Global English, Global Identities, and the Global World: perceptions of a group

of Korean English language users

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Declaration

I, Colum Ruane, certify that the work in this thesis entitled "Global English, Global Identities and the Global World: perceptions of a group of Korean English language users" has not previously been submitted for a degree nor has it been submitted as part of the requirements for a degree to any other university or institution other than Macquarie University, Sydney.

I further certify that this thesis is an original piece of research written only by me. Any help and assistance I have received in my research work and the preparation of this thesis has been appropriately acknowledged.

Additionally, I verify that this thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

The research presented in this thesis was approved by the Macquarie University Ethics Review Committee, reference number: 5201600501, on the 23rd of August 2016.

Signature:

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Acknowledgements

Abstract

While global flows of information can be considered to be co-constructed and dynamic in nature, these same cultural movements may be seen by some to be under the influence of more prominent global forces and their associated cultural assets, e.g. the US and English. Nevertheless, contemporary English users' increased global mobility, leading to more intensified cultural encounters can foreground more nuanced interpretations of the global world and its cultural cycles and dynamics. Essentially, viewed from Ulrich Beck's Cosmopolitan Perspective, the contemporary era is one of intensified online and offline global encounters that enables Global English users to take on more subjective globally critical dispositions. Therefore, this research is in response to current globalising trends where global values, knowledge, and identities are constructed through more unique individual experiences. Such perspectives allow for a more critical analysis of English's position in the world, how it is consumed, and how it and its users interrelate.

Adopting a Cosmopolitan Perspective, this study investigated seven Korean English users' views and interpretations of globalisation flows and Global English, and their subsequent positioning to English with respect to their being L2 users of Global English. Attitudes towards globalisation trends, Global English culture, English's position in the world and in the Korean context, World Englishes, and global/local identities were discussed. To address these issues, a longitudinal qualitative case study approach was utilised. Five semi-structured interviews were conducted with the participants over a 10-month period. Pre-interview prompts and post-interview reflection blogs were also employed, which aided in the consolidation and recursive element running through the data collection process.

The main findings to emerge were as follows. First, global technological innovations, e.g. the Internet, were pin-pointed as being particularly significant in the contemporary world. Such pervasiveness of Internet usage was a main implicating factor in the participants' perspective that

English is 'not the only way' to navigate and become familiar with the world. Its ubiquitous usage was also highlighted as significantly contributing to a more dynamically woven and interrelating international culture rather than one interpreted through simplistic cultural polarities. Second, while the participants displayed open attitudes towards English variety (WEs), it was rather an acceptance of linguistic nuance as a representation of cultural background than legitimacy of alternative varieties of English. Subsequently Standard English should maintain adherence to native English speaker norms; albeit, global communicative competence among English's many users bore more prominence in this decision than one of native-centred ideology. Third, within the Korean context, the participants unanimously observed a disjuncture between the English received within Korean education system and the English needed for a more globally engaged Korean populace. Their views here also contributed to their acceptance of Korean English, as being a representation of Korean global engagement and agency. Lastly, while the participants displayed a sense of ownership and appropriation of English, such a relationship with the language did not necessarily factor into their self-described global identities and orientations. Global knowledge and personal experiences were better descriptors for these orientations. Such perceptions bring into focus the complex processes involved in the construction of global dispositions and identities – certainly, English is a mitigating factor, but is one among many.

The findings overall, suggest that as an outcome of increased global mobility, English users are forming more critical nuanced dispositions towards English, the global context, and its situatedness therein. Positioning oneself to native English speaker practices does not concurrently mean one is positioning oneself to native imperialistic ideologies.

While insights revealed here certainly shine a spotlight on the Korean English education system, findings overall have implications for English education worldwide, in that, more awareness needs to be employed in terms of English learners more global active engagement.

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List of Abbreviations

AmS – American Standard English

BrS – British Standard English

CS – Cosmopolitan Speaker

EFL – English as a foreign language

ESL – English as a second language

ELT – English language teaching

ELF – English as a lingua franca

IP – Intercultural Personhood

IS – Intercultural Speaker

KE – Korean English

L2 – A second language

NES – native English speaker

NNES – non-native English speaker

SLA – second language acquisition

TOEIC – Test for English for International Communication

WEs – World English

1   Introduction

This chapter begins with highlighting my primary motivation for undertaking the present research. This is followed by background to the issues involved, and the rationale for this investigation. This leads to highlighting the research questions, which is then followed by the subsequent aims and objectives of the proposed study. Lastly, an outline of the proceeding chapters and content are described.

1.1   Motivation

The idea for this research project primarily came about while I was conducting my Masters of Research (MRes) at Macquarie University in 2014 (Ruane, 2015). It was a project that looked at the Willingness to Communicate of Korean learners of English in an overseas second language (L2) environment, specifically Sydney. I found that while the students may have had strong affiliations to an international community, it did not mean they wished to communicate with the local native English speaking population, i.e. native English speakers (NES). As it was a quantitative based study (N=117), unfortunately, I did not interview nor talk with any of the participants regarding their views on this matter; however, at the time, I surmised that there may have been certain cultural issues within the L2 environment that their home local environment (Korea) did not prepare them for (see also Zeng (2010) for similar findings in a Canadian context). Subsequently, upon further reflection, I postulated that it may have been the case that the Korean participants did not necessarily see communication with the local NESs as significant or of paramount importance in regard to their overall experience of studying abroad. Simply, the act of just travelling and living in a new environment may have been their primary motivation, and going to English language schools may have just provided them the overseas opportunity they sought.

Further, the active global environment of Sydney was another factor that I considered. With an already significant Korean diaspora living in Sydney, plus an overall general awareness and familiarity with things non-Korean, as an outcome of globalisation processes, I assumed that any young Korean coming to Sydney can feel comfortable and not necessarily at odds with the environment. Instead of feeling out of place or different, they may feel it is just a new environment within the global world in which to explore and experience. For me, this kind of view or global orientation is possibly tied to an increasing sense of global connectedness and the subsequent evolving self-concepts and positioning of English learners in the contemporary global world. This is a global world in my opinion that can be defined within cycles of interrelated global trends to which many global peoples increasingly participate and also (to a degree) mutually recognise. Such reflections sparked an interest in me to understand how global individuals might observe this continuing global interrelation and what consequences this recognition (or otherwise) might have on their outlook on the world. If global processes, as many scholars profess, continually bring us closer together, surely there must be an observed change or evolution in people's perspectives on the world as an outcome of these interactions?

Moreover, as an outcome of this global participation, I reflected on the students' identities. They may have been displaying a heightened sense of self-identity while in the L2 environment – they were in an English speaking environment but also in what they may have perceived as a global multicultural environment. I contemplated on how their sense of place can be bolstered by the diversity they find themselves to be situated in. This situatedness within this type of environment may encourage a global disposition or identity that is foregrounded by their sense of being Korean but also in congruence with a sense of being a global citizen and being connected to the world. In consideration of this possible positioning, I thought about how use of English fits into this mind-set and how it can be interpreted as a world language overall. If, for example, as was alluded to in my MRes project, there can be a lack of willingness to communicate in English

with NESs, then what does this mean in regards to its general positioning in the world? For example, are certain cultural attributes once considered unwavering qualities of English being recast within more global multifarious perspectives? Or, as an outcome of increasing awareness of global diversity, is adherence to particular native speaker norms giving way to more diverse interpretations of what English is considered to be the 'right' English?

Furthermore, before coming to Sydney I had spent a total of eight years living and working in Seoul. Throughout that time I witnessed dramatic changes in Korean society. There was increasing foreign influence in the country – from foreign products and symbols to a multitude of foreign faces. I could also see as the years went by that the university students whom I taught were getting a lot more globally minded. Their conversations were taking more of a global focus and they seemed to be naturally embracing an existence that combined their local uniqueness with an evolving global perspective. They seemed to be gaining a greater sense of how important it is to be Korean in conjunction with also being speakers of English as the global language. I got a sense from these fast evolving dispositions that both perspectives in combination – being Korean and Global English speakers – may be a better definition for how they may want to be described or perceived, rather than being labelled as non-native English speakers (NNES) and positioned within the periphery. Indeed, their motives for English, from what I could discern, were now more related to a much wider global audience rather than the 'American' audience that had been perpetually tied to English education in Korea, from its first introduction to the country. It was interesting to me to see this type of perspective emerge, and it raised many questions in my mind related to how English is generally perceived in the world, especially in terms of NES and NNES relations, and also, in parallel, how English is consumed and perceived within the Korean context. For example, my time in Korea opened my eyes to the love-hate relationship that exists in the country between the Korean population and English learning – "English fever" was a new and somewhat comical term for me. I never expected that this is something that could exist let

alone be characterised. I was interested, nonetheless, to understand how such local notions were transforming or even clashing with the dispositions of an increasingly global Korean populace. Surely, in taking a more global position, more critical perspectives can concurrently emerge, especially with regard to developing a sense of ownership of one's unique English usage?

Undoubtedly, there are many economic and social advantages associated with the learning of English and being connected to an English speaking world. However, I believe current global trends are placing NNESs in a position to be a lot more globally active and subsequently critically aware of the Global English speaking environment around them. I see contemporary English learners being automatically placed within a global context that is informed by and equally situates them within their own local context. My time living in South Korea gave me first-hand experience of seeing this perspective develop, and how English, within this perspective can possibly take on new evolved meanings and interpretations. Insights garnered from my MRes in conjunction with the many interesting conversations with my Korean students regarding their global interests developed within me a desire to understand these perspectives more deeply, especially with respect to how particular global interests and positioning can effect new perspectives, ideologies, and interpretations of Global English. These personal queries were the motivation that sparked this Ph.D. journey.

1.2   Background and Rationale

The ever-increasing effects of globalisation has led to an almost unpredictable rise in the porosity of geographical and cultural borders resulting in rapid flow of people, goods and ideas around the world (Sung, 2016). An inevitable consequence of this global awakening is that people of all backgrounds are likely to have increased intercultural contact and experiences with people from differing cultural, ethnic, and social backgrounds. Accordingly, it can be observed that individuals are moving beyond their local communities, in both a physical and psychological

sense, and into communities constructed through multiple global voices. Global information in this way can be considered to be co-constructed and dynamic in its interpretation which can also lead to increased cultural alliances and influences across global distances – however, such perspectives can also lend themselves to claims that the world in some ways is "homogenising through convergence" at the expense of cultural diversity (Mufwene, 2010, p. 31). Further nonetheless, the directions of these influences may not necessarily be symmetrical, with some global influencers being viewed as somewhat more conspicuous or impactful than others, e.g. the US and/or the West. Distribution of global cultural commodities may therefore come under the influence of these more perceived prominent forces. The spread of the English language (and its supposed cultural affiliations) and worldwide viewing of Hollywood movies may lead many to characterise globalisation as falling under descriptions of McDonaldisation and Americanisation (ibid), with obvious links to a US prominence.

However, one might also contend that with ever continuing broadening perspectives through more worldly experiences, as an outcome of increasing global connections and mobility, such descriptions of the world are only surface characterisations at best. Certainly, the advent of technological revolutions such as the internet has given the global populace a sense of living in a world of revolutionary cultural change in which perspectives and interpretations of the world are multiple and ever-changing. Indeed, the rise of mobility online and offline giving rise to new opportunities for intercultural encounters and alternative life choices has meant that contemporary language learners, i.e. Global English, and the global spaces in which they occupy, should no longer be viewed within fixed cultural perspectives (Ros i Solé, 2013). While individuals and their contexts of interaction can be framed within particular perspectives and histories, today's unpredictable transnational and global cultural flows (Risager, 2007) and superdiversity (Vertovec, 2007) has meant that language learners are becoming a lot more sophisticated and informed. Accordingly, it should be assumed that contemporary English users

are enacting more dynamism in their global positioning and are opening up more critical perspectives on standardised interpretations of (global) cultures, and how these cultures and the individuals involved relate to each other. In line with Ros i Solé (2013) in stating that continued research into language learners' global subjectivity is opening up new understandings of global culture flows, the position taken in this research is that such investigations are continuous and are always in need of updating. Therefore, understanding how global English users appropriate and redefine the culture around them in light of contemporary global flows is a focus of this investigation.

This mutual or all-encompassing shaping of a global reality certainly brings into focus the English language and the role it plays as the de facto global language of communication and interaction. Undoubtedly, it is recognised as the global linguistic medium that permeates many aspects of the internet, TV media entertainment, international academia, technology, and pop culture within many interrelated local contexts. It is the global language that for many can enact a new relationship with the world and a new cultural connection. English learning, as Kim (2008) conveys, can give individuals the opportunity to unlock themselves from the confines of their local membership and connect to a wider global collective. Within this global linguistic reality, individuals are challenged to search for similarities and common ground among the many differences they encounter. It may be argued therefore that a perceptual move away from an 'us-them' mentality can open up an individual and set them on a track to possess a more informed global identity. Indeed, as Roger (2010) describes, an international orientation and prospective engagement with a collective global community through use of English can be significant motivating factors for learners of English (e.g. Dörnyei, 2005; Yashima, 2008; Yashima, Zenuk-Nishie, & Shimizu, 2004). Certainly, it is the language of global mobility that has the potential to shape and align its users to a stronger sense of global comradery.

Nevertheless, while English is a proven global asset, increase in virtual encounters and access to global media can similarly allow people to be shaped by elements that were once considered foreign. Such elements may now be part of a normal global experience and can foster an identity that simultaneously draws from both the local and the global experience, challenging traditional ideas of culture and identity construction (Erling, 2007; Ros i Solé, 2013). Moreover, while English has affirmed its status as the international lingua franca (Jenkins, 2007; Seidlhofer, 2011), growth in global connections, a transnational global order (Blommaert, 2010), and increased diaspora of peripheral communities (Rubdy, 2009) has undergird the increasing use of other languages and other cultural influences within the global space, especially within digital media communications (Graddol, 2006, 2007). Therefore, rather than aligning oneself to the world with regard to English usage, these more globally inclusive means can lead to an empowerment of the peripheral communities and an increased sense of pride in a local identity (Yeh, 2013). This empowerment of the local identity, values, and knowledge may be a better frame for what truly characterises global inclusiveness (ibid) – and, while still recognising English's global role, it may be better placed equally among the many variables that can encompass an international outlook for an individual. Such notions that bring into focus English's role and positioning within the world certainly warrant further research. While previous research does link English and a global outlook, this should only serve as a point of reference for more investigations.

Needless to say, English still remains the preeminent language of global communication between speakers of all linguistic backgrounds. Within this perspective, English is a trans-local phenomenon – a language of mobility that moves along with its many users and adapts within its place (and person) of use (Blommaert & Dong, 2010). As a result, the 'centre of gravity' for the English language has realigned itself and moved from NESs to simultaneously encompass NNESs (Ahn, 2015), thus giving rise to World Englishes (WEs) representing its diversity of use.

Such pluralistic forms highlight how NNESs can appropriate English and use it as an expression of themselves and their local identity within a global community. Rather than NESs being the sole owners of English, it has been noted that a more realistic stance would be to recognise NNESs' contribution to shaping the language (Crystal, 2012; Matsuda, 2003). However, while a number of previous studies advocate the legitimacy and acceptance of English variety (e.g. He & Li, 2009; Hu, 2004; Kirkpatrick & Xu, 2002), controversy still surrounds the concept, with focus on NES forms as the yardstick of linguistic correctness and the global standard (e.g. Garrett, 2009; Sharifian, 2009). Moreover, there seems to be a dearth of up to date studies focusing on attitudes towards Expanding Circle Englishes from within the South Korean context (c.f. Ahn, 2014, 2015), especially with a focus on users who would be considered bi-lingual users of English and Korean (e.g. Translation and interpreters, and prospective English teachers), and who have spent a reasonable amount of time abroad experiencing the diversity of English use. In terms of English usage Korea presents and interesting context. Here, discussion of variety can encompass two forms, Korean English and Konglish; however, research shows that distinction and legitimacy of the two is still surrounded in controversy (e.g. Ahn, 2014; Lawrence, 2012). It is with the present research that I wish to investigate further such issues concerning interpretation and subsequent legitimising of English variety.

In sum, in consideration of the issues mentioned above, the present study adopted a qualitative research approach (Chapter 3) in order to gain insight into a group of Korean English users' interpretations of globalisation flows and Global English, and their subsequent self-perceptions with regard to their relationship with English.

1.3   Objectives and Significance

As mentioned, the focus of this study is on interpretations of the global world and Global English, and how particular relationships with English can be described with respect to its being the language of global communication.

Norton (1995) states that through the use of the new language, i.e. English, users enter into a process of organising and reorganising a sense of who they are and how they relate themselves to the social world. To this end, through my research I hope to better understand if a group of Korean English users, who have particular vested interests in learning English (Section 3.4), see themselves as being contributing members to the Global English sphere. I hope to capture this through a more critically framed perspective of their self-described identities, which would depict them as taking on a more centralised position within the global world – or, if notions of the symbolic dominance of Western centric English persuade them to maintain a position of inequality in the periphery. Understanding how they perceive the role of English in the world and in their lives can add to further discussions on Linguistic Imperialism and NNES and NES relations. Here, such interactions and descriptions of English's position in the world are ultimately placed within a centre-periphery dynamic – undoubtedly, a perspective that needs further critical analysis.

Moreover, drawing on notions of cosmopolitanism (Section 2.1.2), which describes cultures as consumable life choices due to high mobility within a hyper connected world, I wish to understand more clearly the extent of the participants' global perspectives. Within this perspective, the construction of a subjective cosmopolitan world view can frame the participants as being more empowered in taking on more sophisticated cultural mediating roles. Identification of such perspectives can shed light on how modern Global English users, in forming their own language realities through more intensified global interactions, can be compelled to critique or even reject certain standard forms of culture. Insights of this nature can contribute to a better

understanding of how increased global interactions are reshaping the ways in which English learners are using and adapting to modern Global English. A broader more informed perspective in this area, which recognises the ever-changing landscape in which English is used, can aid in the formation of more informed approaches to English language teaching. Approaches of this nature would certainly need to understand better the contemporary contexts of English interaction. I also wish to know to what extent recognition of their local identity as being a valid component of the Global English paradigm influences or helps form part of their individual identity. Aligning with Yeh (2013), this emphasises how acknowledgement and appreciation of one's local culture within the international sphere can enhance a greater sense of individuality in language learning, and subsequently is a position that lines up with the ideals of Global English.

Further, I hope to explore the concept of World Englishes, and how the participants view their usage of English with regard to notions of a NES standard. Jenkins (2007) highlights that many English learners assume that the purpose or reason for learning English is to converse with NESs; however, with the ever increasing influence of globalisation and its effects on people's lives through media and ubiquitous virtual encounters, I seek to examine if the study's cohort are aware of the increasing diversification of English, and to what degree they are accepting of this diverse English usage. Understanding their awareness of and attitudes towards English variety is essential for a number of reasons. It can add further depth of knowledge and insight to the ongoing discussion of the legitimacy of WEs. Certainly, further critical analysis on the WEs paradigm from the users' perspectives can open up a much broader discussion in regards to learners and users' choice, rather than defaulting to imperialistic assumptions. It can also shed light on the communicative needs for teachers and interpreters who are encountering and are dealing with more diverse English usage worldwide. Fostering a greater understanding and respect for language variation can inform better pedagogical practices and language policy decisions.

Overall, it is hoped that this study will contribute to the field of applied linguistics as it aims to provide a deeper understanding of the role of English in its various forms in the world today, and how it is forming part of a language learner's identity, albeit in various personal ways. This study aims to provide a better understanding of the modern language learner and how they relate themselves to the global world in terms of movement away from traditional concepts of the periphery. This study will also shed more light into how values and ideals from within local and global contexts intertwine to form unique Global English user identities. My study will contribute to an ever growing body of research on globalisation and its effects on language learning that includes investigations into such areas as World Englishes (e.g. Dooly, 2005; McDonald & McRae, 2010; Kirkpatrick, 2014; Yeh, 2013;), English as a Lingua Franca (e.g. Seidlhofer, 2011; Sung, 2013b; Walkinshaw & Kirkpatrick, 2014), NES and NNES accents (Marlina, 2013; G. Park, 2012), ownership of English (e.g. Erling, 2007; Matsuda, 2003; Phan, 2009), identity construction (e.g. Block, 2015, 2007; Jenkins, 2007; Osborne, 2012; Parkinson & Crouch, 2011; Rubdy, 2009), cosmopolitanism (e.g. Jacobsen, 2015; Quist, 2013; Ros i Solé, 2013), motivation (e.g. Dörnyei, 2009; Ushioda, 2011), study abroad (e.g. Härkönen & Dervin, 2016; Kaypak & Ortaçtepe, 2014; Kinginger, 2010), and cultural identity (e.g. Holliday, 2009; S.S. Kim, 2006). Furthermore, this study aims to confirm that through the ubiquity of virtual cultural exchanges and increased cosmopolitanism among modern language learners that the line between the self and the other is beginning to blur. English learners and users are becoming more confident and assertive with their language use, and are creating their own horizons. Additionally, I hope to show or at least extend the idea that the context in which the English language is being learnt in today's world is no longer specifically or directly relevant to the development of confident forward thinking language users as the language learners of today are connecting and experiencing the world in various personal and individual ways. This emphasises a very dynamic

and fluid language learning experience, which results in a very learner and individual centred process – perspectives that encompass a cosmopolitan perspective (Section 2.1.2).

1.4   Organisation of Thesis

Chapter 1, the introduction, presented my motivations and rationale for conducting this research. Insights garnered from my MRes in combination with personal experiences of living and working in Korea were shown to have provided the impetus for this research. Attention was paid to how the fast evolving global space can position contemporary Global English users to be more critically active in their English usage. The objectives and significance were also outlined.

Chapter 2 offers a review of the relevant literature pertaining to key issues that cover the current research study. Key theoretical concepts surrounding insights into globalisation, English in the world, English in Korea, and second language learner identity are outlined. The research questions (RQs) are subsequently outlined.

Chapter 3 describes the methodological approach and research design undertaken in this project. This includes details on the theoretical approach, the participants and context, data collection process, and methods for data analysis.

Chapters 4 – 5 present the major findings to emerge as a result of the data analysis. Chapter 4 focuses on findings in relation to RQ 1 – insights and interpretations of globalisation. Chapter 5 focuses on the findings to emerge in relation to RQ 2 – insights and interpretations of Global English and subsequent self-positioning to English.

Chapter 6 draws together the findings and discusses them in relation to the broader literature. Particular focus is given to insights and interpretations of English in the world, within the Korean context, and how the participants described identification with English.

Chapter 7 concludes with highlighting the major contributions and implications of the study, as well as, indicating its limitations and recommendations for further research.

2   Literature Review

What follows in this chapter is an examination of the literature surrounding the research topic and aims. Specifically, the purpose of this literature review is to address and discuss the main theoretical issues and relevant studies pertaining to the aims of this research, of which state:

❖ To gain insight into a group of Korean English users' interpretations of globalisation flows, Global English, and their subsequent self-perceptions with regard to their relationship with English.

Importantly, with the spread of Global English tied to the ebbs and flows of globalisation, and also that particular cultural associations relevant to both areas are also somewhat tacitly related, it is felt here that it would be remiss not to frame such perceptions of English in the world within an interpretation of the global space in which it resides. Indeed, how an individual foresees or envisions the global space certainly has consequences for how they might encapsulate and interpret notions regarding English as the global language – and consequently, how such conceptualisation of both English and the global space can inform how an individual might position themselves to English in light of their being L2 users of global English. Therefore, understanding insights into the global space and such dynamic processes therein sets up a better frame of reference for a clearer interpretation of and conversation on Global English.

To this end, this literature review is broken down into four main sections. Each section provides background to the main theoretical issues surrounding that particular area while also highlighting particular issues of concern. It offers a review of globalisation, English in the world, English in Korea, and L2 identity.

Section 2.1 reviews the different concepts and definitions surrounding globalisation. This leads to a discussion on and a framing of a cosmopolitan reality, which describes a broader more intricate perspective on how global culture and global players interrelate. This perspective endeavours to

encapsulate the social nuances of the global world and how individuals can take on very unique individuated personas as an outcome of very personal relationships with the global world. Effectively, outlining of cosmopolitanism sets the frame in which Global English situates and can be subsequently critically described.

Section 2.2 provides an overview of the development of English as the global language. It covers a number of perspectives that describe English's place and position in the world, and discusses the constant evolution of these perspectives with respect to equality of usage among NESs and NNESs. This then leads onto a description of ideologies and symbolism attached to Global English.

Section 2.3 outlines the developmental positioning of English within the Korean context, and details particular ideologies attached to the language unique to that context. Issues relevant to understanding Korean English and Konglish are also discussed.

In Section 2.4 the notion of identity is addressed. It highlights particular conceptions of identity in terms of social positioning. This then leads onto a description of identity within second language acquisition (SLA) research, and then within a cosmopolitan reality. The latter focuses on identity within a more critical perspective. Specifically, as an outcome of modern globalisation processes, English language users can take on more critical dispositions in navigating the world.

2.1   Globalism to Cosmopolitanism

Undoubtedly, transnational interactions have dramatically intensified – from the cross-border mass movements of people, to the globalisation of financial and production systems, to the global flow and diffusion of information and images through mass collective media.

While Steger (2009) states that globalisation often includes notions of the changing nature of local-global social and cultural contexts, he also posits that the term, "is as confusing as the phenomena it refers to" (p. 9). This has thus resulted in a number of differing approaches that attempt to define and understand it (Marlina, 2013). Further, these many insights and perspectives can also shed light on Beck's cosmopolitan reality, which exemplifies local allegiances that stretch out into the global space and a deep global interconnectedness that goes unseen and runs through most if not all societies (Appiah, 2006; Beck, 2004). This section therefore explores different conceptions and explanations of these phenomena. First, a working definition of globalisation is presented. This is followed by three different views that explore how globalisation and culture can be interpreted. This is then followed by an in-depth discussion of a cosmopolitan reality, which frames many of the issues related to English in the contemporary world.

2.1.1 Conceptualising Globalisation

The current world paradigm is representative of a tightly knit web of interdependence and collective fate. It is a system of communication and transportation that has brought varying facets of people's lives closer together, and leaves behind the notion that modern societies are conceived exclusively as bounded nation states (Giddens, 1990). Certainly, awareness of and a sense of being complicit in its cultural social relations are important driving forces behind the globalisation process (Santos, 1998; Smyth et al., 2000; Waters, 2001). Thus, the globalising process can be described as one of complicit interrelation on multiple levels in which individuals are faced with new realities of mixed cultural variability – essentially, "the once clear definitions of us and them are being blurred" (Y.Y. Kim, 2008, p. 358), as culture(s) in its pure form is quietly becoming a sentimental concept of the past.

Put succinctly, globalisation is a realisation of modern connectedness, and the interchange of ideas across local-global realities – elements from one are shared in the other. This interpretation of globalisation as a collective realisation is exemplified in Steger (2009), and is the working definition that represents the present research – it is "the expansion and intensification of social relations and consciousness across world-time and world-space" (p. 15). The significance of this definition is three-fold. Firstly, rather than restricting globalisation to mere notions of economic variables, it suggests that globalisation is an intricate system of social processes involving many aspects of culture, politics and intertwining social relations. Secondly, it is a definition that highlights globalisation's complex interconnected nature. This interdependency of interrelated features is in constant flow and flux with ever-increasing technological innovations that speed up the flow of commodities and information, and micro and macro social interconnections. And thirdly, this conceptualisation conveys the multidimensionality of globalisation in which both an objective level, and subjective level are highlighted. The former denoting technological innovation and a shortening of distance and time, and the latter denoting people's overall awareness of globalisation and the increasing interdependence of its features. The following section looks at how the different push/pull factors of globalisation can be realised and interpreted. Three approaches are highlighted - hyperglobalists, sceptics, and transformationalists.

2.1.1.1   Approaches to Understanding Globalisation

On problematising its varying aspects Held, McGrew, Goldblatt, and Perraton (1999) formulated three broad theses or approaches in which globalisation can be described – hyperglobalists, sceptics, and transformationalists. These three schools of thought also align with "three powerful new social influences" described by Carr (2003, p. 7) – globalisation, localisation, and glocalisation. An overview of these categorisations follow with reference to

other political, economic, and cultural categorisations formulated by O'Byrne and Hensby (2011).

Supporters of the first approach 'hyperglobalists' espouse how the underlying tenets of globalisation realise a new epoch in human history. Hyperglobalists underscore how the contemporary world is culturally, politically, and economically interdependent through the increase in exchanges of goods, services, and capital worldwide. This aligns with Carr's (2003) overarching conceptualisations of globalisation in which it signifies a uniform mode of behaviour and affective influence. The second approach highlights a view in somewhat opposition to the hyperglobalists view, in terms of the scale and volume of the interplay of globalising forces. 'Sceptics' suggest a more mythical aspect to the macro aspects of globalisation and see it in ways as an overstatement of regionalisation. Carr (2003) terms this 'localisation', and puts emphasis on the local dynamics of globalisation – a resurgence of regional pride. The third approach is a transformationalist's perspective. Transformationalists emphasise that the unparalleled intensifying of global interrelatedness is an outcome of the "combined forces of modernity" (Held, et al. 1999, p. 10). That amongst all the relating forces of modernity, "globalisation is a central driving force behind the rapid social, political and economic changes that are reshaping modern societies and world order" (ibid, p. 8). The local and the global are mutual influencing forces and relational, removing the idea of opposition – in other words, 'glocalisation' (Carr, 2003).

While the tenets of the hyperglobalists and transformationalists' approaches appear similar, their views on the trajectory of globalisation differ. Hyperglobalists predict an homogenisation of the global world – a cosmopolitanism of shared markets, predictable consumption, and disappearing borders. Transformationalists on the other hand dismiss a definite or finite trajectory and emphasise how the collective forces of human agency, technological development, global/local social interrelatedness, and numerous other aspects of modernity push and pull

globalisation in innumerable divergent directions. A cosmopolitanism of distinctiveness that lies within its relating complexity.

Although different in their interpretations, hyperglobalists, sceptics, and transformationalists agree that the increasing interrelatedness of the forces behind globalisation have a profound effect on culture. The categories outlined above will now be used as a footing for a deeper commentary on the cultural aspects of globalisation.

2.1.1.2   Hyperglobalists – Homogenising Forces

O'Byrne and Hensby's (2011) theory of the Global Village, describes how individuals, institutions, and the world itself engage in the development of a global consciousness or awareness of the world as a single place. Within this paradigm, hyperglobalists predict that the global market and increased interconnectedness nurtures a mutual common faith for the global population – that there are no 'others' but a global 'us' (East, 2008). Globalisation from this perspective infers similar modes of acting, believing and feeling within groups and between groups, with such cultural icons as Nike, McDonalds, and Hollywood among others frequently cited as evidence of the emerging ubiquity of global culture (Beck, Sznaider, & Winter, 2003). Carr (2003) indicates, however, that these influences can be somewhat, "Western in flavour" (p. 7), while East (2008) surmises that that these influences are more Americanised than Westernised. Consequently, this may then imply that the term globalisation serves in part to mask the reality of American economic and cultural power (O'Byrne & Hensby, 2011). Moreover, a term that has also been intertwined within discussions of globalisation is McDonaldisation (Ritzer, 2004; O'Byrne & Hensby, 2011), which centres on the premise that practices and institutions around the world are progressively becoming similar and homogenising (ibid) – with obvious reference to American culture. This type of universalisation (East, 2008) or shared cosmopolitanism seems to assume that the optimal global scenario "is the subsuming of others

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into the construction of a global us" (ibid, p. 159) – and, this 'global us' scenario has become all too familiar (and associated?) with Americans, as it has in some sense "come to resemble America itself" (Tonkin, 2003, p. 154). Santos (2006) also argues that there is no original global condition and that what can be called globalisation is generally the successful globalisation of a particular localism – there are no global conditions for which local roots cannot be found. To this end, he surmises that "we live as much in a world of globalizations as we do in a world of localizations" (ibid, p. 396). Globalised localisms, can carry the weight of their original condition, and can then produce certain hierarchies of position within the global sphere - for example the global spread of English (ibid). Globalisation in this light is seen as disempowering those who defy its advance (Ryan, 2006).

Within this paradigm, where English has become the central conduit of globalising forces, Bruthiaux (2003) suggests that anybody who wishes to engage in communication on an international level regards knowledge of English as fundamental – it is a language of rule (Pool, 1993), of appreciable gains (Grin, 2001), and one of a self-reinforcing process (Bruthiaux, 2003). Consequently, Gidden's (1990) global 'us' paradigm, legitimises a situation in which use of other languages for international communication has become limited or restricted (Ammon, 2003) – to which Cameron (2003) suggests that globalisation has given "a new twist to the long lived idea that linguistic diversity is a problem, while linguistic uniformity is a desirable ideal" (p. 67). A corollary to this is that within this context of globalisation, speakers of English as an L1, at least as a monolingual, have insulated themselves against the specific necessity to acquire another language as an L2 (East, 2008). By implication, Phillipson (2003) infers that these overarching forces of globalisation and Americanisation may be moving language policy in a monolingual direction in the commercial world – which subsequently can give rise to "tokenistic multiculturalism – a recognition that other languages and cultures exist, but a belief that 'otherness' is of less significance than the 'unity'" (East, 2008, p. 160). This form of

multiculturalism can promote an ideology where tolerance rather participation dominate (Lo Bianco, Liddicoat, & Crozet, 1999). However, Kubota (2002) is critical of the view that certain aspects within globalisation act as agents of homogenisation and standardisation – it is far too simplistic of a view to take. Global individuals can navigate and consume aspects of the world at their own pace and do not necessarily have to align with certain overarching entities.

2.1.1.3   Sceptics – Reassertion of the Other

As a global phenomenon, globalisation needs to also take into account the diversity of the many other localisms that people are involved in. 'Sceptics' contend that globalisation constitutes more regional aspects than an all-encompassing global one. That increase in global communication leads to increase in local awareness. Within this mindset, the emergence of a presumed 'world culture' (Harris & Moran, 1991; O'Byrne & Hensby, 2008) has spurred a reaction from individuals and groups to assert that they are distinct and 'other' (Naisbitt & Aburdene, 1990). It is "a type of counter-cultural revolution in which individuals and groups emphasise their cultural … uniqueness" (East, 2008, p. 161). Liber and Weisberg (2002) indicate that local cultures are reacting to a globalisation that represents in certain ways American cultural superiority and dominance. Or, in the words of Fitzgerald (1994), "[c]ultural diversity is in; monoculturalism passé" (p. 190).

For example, according to Phillipson (2002), with the continued widespread use of English at official levels within the European Union (EU), there has been a resurgence on the importance and value of the varied cultures that constitute the EU members. The enactment of the Charter of Fundamental Rights of the EU in December of 2000, underscores that "the EU wants to preserve, defend and foster … diversity … The best way to bring people together is to respect their differences rather than coerce them into unity" (ibid, p. 129). Phillipson (2003) further notes that the underlying tenets of the EU Charter "serve to foster language diversity by enabling member

states to continue to function monolingually" (p. 129). Carr (2003) also highlights that on such global media as CNN, counter-cultures reasserting local-traditional values and showing their distinctive voice can be more frequently viewed. Another example comes from Gao (2009), in which, the gradual popularisation of Christmas in China was viewed as a prominent manifestation of Western culture. For the participants, Christmas being a symbol of global or Western culture provoked reflection on the uniqueness of Chinese culture and how these foreign influences can pose a threat to Chinese identity. However, at the same time, the ASEAN (Association of South East Asian Nations) Charter of 2009, while enacted as a way to create unity within the region with a mutual respect for the uniqueness of its members, sanctioned English as the de facto language of official administrative use. Although the Charter lists as one of its principles, 'respect for the different languages of the peoples of ASEAN', there is no mention of a regional language or language education policy through which this respect for the varied languages may be realised (Kirkpatrick, 2010). Kirkpatrick (2012) warns that the privileging of English in this way, especially in countries that are not even former British colonies, along with the promotion of the respective national languages in education, puts the future of the many more thousands of local regional languages spoken under threat. While the Charter works in instituting firm boundaries for national languages to be established and the promotion of a national identity, the establishing of English as the preferred second language in ASEAN's 10 member states diminishes the capacity for the many regional languages to maintain relevance in their respective society. The Chapter is successful in the promotion and unification of the region as a whole in terms of individual identity, however, it takes a somewhat different direction to the EU Charter in terms of a resurgence of cultural uniqueness, indicating that this perspective is not a universal one. It may be postulated that such legislation coming from the ASEAN region might be an influence on countries in the surrounding area. While a local

perspective can be established, the desire to concurrently promote modernisation in following international linguistic norms might override particular local distinctiveness.

The sceptic view also echoes O'Byrne and Hensby's (2008) theory of 'polarisation', which highlights the need to locate national economies and interests. It proposes a construction of globalisation as one from below rather than one that serves larger global economic interests – this latter perspective can be described by the process of liberalisation, which is exemplified by neo-liberalism. The polarised perspective describes the liberalised perspective as "an imperialist project developed to protect and extend the interests of the core elite" (O'Byrne & Hensby, 2008, p. 62). Within polarisation, there is emphasis on the necessity to draw from a country's own resources rather than constantly depending on foreign investment. Essentially, the more economically stable and self-reliant a nation becomes, the more assertive the local populace becomes regarding their cultural and linguistic distinctiveness.

2.1.1.4   Transformationalists – Glocalisation and Us-Other Reciprocity

The transformationalist perspective does not conceptualise the global and local as opposite ends on a pole – rather, they are relational and reciprocal whose dynamics are mutually informative. The local and the global are complementary; they feed off each other vying for influence (Kraidy, 2003). The term glocalisation acknowledges the tension that exists between forces of globalisation and localisation, in that, interactions between and within both spheres are the norm (Carr, 2003) – it is a synergistic relationship rather than dominance of one over the other (Cameron, 2000). Robertson (1995) comments that the term glocalisation provides a much clearer way of describing social phenomena other than the dichotomous global versus local. While much rhetoric surrounding globalisation might assume more predominant processes overriding locality, Kraidy (2003) contends that the boundaries between these forces should be seen as being more fluid and mercurial. Essentially, there is no context of opposition or

standardisation of social life, rather, it is one of adaptation and appropriation. Lo Bianco et al. (1999) advocate that active and engaged societies are better prepared for global interculturalism. Thus, realising glocalisation as the active concept of local-global relations and interculturalism can dismantle the 'us-other' dichotomy and replace it with an 'us-other' reciprocity (East, 2008). Therefore, the key feature of glocal influence is diversity as it recognises the push of global forces alongside the pull of localisation, and it claims collaboration rather than conflict.

Glocalisation has also been described in the form of creolisation[1]. Cultures are hybridised, not homogenised, and are examined with a focus on how cultural flows are received, indigenised and resisted. There is an active play between the core and periphery and cultural flows are redefined with respect to localised meanings (O'Byrne & Hensby, 2008). It is in direct opposition to dominating imperialistic flows (e.g. Americanisation) and aligns itself with postmodernity, and "symbolizes the tearing up, dislocation, and juxtaposition of a series of different cultural identities, histories and livelihoods" (ibid, p. 139). The importance of the creolisation model, as with the concept of glocalisation, lie in their questioning of how global cultures and their manifestations are conceptualised – they dispense with extreme north-south polarities or centre-periphery dichotomies.

The different models and theories explained above are by no means mutually exclusive, but are real and happening and also "probably at the same time, none of them are" (O'Byrne & Hensby, 2008, p. 203). Thus, the current global condition is driven by forces that can be polarising, Americanising, creolising, liberalising, and McDonaldising, and can be described from hyperglobal, local, and/or glocal perspectives. However, the present research takes the perspective of a transformationalist-glocal-creolisation reality as it seems too simplistic to describe the current global paradigm in terms of uneven flows between the global and the local –

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[1] Creolisation "focuses on … flows and exchanges of products, practices, ethics, aesthetics and people, between cultures, and interrogates an imagined world in which global interconnectedness results in the constant redefining of these flows in respect of localized meanings" (O'Byrne & Hensby, 2011, p. 126)

rather, the global-local paradigm is best described in terms of a reciprocal mutually influencing relationship, as Graddol (1997) observes:

> … globalisation seems to create new, hybrid forms of culture, language and political organisations: the results of global influences meeting local traditions values and social contexts. (p.33)

These reciprocal flows open up a cosmopolitan perspective, which will be discussed next. It is this theoretical perspective that primarily frames the present research.

2.1.2   A Cosmopolitan Reality

Cosmopolitanism means …

> … that the key question of a way of life, such as nourishment, production, identity, fear, memory, pleasure, fate, can no longer be located nationally or locally, but only globally or glocally – whether in the shape of globally shared collective futures, capital flows, impending ecological or economic catastrophes, global foodstuff chains or the international 'Esperanto' of pop music (Beck, 2002, p. 30).

Globalisation is often viewed as a process that changes relations between nation states; however, the inner quality relating to the social and political aspects of a nation are often overlooked (Beck, 2002). This is globalisation internalised and redirects assumptions to view globalisation from within – the national is no longer the national but an internalised global (Beck, 2002; 2004). Within this view, issues of global concern are becoming part of everyday local experiences, meaning, that there is a cosmopolitan relatedness stretching around the globe. This, as Beck (2004) describes, is the cosmopolitan reality. Within this perspective single unilateral national societies are to be considered a throwaway concept – there can be only a multiplicity of national societies engaging within an international context. Effectively, in the age of cultural flows or 'liquid modernity' (Bauman, 2000), as this cosmopolitan reality describes, distinctions between foreigners and nationals, citizens and non-citizens, local products and foreign products are more hard drawn. Issues concerning this cosmopolitan perspective are further detailed below.

2.1.2.1 The Cosmopolitan Perspective

Within a cosmopolitan reality, Beck (2004) talks of two perspectives. Normative cosmopolitanism (or philosophical cosmopolitanism), which would be likened to O'Byrne and Hensby's (2011) global village, is the more widespread and familiar, and claims for harmony across national and cultural borders. The other, existing cosmopolitanism (or cosmopolitan reality), underscores "increased interdependence of social actors across national boundaries as an unforeseen side-effect of actions that have no normative cosmopolitan intent" (Beck, 2004, p. 132). Many everyday actions have become unconscious actions resulting from an entanglement of intranational and international exposures. Consequently, the cosmopolitan perspective in freeing itself from national categories makes it possible to extend current notions of international relations and to realise the cosmopolitan reality as multiple forms of interdependence regarding not only states but most importantly individual social players.

In lieu of this, the national modernity or perspective is redundant as it fails to realise how cultural, political, and economic activities and all related side effects know no boundaries or frontiers – and, when nationalism emerges on the world stage in the current global incarnation, it is only through a cosmopolitan perspective that it can be understood (ibid). In the national modernity, nationalism resounded in people's hearts while a cosmopolitan reality could only be conceptualised in people's heads. However, in the second modernity, or cosmopolitan perspective, which represents social and global reflexivity, this dualism of head and heart has in ways been reversed. Beck underscores that this cosmopolitanism should not be interpreted as a conscious or intended choice but as a phenomenon that surrounds and is intertwined in every day actions, connections and relations. Everyday life is passively or banally cosmopolitan – while, at the same time the suggestive power of nationalistic realities are oft maintained in the head (ibid).

Billig (1995) highlights banal nationalism as unconscious repeated actions and routines that display national identity and signifies demarcation of oneself from others. However, the current

global paradigm sees the global populace dependably locked into and entangled within global cycles of cross-border consumption and production. This banal cosmopolitanism, as described by Beck (2002), is circumventing and dislodging banal nationalism throughout the world – invisibly and involuntarily, by integrating daily experiences with global processes and worldly phenomenon. Daily activities are both national and international.

Banal cosmopolitanism is closely associated with all kinds of consumerism. It exists beneath most surfaces of today's social reality – lurking behind the facades of national spaces. It exists in the consumption of daily products, within global interactions, between the flows of global movements, in media consumerism, music festivals and radio stations, in the restaurants that line city streets, within the revolution of communication and information technology – it is at a level where the majority of the global populace goes untouched (Ryan, 2006; Santos, 2006). This certainly has consequences for global individuals. Such 'banalism' can shape an implicit reality in which an individual's existence becomes "part of another world of foreign cultures, regions and histories, and global interdependence" without them knowing it (Beck, 2004, p. 134).

Within this sphere, most of all, internet exploration has expanded the walls of modern social reality to the point that it has become less about accessing content and more about casually connecting with others (Pence, 2006-2007). Rather than being a compartmentalisation of daily life, the internet or virtual encounters are now a ubiquity or a common taken-for-granted reality of day to day living. Moreover, with the flux of national distinctions and boundaries, consumption of 'foreign' products can also be taken in the same light. Passively developing an interest in a foreign pop music, or developing a liking for a specific ethnic food, all adhere to the cosmopolitan fabric of modern reality. According to Beck (2004, p. 136) "[r]eality is becoming cosmopolitan in its core" (Beck, 2004, p. 136). Essentially, global peoples are interacting on a level that draws out their distinctiveness, which gradually leads to a familiarity of their differences.

Issues of global concern have become intertwined in everyday local experiences, which means that cosmopolitanism is internalised non-linear globalisation. Global and local processes are combined, transforming the social reality within nation states, which then considerably transform everyday identities and consciousness (Jacobsen, 2015; Beck, 2006, Beck 2004). This means that cosmopolitanism is rooted (Appiah, 2006; Beck, 2004; Beck, 2002). There is no cosmopolitanism without localism - it has local allegiance but also wings at the same time (Jacobsen, 2015; Beck, 2002). Jacobsen (2015) proposes that at the core of cosmopolitanism lies the imagined or real sense of connection and belonging that undergird articulations between disparate peoples. It is a perspective that challenges the traditional sense of dualities but also recognises the local orientation of global players; it concerns itself with new shifting interconnectivities and mindsets that are mediated by media relatedness across borders and flowing migrations (Calhoun, 2008; Sobré-Denton & Bardhan, 2013).

Moreover, the cosmopolitan reality rejects an 'either-or' perspective, and signifies "inclusive oppositions" and not "exclusive oppositions" (Beck, 2002, p. 19) – it is a reflexive deposition that lauds collective difference, and elevates 'otherness' as the core value and cohesive aspect of a global social network (Beck, 2004). This, therefore, highlights its multidimensionality, in which, multiple loyalties are formed in congruence with diverse influences and transnational outline and offline lifestyles. It empowers a way of thinking that has strong support for humanity – as, when the UN speaks or passes a resolution, it speaks for humanity as a whole (Jacobsen, 2015; Beck, 2004), but not viewing the global space as a single unilateral space but as multilayered one. This perspective also links to O'Byrne and Hensby's (2011) transnationalisation model which recognises a shift "from the nation-state, to a level above it" (ibid, p.151). The cosmopolitan reality also involves the rise of stateless political institutions such as Amnesty International and the World Trade Organisation, who speak in terms of commonality rather than segregation, and it also realises the formation of global protest

movements opposing neo-liberal practices (polarisation) and supporting a new altered type of globalisation (cosmopolitan) which involves recognition of humanity worldwide and its multifarious nature (Beck, 2004).

However, cosmopolitanism cannot be viewed as a preconceived archetypal frame for a global society as the nature of national and transnational relations create an indeterminacy within its emergent social structures (Beck, 2004). For example, on the one hand, a transnational space is overriding a bounded national space as the focus of social life, while on the other, this cross-border social life is, on many levels, still mediated through many national level experiences and institutions. Beck underscores that because of the emergence of a new kind of space-time experience and of human sociability, the concept of 'society' needs to be re-thought. It needs to be thought of as being less bounded and more in terms of how individuals experience it. It is this perspective that encapsulates the approach taken in the present research in understanding the participants' dispositions.

2.1.2.2   Cosmopolitanism in Perspective

A core tenet of many of the interpretations of the international world is the plurality of borders, which describes the mixing of national boundaries, both social and cultural, within the global sphere. If it is to say that culture is nationally or territorially circumscribed, then the question of plurality may lead to a false alternative – either universal sameness, likened to McDonaldisation, or global incommensurability, akin to extreme polarisation. It is usually the former that is prescribed to current global dynamics, which in many minds is representative of postmodernism and postnationalism, and is such what cosmopolitanism would represent (Beck, 2004). This perspective gives rise to various movements of cultural eclecticism leading to cultural plasticity. The ostensible plurality is a re-assortment of cultural symbols that ultimately leads to a universalism of indistinguishable global and local representations (ibid). This cosmopolitanism,

as Beck describes, is self-renewable, in which the past is used as a resource for new fashionable inventions, and is therefore rooted in cultural histories and fluid national contexts. However, some critics evoke the "enemy image" (ibid, p. 143) that cosmopolitanism or a global culture is without time and is a dynamic perspective that pursues and/or frames a standardised universal culture with no historical context (e.g. Smith, 1996). In this sense, cosmopolitanism repeats cultural premises and maintains a greater sameness that evidently leads to the elimination of genuine cultural plurality. However, this is not the cosmopolitan perspective or reality – in Beck's view, it is the complete opposite. Essentially, it is the recognition and appreciation of "the otherness of the other" (ibid, p. 143). This otherness then forms universalism beyond homogenisation while maintaining territorial roots.

Furthermore, an international perspective, which implicitly implies a national international duality, and a cosmopolitan perspective should not be equated with each other nor should they be ways of realising the same idea. Cosmopolitanism does on many levels assume internationalism, however, it most importantly renovates it by opening up boundaries, altering 'us - other' relations, and by transforming and reinterpreting relationships between state and nation. It reorganises this social reality by registering the change in social integration by way of "reflexive globality" (ibid, p. 143). This reflexivity is described by Beck as:

> The 'either inside or outside' that underlies the distinction between national and international is transcended by a 'both inside and outside' (p.143)

This 'both inside and outside' description is reflective of a glocalised and creolised world paradigm rather than a wholly globalised one (McDonaldisation), where the global and local are mutually implicating entities. Moreover, the national state is not a self-evident point of departure (Beck & Levy, 2013). However, while the cosmopolitan perspective does maintain a reference to the national state, it relocates it within a different horizon in terms of temporal, practical, and special realities – the global flow of networks has brought about a reimagining of context in

understanding cultural and social relations, especially in how individuals locate themselves. Therefore, it is necessary to view the national boundary and flow of international relations within a cosmopolitan perspective.

2.1.2.3 Engaging Cosmopolitanism – dialogic imagination

The national perspective or first modernity is a monologic imagination – it excludes the otherness of the other. Cosmopolitanism is a concept or frame of reference that aids analysis of the new social dynamics, conflicts, and structures of the second modernity (Beck, Bonss, & Lau, 2003; Latour, 2003). A dialogic imagination is the core characteristic of a cosmopolitan perspective (Beck, 2002; Carr, 1999; Quist, 2013). Beck (2002) describes the dialogic imagination as a correspondence to …

> "… the coexistence of rival ways of life in the individual experience, which makes it a matter of fate to compare, reflect, criticise, understand, combine contradictory ways of life" (p. 18).

As cultures continuously interpenetrate each other, ideas from all around the world will gradually run side by side in various forms of comparison, contradiction, and combination. Therefore, in this dialogic perspective, negotiation of contradictory cultural experiences becomes a focus within daily social activities and interactions for individual social players.

Bakhtin (1981) proposed the concept of dialogic imagination as a way of explaining the development of 'selves' – the self is developed through numerous daily dialogic encounters within various experiences and discourses with others. These multiple voices reflect and construct numerous ways of viewing the world. However, these encounters are not static but are struggles for meaning as the self responds and, most importantly, appropriates the voices of the other (Quist, 2013).

In light of the second modernity, which focuses on international movement, these are cosmopolitan dialogues that can lead to the construction of multifaceted selves with complex

glocalised allegiances. Furthermore, Carr (1999) suggested that language learners use dialogic imagination as an aid to help them conceptualise encounters as meeting places in which individual historical and social experiences mingle and intersect. This can lead to 'transformation' of the self as a dialogic imagination takes into account fluidity and contradictions of intercultural engagements (Quist, 2013). It removes a prescribed rigidity within communicative exchanges where meaning for both the self and the other are created in a messy way, and where overlaps and collision transform settled truths to unsettled truths (Carr, 1999; Quist, 2013) – certainly aspects to consider when examining Global English users and their global interactions.

A dialogic imagination, representing this second modernity, is better understood when viewed in light of a sympathetic imagination, which is representative of a first modernity perspective. A sympathetic imagination signifies tolerance and empathy, and an appreciation for difference (Quist, 2013). While acceptance and understanding are important characteristics to engender in any global participant, Carr (1999) is critical of maintaining a sympathetic perspective as it leaves differences intact. It can foster a "discourse of containment" that frames cultures as "essentialised colourful differences" (ibid, p. 103). Quist (2013) indicates that this perspective does not align with the complex realities of modern living. A sympathetic reality allows for the avoidance or discomfort of having to re-evaluate one's views and even oneself, and especially it can avoid a reformulation of the other who remains characterised as just being the 'other' (ibid). This can also lead to a view that certain groups of people hold certain supposed characteristics which can then serve to confirm particular attitudes of superiority. Therefore, maintaining a sympathetic discourse can continue a discourse of unequal power relations in the world and thus bolster a view that certain groups hold dominance over others, e.g. Western superiority (MacDonald & Regan, 2012; Quist, 2013). However, a sympathetic imagination does not need to be rooted in extremes and can still be used as a way to foster understanding and

concern for others that then leads to a dialogic imagination – a perspective that professes active engagement in which multiple voices carrying traces of particular histories intermingle.

2.1.2.4   Cosmopolitan Meaningfulness

Beck (2006) describes dialogic imagination as an alternative to the national perspective, which can exclude the otherness of the other, and involves two things – being aware of and being able to relativise one's own horizons of possibilities, and being able to see from the perspective of the distant other. While this involves exercising a "boundary-transcending imagination" (ibid, p. 89), Quist (2013) indicates this is already an automatic daily occurrence. In line with an active banal cosmopolitan social environment, distant others are actively engaged through, for example, movies, media, novels, and comic books when representative characters are imaginatively projected into the minds of the 'reader'. This projection is a creative process in which the world can be experienced through the eyes of the other, albeit in a somewhat fictionalised way (ibid). This does tie into a sympathetic imagination, however, not from the tolerance perspective outlined above, which can isolate or contain the cultural other. Beck (2006) sees this imaginative sympathy as representing empathy for global others and terms it the globalisation of emotions or more aptly, cosmopolitan empathy. While, it is a disposition bolstered by media images, and certain media images can generate a sense of pity on the plight of others resulting in unequal relations, the notion that people are willing to put themselves into other people's shoes and possibly act upon it shows 'responsibility' – which is a strong representative characteristic of cosmopolitan relatedness and thus dialogic engagement (Quist, 2013).

Being either fictionalised or engaged, these dialogic encounters are not static situations, especially in terms of language use, and can present certain struggles. The English language being the connective tissue across the world presents a situation in which its words are half somebody else's with social, cultural, historical meanings, conventions and connotations already

imbued (Quist, 2013). However, a speaker is not a prisoner to these existing meanings and can

use their own voices to articulate different nuances. Dialogic encounters, as Quist highlights,

"take place between individuals whose own complex subjectivities … are formed … through

engaging with different social and cultural realities developing a range of cultural allegiances in

the process" (2013, p. 334). Therefore, an individual, while moving through dialogic discourses,

can reflect on how they position themselves, and can thus modify these discourses in response to

experiencing one's own subjectivities (Vitanova, 2005). By doing this they can authorise

themselves within a creative process and "bridge the larger domains of social and cultural

activity" (ibid, p. 153) where the boundaries between the speaker and other continuously blur.

This intercultural engagement also creates a responsibility towards others in which there is an

acknowledgement of the complexity of the other (Quist, 2013). Therefore, dialogic imagination is

a powerful tool of boundary crossing and meaning making, which is a core tenet of the

cosmopolitan reality, and thus, frames the perspective taken in this research in understanding the

participants' global encounters.

2.1.2.5 Critical Perspectives on the Cosmopolitan Reality

In the cosmopolitan perspective, it is necessary to recognise discussions that surround so

called old thinking and new thinking and possible struggles and realisations that occur therein.

The old way of thinking in regards to intercultural communication can be described as taking on

an essentialist view which sees national cultures as basic units to be worked with (Moon, 2008).

Holliday (2009) highlights, however, that although more recent perspectives tend to avoid these

generalisations, "behavioural diversity that does not conform to these stereotypes is often

perceived as the exception rather than the norm" (p. 145). This thinking can persist within certain

circles, notably academic and professional, as it presents a world of national cultures that can be

described without getting into prickly discussions of global inequalities (Moon, 2008).

Unfortunately, pervasiveness of this kind of thinking, which is linked to methodological nationalism[2] (Holliday, 2009), can lead to an oversimplification of the way the world is organised and can evanesce or mask over "the multi-dimensional process of change" (Beck & Sznaider, 2010, p. 382).

Furthermore, this view of culture has become associated with the context approach to English language teaching – this involves catering teaching methodologies to a local context. Holliday (2009) highlights that although there is acknowledgement of the imperialistic imposition of teaching policies from the English-speaking West, and there is intent to work with locals from respective contexts, the discourse can be more towards "solving the problem of the periphery" (p. 145). Moreover, citing Kumaravadivelu (2006), Holliday explains that within the move to localise the pedagogy there is also the possibility of 'self-marginalisation' where teachers present themselves as representing 'my context', which indicates "submission to a Centre professional discourse" (p. 145). This can result in a compartmentalisation of the periphery that serves to sustain its image as the Other (ibid).

New thinking about cultural dynamics attempts to address the old thinking and presents a more cosmopolitan picture in which the world is not neatly divided, but blurred and negotiable. Holliday (2009) explains however that while the cosmopolitan perspective is associated with advancing globalising processes, there is also the case that national boundaries are continually emphasised as this is just what people are used to. Sticking to certain aspects representing national boundaries may also be an attempt to highlight distinctiveness at a basic level rather than just seeing them as simplified representations of whole identities. While the Centre and Periphery have been described as the givers and takers of meaning, respectively, (Hannerz, 1991, as cited in

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[2] Methodological nationalism "equates societies with nation-state societies and sees states and their governments as the primary focus of social-scientific analysis. It assumes that humanity is naturally divided into a limited number of nations, which organise themselves internally as nation-states and externally set boundaries to distinguish themselves from other nation-states." (Beck & Sznaider, 2010, p. 383). When social players subscribe to this belief Beck (2004) calls it the 'national perspective', but in the perspective of the scientific observer, it is methodological nationalism.

Holliday, 2009), cultures at the same time have been defined as shifting indescribable entities that are deeply entrenched in numerous worldwide processes and persistent intercultural interaction (King, 1991, as cited in Holliday, 2009). Therefore, as a result of these forces, the national culture itself in all respects can be perceived as either gaining or losing in importance (ibid). For example, English culture or identity is no longer strictly associated with a Protestant ethic but with a global mass culture, undoubtedly as a result of the global spread of English, all the while, national cultures in the Periphery are reasserting themselves and not feeling subsumed by the Centre (ibid). However, Beck and Sznaider (2010) do highlight that cosmopolitanism's interpretations and meaningfulness in terms of its interrelations with the intricacies of globalisation do vary and "internally it is traversed by all kinds of fault lines" (p.382). With this, Canagarajah (1999) raises concerns that a romanticised picture of a cosmopolitan world must not be allowed to mask over observed inequalities that do exist within it, and that the 'movement' itself, while lauding global plurality, could be in danger of conforming to Centre interests, both political and commercial (Holliday, 2009). Nonetheless, in saying this, the cosmopolitan perspective has a strong adherence to the individual perspective and individual agency, therefore, while an individual might observe these 'top-down inequalities', this does not mean that they interpret them this way.

2.1.3 Aligning to a Cosmopolitan Reality

Discussion of globalisation and cosmopolitanism in the above sections raise interesting issues concerning how culture is proliferated and consumed worldwide. While some might assume that due to more prominent cultural elements within the world, e.g. the US, this is the cultural perspective or frame of reference many people might default to in describing global relations. However, recognition of such influence and also aligning oneself to the diversity of the world are not mutually exclusive ideologies. Such easily defaulted 'north-south' interpretations of

the world can over-simplify the situation. Nonetheless, within all of the perspectives outlined above, certainly, Western or US influence would be at the centre of all discussions – however, the degree of it forming part of one's reality needs to take into account a modern individual's greater capacity to navigate and critically interpret the world, i.e. cosmopolitan reality. The possibility of such broadened perspectives, as an outcome of increased global mobility, allows for the alignment of many local experiences in conjunction with many more globally prominent ones – nonetheless, as a dialogic imagination entails, these would be perspectives that are individually and uniquely ascribed and would take on a more critical outlook on the world. While many interpretations of the cultural dynamics of the world may focus on the individual perspective, these perceptions surely align with how that individual interacts with the world. Subsequently, descriptions of the above theories tend to navigate around the issue of Global English and how that as a medium of global contact is an influential element in understanding global perspectives., In light of framing modern global individuals as partaking in a cosmopolitan reality, the language of global communication certainly is a factor to concurrently consider, and how both notions, cosmopolitanism and Global English, are intuitively interrelated.

Therefore, it is taken in the present research that English as a worldly phenomenon is inextricably tied to the aforementioned theories and perspectives of globalisation and cosmopolitanism. While language carries weight of culture, the spread of English globally has brought about a situation where its varied speakers are creating a new reality for themselves. Therefore, conceptions and realities of English in the world will be discussed in the next section in view of these theories and realities. Background to English in the world will be presented first, followed by its different interpretations, manifestations, and ideologies.

2.2 English in the World

This section opens with framing English's position in the world as the global language of communication. This is followed by a discussion on a number of perspectives that characterise its position as the global language. From here issues concerning shifting perspectives, which underscore equality and empowerment of usage across its global users are highlighted. Lastly, particular ideologies and symbolism attached to its global use are outlined.

2.2.1 Positioning Global English

The continued proliferation of the worldwide globalisation process brought about two main phenomena - advancement and ubiquity in use of technology, and cross-border interdependency (Appadurai, 1996; Arnett, 2002). Consequently, increasing intercultural contact necessitated the use of a world language. Due to its already prominent position in the world, as an outcome of British colonialism and American economic expansionism (Graddol, 1997), English became the primary language for international communication (Bruthiaux, 2003). From this, English as a wider means of communication has come to be used by nearly a third of the world's population and is expected to continuously grow (Graddol, 2006). It is a language that has more non-native English speakers (NNES) than native English speakers (NES) (Dewey, 2007; Seidlhofer, 2011) – while educationally, its continued use as the favoured language in many of the higher education institutes worldwide strengthens its position as the key access to knowledge, technology, and opportunity globally. Moreover, according to Chiang (2009), English is the most efficient and proficient tool for engineers and scientists to share their research worldwide, which only goes to underscore English's elite role in knowledge acquisition, formulation, and pervasion worldwide. It is the most widely used and thus most widely learned language in the world today (Yano, 2011), making it "an integral and unalienable part of the lives of the people who use it" (Saraceni, 2010, p. 3). While there are other languages of prominence in the world, especially in terms of

economic positioning and increasing diasporas worldwide, e.g. Chinese, presently there would be no reason to believe that any other language would appear to replace English as the global language in the foreseeable future (Ryan, 2006).

However, the spread of English has come under some ideological misgivings and contestations in recent times. While Crystal (2012) maintains that the development and proliferation of English worldwide is seen as natural, neutral, and beneficial, and an outcome of it being "in the right place at the right time" (p. 78), it is also considered a purveyor of cultural homogenisation and standardisation that accentuates the gap between the haves and have-nots (Phillipson, 2004), and a product of global competition among countries seeking to maintain global hegemony through linguistic hegemony (Phillipson, 2009). However, for many it is also mainly a global lingua franca (e.g. Jenkins, 2009; Seidlhofer, 2009) that facilitates communication for the international economy, diplomacy, culture, technology, and academia. Consequently, a sociocultural perspective of language has often been adopted in which Global English has been analysed as a cultural, social and ideological phenomenon rather than purely a neutral linguistic tool that facilitates international communication (Pennycook, 2007, 2014). These perspectives are discussed further.

2.2.2   Different Perspectives on Global English

The dominance of the English language in the world has provoked a number of perspectives that attempt to explain its existence, pervasiveness, and implications. One of the most popularised views, albeit controversial at times, comes from David Crystal in his book 'English as a Global Language', first published in 1997 with a second edition in 2003 and a reissuing in 2012. He states that due to political developments and scientific innovations by Britain and the US in the 19th and 20th centuries, explosion and pervasion of technological knowledge around the world was through the English language. This resulted in a "taken for

granted" (2012, p. 83) status of the language and the emergence of unspoken opinion that made English "the natural choice of progress" (p. 83). This carried English into the global information age in which its position was further consolidated by its role as the language of media relations, travel and tourism, and international safety. In Crystal's view, there is no doubting the role or importance of English as a global language nor its uncontrollable spread across the world. He also expresses the opinion that belief of death of minor languages that may accompany the expansion of a global language is unwarranted and asserts that "the emergence of any one language as global has a limited causal relationship to this unhappy state of affairs" (2012, p. 21). More local political and economic issues are at play and not the arrival or influence of a global language. If anything, Crystal indicates, the emergence of Global English has had the reverse effect, in that, it has stimulated a response in support of smaller local languages, which otherwise, might not have been the case. Moreover, he states that language is a major means of expressing identity, however, this is not threatened by the expansion of a global language as long as identity and cross border mutual intelligibility happily coexist. The local situatedness of the speaker can be very much part of their English using experience.

However, Crystal's view on the spread of English as being a natural and innocent process is criticised for being a somewhat benign ideological outlook. Pennycook (2001a) sees Crystal's position as a liberal laissez-faire perspective and compares it to economic liberalism. Both are based on the assertion that free competition in the market should be guaranteed and efforts to control or undermine this competition are unnecessary and artificial. Pennycook (2001a) argues the premise that language spread is always political and that the micro contexts of language use and interaction are linked to macro social and political concerns and carry traces of other times and histories. In looking at the role of English in the broader contexts of politics, economics, and culture, Pennycook (1994) also argued that English has become a powerful means of inclusion and/or exclusion, and the role English plays at a micro level in terms of access to social and

economic benefits has a profound effect on it maintaining gatekeeper status at a macro global level. An implication of this, as highlighted by J. K. Kim (2002), can be the steady process of Westernisation or Americanisation, as some learners can see these as synonymous, of NNES for whom English is believed will lead to economic success. This was similarly observed in Su (2005), Pulcini (1997), and Pennycook (1994).

Furthermore, Phillipson (1999) also levied criticism at Crystal in questioning if his perspective is insightful enough in explaining the language policies of the former colonies as "the linguistic hierarchies imposed in the colonial age [are] largely still in place" (p. 265). More to the point, Tsuda (2002) emphasized that the spread of English was not a result of neutral natural progress, as Crystal (1988) suggested, but by structural power dynamics from within international communities. It is therefore suggested by Smith (2006) that the power of Global English is tied to the central logic of globalisation which subsequently serves the interests of a core elite and maintains a dominant position in global economics, education, and mass media (Phillipson & Skutnabb-Kangas, 1996).

These notions form the basis of Phillipson's concept of Linguistic Imperialism (Phillipson, 1992). This is a position that presents a relationship between economic imperialism and the global spread of English and sees the status of English as a result of neo-colonialism. He highlighted issues relating to linguistic inequality through the process of globalisation, and of homogenization of the world through language uniformalisation. He defined the concept as follows:

> English Linguistic Imperialism is that the dominance of English is asserted and maintained by established and continuous reconstitution of structural and cultural inequalities between English and other languages" (ibid. p. 47)

From this, he maintains that not only are the economic and institutional structures of a local speech community affected, but also the identities and value system attached to it. While Crystal sees a shift in cultural dynamics as a prompt for adoption of new language, Phillipson's

perspective identifies a global language as a means for exploitation. He sees the pervasive use of English as a form linguicism in which imperialists maintain, reproduce, and legitimatise their influence through trade and education. Much of his critique surrounds the role of English language teaching in the world in which he argues promotes anglocentric language policies (Phillipson, 1992; 2000). For example, he argues that organisations such as America's TESOL (Teaching English to Speakers of Other Languages) and British Council exploit Global English for their own interests, which results in the hegemony of English and the spread of English cultural values (Phillipson, 1999). In this view the world is divided between the centre and the periphery, where the former provides the teachers and the materials, and the latter usually supplies the learners, thus a situation of subordination. In terms of globalisation, Phillipson's concepts bring into perspective the aforementioned notion of polarisation, in which, power relations between the centre and the periphery are ones of imbalance and perpetration of inequality. Moreover, how English is sustained through certain interests stemming from the US is in line with the concept of Americanisation.

However, Phillipson's theories have also been criticised for their over-deterministic value and strong basis on structuralism[3]. Canagarajah (1999) criticises how the imperialistic model's macro perspective is inadequate to show how the peoples in the peripheral communities transform and appropriate English as a postcolonial language. English is not imposed on passive speakers, but they themselves are responsible for retaining and accepting it. Therefore, while failing to engage at a micro standpoint thus falling short of highlighting the complex nature of Global English, the imperialistic perspective disregards learners' agency and renders them

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[3] According to Block (2006) structuralism concerns itself with "the search for the fixed universal principles and laws that determine, govern and structure the activities of human beings in the world" (p. 23). It stems from Saussure's notions about how meaning is conceived in language. Meanings reside in signs and signs are a result of a shared pattern within a community. Each community has its own practices that give value to the signs (Norton & Toohey, 2001). However, structuralism is criticised for conceiving signs as idealised meanings and linguistic communities as being generally homogenous and consensual. See Section 2.4.1 for more detail.

powerless (Brutt-Griffler, 2002; Friedrich, 2001). Pennycook (2001a) in his critique characterises this as a reductive view of global relations.

A perspective contrary to Phillipson's Linguistic Imperialism is Kachru's concept of World Englishes (WEs) (Kachru, 1985, 1986a, 1986b, 1990, 1992). This focuses on the pluricentricity and inclusivity of the spread of English worldwide. In trying to remove a British or American standard within English language teaching (ELT) practices, WEs celebrates nativisation and the development of local varieties of English, and is symbolic of the numerous cultures, identities and functional variations of its use. The WEs model concerns three concentric circles representing the different English speaking communities of the world (see Figure 2.1). The norm-providing inner circle represents countries in which English is mainly spoken as a native language (ENL) (e.g. The U.K, The U.S, Australia, Ireland, etc.). The outer circle or norm-developing represents countries in which English has been institutionalised as a second language (ESL) (e.g. Singapore, The Philippines, India, Hong Kong, etc). The expanding circle or norm-dependent includes the rest of the world and sees English as a foreign language (EFL) (Brazil, South Korea, etc).

The 'Expanding Circle'
e.g. South Korea,
China, Brazil ...

The 'Outer Circle'
e.g. India, Zambia,
Singapore ...

The 'Inner Circle'
e.g. The USA, The
UK, Ireland, New
Zealand ...
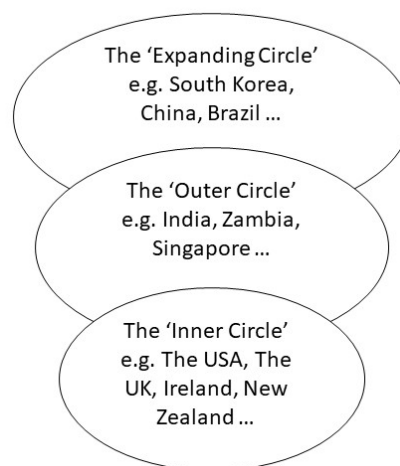
Figure 2.1 Kachru's three circle model of WEs

The model has been praised for its representation of multicultural diversity and its condemnation of attempts to homogenise Global English around one standard. It challenged the belief that other varieties other than the inner circle are deficient and promoted nativisation of English due to English expansion into other communities. It also underscored the need to look at ELT from a perspective of local values and identities thus legitimatising the empowerment of speakers of these other varieties. Moreover, putting the WEs model in the frame of globalisation, its founding principle of nativisation relates to the theory of creolisation, which encapsulates how global symbols, e.g. English, are appropriated and modified at a local level. Nevertheless, some critics (e.g. Kubota, 2012; Bruthiaux, 2003) have highlighted how the model embodies a simplistic view of the global spread of English. It does not account for multilingual societies or different socio contexts within the same society, for example, rural Malaysia and Kuala Lumpur, in which, in the case of the latter, English could be a first language of a local citizen but less likely the case in the former (Pennycook, 2003). It is also a model that continues to privilege NESs, representative of the inner circle and thus core Englishes, over NNES, representative of peripheral Englishes. Moreover, it has emphasis on the idea of the nation state which oversimplifies sociolinguistic realities through the three levels in respect of contemporary global/cosmopolitan flows of people and ideas across ever porous national boundaries.

Furthermore, as a consequence of the continued spread of English worldwide, resulting in NNESs outnumbering NESs (Dewey, 2007), the dynamics of global interactions have changed. It has been pointed out that fewer interactions may now involve a NES and that most interactions in English may be solely between NNESs (Saraceni, 2010; Graddol, 2006). In this situation English acts as a lingua franca (ELF), which can be defined as "a contact language between people who share neither a common native tongue nor a common (national) culture and for whom English is the chosen foreign language of communication" (Firth, 1996, p. 240). Jenkins, Cogo and Dewey (2011) indicate that while the ELF model has many similarities with the WEs model, it needs to

be categorised as a function of the language rather than a variety. It emphasises the fluidity of English in usage rather than the nation based perspective of WEs. With the de-emphasis on the national perspective and increasing cross border interaction between peoples of different backgrounds, research into ELF is increasing (e.g. Cogo, 2010; Cogo & Jenkins, 2010; Mauranen, 2012; Sewell, 2009; Sung, 2018, 2016, 2014). However, some scholars have indicated that conception of these different paradigms have been somewhat inward looking and more critical perspectives need to be advanced (e.g. Saraceni, 2010), as will be explained further in the next section.

2.2.3   Shifting Paradigms

Much research into the area of 'relocated English' (Saraceni, 2010), emphasises the necessity of a paradigm shift in the conceptualisations of English, especially with a view of decentralising it and creating a more egalitarian perspective. The WE and by extension ELF perspectives, in holding these ideals as the core tenets of their respective models, posit that the rights of the language are not necessarily in the hands of the traditional native speakers, but all varieties and uses are just as valid. This much advocated paradigm shift as outlined by Saraceni is shown in Table 1.

Table 2.1 Conceptualising the Global English paradigm shift

From	To
English as the language of the UK & US	English is the language of many countries
Emphasis on native English	English as a lingua franca
English as a native possession	English is a possession of the world
Best spoken and taught by natives	Proficiency and ability to teach not the same
One standard (Am & Br)	Many varieties (WE)

It has been pointed out however that this paradigm shift has not necessarily taken place and that the theoretical perspectives lack real-world credence and have remained isolated within academia (Jenkins, 2002; Saraceni, 2010). Blame has been levied at lack of connection between the theoretical insights of WEs and classroom methodology (Kumaravadivelu, 2003; Matsuda, 2002). Moreover, Bamgbose (2001) even indicates that emphasis has been on publication for the attention from colleagues and advancement of knowledge rather than truly understanding the practical aspects of teaching and using English in its contemporary contexts. However, Kachru (2009), in conceding that there is still lack of uniform acceptance, underscores that English has diversified enough that it is no longer "exclusively Eurocentric, Judeo-Christian and Western" (p. 176). In other words, English's global multiculturalism has created a situation in which true acceptance of other varieties has just not happened yet. Nevertheless, he maintains that the fault in the system is that "current paradigms of constructs and teaching of English continue to be based on monolingual and monocultural – essentially Western – traditions of creativity and canon formation" (p. 180), which results in, as Saraceni (2010) points out, the assumed superiority of the traditional native speaker as the ideal user, and a preference for British and American models. Saraceni indicates however that certain contradictions within the WEs and ELF models that run antithetical to their prescribed aims may be at fault. Of significance is the emphasis on categorisations and distinctions that draw strong lines between different varieties and users of English which in turn implicitly support the notion that some varieties of English may be more traditional, and hence, representing models to emulate. Therefore, as a world language in the current global interrelated climate, English, as taken up and used in local contexts by dynamic individuals, cannot necessarily be accounted for by the WE paradigm (Brown, 2017).

Bolton (2005) refers to a re-evaluation of the WEs perspective as a 'critical turn' and highlights the work of Pennycook (2003, 2001b) as representative of this new critical perspective. In attempts to understand the dynamics of Global English better, Pennycook evaluates the power

inequality of the Linguistic Imperialism model in conjunction with cultural production and appropriation through the WEs model. While conceding that the spread of English can be used as a tool for power construction, Pennycook emphasises more how culture and power can be constructed through discursive practices. In order to account for this perspective, he draws upon Butler's (1997) notion of 'performative identity', which highlights how identity is something that is enacted rather than prescribed. Pennycook's notion of performativity features resistance and appropriation and he argues how English, now being a contextual phenomenon, is not used for international communication per se, but is rather indexically used "to signify identification with certain cultural affiliations" (2003, p. 517) – one of which being music. Essentially, performativity refers to "the activity of individual agents expressing their identities through idiosyncratic language use" (Brown, 2017, p. 55).

With the WEs model anchored in the paradigm of nation, identity, and location (ibid), Pennycook's (2010, 2003) performative perspective highlights the inability of the WEs model to truly conceptualise the dynamics of the globalised world, and the way these dynamics along with a cosmopolitan reality affect language practice at local levels in terms of how individuals relate to and use the language. Brown (2017) in highlighting the performativity perspective as a post-WEs approach indicates that the WEs model presents a contrastive relationship between the local and the global contexts, and disregards the local context as potentially being a "constructive context unto itself" (p. 55). Therefore, a performative perspective endeavours to make sense of what is happening with English on an individual level, thus reflecting the WEs model as being "far too exclusionary to be able to account for many uses of English around the world" (Pennycook, 2003, p. 521). Effectively, the WEs model fails to capture how English is expressed in contexts in which the local and the global combine to form a glocal manifestation of the language (Steger, 2013). This is the reality of most contemporary English language users, and essentially captures a cosmopolitan perspective in their global usage. Their language use and identification with its use

are not necessarily bound to their country of learning. Contemporary English users are globally mobile, both online and off-line, and these global cosmopolitan interactions better frame their usage rather than it being framed by their original context of learning and/or apparent cultural background. Such perspectives are necessary in reconceptualising English usage in the modern era – an era that sees English users extremely mobile, online and off line, and carrying with them very unique experiences that can frame very unique perspectives and ideologies of their English usage.

2.2.4   Conceptions, Ideologies & Symbolism

Although many scholars might disagree regarding how English manifests itself in the world, all would agree that the prospective advantages it provides promotes learning of it in all parts of the world (Jenkins, 2007). In such studies as Gao et al. (2007) and Lamb (2004), for example, respondents saw English as a means of self-development, and personal and economic personal mobility, which also emphasises how English can enact mobility within a localised perspective (Bauman, 1998). It has become the language of highest exchange value (Crystal, 1997), or as Niño-Murcia (2003) describes "English is like the dollar" (p. 1) – it is a necessary tool to tap into the global market and extend social connections. However, with this, Pennycook (2001b) highlights the extent to which English may function as a gatekeeper to positions of prestige in society, thus influencing desires for native speaker forms (e.g. Wang, 2016), and also elitism – the more fluency, the more social affluence (e.g. Cho, 2017; Paik, 2005). But as a corollary, the more benefit it may bring, the higher possibility of structural inequality within a society (Graddol, 2006). People with the means to support their English education can separate themselves from those who do not, thus, creating in a sense a class divide within society. Fluency in the English language can therefore be seen as a sign of wealth and elitism which then offers more opportunity to people who have those skills, thus, creating a vicious circle of privilege.

Bourdieu's notion of *capital* is a useful concept to understand the role English has in career development and personal achievement. Capital refers to the "capacity to exercise control over one's own future and that of others" (Postone, LiPuma, & Calhoun, 1993, p. 4). It takes on four forms[4] – social, cultural, economic, and symbolic capital. However, each form of capital can be transformed to another in the interests of upward mobility. For example, English being a form of symbolic capital can be converted to economic and social capital, thus aiding elevation of economic and social status. Therefore, people with concerns of professional and social success who use English in a world where it is utilised as a commercial asset have the "freedom to move and act" (Bauman, 1998, p. 70). In this case, in the words of Niño-Murcia (2003), English can be conceptualised as an "object of consumption" (p. 122), which can bear significance in the improvement of people's lives.

Moreover, while Guilherme (2007) describes Global English as a potentially loaded language that can be manipulated by those who have access to greater economic and social means, it is itself a "powerful vehicle for the exercise of a global citizenship, in the cosmopolitan sense" (p. 87). He explains that the use of English in contemporary societies goes beyond mere acquisition of linguistic skills and cultural information for 'capital' means, but more so enters into the spheres of 'languaging' – defined as the process of language use that makes meaning and shapes knowledge and experience (Swain, 2006) – where there is the possibility to enter the languaging of others that then shapes one's own languaging processes which in turn shapes cosmopolitan alliances and intercultural freedom. Development of the latter not only entails the ability to move, to speak, and to understand cross-culturally, but also the control of fear, and promotion of a critical outlook (ibid). Through this, Guilherme underscores English as a common language rather than a specific lingua franca that provides responsibility and opportunity without

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[4] According to Bourdieu (1986), economic capital refers to material assets such as money and property; social capital refers to networks of influence and support based on group memberships; cultural capital refers to forms of knowledge, education, and skills; symbolic capital refers to socially recognised legitimisation such as honour or prestige.

the loss of culture and ideology or the transformation of English into a neutral disengaged global medium. In light of this Matsuda (2012) claims that English is "both actual and imagined" (p. 3). It is actual (or active) for the people who commonly use it, but also imagined, in that, increases in global digital media, which are mostly in English, have resulted in more and more individuals having contact with the language whether or not they actively use it as a system of communication or not.

Furthermore, a possible hegemonic threat (e.g. Linguistic Imperialism) associated with the spread of English through modern digital media has been pointed out as being not necessarily realistic. For example, Martin (2007) highlights that the French linguistic and cultural identity remains intact despite efforts by the French government to regulate English loanwords. He argues that in France, English is used at both a global and a localised level and that it is often refashioned and appropriated in a creative way (See also Seargeant, 2009; Leppänen, 2007 for similar claims). This local appropriation of English has been particularly highlighted in its use in pop music, which speaks to a cosmopolitan reality. Chan (2009) indicates how the use of English in Hong Kong pop music functions beyond Westerns symbols of culture and is rather used as a poetic device to express highly nuanced localised meanings that can also attract an international audience. Similarly, Lee (2006) argues how use of English in Korean and Japanese pop music "cannot be dismissed as mere imitation, trying to sound like the other" (p. 236), but is better understood as a sociolinguistic tool for the renegotiation of perceived cultural meanings in a local context. Moreover, Pennycook (2007) underscores contemporary hip-hop as being an exemplification of "globalisation, global Englishes, flows of popular culture, and performance and performativity" (p. 12) in relation to identity and culture. Its use deconstructs the basic concepts of language, culture, and place, and offers new possibilities for its users that involve polycentric negotiations on a glocal – cosmopolitan level.

However, regardless of particular stances surrounding the affects and effects of Global English, Cho (2017) underscores the inextricable link between Global English and globalisation, with it being part of the cause, the process and the outcome of it. She highlights Blommaert's (2003) reformulation of the notion of 'scale' within a sociolinguistic paradigm in rationalising a language's position in the world. Drawing on World-System Analysis (Wallerstein, 2000), scale refers to structural inequalities in accordance with countries being orientated towards the centre, semi-periphery, or periphery regarding levels of capital accumulation and production respectively. However spatial relations between these designations can also include linguistic goods (Cho, 2017). Therefore, a higher value attached to linguistic goods from the centre would be the possible prestige of centre accents, British or American, as compared to the lower prestige of peripheral accents, EFL countries (Dong & Blommaert, 2009). However with the shifting dynamics of English in the world, Wang (2016) raises the question of ownership of English. Referring to Jenkins (2015), she argues how NNESs can use English in their own ways that while different, are not deficient to NES forms. This also underscores issues of appropriation, resistance, and negotiation, which are aspects of Global English discourse that support its use for a speaker's benefit and increased equality (Ha, 2009). In actively taking responsibility and ownership for its use, NNESs will then be the main agents in the way English is used, maintained, and ideologically shaped in the world (ibid). Aspects of appropriation have been found in such studies as Hansen Edwards (2017), Ahn (2014), and Yeh (2013) in which respondents were comfortable in their unique use of English and saw many varieties as a beneficial outcome of a global community.

Although Standard English seems to be rooted in the NES paradigm as the benchmark for form and instruction (e.g. Ke & Cahyani, 2014; Ranta, 2010; He & Li, 2009; Canagarajah, 2005), and American and British English considered by some to be the yardstick of linguistic correctness (e.g. Garrett, 2009; Clyne & Sharifian, 2008; Matsuda, 2003), Zheng (2014) underscores that

with the perceived loosening of ties between English and its Anglophone background and being more associated with a global culture, NNESs have become more active in learning English with the intention of communication with both natives and non-natives. However, she also adds that the pursuit of the Standard form or native model can result in NNESs regarding themselves as failed native speakers instead of legitimate and competent bi-lingual speakers. By contrast, in light of an increase in NNES to NNES communications (Graddol, 2006), it has been argued that effective communication need not be dependent on NES norms, but comprehension should be the main focus of interactions (Jenkins, 2006). This leads to NNESs retaining a NNES national identity and/or the promotion of negotiation skills rather than attitudes of deficiency (Zheng, 2014; Graddol, 2006).

Furthermore, while accent preference has shifted from Standard forms to acceptance of NNES forms (e.g. Sung, 2013a; He & Zhang, 2010) due to a stronger sense of appropriation and ownership of English (Park, 2012), Sung (2011) indicates that there still remains an 'idealised construction' of what the language should sound like – with so called NESs or centre speakers being the ultimate purveyors of this form. It has been indicated however that this idealised construction is based on preconceived notions of what a NES should sound like (e.g. Brutt-Griffer & Samimy, 2001) and even look like (e.g. Romney, 2010). However, while still pervasive and entrenched in the psyche of NNESs, with many often stating to want to sound more native-like, it was shown in Sung (2013a) that some respondents found native accents and pronunciation to be quite unintelligible and should not necessarily form the basis of a model speaker of English nor should they be fit for imitation. Sung comments that there seems to be a mismatch between the idealised version of English and English in reality, and that intelligibility is what L2 users now seek, with NNESs even fulfilling this role – "I would like to sound like Heidi Klum … her German accent is sexy"; "I think his (French actor Hugo Becker) European accent sounds quite prestigious" (ibid, p. 19). However, in Zheng (2013) it was pointed out that while learners may

find popular English cultural products such as books, movies, TV/radio programmes etc. as helpful learning aids, the content generally comes from English speaking countries. This can subsequently imprint the English language with the lifestyles and norms of NESs, resulting in learners not necessarily being able to relate fully to the language even though it is professed to be the global language. This may lead to learners not realising that the goal of learning English is to not ultimately become native like (Zheng, 2014).

Therefore, with native accents or varieties at the forefront of many learners' minds, they can more often form images of prestige or of idealised varieties rather than actual practical models to follow. Zheng (2014) terms this the "native speaker phantom" (p. 37), and describes it as a frustrating and even dangerous phenomenon. Learners orientate their learning goals to Standard English that for most is represented by the native model, but ultimately does not represent fully the contemporary use of English within the global world. Essentially, the native image is intimidating and encompasses a phantom speaker who has a perfect accent and who never makes mistakes – continued aspirations to this phantom can result in a diminishing of one's ability to speak English and also a stigmatisation of other varieties of English (ibid).

Many of the critical perspectives above show how Global English can manifest itself in numerous ideological ways in the minds of its users. For a neutral and innocent perspective on the spread of English, Crystal is frequently highlighted, only to be countered by Phillipson's Linguistic Imperialism – and, the World Englishes paradigm and Pennycook's performativity perspective are representative of the local and personal role English can play. Furthermore, the continued globalising of the world has not necessarily de-centred a NES perspective on the language – the 'phantom native speaker' is influential in how learners might legitimise or otherwise ownership of the language. Certainly, issues of this nature need further investigation in light of presenting global individuals as being more active within a cosmopolitan perspective and subsequently taking on more critical perspectives in their global endeavours. Essentially,

presenting a NES as a prominent feature in one's linguistic ambitions and objectives, does not necessarily mean an imperialistic influence. Recognition of a NES standard form to be used within a continuously diverse Global English environment can concurrently be a recognition, on the NNESs' part, of an active agency in desiring to effectively communicate within the environment.

While Pennycook (2001b) highlights that English is not just a language of capitalism and imperialism but also a language of opposition and opportunity, its global flows and ideological perspectives are better understood in relation to specific social-cultural contexts and the associated consciousness of the located learners. Korea as a country that has spring-boarded itself onto the international stage, did so with foregrounding English as the language of internationalisation. However, while promoting its global advantages, English practice and use within the local context became something of a constricting force. The next section gives an outline of English's presence in South Korea (henceforth Korea) and insights into its ideological construction in that context.

2.3   English in Korea

Over the past century, Korea has gone from a country that was at the mercy of foreign forces, e.g. Japan and the US, to an independent country with one of the strongest economies in Asia. It is a country that has progressively fostered a sense of global alignment and desire to showcase its identity. It has been noted that Korea's unique writing system, Hangul, acted as a strong modernising agent with how it forged an increased sense of national pride, which subsequently became a catalyst for nation building in the early part of the twentieth century (J. Y. Kim, 2018; Yang, 2017)[5]. However, while Hangul can be pinpointed as a catalyst in preparing

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[5] It is argued that progressive widespread use and acceptance of Hangul was a turning point for Korea in the late 19th century in its bit to modernise. Having a native phonetic writing system made it easier to raise literacy levels and

Korea for the global space, the English language, undoubtedly, among many other variables, was utilised as the primary active agent in modernising Korean society.

From the first time it was introduced to Korea, the perception and use of English has changed many times, however, it was always viewed as something to instil change or was admired for its power to influence change. With sights on global enterprise and a thirst to connect to the rest of the world, Korea understood the role English had to play in the global formation of its country and people. However, such stringent focus on this specific global asset undoubtedly shaped particular mindsets and attitudes within the populace. Consequently, English as an institution in Korean society has come to be viewed in many different lights – revolutionary, accommodationist, nationalist, cosmopolitan, and even anti-Korean (Collins, 2005). In order to better frame the context in which individual Korean users of English's relationship with the language can be better understood, this section will give an overview of the extraordinary relationship Korea has had with the English language in terms of aspirations of global connectedness, affects and effects of its fervent implementation, and particular ideological perspectives.

2.3.1   Situating the Language

Of the three East Asian countries, China, Korea, and Japan, Korea was the last country to have contact with the West. Because of this, it was privy to the tense relationship English speaking countries had had with its neighbouring countries, so they were in some ways wary of the influence English might have on its own country (Collins, 2005). Yet, with a treaty signed with the United States in 1882, the setting up of an English school for interpreters in 1883, and the commencement of Western subjects teachings in the Royal Academy and other private

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subsequently have higher rates of educated people within their population. Yang (2017) argues, "…while the production of the national writing system functioned as a means for anti-colonial movements, it also naturalized differential socioeconomic resource distribution among Joseon people according to literacy skills in Joseon's transformation into the modern Korean nation state" (p. 59).

academies in later years, English was gradually introduced to the Korean population as a subject of modernity.

Nonetheless, the development of English in Korea was stunted during Japanese colonialism (1910-1945) and became a tool for use by both sides. In the shadows of a possible invasion intellectuals in Seoul were using English to proclaim a free Korea (ibid). They equated the ability to speak good English with the elites and gentry of society, and thus expected to get Korean independence by being able to speak "persuasive English" (Cummings, 1997, p. 158, as cited in Collins, 2005). However, when Japan officially annexed Korea in 1910, the Japanese used English as a means to proliferate propaganda about Japanese contributions to Korean society – on the one hand, to court international favour, but also surprisingly to gain approval from the Korean people themselves (Coleman, 1997). However, with many private English schools, influenced by Western nationalism, propagating anti-Japanese sentiments within the peninsula, the colonial government established new policies that enhanced Japanese language and vocational education that ultimately led to the diminishing of English, and also a prohibition on the Korean language. Although a foreign language policy was re-established, English education was strict and resigned to be taught with a focus on the grammar-translation method, which remained the main framework of Korean English education for many years (H. Park, 2006).

The end of WWII and the effective liberation of Korea in 1945 by the U.S was a critical juncture for the status of English and language education in Korea. The partition of Korea at this time into North and South resulted in the South coming into direct contact with American culture due to occupying U.S forces propping up the local government. The establishment of the American Military Government as the official caretaker government in 1945 is significant as over a three year period, English reigned not only as an official language but as a status language in the South (Cho, 2017). This not only gave the U.S a reputation as liberators among the South Korean people but it also helped consolidate English as a language of power. Subsequently, due

to governmental systems in place, Koreans with English proficiency were appointed to high positions giving English further elements of power and aspects of elitism within ruling classes (N. S. Park, 1992), which continue in many ways today.

In the post war era, American culture and more conspicuously economic influence infiltrated Korea as a result of positive images of Americans as saviours of the country. The power of American English as a linguistic asset was also solidified as the teaching of this form over others was promoted in the public schooling system (H. Park, 2006). Significantly, Cho (2017) points out that the initial era of American influence, or neo-colonialism, cannot be solely confined to economics, which neo-colonialism usually denotes – rather, it was a "colonization of consciousness" (p. 62), in which, a broad range of new cultural expressions, values, and behaviours were propagated throughout Korea (Choi, 1993, as cited in Cho, 2017). As a result, a cultural of dependence spread throughout the Korean populace overshadowing the desolated local culture. This dependence, in many ways, was institutionalised through the establishment of educational policies by the American Military Government which led the younger generations to perceive English competency and knowledge of the West as high value symbolic capital (Choi, 1993). This undoubtedly had an effect on the consciousness of the local population in regards to how the U.S. and English were generally viewed. Moon (2004), for example, describes that in the decades following Korea's liberation, there was an understanding that the surest way to achieve social mobility was through proximity to the U.S. via its various institutions within the country, which ultimately led to a general air of *chinmi* (pro-American), and even *sungmi* (American worship). Korean elites also distinguished themselves within the privileged class by their fervent acquisition of American culture and language (Choi, 1993). Ultimately, Cho (2017) highlights that within this period English can be described on two levels – one of economic and social capital enabling upward mobility, and the other being a form of cultural capital representing class hegemony by those overcome with "American fever" (p. 68).

American influence was key to Korea's modernisation process in the second half of the twentieth century from the 60s to the early 90s. It is a period referred to as 'the miracle on the Han River', and represents the country's transformation from an impoverished agrarian society into an ultra-modern urban society within a very short period. Throughout this modernisation period, 'American fever' established an idealised image of a benevolent, abundant, and advanced U.S (J. S-Y. Park, 2012), and pushed a further desire to attain English for material and increasingly symbolic gains. Cho (2017) describes that through much of this time the upper echelons of Korean society and the wealthier among the populace began to capitalise on English as cultural capital for class legitimacy. This led to the privileged travelling to the U.S. to attain education through English which ultimately helped them maintain their elitism upon their return. Moreover, with further attempts to internationalise the country, the government deregulated overseas travel in the 80's allowing increasing numbers of middle class Koreans to be able to travel abroad to gain cultural capital. Not surprisingly, the U.S was the primary destination of choice. This new political economy envisioning internationalisation consolidated English as a symbol of intelligence, modernity, sophistication, and self-assertion (Lee, 2004). However, despite the more liberal perspective on overseas travel, sojourning abroad was expensive, and remained relatively only affordable to the already privileged in society. As a result, under these circumstances, international travel and English knowledge continued to serve as class and status markers, and those who did sojourn to the U.S. were revered for their assumed excellent English ability (Kim, 2006; Park, 2006). Unsurprisingly, in contemporary Korea these attitudes of reverence towards highly competent English speakers still prevail to a large degree.

While understandable that this perspective of English being a symbol of internationalisation, upward mobility, and privilege emerged at a time when Korea sought to shake off memories of its desolate past, it is a perspective that carried weight into modern global Korea. As Korea began to take control of its own destiny, and with the successful hosting of the

1988 Olympics Games, Korean internationalisation or globalisation (*segyehwa* in Korean) was well on the way with eyes on further economic prosperity (Kim, 2000). English was now inextricably linked to that success with it fully embraced as the international language. Spring (1998) states that the Korean government in the 1990's declared education to be the key to success in the global economy, and English would be the driving force behind this economy. Subsequently, within this new era of *segyehwa* there was a marked increase in English education throughout the country under the slogan of "reinforcing globalization education" (Jeon, 2012, p. 236).

Although English education was first introduced at middle school level, the government were quick to initiate English programmes at elementary schools by 1997, in a bid to intensify modernisation (Jo, 2010). However, the actual effectiveness of English learning at such a young age is unclear, depending on the perspective one takes. Nonetheless, Shim (2002) also points out that at the same time around 90% of elementary and the vast majority of upper level students were undertaking English at private institutes. Moreover, the thirst for English even spread to tertiary level as English became a requirement at the majority of universities. Kim (2007) indicates that regardless of their major, students had to prove ability in English before graduation and that some universities even required the completion of at least three English courses. This zeal for the language merging with an already established 'education fever' (Lee, Han & McKerrow, 2010) resulted in an 'English fever' within the country in which high academic performance was expected by parents of their children and more so also highly revered by the general public (D. Kim, 2008, as cited in Cho, 2017).

Interestingly, English as a globalising tool for Korea was so powerful that it was even proposed as an official language for the country. The movement was kick-started by Korean author Bok Geo-il in his book *Gukjaeeo sidaeeui minjokeo* (Ethnic language in the age of a global language). Stating that the Korean language is unsuited to the realms of globalisation due

to the inconvenience of it accessing global information, he argued for English to be enacted as an official language alongside Korean. Although considered a radical claim, it did have its supporters. Through successive governments at the turn of the millennium English was proposed as an official language in Special Economic Zones (SEZ) and also in the Free International Jeju City, all in hope of attracting foreign investment (Song, 2011). The Ministry of Education even proposed a 5-year plan to implement English immersion education in these areas. While these plans never came to fruition, it did spark large conglomerates to push English on its employees in attempts to globalise the workplace. For example, in 2007, LG proposed plans to make English the only language for communication within the workplace, and at the same time, TOEIC scores (Test for English for International Communication) became a requirement for promotion at many companies across the land. TOEIC scores also began to be used by some prestigious universities as a sole basis to attract high achieving prospective students (Cho, 2017). In fact, TOEIC scores have become of such importance to Koreans in search of upward mobility that in 2011 Koreans accounted for 40% of worldwide test takers (Choi & Hwang, 2016).

The debate for official status for English culminated during the presidency of Lee Myung-Bak (2008-2013), whose proposals sparked heated reaction within the small nation. At the beginning of his presidency he declared that English was a necessary means of success in global competition, and without firm strategic implementation, Korea will lose and perish (Lee et al., 2010). These strong statements led to the proposal by the Presidential Transition Committee that by 2010 all school subjects at primary and secondary school would be taught through English, with the ultimate goal of making Korea a more English friendly nation (Jeon, 2012). However, bowing to intense public criticism, the Lee administration withdrew the plan to launch the English immersion programme (Lee, et al, 2010). Among many arguments, critics asked if English really is vital to compete competitively in a global economy, in order to warrant such a strong implementation. Countries like Germany, Japan and France have very successful

economies, while at the same time, not having such as strong a stance on the use of English as Korea does. Also, looking at Korean's global prospects in terms of only having two options with regards to the use of English - to either perish or survive - was seen as unrealistic (ibid). Although the plan was shelved, Jo (2010) highlights that the general public were still in favour of promoting the use English as it had already proven successful in aiding development of the national economy. Spending on private English education even rose 12% in the same year (Jeon, 2012). Interestingly, Cho (2017) further points out the extreme stance the Lee administration had on English in the degree to which they internalised social Darwinism or a survival of the fittest perspective that essentially justified the idealised power of America as symbolic capital to achieve modernisation. Proficiency of a nation in English was also seen as a status marker between countries and even individuals, and would principally determine success.

While English in the Korean context has gone through many incarnations – one of American liberation, stability, prospects of economic success, etc, it is a language that has come to be ingrained in the psyche of the country and people. Subsequently, public perceptions and sensitivities to a globalised nation spearheaded by English as a competitive imperative have been gradually strengthened through likened ideological stances by successive governments. From this, English was constructed as the essential language and a necessity for Koreans to acquire in the age of *segyehwa* and upward mobility. However, to get a better insight of how English manifests itself in the Korean psyche that may fundamentally influence identity construction and subsequently form perceptions of local varieties, the ideological perspective of English as a language of globalism is overviewed next.

2.3.2   English within Ideologies of Globalisation in Korea

As mentioned, the Korean version of globalisation drew from a social Darwinian perspective in which winners control losers economically, politically and culturally. Korea, under

the Kim Young-Sam presidency (1993-98) could not risk becoming a 'loser' in the increasingly competitive global sphere and so needed to remove itself from perceived parochial attitudes and embrace globalisation as a weapon or tool to carve out a competitive global edge, which would benefit the individual but also serve the nation (Shin & Choi, 2008). Therefore, Korean *segyehwa* focused on a nationalist-individualistic approach in striving to become a first class country that urged its citizens to perform a national duty and become global citizens by speaking English – despite the vagueness of what this concept may have actually meant (Schattle, 2014). Hence, those who were willing to rescind a closed national perspective and take opportunities from within a global context were lauded for their apparent global citizenship and concomitant mastery of English. Global English was the new ideology behind Korea's modernisation and an individual's prosperity, which was not only an economic imperative but also a response to a number of socio-political issues and new prospective individual endeavours.

Steger (2005) notes that globalisation is a complex process that can result in conflicting social demands on a local ecology, but also effects changes to social conditions via links to global events. However, when presented in non-academic discourses in Korea, S. S. Kim, (2002) describes how globalisation is simply understood as economic liberalisation that opens up the local market for integration into the global economic system. Intensification of *segyehwa* in Korea was predominantly a response to the Asian Financial Crisis in 1997 in which its ideology heavily supported the promotion of English. Consequently, without any discernible resistance, a pro-English ideology was rationalised by appeal to globalisation and a global instrumental perspective. H. Park (2006) describes this voluntary acceptance of the global language on the basis of globalisation logic as a form of passive English hegemony within the Korean context, to which, J. S-Y Park (2009) comments that it could also be interpreted as a language infringing upon Korean identity as its central focus was on a new modernity for the country. While J. S-Y Park (2004, 2009) argues that the power of English in Korea cannot be merely framed as a natural

outcome of the globalisation process, H. Park (2006) highlights that Korea's globalisation through English or what he terms 'language globalism' had emphasis on the belief of the individual being able to benefit maximally in a free global market and was thus framed as a modernising agent; and, while also perceived as a hegemonic force in the Korean context, it was not one of intrusiveness or destruction, but one of adaptation and modernisation.

These beliefs of English proficiency transforming a citizen into a well-appointed 'cosmopolitan' stem from affirmations of the liberal globalist or neo-liberalist perspectives of a free market, which can self-empower social actors through reflexive performance. Kim (2002) does indicate however that these social agents of globalisation were not necessarily individuals with autonomous decision, but were governments and multinational corporations acting to benefit the nation state. Designation of SEZs in Korea is an example of government led globalisation which ultimately justified the implementation of English as an official medium of communication. However, H. Park (2006) points out that although the ascendancy and spread of Global English in Korea was not necessarily a matter of voluntary choice but was essentially governmental in pursuit of economic gain, Koreans were not coerced to use English in the same way as a hegemonic language may impose (e.g. Japanese during the colonial era). The globalisation process acts upon Koreans to accept English as a form of artificial officialisation (J. S-Y Park, 2009), with the benefits of modernisation and opportunity attached. However, while the need for English in Korea was driven by globalisation, aspects of globalism can saturate the local context and influence the mindsets of the locals in terms of perceptions of the language and what it represents. For example, with Koreans striving for better proficiency, a prestige of the language that views NESs as the elite teacher can result in a minimisation of a local teacher's contribution, and maintain certain aspects of linguistic imperialism or external hegemony (Root, 2012). Moreover, and in a rather extreme sense, J. S-Y Park (2009) points out that while representing opportunity, for some English can also represent a desire and an admiration for a

foreign culture, i.e. the US, which can essentially hold the country hostage to external influence and partake in the erosion of cultural independence. These images are of course tied to the fact that Korea tends to hold onto strong nationalistic attitudes and is relatively linguistically isolated, however, with modern mindsets aligning a lot more with an international outlook and global gains "the picture is obviously [a lot] more complex than this" (p. 2). Strong beliefs and ideologies of the language make Koreans vigorously pursue English at all levels in which they actively valorise and adopt the language but also in the absence of any overt coercion. However, English in Korea also leads to certain tensions and contradictions in which desires of appropriation coexist with resistance, and claims of ownership can juxtapose against feelings of insecurity.

Nevertheless, according to J. S-Y. Park (2004; 2009) English can manifest itself within three ideologies in the Korean context – necessitation, externalisation, and self-deprecation. English is promoted as indispensable through its necessitation within the global Korea paradigm. Self-deprecation encapsulates descriptions of Koreans being bad speakers, with their proficiency far removed from standard forms. And, externalisation highlights English as the language of the 'Other' and a possible threat. However, H. Park (2006) argues that these three ideologies should not be described in isolation but are conceptual chains of a linguistic globalisation. Low proficiency in English leads to self-deprecation as English is an established necessity in Korean society. However, with necessitation equating prosperity, Koreans' self-deprecation is intensified by the frustration or realisation that they are not equipped enough to be well-organized and effectual economic actors. Externalisation identifies English as an invader that can damage a Korean identity; however, once this logic is combined with a mother tongue pessimism, i.e. Korean is not fit to be a world language, acceptance of the external language is actually enhanced. Park explains that when Koreans are able to adjust to and regulate the dynamics of an English language led global society, self-deprecation emerges in parallel with the necessity of

accepting the external language. Therefore, linguistic globalism as an ideology in Korea can link these three concepts together in a meaningful and de-contested way. With English clearly part of the linguistic consciousness of Korean society, and its importance in no doubt, doing so can also create a more focused uncontested rationale for Global English or a linguistic globalism within the Korean context and support arguments for it within the matrix of globalisation in a more integrated way (H. Park, 2006) – moreover, in moving past certain perceived bounded dimensions within the globalisation framework, pursuit of English through a cosmopolitan reality may also alleviate a foreignness from the language and make it a more integrated aspect of the speaker's reality. In framing the language as an aspect of everyday consciousness, English becomes neither local nor global and is just ideologically integrated into the user's way of living – this reality is cosmopolitan driven.

Furthermore, while globalism may be described as a rearrangement of global ideologies within different contexts which may serve to support certain structures of imperialism (Ruccio, 2003), linguistic globalism may be equated with linguistic imperialism, i.e. a destructive orientation of English hegemony. However, while some critics describe that a deterministic relationship between the coloniser and colony in linguistic imperialism is not necessarily parallel to the structures of globalism (e.g. Pennycook, 1995), H. Park (2006) highlights that linguistic globalism can describe a global exploitation through language without fully defined intentional exploiters and colonisers. In the case of Korea, the hegemonic spread of English is unlike that of Japanese in the colonial period and may not be thought of as a coloniser's language. Although the use of English in Korea has carried with it vivid images of the U.S., it is a less direct cultural exploitation rather than one of political imperialism. Therefore, framing English in Korea under a linguistic globalism ideology allows for more nuanced discussions within the pulls and flows of globalisation and also as an extension, a cosmopolitan reality, which encapsulates complexity of hidden local-global relations. While transnational agents, such as multinational corporations, may

have contributed to the spread of English through opportunistic global processes, in the name of nation state economic gain, language speakers from within a local perspective also implement a linguistic globalism within the same fashion. J-S. Lee (2006) argues, however, that the Korean youth live with English and can use it as a means to express who they are. Therefore, in many ways linguistic globalism aligns with Pennycook's postmodern performativity as it describes how individuals can perform a postcolonial identity through English, and that English may not necessarily result in 'the other' language, as might German or French may be perceived (H. Park, 2006).

Consequently, in the case of Korea, other than for economic gain, a linguistic globalism, i.e. English, also offers a new cultural vitality and a new perspective. This is seen quite vividly in the youth of Korea as they have gone through the heart of the global communications revolution and experienced English in a way that offers new understandings and interpretations of global life somewhat removed from a traditional Korea (Kim, 2007). This is nowhere more pronounced than in pop culture and media. Lee (2004), for example, found that English lyrics in pop songs characterised an assertive, pleasure seeking, and indulgent liberal's positon while Korean lyrics represented more reserved traditional views. And similarly, in J-S. Lee (2006) television commercials featuring English tended to target the younger more rebellious teenager and stylish college student while Korean only commercials targeted the older more stoic generation. English used in this way has a strong connection to youth culture and modernity, and signifies an interpretation of English in Korea within a liberal globalist ideology that purports sophistication, innovation, and cosmopolitanism.

However, while a linguistic globalism is promoted in Korea, a linguistic nationalism as an ideology keeps it in check. This was seen in the fight back against English officialisation during the Lee Myung-Bak administration. However, considering the possible depth of Korean nationalism, as Roger (2010) highlights "Korea does not have the sort of history that might

engender a reluctance to acknowledge or take pride in one's national identity" (p. 14), it is worth noting that the zeal for globalisation and English is continuously intensified. This leads H. Park (2006) to postulate that within ideological discourses, globalism can clash with nationalism, resulting in a standoff; however, in actual perception and cultural practice, globalism and nationalism are well mixed and act together – hence, signifying a cosmopolitan-global reality of mixed local and global endeavours that cannot be separated, and also an ideology that most Koreans may implicitly hold in their heads.

Yet, English as a prospective acquired asset was fervently pursued at a time when a neoliberal perspective was emerging within globalisation. Understanding how this might have framed the Korean mind-set and accounted for individual endeavours is important when trying to place English in the modern Korean context and thus how the language might be perceived in the global context overall by its individual users.

2.3.3   English and a Neoliberal Consciousness in Korea

Encapsulating a 'new economy', a neoliberal outlook emphasises corporate profitability, market efficiency, and individual accountability (Hursh, 2005). As a framework purporting to liberate individual entrepreneurial freedoms, neoliberalism has also led to a shift on the terrain of language from one of political to one of economic endeavour (Fairclough, 2002) – ultimately, communication skills have come to be highly valued in the global economy as the ability to cross boundaries has very useful commercial value. As a result, English as the language of the global discourse, has been heavily commodified as a valued resource (Heller & Duchêne, 2012; Urciuoli, 2008).

In this new economy, which focuses on knowledge and information, and where workers are accessed as bundles of skills (Shin, 2016), Kubota (2011) highlights that individuals are put under increased pressure to update themselves through continuous learning, to the point of self-

commodification (Urciuoli, 2008). In a global neoliberal job market English has been underscored as one of the more important 'soft skills' that can measure one's employability, and can essentially be a determiner or marker of success (Klein, 2001). English within this perspective has a strong instrumental orientation (Kubota, 2011; Wee, 2008), which effectively led to the development of a highly focused English testing industry.

In the Korean context TOEIC is the test of most prominence, and it has become mandatory to submit TOEIC scores to all white collar jobs (Park, 2011). However, with Bourdieu (2003) pointing out that within a competitive system the number of people who win is limited by the nature of the system, better opportunities do not always materialise on the back of increasing TOEIC scores. In the Korean job market, Park (2011) underlines how TOEIC scores are prone to recalibration due to constant re-evaluated and evolving neoliberal discourses pertaining to what employers consider a satisfactory level for access to the market. This leads to job seekers devoting great effort in the achievement of that prescribed goal. However, over time, as that benchmark of so called good English is met by more and more people, the formative image of Koreans as bad speakers of English is invoked, essentially invalidating the effort of those who had satisfied the prescribed corporate goals – the bar is subsequently recalibrated. In this reality, most Koreans accept that regardless of their TOEIC scores, they are perpetually deficient in the English skills necessary to be successful. As the neoliberal ethos requires the individual to endlessly engage in self-development and set their own goals, resultantly, they place the burden upon themselves that they need to continuously upgrade and develop better linguistic competence. Park describes this as the "deep naturalization of the logic of the linguistic market" (p. 453) as the dismissal of their linguistic competence is based on neutral criteria – to which the populace tends to accept, internalise, and make part of their habitus[6]. Entering into this neoliberal

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[6] Habitus is one of Bourdieu's central concepts. It can be described as "deeply internalized depositions, schemas, and forms of know-hows and competence" (Swartz, 2002, p. 62). Bourdieu (1990) highlights however that although habitus can prompt individuals to behave in particular ways, they do not determine human action overall since people

loop perpetuates the idea that whatever competence they have is never enough, and the constant raising of the 'competence' bar becomes an implicit and mundane aspect of life – further naturalising the recalibration of what is considered valued capital.

Therefore, in the Korean job market, the promise of English can be an illusion as its fulfilment is constantly deferred due to the ideological forces that undergird the linguistic market endlessly modifying what counts as good English (ibid) – but, these ideological forces are also concealed by the naturalisation of the logic of the neoliberal market, which aims to maintain the allure of good English. Cho (2017) therefore underscores how linguistic ideologies within neoliberalism can effectively confine people's choices rather than expand them.

However, Cho also highlights how the state of restricted choices can result in an emergent neoliberal personhood. This can be defined as "the ideal person imagined according to the neoliberal worldview; one who seeks autonomy and independence from traditional structures and surpasses their constraints through a life full of mobility and vitality" (J. S-Y. Park, 2013, p. 297). When applied to English language learning, Cho (2015) points out that such a personhood is very popular in the Korean context as it encapsulates a person who has the ability to surpass unique challenges in striving for English proficiency. Individuals, therefore, who have attained recognisable proficiency through the process of self-initiated hard work are lauded as being characteristic of personal independence, and self-sufficiency (ibid) – from this, English is the path of excellence for Koreans (Abelmann, Kim & Park, 2009). This is no more evident than in how university students in embracing the logic of self-management have internalised English as a project of personal endeavour in order to cope in the tight job market where linguistic capital dominates (ibid). Interestingly, Park (2010) highlights that within neoliberal ideologies, it is possible that the embeddedness of language in a social context is minimised or even erased

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have the capacity to reflect and rationalise their behaviours. Hence, habitus can be stable and durable but not necessarily rigid.

leaving only a standardised dedicated and committed English learner as the norm. In the presence of global aspirations the personal attributes of the language can then become a lot more accentuated creating a more radically individuated global personhood (Comaroff and Comaroff, 2000).

The infamous 'English fever' phenomenon, borne out of the wake of the Asian Financial Crisis in 1997/1998, characterises neoliberal ideology in the Korean context. Jung (2012, as cited in Cho, 2017) underlines that throughout this tumultuous period, neoliberal ideology came to control the Korean mindset through cycles of terror, disillusionment and altered aspirations. However, as neoliberalism accentuates opportunity for everyone, it inculcated in the Korean mindset that achievement is attainable for anybody who works hard. Within this culture of competiveness and competition English represented hope and promises of real rewards (Piller & Cho, 2013), but it was wrapped in a furore that engulfed the nation. This frenzy for English is especially exemplified in the private market as Song (2013) reports that by 2013 the private market for English learning was worth an estimated 5.9 billion USD. Short term and long term English education abroad have also continuously become booming industries (Song, 2010), and English as a medium of education in tertiary institutes is becoming more common place (Cho, 2012).

In this highly competitive culture, in which English is stringently tied to one's ambitions, Cho (2017) indicates that English came to be a decisive factor in determining individual value within "neoliberal discourses of desirable personhood" (p. 19). For example, in such studies as Song (2009) and Abelmann, et al. (2009) it was highlighted how proficient English speakers in Korea would interpret their competency as an expression of their moral worth. Moreover, in Park (2010) it was shown how certain media descriptions would portray well-known proficient speakers of English as earnest and commendable individuals for their mastery of the English language; however, at the same, there is no mention or focus on the privileged background that

facilitated their acquisition of English. These portrayals in the media depict a standardised individual as the archetypal language learning, which Park (2010) interprets as the "naturalization of competence in the neoliberal subject" (p. 22). Subsequently, this strengthens and emboldens competition as Koreans are led to believe that linguistic mastery can be solely achieved through determined effort. Yoon (2007) describes this as a structured desire within the Korean context and highlights that the English language through these vicious cycles has essentially taken possession of the Korean consciousness. Interestingly, Yoon also highlights that the dearth of domestic research investigating the feverishness of English in Korea exemplifies this colonised consciousness, in that, the quest for English is a natural pursuit that requires no questioning. Moreover, Cho (2017) indicates that while research is growing regarding neoliberal subjectivities in the Korean context, much of it focuses on media discourse analyses in examination of English in the current neoliberal climate. This opens up space for more investigations to be undertaken on actual users of English and their perceptions and experiences with the language – especially, in examining use of English at home and abroad, and how such ideological positioning within each context can differ as an outcome of its prospective use and intent. For example, it may be posited that in recognition of a more globally mobile Korean populace, are learning practices within the Korean context aligning with more globally orientated mindsets, or are they continually catering to local practical needs. Such insights might shine a critical light on the ideologies that once undergird *segyehwa*. Ahn (2015) also indicates that there is lack of consistent research on Korean attitudes towards the English language. As the use of English in the Korean context is stringently professed as the language of global discourse, of professed cosmopolitan relatedness, and of opportunity, there is need to get more individual perspectives on how the language relates to this context – this can ultimately lead to a better understanding of the social and cultural grounding of English in the world within the current global paradigm, and also in what ways this sense of globalisation sits within the local context. Such insights would highlight how modern learners are

engaging with the world, and how local practices are either continually readjusting to this orientation or are failing to adjust, and are rather promoting a language that falls short in providing for a more globally orientated populace.

With this in mind, the next section takes a look at Korean attitudes towards Korean English, which gives insight into their general mindset regarding different Englishes in the world.

2.3.4   Attitudes towards Korean English and Konglish

Attitude is an overarching term of common usage and people will generally hold presuppositions or attitudes towards different languages and peoples. Attitudes in this regard can be powerful and within the current global paradigm of continuous global connectedness, attitudes can deeply permeate daily life. However, people may not always be aware or conscious of their particular dispositions and just follow uncritically what they have come to believe or trust. Friedrich (2000) observes that particular attitudes towards particular languages and groups of speakers can lead to stereotyping which can be detrimental to some while advantageous to others. This observation is especially apt in terms of the power dynamic between different varieties of English perceived from within varying local contexts. Therefore, investigating perspectives on language variety is vitally important as it can provide a space for the reinterpretation of mindsets and build better understanding of concerning issues within evolving contexts, i.e. the global space.

With that being said, to briefly describe, attitude can be broken down into three interrelated components – affective, behavioural, and cognitive (Garrett, 2009; Garrett, Coupland, & Williams, 2003). Affective concerns people's emotions or feelings towards an object or idea which would then lead them to form a particular attitude. Behaviour constitutes a predisposition to act in a certain way. The behavioural component would be an outcome of the cognitive and affective aspects. The cognitive component concerns particular thoughts or beliefs. This

component is based on the assumption that through gradual socialisation within particular contexts certain dispositions can be formed. For example, individuals going through a schooling system might be influenced by the pedagogical choices and beliefs of that system which would stem from that society as a whole. They can also be influenced by hearing others refer to certain groups, languages and cultures in certain ways which may stem from general inherent perceptions within that environment. Effectively, in the cognitive sense "attitudes towards an object are learned, created, influenced, and reinforced by external factors" (Ahn, 2014, p. 197).

Kachru (1988) highlights that two kinds of language contact situations emerge involving English. One termed Englishisation is when a local language is changed due to the influences of English, and the other, and which is of more concern here, is the nativisation of English which describes the occurrence of assimilation of local linguistic and cultural features into the English language. With English becoming an integral part of Korean society, and its use stretched across many tiers of society, numerous studies have proposed that English used in the Korean context is indeed different than inner circle English and shows significant aspects of nativisation. For example, Jung and Min (1999) in examining the English used in English language newspapers in Korea, focusing on modal verbs and prepositions, showed aspects of nativisation due to influences from the Korean language. Shim (1999) in looking at English used and tested in the Korean schooling system contended that the emergence of a codified variety of Korean English (KE) was evident and subsequently "serves as the endonormative standard for English education in Korea" (p. 247). Furthermore, J. Park (2009) describing Korean English as the spoken English used by Koreans internationally as well as intra-nationally, proposed that KE not only consists of particular lexicon but also unique culture-laden linguistic and paralinguistic phenomena that captures distinctive Korean cultural and social idiosyncrasies. However, while a nativised English is recognisable in the Korean context, attitudes towards it are not very favourable. Studies on Korean attitudes have shown that American and British English remain the yardstick and other

varieties, including KE, are either not recognised as legitimate variants or are perceived as inferior to a NES Standard (e.g. Bolton, 2012; Chang, 2005; Young & Walsh, 2010). However, it has also been shown that participants were just not informed enough about other varieties in order to provide fully informed opinions (e.g. Young & Walsh, 2010)

As well as KE, the intricate relationship between Korean and English has prompted a so-called contact language, identified as Konglish, to evolve. Despite its pervasive use within Korean society, and as its name suggests a mixture of Korean and English, definition of it has been rather difficult (Ahn, 2014). Researchers such as Kent (1999) and Tranter (1997) have discussed Konglish in terms of loanwords; however, Lawrence (2012) contends that with Konglish being more of a spoken phenomenon, its perceived vocabulary has gone through too many adaptations and changes to be considered in terms of mere loanwords. Lawrence also highlights that its development has been likened to the simplification process associated with pidgin and creole languages (Foley, 1997), found in such words as 'home p' (homepage), and OT (orientation). However, he comments that Konglish cannot be described in this sense as its context of development is quite different. He further indicates that it cannot be considered as a new variety of English (c.f. Platt, Weber, & Ho, 1984) as it lacks codification due to it being a continuously evolving verbal phenomenon – and, it is also not just spoken errors or mistakes as there is recognisable consistency in its usage. Despite the lack of consistency in its definitions and being interchangeably described in terms of its varying pronunciation, grammar, and vocabulary, it is often just simply referred to as 'bad English' (Lawrence, 2012), especially by Koreans themselves. This is evident in studies such as McDonald and McRae (2010), and Kent (1999) in which participants commented that the pervasiveness of Konglish should be limited as it poses a serious problem to Koreans learning 'correct' English.

Interestingly, McPhail (2018) points out that Korean's perceived pejorative attitude toward Konglish may stem from a combination of two factors. One being the high value placed on their

own language as being uniquely homogenous is equally extended to English as a language of equal reverence, thus making purity of form an aspect of importance. And, due to the extreme time, effort, and money extended to the learning of English, deviation from expected linguistic forms reflects lack of education, sophistication and laziness to speak the full form – in other words, bad English. Nevertheless, regardless of negative dispositions, Konglish plays a wide range of significant functions in Korean society – from being found on public and commercial signage to being an influencer of larger sociolinguistic patterns relating to modernity and youth culture (Ahn, 2014).

With this in mind, attitudes can vary or be subject to change depending on socio-economic, and cultural shifts. For example, Shim (1994) found that there was a total rejection of other varieties of English with American English highlighted as the uncontested standard. However, in a follow up comparative study in 2002, Shim reported a shift in attitudes and awareness of other varieties, including KE, and found that there was a more open attitude towards the need to teach and be informed about these other varieties. This suggests that gradual awareness of the range of language use can be a significant factor in the acceptance of linguistic variety. Similarly, Ahn (2014) found that although participants were still somewhat reluctant to confidently speak KE, possibly due in part to the strict Korean mindset that English ought to be only spoken in one standard form, their attitudes were not completely negative towards KE. Significantly, Ahn found that there was a positive attitude regarding the cognitive component of attitude, thus leaving her to surmise that increased social (and global) awareness can be a significant factor in variety acceptance. This ultimately suggests that a more informed populace can be more open and accepting of variety with this openness possibly stemming from more varied connections and influences worldwide, i.e. increased global mobility. In similarly aligning with the outcomes of Shim's comparative studies, Ahn's findings point to the significance of international travel and experience in shaping attitudes towards language variety and nuance – insights that were

subsequently confirmed in Ahn (2015). Participants who had international experience tented to have more positive attitudes towards Asian varieties of English. Such results underline the impact of international relations and travel, and how relating to diverse people within the world through diverse English usage can aid in the acceptance and ownership of one's varied usage – this can lead to more positive and confident dispositions. However, more access to and movement within a global context in which English is increasingly used and invariable interpreted can bring up issues related to emotive conflicts and struggles concerning language ideologies and identity. For example, in such studies as Song (2017, 2016), it is discussed that the shifting 'teaching context' as an outcome of the intensification of globalisation is generating evolving emotive demands on Korean English teachers. Specifically, increased instances of study abroad returnees to the classroom can effect a sense of vulnerability in the teachers. This can escalate a struggle the teachers have over the legitimacy of their English versus other varieties, and bring to the surface conflicts and consternations regarding their being KE speakers and language ideologies prevalent in Korean society. However, while necessary to mention, as such aspects tighten the frame around the effects of contemporary global movements, emotive affect and teacher ideologies fall outside the scope of the present research (for further reading see Song, 2018; Wolff & De Costa, 2017; Yazan, 2018).

It is argued that personal experience and familiarity with language is a significant factor in the development of more focused differentiated positive attitudes, rather than the continuation of rigid stereotypes (Dooly, 2005). Previous studies have indicated that when given opportunity to realise and contemplate different Englishes, individuals can become more critical of the perceived hegemonic properties of Global English – this can then facilitate more open liberal views about the language and its users (e.g. Ahn, 2015; Pollard, 2014; Yoshikawa, 2005). This awareness can enhance confidence and clear some of the self-induced prejudice that may undermine competence in the presence of NESs. Accordingly, considering that the contemporary

global-cosmopolitan paradigm encapsulates fluidity of movement, cultural exposure, and acceptance of difference, varieties of English may be becoming a lot more recognised and legitimatised through increased global mobility. They may be seen less in terms of bad English and more in terms of cultural representation and nuance. However, on the other hand, with this increased global movement and interaction, there may be a need to align oneself with a standard that promotes greater communicative competence among English's many users. Indeed, in a global space where the many diverse English users of the world are more frequently interacting, certain standards may be sought to continually act as the benchmark for coherent communication – however, the degree of this standard, which more than likely would be based on a NES standard, being framed within a hegemonic perspective, may be an element to further consider in light of increased NNES agency in the world and increased linguistic awareness of the many varieties being used and encountered. Moreover, there seems to also be a lack of consistent studies investigating South Korean attitudes on linguistic variety. Of the few that have reported on this issue, there has been consistency in underscoring American Standard English (AmS) as the preferred benchmark while at the same time there has been increasing acceptance of a Korean variety. However, the limited studies in this area necessitates further empirical investigations.

2.4   The L2 User in the Modern Global World

Undoubtedly, understanding how individuals perceive and identify themselves in terms of their language usage and desires is a complex issue. Fundamentally, motivation governs and regulates language learners' decisions, and provides impetus in their endeavours to attain language and subsequently a sense of self and identity (Dörnyei, 1994). Brown (2000) underscores that learner aspirations and a sense of positioning are highly dependent on the individual learners themselves, the cultural milieu, and social interaction. Furthermore, as technology and global relations play a more influencing role in people's lives, identity theories

have needed to be re-evaluated and a better understanding of the modern language English user has been required. In other words, the highly interactive cross-cultural global world of today is re-drawing the map when it comes to understanding modern language learners. This section looks at some of these concepts and how they have evolved in consideration of continuing global interconnectivity with increasing focus put on the individual and their self-concepts.

2.4.1   Conceptualising Identity

Definitions and perspectives on identity are various. According to van Lier (2007) "identities are ways of relating to the world" (p. 58), and "the core of identity is voice and voice implies agency" (p. 47). For Weedon (1997) identity is realised through human relations and the contexts of interactions. Norton (2000) rejects the notion that identity is given and static, but is dynamic and malleable – people are autonomous in the creation of the selfhood. In this respect, a world view and belief system are closely related to how individuals identify themselves in specific contexts and hence may influence how they behave. Essentially, Norton's description aligns with a post-structuralist perspective, and is the view ascribed to the present research. However, in order to fully gauge this position, a short overview of structuralism follows.

Structuralism is premised on the assumptions that groups can be clearly delimited, and that group members are more or less alike (Block, 2006; Bucholtz, 2003). The behaviours of individuals and groups can then be determined by reference to sets of cultural attributes believed to be inherent to the group – "there are hard boundaries between cultures to be crossed" (Gao, 2007, p. 105). Effectively, structuralism conceptualises identity as unitary, static and transparent. Moreover, language serves as a relatively fixed identity maker for one's ethnicity, and not only does it reflect, but it is perceived to also shape and construct the social structures of one's environment. It is assumed that there is a fixed cause-effect relationship among language learning

and its influencing factors, and if it cannot be shown that certain identity changes are exclusively attributed to language learning, the discussion is subsequently illegitimate (ibid).

Post-structuralism disregards this determinism and frames the world and social structures as pluralistic, dynamic and fragmented. Unlike structuralism, followers of post-structuralism do not believe individuals are useless in self-identification but are social actors who can create and recreate sensitivities of how they may be understood and perceived. Identity is neither an outcome of the external environment nor pure imagination of the individual, "but a process of negotiation between the individual and the social environment, and entails use of language or discursive work" (de Fina, Schiffrin & Bamberg, 2006, cited in Gao, 2007, p. 105). Similarly, Bucholtz and Hall (2005) in their descriptions of identity, as produced in linguistic interaction, see it as a product rather than the source of linguistic and other semiotic practices and is therefore a social rather than an internal psychological phenomenon – for them, identity may be "… in part intentional, in part habitual and less than fully conscious, in part an outcome of interactional negotiation, [and] in part a construct of others' perceptions and representations" (p. 585). Such definitions succinctly frame a post-structuralist perspective and aptly capture identity formation as a continuously evolving dynamic phenomenon.

Norton (2011) discusses how Weedon (1997) in her interpretations of individual identity used the terms 'subject' and 'subjectivity'. According to Weeden, it is in language that the individual constructs his/her subjectivity, which she perceived as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself, and her ways of understanding her relation to the world" (p. 28). For Weedon, social relations are crucial in how individuals construct themselves. The individual is therefore contradictory, dynamic, diverse, and changing over time and social space, to which their subjectivity is discursively constructed and is always socially embedded. Norton (2011) subsequently muses that conceptualising subjectivity as multiple and non-unitary presumes that individuals need not be locked continually in particular

positions, but numerous contexts and social practices can offer enriched possibilities for social interaction and most significantly human agency. Essentially, Norton highlights that language and subjectivity within the post-structuralist framework ought to be considered mutually constitutive and are key to how a language learner negotiates a sense of self across context and time. Furthermore, in capturing the dynamic aspect of subjectivity, Hall (1997) underscores identity as a 'process of becoming', and argues that identity is "not an essence, but a positioning" (p. 226) within particular cultural environments. This emphasises that identity is shifting and contingent on context, and while it can often be ascribed through particular social structures and contexts, identity can be negotiated by individuals who wish to position themselves accordingly through social discourse. This positioning is an ongoing process as an individual engages in new discourse in new social contexts with other individuals who are also imbued with complex subjectivities.

2.4.2   Social Perspectives on Identity

Within sociocultural theories[7], learning is a social process in which individuals engage in cultural activities with cultural symbolic tools. Norton (2011) suggests that in developing these behaviours for social participation, individuals can also effect change in the culturally valued activities, which would in effect also have a reciprocal influence on them, thus, creating dynamic mutually constitutive and influencing social activities. This essentially stresses the significance of learners' access to cultural resources and how they might change those resources over time through interactive reciprocity – as Rogoff (2003) notes, development is "changing participation in the sociocultural activities of a community, which also change" (p. 368). This perspective of social reciprocity and building contexts of discourse through mutual interaction is quite

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[7] Sociocultural theories draw on Vygotsky's (1978, 1987) assumptions on the social nature of learning. Lantolf (2000) describes how Vygotsky emphasised the symbolic tool of language in social interaction and proposed how individuals gain increasing control over the mediational means (e.g. language) provided by their culture for interpersonal (social) and intrapersonal (thinking) developmental purposes.

significant in understanding how individuals can shape diverse self-concepts within contexts of global interaction.

Gao (2007) indicates how in recent decades with the gradual shift to post-structuralist approaches in language and identity research, focus switched to the multiplicities, complexities, and dynamism within cross-group communications. In the face of this, studies within second language acquisition (SLA) became more informed by sociocultural theories, in which, language users were now seen as differently positioned members of social collectives using language as a dynamic mediating tool. Norton (2011) notes that this perspective positioned observers to examine the issues of access for learners for legitimate appropriation of linguistic and social practices within communities – which, is significant in consideration of the varied globally interconnected lives of modern individuals and how English is used as the mediational tool. These global milieus of social contexts of identity negotiation bring into focus Lave and Wenger's (1991) Legitimate Peripheral Participation construct. This represents the view that communities are composed of individuals who differentially engage with the practices of that community, and that this subsequent engagement results in learning and development. These contexts of interaction are composed of old-timers and newcomers, who simultaneously learn through interactive practice. However, engagement can vary with it being dependent upon language expertise and opportunity for practice. Ideally, newcomers must be involved in mature and varied practice in order to develop – however, learners also need to create, take control over and appropriate their own legitimacy on various levels within these contexts. Block (2006), while embracing a post-structuralist perspective, indicates that linguistic knowledge alone may not legitimise insider access as perceived old-timers may not necessarily recognise participation. This lack of legitimacy may also be self-imposed in consideration of a hegemonic perspective on the part of the second language user. Norton (2011) hence indicates that although motivations and identities are not fixed and unitary, context pushes back on individuals' claims to identity as

much as individuals struggle to assume identities that they wish to claim. Therefore, language identity, while relational and co-constructed, may also sometimes be contested within contexts.

The relationship between language, identity, and SLA is an intricate one. Ushioda (2011) underscores how a growing move within applied linguistics to link concepts of identity with L2 motivation reflects an increasing concern with identity and language learning within the field. It also highlights a growing focus on identity-orientated rather than achievement-orientated theories emphasising how the micro perspective is becoming a lot more significant (ibid). A clearer picture of this shift will be explained further in the following section, which details SLA identity within a modern perspective.

2.4.3   Modernising Identity in SLA

The notion of integrativeness stems from Gardner and Lambert's (1972) original supposition that learning an L2 involves unique socio-psychological and attitudinal dimensions different from other learning domains. It is a concept that has been quite influential in SLA research, in which a number of approaches have used it as a theoretical basis[8]. It generally refers to the desire to assimilate into the target language community and encapsulates how "students' attitudes toward the specific language group are bound to influence how successful they will be in incorporating aspects of that language" (Gardner, 1985, p. 6). This leaves the NES as the desired model to emulate. However, given that native English speakers are now a minority of English speakers in the world (Sung, 2013b; Crystal, 2003), it is not surprising that changes in attitudes towards the usage of English within the global context have taken place. Certain trepidations have arisen regarding the appropriateness of using the NES model as a cultural and language basis for L2 learners, who may not necessarily express intention to integrate into native

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[8] e.g. Lambert's socio-psychological model (Gardner & Lambert, 1972); Clément's (1980) social context model; Giles & Byrne's (1982) intergroup model; Schumann's (1978, 1986) acculturation model; Gardner's (1985) socio-educational model.

speaking communities (e.g. Canagarajah, 1999; Cohen, 2005; McKay, 2002; Nickels, 2005). McClelland (2000), for example, based on investigations in Japan, called for a reimagining of the term integrativeness that focuses on "integration with the global community rather than assimilation with native speakers" (p. 109). Moreover, such researchers as Coetzee-Van Rooy (2006) and Pavlenko (2002) among others underscore the importance of recognising the context of usage of WEs and highlight how the concept of integrativeness should be continually problematised in consideration of the complex fluid realities of our globalised multilingual society (Ushioda, 2011). Coetzee-Van Rooy subsequently argues that notions of social and psychological integration are untenable within the established WEs paradigm.

However, Sung (2013b) indicates that it is only of late that researchers have begun to truly re-evaluate the integrativeness concept in terms of its relevance in a more globalised self-directed world in which identity can be constructed on multiple levels (e.g. Dörnyei, 2005; Ryan, 2006). Ideas of connecting to a well-defined located L2 community have faded in this new modernity (Ryan, 2006). Ushioda (2011) also adds that with the overarching dominance of English on the web diminishing (Graddol, 2006) with increase of communications and content in other languages, the direct linking of diverse language users and subcultures adds another layer of complexity to the notion of integration to a supposed TL community.

With this in mind, Yashima argues how a distinction between an instrumental and integrative orientation is not straight forward for Global English in light of its "ethnolinguistic vitality" and "cultural capital" (Yashima, 2009, pp. 145-146.), resulting in many dimensions overlapping and blurring supposed clear distinctions within a global context[9][10]. Sung (2013b) highlights how access to international travel has become a significant aspect in the modern world and suggests how a travel orientation exposes the limitations of these dichotomous perspectives.

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[9] Dörnyei (2001) also posits that the spectrum of other motivational strategies and identifications is so broad that it is hard to imagine that none are equally more effective or applicable.

[10] Such blurred distinctions have been found in such studies as Gao et al. (2004); Kimura, Nakata, and Okumura (2001); Lamb (2004).

He underscores how travel can be seen in a pragmatic instrumental dimension including aspects of self-actualisation in a global society (Fotos, 1994) while also in a personal affective dimension linked to an integrative perspective representing desire for international integration (Irie, 2003). In Miyahara et al. (1997, as cited in Sung, 2013b) for example, respondents linked an integrative motivation to international travel and with the meeting of English speaking people, but not with actual integration into their communities.

A further realisation of this global complexity is pointed out by Dörnyei and Ryan (2015) in highlighting the significance of a large-scale longitudinal study (N > 13,000) done in the Hungarian context by Dörnyei, Csizér & Németh (2006), in which results did not conform to the original integrativeness notion and prompted a major re-conception of the concept. It drew focus to the growing issue that absence of a salient target L2 group in a learner's environment (EFL) makes identification to such a TL group nonsensical. However, while an integrative disposition was observed, it was a disposition with a much broader psychological and emotional identification. Csizér and Dörnyei (2005) suggest that this type of disposition is a sort of metaphorical identification with a sociocultural loading of a language – and, in the case of Global English, it is an identification that would be related to "a non-parochial, cosmopolitan, globalized world-citizen identity" (Dörnyei & Ryan, 2015, p. 79). This world citizen perspective implies how L2 learners aspire to construct a world citizen identity through their use of English rather than specific context integration. In this way, English learners can construct new identity perspectives that are not associated with traditionally defined national boundaries or cultural identities (Higgins, 2010) – such identity constructions undergird connotations of English as a global language that are more in line with a spreading international culture which incorporates multifarious aspects of technological, cultural, and social activity. Lamb (2004) for example argued that a world citizen identity is constructed through the perspective of viewing English less in terms of Anglophonic cultural associations and more in terms of a global lingua franca – which

can result in, an English speaking more globally informed responsible future sense of self. This was observed in Erling (2005), as it was highlighted that German participants were not studying English with a particular interest in the US or the UK, and did not necessarily associate the language with those countries, but saw English as a means to connect internationally.

Yashima's (2002) international posture construct[11], encapsulates this international outlook and characterises potential to connect with the international community from within a local context[12] (see also Yashima, 2000; Yashima et al., 2004). She identified that from the learners' perspective, learning English offers opportunities to be socially mobile, to tackle the global landscape, and to be a member of the international community. She commented that English seems to represent something vaguer and larger than the traditionally perceived American community in the minds of young Japanese learners. Effectively, international posture tries to capture a tendency to relate to an international community which can reflect a learner's interest and personal conception of an imagined global society and identity (Yashima, 2009). In this way, English is indexical of a sophisticated global elite, and its learning is a strategy in projecting a positive self-image (Ushioda, 2011).

However, within these interconnected global contexts Kramsch (1999) also underscores how learners are being challenged to develop different voices that characterise an encouraged individuality. For many what the global perspective has to offer is appealing, nonetheless, many also retain a sense of their local context, i.e. a bi-cultural identity. While a global identity gives learners a sense of inclusiveness and a belonging to a community with access to practices different to their own, learners may still hold onto a local identity that is based on local

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[11] International posture is defined as "interest in foreign or international affairs, willingness to go overseas to stay or work, readiness to interact with intercultural partners, and one hopes, openness or a non-ethnocentric attitude toward different cultures (Yashima, 2002, p. 57).

[12] It ought to be noted that the studies undertaken in the formation of the international posture (IR) construct were done so within a more positivistic perspective, i.e. quantitative based. Although the present study takes a post-positive orientation, it still recognises the relevance and the contribution of the IR construct, as have many other studies that have looked at English learners/users and subsequent global orientations.

circumstances and contains memories that shape a unique individual (Arnett, 2002). Coetzee-Van Rooy (2002) comments that instead of feelings of insecurity about their roots, and while displaying strong connections to their local culture, participants in the South African context sought to achieve high proficiency in order to reach out beyond the borders of their community into a world "more inclusive than the world of the in-group alone" (p. 79) (see also Dogancay-Aktuna & Kiziltepe, 2005). Interestingly, however, in Roger (2010) it was shown that aspirations of global citizenship or recognition of a bicultural identity was not a universal ambition among a group of Korean participants. English also retained strong Anglophone associations, and there was a strong recognition of the instrumental value of English. Nonetheless, in Yeh (2013) it was observed that from an initial state of worshiping Western culture, two Taiwanese participants redefined themselves through increased intercultural interaction in terms of a deeper and stronger association to their home culture. They successfully integrated their original identity with a new inter-lingual global identity. This deeper understanding of the self and the local while also creating global associations is consistent with Rubdy (2009), in which it is highlighted that modern learners are becoming more empowered and creating their own learning realities. This emphasises that while global English is viewed or pushed as a borderless commodity with certain global associations, learners' local identity is still very important – but it is a construction based on their own personal interpretations.

Furthermore, with Norton (2000) stating that identity can often be a site of struggle, it is understandable that conflicts may arise due to imagined desires of global affiliation against expressions of local loyalty. Expression of simultaneous local and global orientations can be encapsulated in a so called glocal identity (Sung, 2014c). This is a space that moves past simplistic binary identifications and in which users can reconcile any potential conflicts between local and global values. As Roberson (1995) indicates both universalising and particularising forces are involved in identity construction, a glocal identity characterises an orientation that

embraces bi-directional and equally influencing forces from the local and global. Moreover, this interplay or complementary dance between the local and the global can also give way to a 'third space' mentality (Kramsch, 1993; 2009). This mixing of affiliations, or hybrid constructions (Pennycook, 2007), can provide opportunities for negotiating, on their own terms, membership to fluid communities within and beyond English learners' own contexts – effectively, leading to in-between third space identities (Baker, 2011; Canagarajah, 2005). These personal unique spaces are constructions based on the learner's own characterisations and interpretations of the world around them, which are formulated through very unique, personal, and individuated varying contextual experiences. In other words, in conceptualising self-conceptions, it may not be the particular values of an assumed target community, be it local or global, that modern L2 users are identifying with, rather, it is the values associated with the use of English itself (Ryan, 2006), and how those self-perceived values create an individual experience. In this way, L2 users can develop acute personalised intercultural perspectives in which they interpret insights into their own local contexts (first space) in conjunction with a perceived target culture or community (second space) to create a unique perspective (third space) which can then inform unique linguistic choices (Kramsch, 2009). Kramsch further indicates that these spaces have evolved from a place in which learners occupy, to rather oppositional ways of thinking or being. These personalised oppositional perspectives are fostered by the changing landscapes of migration and travel coupled with an expanded world view which is afforded by evolving internet and social technologies – which, when put all together, expresses a strong cosmopolitan reality. Indeed, this is a reality that most modern English users can see themselves navigating.

Moreover, these unique individuated perspectives bring into focus the idea of imagination in the formation of personalised global experiences. Norton (2000) outlines how one's imagination addresses the extent to which images of the world and connections through time and space are created by extrapolation from individual unique experience – which in turn, can effect

construction of an assumed or aspired imagined identity (Norton, 2006). This notion of belonging through imagination stems from Wenger's (1998) communities of practice concept, in which, imagination, rather than considered a distraction (Murray, 2013), is a more facilitative dynamic construct (Dörnyei & Ryan, 2015). From this, Norton (2001) formulated the 'imagined communities' concept. This is a concept that typifies connection to groups of people not immediately tangible or accessible, and fosters a sense of global belonging through imagination (Norton, 2013). Dörnyei and Ryan (2015) underscore that the notion is quite effective in understanding and describing international identities in light of increased virtual communities associated with globalisation, and has been a welcomed concept in many studies (e.g. Gu, 2010; Murray, 2013; Ryan, 2006; Yashima, 2013; Yashima & Zenuk-Nishide, 2008).

In many ways the 'imagined communities' concept expands the range of identities, as mentioned above, that extend out in to the world (Pavlenko & Norton, 2007), and facilitates a global connection in terms of equal opportunity rather than in terms of a disjoint periphery association – the community of practice is an imagined global one. Moreover, as imagination is a constant facet of everybody's life, construction of an imagined community can stretch a learner's self-construal into the future and can act as a continuous catalyst for identity evolution, implying also that identity is a site of continuous flux. This certainly moves ideas away from trying to capture an individual's identity within particular default local-global dynamics. These imagined identity fluctuations conceived within the dynamic cultural mix of contemporary international relations can help focus and give better understanding to a Global English user's self-position.

Within this realisation, it has been propositioned that English users and learners are motivated by the prospect of enhancing a cosmopolitan identity (Ushioda, 2014). This is a way of capturing the essence of an English user that is more in line with a contemporary cosmopolitan reality (see section 2.2). A cosmopolitan outlook, as Ryan (2008) contends, may be a more apt way to describe young modern English users.

2.4.4 Identity within a Cosmopolitan Reality

Within the current world paradigm, there is an overall general awareness of global events that collectively bring people from all backgrounds closer together in a web of interdependence and common fate. It is a new transnational global order (Blommaert, 2010), in which, appropriation of new forms of culture positions modern English users between their social reality and their personal situatedness (Ros i Solé, 2013).

In shaping this perspective, Turner (2002) interprets global citizenship as a language of obligation and virtue and cosmopolitanism as the set of virtues. Among these virtues and of significance is openness to cross-cultural criticism through the act of self-reflexivity with a respect for the values of one's own culture and also the 'other' culture. Guilherme (2007) states that such a critical outlook can facilitate rejection of virtuous universalising principles sprung from certain hegemonic discourses. He further maintains that citizenship is not a rigid structure with separate levels of identification, as, development of an active cosmopolitan mind-set is not primarily a globally centred phenomenon that is initiated beyond national borders, but depends more on the "level of conscious awareness involved" (Bryam, 2003, p. 64) in actually acting interculturally. Acting interculturally, in this sense, is not the same as being intercultural, as Byram explains – it involves a level of analytical awareness that does not necessarily require actual global experience. Subsequently, on many levels, acting on personal agency can be quite significant in considering the notion of cosmopolitan citizenship (Guilherme, 2002).

Within this cosmopolitan milieu, Y. Y. Kim (2008, 2006, 2001) describes how identities are formed through slight influences from one affecting the other in which each new experience facilitates opportunity for change, adaption, and increased autonomy. From this perspective, an identity of self is built upon the pluralistic, assimilationistic, integationist, and separatist possibilities of global cosmopolitan interaction. Through an interplay of acculturation and deculturation, identity is gradually and imperceptibly transformed with new knowledge,

behaviours, and attitudes. Y. Y. Kim (2008, 2006) describes the resultant transformation as an emergent intercultural personhood (IP), which describes existence or transformation to a higher level of integration. It is a mind-set to fit the increasingly interfaced world and represents a struggle to find authenticity in the self and others by incorporating divergent elements into "one's own unique worldview" (Kim, 2006, p. 293). Fundamental to the pluralistic ideals of IP is also the assumption of collective global interests. The ubiquity of virtual encounters (Ros i Solé, 2013) and a global polycentric process (Rubdy, 2009) provides the platform for these many mutual interests to emerge across a multitude of spectrums. Y. Y. Kim (2008) underscores how these interests represent a more metacontextual rather than composite or dualistic perspective of the self and differentiates IP from other likened terms, such as bicultural, multicultural, and even hybrid identities, which can characterise an assortment of possible additions and subtractions of various cultural elements, thus possibly lessening an individual perspective.

Y. Y. Kim identifies two core elements of IP – individuation and universalisation – that go toward framing the IP disposition within a cosmopolitan perspective. Individuation involves clear definition of the self and of the other as singular unique entities, and underscores the self as the main agent of action and responsibility rather than adherence to particular group categories or expected group normative behaviours. The idea of universalisation is a self-other orientation that underscores a synergistic cognition of a new consciousness borne out of awareness of the relative nature of common values (Yoshikawa, 1978). In other words, it emphasises the commonality among humanity and the relative nature of values and how individuals can interact on this level. Y. Y. Kim (2008) contends that as language learners, in this case English, advance in identity transformation through adaption to new social and virtual exposures, they are better able to figure out "the points of consent and complementary beyond the points of difference and contention" (p. 364). As distance no longer dictates the extent of intercultural communication, in which contemporary global citizens would succumb to some degree of acculturation and deculturation

to the surrounding norms, IP is essentially a mind-set that incorporates divergent social and cultural elements into something new and unique (ibid).

In a very similar perspective, Ros i Solé (2013) underscores how new appropriations of culture stemming from a rise in mobility in unison with increased opportunities for intercultural exchange afforded by ubiquitous virtual interconnectivity has allowed for many alternative varied life choices. Subsequently, although language learners and users, in this case English, have personal histories rooted in particular geographical contexts, these alternate life choices can result in learners becoming "sophisticated cultural mediators who feel compelled to reject standard prêt-a-porter[13] versions of … culture" (p. 327). This can promote development of subjective yet complex socio-political identities in which English learners draw upon past histories and future personal desires. Drawing on recent critical thinking on the place and consequence of transnational intercultural encounters (Kramsch, 2009; Starkey, 2011) and framed within Beck's (2006) Cosmopolitan Outlook (see section 2.2), Ros i Solé (2013) extends the notion of an intercultural speaker (IS) (Byram and Fleming, 1998) and conceives the cosmopolitan speaker (CS). The concept of the IS was premised on the notion that there is a fundamental difference between cultures, in which, language learners would act as mediators between the contexts, and would work towards accepting differences and seeing commonalities (Byram and Fleming, 1998). However, Ros i Solé contends that it is more apt to frame modern language learners within the phenomenon of 'superdiversity' (Vertovec, 2007) – this underscores the complexity of today's multi-diverse global cultures in which social actors can participate in multiple communities simultaneously. This then defines the CS by their "multiple cultural alliances and the development of a nomadic and borderless lifestyle" (Ros i Solé, 2013, p. 327). Framed within Beck's Cosmopolitan Vision and similar with Kim's IP, it is a view that opens up new

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[13] Ready to wear

geographies and new cultural models (Delanty, 2005) that empowers the self to be in constant transformation and have evolving moral imaginings (Ros i solé & Fenoulhet, 2011).

A CS can possess a frame of mind that incorporates a certain reflective gaze (Kramsch, 2009) and grants upon the self a freedom of movement, at least in the imaginary sense. This movement can exist on many levels through the internet and on social media, where today's English users can meander aimlessly into other cultures and mind-sets. This medium of 'movement' can be seen as a borderless online repository of cultural information in which people do not stay in one particular place for too long (Ros i Solé, 2013) – they can gather information and evolve themselves at their own pace and within their interests. Also, the CS, while not wholly rejecting affiliations at the national level, reaches for a transnational belonging where networked discourse and flow of ideas may be of more interest (Delanty, 2005; Risanger, 2007). Here boundaries are more flexible and there is constant negotiation between the spaces of the different cultural players. It is in here that a third space mind-set can develop as there is no fixed position but just fluctuation between new points of view and sets of meaning. Importantly, Ros i solé (2013) emphasises that in this way learners can adopt and enact a critical stance and even contribute to the meaning making of knowledge by interpreting global problems and its various cultural memories – they can see themselves as part of the global make-up by virtue of taking part in it. Therefore, through reflective agency, CSs can become "personal cultural agents from their own subjective perspectives" (p. 333) – they can progress their language and cultural learning on their own terms by investing (Norton, 2000) and engaging in their own agency afforded to them by their lived trajectories within a Cosmopolitan Vision. In this way they are free to formulate themselves using their own histories, moral views, and dreams for the future.

These new considerations and understandings of contemporary cultural flows, which depict multiculturalism as the standard social perspective, provide the frame for a more informed exploration of modern Global English users. It is through this perspective that contemporary

English users are situated more within a dynamic global system rather than within a north-south or centre-periphery spectrum. Therefore, it is the position taken in the present study that this CS conceptualisation puts forward the idea that Global English users do not just engage with English as a way to communicate in another 'culture', but are in themselves active within the construction of that culture, e.g. global (English) culture, which subsequently leads to the development of new cultural identities and repertories. While undoubtedly, English forms a prominent connective medium within this cosmopolitan culture, construction of such a reality may be more in tune with a Global English user's uniquely constructed active agency. Essentially, English can be pin-pointed as the catalyst for a global community, however, individuals and their active (and imagined) participation through various other means and repertories may be a better representation of this global environment. Certainly, this opens up questions as to the degree that Global English users rely on or frame English in characterising their self-described global dispositions. It is these kinds of notions and queries that I wish to explore further in the present research.

2.5   Summary

The literature review above discussed the main issues surrounding this research project. Significantly, a cosmopolitan reality was pin-pointed as the main theoretical lens for the present research in conceptualising contemporary global flows of people and culture and how they interrelate. Essentially, a cosmopolitan perspective recognises an interrelating collective uniqueness around the world, however, more importantly it frames individuals not as passive global consumers but as ones of a more critical global disposition. Consequently, such a cosmopolitan perspective together with framing particular interpretations of globalisation flows allows for a more critical analysis of Global English in terms of how it is consumed, and how it and its users interrelate to manifest.

Subsequently, the literature review highlighted many of the talking points surrounding English in the world today – specifically, how it has developed and been positioned (Global English), how it has been reinterpreted as a pluralistic cultural medium representative of all speakers and their backgrounds (WEs), and how it is a language that positions all speakers within the global space and acts as the common global communicator (ELF). Nonetheless, it was similarly indicated that certain ideological and/or hegemonic notions still linger within its usage, e.g. accent preferences, cultural affiliations, and acceptance of linguistic variety. This can have consequences for NNESs with how they position themselves to Global English and the way in which they might struggle to form a sense of ownership and appropriation of the language.

However, in recognition of a more salient cosmopolitan paradigm, in which global users increasingly intermingle, the link between Global English, culture, and the global space can be seen to be a lot more complicated than just the dynamics described within a centre-periphery perspective. Essentially, within these increasingly mixed global discourses, English users can bring along their individual knowledge, beliefs, and unique worldviews which can subsequently bring about more informed critical perspectives and interpretations on English's position in the world. Indeed, while particular 'centre' ideologies may remain, they may not necessarily be in the form of an imperialistic imposition on its users, but rather, may align more with a simple recognition of English's cultural origins as immutable intrinsic features of the language. Nonetheless, viewing and investigating such dynamics within a cosmopolitan (critical) frame can allow for a broadened interpretation of how NESs and NNESs interact with and among each other in the world. Moreover, although NES varieties (and standards) may maintain a prominence, the literature above highlighted that increasing exposure to other varieties and cultural nuances, as an outcome of increased international mobility (online and offline), can aid in the alignment of NNESs' views with the professed ideologies that surround Global English – it is a language for all users, and represents many nuances. Subsequently, further investigations

looking at attitudes towards English variety and particular cultural affiliations, framed within a more cosmopolitan international perspective, can lead to better more in-depth insights of how modern Global English users can accept, reject or adapt their English based on the perceptions of its global use and intent.

Moreover, such nuanced pluralistic perspectives on Global English can portray user identities as being constructed from within the circumstances and interactions of their own space and context. It was indicated in the literature that this context is not a simplistic description of being situated in either a local or global perspective, but is one that sees an intertwining combination of both, i.e. a glocalised cosmopolitan perspective. Subsequently, this can allow for numerous affiliations to develop, yet, all within the frame of unique individual spaces. This essentially supports a globalisation from below with focus on local distinctiveness. Nonetheless, formation and description of identities within a cosmopolitan perspective can help establish a more critical nuanced outlook on Global English, WEs, and ELF. It can also enlighten views on how contemporary English fits within a perpetually evolving international space – and subsequently, how Global English users are identifying with and relating to this English.

Furthermore, from the Korean perspective, it was described that English is a deeply engrained element within their society. In many respects it is tied to social and professional mobility and has increasingly become an instrumentally pursued 'asset' supported by a very stringent and rigorous education system. However, it was indicated that such strict instrumental practices of English may not be aligning with the fast evolving global orientations of the population, especially among the youth. Subsequently, examination of such perspectives seems to be a prudent area of enquiry as it can reveal new insights into how English is being used and appropriated by a more globally focused Korean populace. Such implications would point to an education system that would need to realign itself to be more globally focused than locally.

2.6 Research Questions

While many of the ideas within the Global English paradigm are relatively not new, they continue to evolve within a capricious dynamic global landscape that brings about new issues to be considered and examined. For example, under what conditions are the forces of globalisation helping to unleash the prospective empowering aspects of Global English for its global users – further, through which aspects of globalisation is the dominance of a Western centric aspect to English as a global language subsiding (or not)? And also, to what extent is the individual aspect to modern English learning pushing the notion of equality and empowerment of usage within the paradigm of Global English and WEs? Thus, continual investigation is essential in order to understand the evolution of these various issues and especially the dispositions of the continually more informed cosmopolitan Global English user.

Therefore, in light of the issues discussed above, and in recognition of the aims of the present study, two main research question (RQs) were posed to direct this investigation:

RQ 1 – How do the participants conceptualise and interpret globalisation and global movement in the world?

This question has a focus on the participants' perceived insights into the cultural dynamics and global flows of globalisation. It is subsequently broken down into three sub-questions:

- ❖ In what ways do the participants represent and characterise the global space?
- ❖ In what ways do the participants perceive and interpret the cultural dynamics of the global space?
- ❖ Do the participants perceive a sense of global universalisation or global connectedness in the world? How can such insights be characterised?

As was indicated at the outset, with English being the international language of global communication, issues related to globalisation are in many ways concurrently related to English's

use within the global paradigm. Therefore, investigating these global insights is important as it gives a better footing for understanding how the participants regard English in the world in terms of the way they might perceive its importance within global processes, and how they might enact and accredit its usage for their own personal means and in descriptions of their identity.

RQ 2 – How do the participants interpret and position themselves to Global English in light of its role in the contemporary world?

This question has a focus on how the participants interpret English's evolving role in the world, its variety, and how they position themselves to English in light of its global usage. It is subsequently broken down into three sub-questions:

- ❖ How do the participants characterise the role of English in the world and in the Korean context?

- ❖ How do the participants conceptualise its cultural associations and its multiple varieties?

- ❖ How do the participants describe their self-positioning to English with respect to their being L2 users of English?

The following chapter outlines the methodological approach undertaken in this research project to answer the above RQs. This includes details on the participant cohort and data collection procedure.

3   Methodology

This chapter begins with an outline of the research process employed in this project. This involved the implementation of an interpretative qualitative research design, specifically a multiple case study approach, under a constructivist-interpretive theoretical paradigm. Justification for this approach is included. Next, the context of the study and the participants are outlined. The chapter then gives a description of the research instrument and procedure that were utilised to obtain data. This is followed by a discussion on ethical issues, the position of the researcher, concerns regarding validity, and finally an outline of the data analysis procedure.

3.1   Outlining the Research Process

Crotty (1998) underscores that in developing any research process, four key questions should be addressed. He defines these as the four basic elements of the research agenda and highlights how any decision made in one element subsequently affects decisions made in any other. King and Horrocks (2010) further state that epistemology, methodology and methods are all connected and cannot be viewed in isolation within the research process. Crotty's four questions are as follows:

1. What methods do you propose to use? What are the techniques or procedures used to gather and analyse data?
2. What methodology governs your choice of methods? This shows the strategy, plan of action, process or design lying behind the choice and use of particular methods.
3. What is the theoretical perspective? This shows the philosophical stance informing the methodology and providing context for the process and grounding its logic and criteria.
4. What epistemology informs your perspective? What is the theory or knowledge embedded in the theoretical perspective and the methodology?

These four questions ultimately led to the construction of my research process. This is outlined in Table 3.1.

Table 3.1 Outline of Research Process

Epistemology	Theoretical Perspective	Methodology	Methods
Constructivism	Interpretivism & Symbolic Interactionism	Qualitative Research - Multiple Case Study – Longitudinal Multiple Sessions	Semi-Structured Interviews & Reflection Journals

3.2 Epistemological and Theoretical Perspective

Chilisa and Kawulich (2012) state that a research paradigm is a world view that is informed by certain philosophical assumptions about the nature of social reality, ways of knowing, and value systems. A particular paradigmatic perspective subsequently leads to the use of appropriate methodological approaches, as a methodology is where assumptions about the nature of reality, knowledge, and practice on a given topic come together (Bazeley, 2013). Therefore, it is important to give insight into the theoretical paradigm underlying the methodological approach implemented in this study and how it relates to the answering of the research questions.

As outlined in Table 3.1, my epistemological perspective, which underlies how reality and knowledge is viewed, is embedded in social constructivism. Crotty (1998) defines constructivism as "all knowledge is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social construct" (p. 42). In other words, constructivism is a perspective that acknowledges multiple realities and that knowledge is constructed through discourse within the context of individual experiences and social interaction – it underlines how beliefs and insights about certain social objects and experiences are continually modified through new experiences (Schwandt, 2007). Essentially, the main tenet of constructivism is social interaction in which meaning is constructed within unique interactions and truth lies within human experience (Chilisa & Kawulich, 2012).

With this in mind, a symbolic interactionist stance was deemed the most appropriate theoretical approach, i.e. how knowledge is attained, as I take the position that data and knowledge are principally acquired through social interaction, and the manner in which social participants define themselves and their contexts gives meaning to those contexts and their actions within those contexts (Berg & Lune, 2012). Symbolic interactionism underlines the individual as an active social being – the individual does not sense their environment directly but rather uniquely defines the situation they are in (Charon, 2004). Thus, human agency is a key tenet with the notion that actions, events and self-concepts can only be understood in terms of their interaction and are a reflection of the social milieu that an individual is in (Bazeley, 2013; Herman-Kinney & Reynolds, 2003). Bazeley (2013) further highlights that knowledge is gained through realisation of the conditions and consequences of experience, and is subsequently learnt through reflection of the experiences. However, Biesta (2010) also indicates that although knowledge is a human construction, it does not mean anything is possible – while, it is a reconstruction of something that exists, the truth of that knowledge is measured by action and whether it is matched by experience. Thus, there is need to observe and subsequently understand knowledge from the perspective of the individuals experiencing it as that is the basis for the individual's thinking (Bazeley, 2013). This perspective is especially significant to the RQs, which ultimately seek to understand how the participants uniquely understand and perceive the cultural dynamics of the global space and in what way they perceive English within that space. It allows recognition that each participant has a unique interpretation of those phenomena to which they separately attribute distinctive meaning based on their individuated experiences with and within those phenomena.

Moreover, emergence is a noteworthy aspect within the symbolic interactionism approach and has a focus on the non-habituated side of social life. It underlines the possibility of transformation and of new forms of social interaction, especially within existing forms of social

organisation (Herman-Kinney & Reynolds, 2003). This is significant in terms of what has been coined as 'new media', which encompasses all that is related to the internet and the interplay between technology and social life (Konieczny, 2009) – and also focuses the issue of global cosmopolitanism surrounding this research project.

Flick (2009) indicates that cultural systems of meaning can frame the perception and shape subjective and social reality – which, assumes that perceptions and identities can be rooted within particular cultural and social contexts. However, with this frame of social reference shifting significantly in recent times to include ubiquitous new media associations, individuals now act in their social communities according to the meanings they derive from their intermingled online and offline interactions (Fernback, 2007). Robinson (2007) explains that individuals create a sense of their self through social interactions with others, and so, the interplay between online and offline activity has a significant bearing on how individuals create and interpret meaning that can then lead to formation of various identity perspectives, i.e. an individual self. This perspective reveals that individuals enact community in the way that they conceive it, and the meaning of community evolves as they come up with new ways to utilize it (ibid). Recognising that technology and online social interaction play a significant role in combining local and international realities in contemporary society, this paradigmatic approach provides a realistic portrayal of how the participants realise their identities through self-mediated meaning making within those spaces. This is significant in approaching how the participants position and relate themselves to the global world and to Global English. Allowing participant realisation of the contexts in which they interact and to which they give meaning to, affords a realism of how they explain their individual experiences and thus their own identity characteristics, especially in terms of their Global English usage.

With the purpose of my research being to understand social phenomena from a unique individual perspective, the constructivist – symbolic interactionist research paradigm provides a

theoretical framework for a realistic portrayal of the individual experience, but also for me to offer interpretations of their individual situation. The latter point is of particular relevance to the RQs as a whole, with all questions seeking exploration and subsequently interpretation of social phenomena from the participants' perspective. Duff (2008) explains that accounts from different participants can naturally vary due to variation in individual perception, and it is this recognition of divergent realities that underlies interpretivism. Hennink, Hutter, and Bailey (2011) state that an interpretive approach "allows you to identify issues from the perspective of your study participants and understand the meanings and interpretations that they give to behaviour, events or objects" (p. 9). Importantly, a constructivist – interpretive approach allows for an in-depth understanding of the stated issues while endeavouring to avoid generalisation and strong casual claims (Duff, 2008). Schwandt (2007) further states that in considering the circumstances, meanings, intentions, strategies and motivations of the subject cohort, an interpretive perspective allows participants to take ownership of their reality and for the researcher to see beyond the obvious and reveal a true portrayal of the participants' perspective.

Furthermore, certain ideal types can be associated with the present research's inquiry into the participants' insights regarding their identity in light of notions of the global context. This inevitably brings up the concept of a global identity (citizenship) and what it might encompass, which can be a very ambiguous concept. However, the constructivist – interpretivist paradigm allows me to approach this notion in terms of it being an 'ideal type' (Neuman, 2013), to which the participants ascribe their view. Neuman describes the 'ideal type' as an artificial device used for comparison between reality and the retrieved data; no reality can actually ever correspond to an ideal type. Neuman further notes that researchers who utilise an interpretive approach can use ideal types to interpret the data in a way that is considerate to the context and ascribed meanings of the participants. He notes:

> Rather than develop hypotheses or create a generalizable theory, they [researchers] use the ideal type to bring out the specifics of each case and to emphasize the impact of the unique context (p.488)

The ideal type thus represents an idea rather than a goal to be realised. Interpreting participant perspectives with this in mind is useful when attempting to investigate certain ambiguous phenomenon. It also allows for a bottom up approach and encourages the participants to conceptualise their identity notions through their own objective opinions albeit influenced by particular ideal types. Moreover, the notion of ideal types will be helpful in interpreting the participants' responses to the RQs overall – which seek to understand their representations of the global space and their perceptions regarding Global English. Interpreting these phenomena through the participants' idealistic representations along with their individual experiences can give a clearer more individual perspective on how these phenomena are perceived, rather than assuming that their responses are lacking or not aligned with certain theoretical edicts.

In outlining the theoretical paradigm associated with this research, and given the purpose of the research, i.e. exploration of social phenomena from the participants' perspective, an interpretive qualitative multiple case study approach was deemed to be the most purposeful line of enquiry.

3.3   Qualitative Multiple Case Study Approach

Constructivist – interpretative scholars seek to understand the how and why of phenomena from a holistic, participant-informed perspective (Duff, 2008) – it is research grounded in lived experience. In this way, it follows an emergent perspective in that the research process is open and fluid in order to keep a naturalistic approach to obtaining data and removing notions of preconceived hypotheses. With it typically being exploratory and descriptive in nature (Marshall & Rossman, 2006), its methods take the position to explore topics from the perspective of the insiders (Dörnyei, 2007), hence aiming to broaden the repertoire of possible interpretations of

human experience (Duff, 2008). It does this through the gathering of rich personal data by way of intense and prolonged contact with participants – thus, underlining a longitudinal aspect within its methods. This results in a broadened scope of understanding that adds further depth to the analysis of the phenomena under investigation (ibid). As such, Ortega and Iberri-Shea (2005) assert that many if not all topics and perspectives related to second language users can be most meaningfully understood through a longitudinal perspective as most processes and issues related to L2 usage are inherently dynamic in nature (Dörnyei, 2007). Specifically, longitudinal studies with a retrospective element, an approach the current study takes, can be very advantageous in providing a deep understanding of interrelated issues. Participants can develop richer more complex insights into the themes and topics under investigation rather than skate over them in a stagnant generalisable manner, in which single one-off interviews tend to provide (Creswell, 2013; Duff, 2008). This highlights participant sensitivity as a main feature within the process. In this way, priority of perspectives is validated by the participants themselves through the longitudinal process, thus aiding focus on the real emerging phenomena (Dörnyei, 2007). With the aims of this project focused on the individual perspective contributing to a greater understanding of the whole, a qualitative methodology is most apt. This follows Punch (2005) in describing that within qualitative research, it is understood that human behaviour is based upon meanings that individuals themselves bring to the context, which can then lead to a better conceptual understanding of phenomena as a whole. Further matters relating to the longitudinal aspect of the study will be brought more into focus in Section 3.5.3.2 – Interview Recursion.

Specifically, the nature of the present investigation took the form of a qualitative multiple case study, which is defined within the same ideals of the qualitative approach. A case study is an exploration of a bounded system, e.g. a single case or multiple cases, over time through detailed in-depth data collection (Creswell, 2013), providing a holistic description of a phenomenon that relies on descriptive and interpretive inductive reasoning (Merriam, 1988). It is inquiry that

endeavours to investigate phenomena from multiple perspectives, and relies on multiple sources of triangulating evidence (Merriam, 1998; Yin, 2009). It has been pointed out that in complex non-linear systems, such as with many issues related to SLA, "behaviour of the whole emerges out of the interaction of its parts" (Larsen-Freeman, 1997, p. 32). A case study within this frame sets about understanding the dynamic nature of the whole by way of investigating the systematic connections among experiences, behaviours and features within the framed context (Duff, 2008) – in the present case, the global space. Duff further underlines that issues of a psychological and/or linguistic nature would typically undertake the detailed description of an individual participant or an individual case study. However, a single case description, while enlightening, may not provide overall insight and may produce a weak position in describing the phenomena under investigation (Mason, 2006). After all, the main concern of any case study would be to expand upon certain theoretical prepositions (Silverman, 2013; Yin, 2009). With the implementation of a multiple participant case study, the multiple cases are examined jointly in order to investigate a general condition or the particular phenomenon in question (Silverman, 2013; Dörnyei, 2007). With the overarching focus of this study investigating perceptions of the global space, Global English, and respective associated identities within local and global contexts, multiple perspectives can stitch together a more informative picture than would an individual perspective. Moreover, with close attention paid to the contexts of use, i.e. global and local, and following that particular overarching phenomena, i.e. cosmopolitan realities, can be similarly influential within those contexts, case study analysis can enhance transferability to similar contexts and deepen our knowledge of Global English and global identities as interrelated cosmopolitan phenomena.

3.4 Context of Study and Participants

This section gives details on the site of data collection and the demographics involved in participant selection. Specifically, it gives explanation to the decision for choosing two sites for data collection, one in Seoul, South Korea and the other in Sydney, Australia. It also lays out justification, among other demographic variables, for the decision to choose participants whose field of study revolves around English. This decision is framed within a description of the impact of English on the Korean psyche (see also Section 2.3) and how individuals with a vested interest in the language are in a position, as argued here, to give more detailed and critical accounts of their English usage and/or perspectives on English in general.

3.4.1 Dual Site Selection

The purpose of this project was to explore perspectives on globalisation and Global English from a Korean perspective. Such issues are undoubtedly interrelated, as a conversation of one would involve conversation of another. Subsequently, in order to capture the full breadth of these issues, two sites were chosen for data collection – Seoul South Korea, and Sydney Australia.

Justification for dual sites lies in the fact that while the interrelatedness of globalisation and Global English would automatically make them take on an outwardly global orientation, following Beck's (2002, 2004) cosmopolitan perspective, these issues would be equally suited to be discussed from within a local perspective. Effectively, Beck discusses that cosmopolitanism is globalisation internalised and is a perspective that redirects assumptions to view globalisation from within local contexts, i.e., daily activities are both national and international with both contexts mutually influential of each other. Importantly, a main tenet of the cosmopolitan perspective is banal cosmopolitanism which underscores how the global populace is entangled within familiar cycles of cross-border consumption and production of media and cultural symbols resulting in, at a basic level, a mutual understanding and familiarity that stretches around the

world. This perspective places all local participants within an interwoven paradigm that when combined together realises the international setting, thus underlining a familiarity that would be recognised across all settings. Furthermore, to acknowledge that local distinctiveness is still the grass-roots force that enables the internationalised world, supports the notion that social relations within different contexts can give a deeper analysis of a phenomenon's characteristics (Gobo, 2008). Also, with the adoption of an interpretative approach, which views perspectives and actions as socially grounded within both local and wider frameworks of global society (Neuman, 2013), dual sites seemed to be the most apt approach for data collection. In this way, when investigating globalisation perspectives, global English, and associated identities, local issues are placed internationally, and international issues are placed globally.

Subsequently, with Korean people being the focused demographic for this research, Korean participants were chosen from tertiary institutes in Seoul, South Korea, representing the local aspect of this research, and from Sydney, Australia representing the international aspect of this research. International in this case means from the perspective of the Korean participants. Seoul was the chosen city in Korea as I had lived and worked there for a number of years, therefore, I had a familiarity with the environment. This was helpful in recruiting participants. Seoul is also the capital of South Korea and would be considered the international hub of the country. It is here that the more elite universities are situated and would have the demographic of students that fits the recruitment criteria outlined for this research most (See Table 3.2) – for example, majors aligned with English study. Sydney was chosen as the international site as I currently live and work in the city, making access to the universities for recruitment quite convenient. Also, with Sydney being a major world city, it attracts a high number of international students every year, with Koreans ranking sixth for international students in the New South Wales region in 2017 (Department of Education and Training, 2018).

3.4.2 Participant Selection

As detailed in Section 2.3, Korea has had and still has an extraordinary relationship with the English language – from it being considered a language of division and elitism to a language of global prosperity and internationalisation. Its fixture within the Korean context, which boasts a complex social and economic history is certainly one of uniqueness and provides a very interesting landscape and demographic for investigation, especially in terms of the evolving perceptions of the language within a fast evolving and adaptive society (cf. Ahn, 2015, 2014; Shim, 2002, 1994). Moreover, such studies as Cho (2017, 2015) and J. S-Y. Park (2009, 2004) successfully outline the unique ideological perspective of the English language within the Korean context. They show that with it being an ideology with its foundations rooted within notions of global prosperity, thus creating a great zeal for the language, a persistent gap between the dreams and realities of English is a prevalent feature of the Korean mind set. Their studies ultimately underscore the permanency of the language within the Korean psyche and the struggle that perpetually persists within the population to gain English skills. Such ideological intricacies within a society undoubtedly frame an interesting site of investigation, especially for those who have placed the language as a focus in their lives, which was the focused demographic in Cho (2017).

In Cho (2017) the participant cohort consisted of English-Korean translators and interpreters who, as she underlines, represent the group of professionals most intensely engaged in this zeal for the English language. Cho states that a cohort of this type, one engaged so feverishly in the language, provides a rich site to explore English ideologies and to understand the meaningfulness of the language from the perspective of a homogenous group in terms of their area of study, nonetheless, a diverse one in terms of their unique experiences with the language. Moreover, Silverman (2013) also highlights that researchers ought to seek out settings and individuals in which the processes being studied are more likely to occur. This can result in a

broad range of perspectives on the specific topic under study (Yin, 2011). Also, within case study research purposively sampling is the most common method to choose a participant cohort. This method focuses on individuals with particular characteristics that would result in the most meaningful and rich descriptions for the topic under focus (Dörnyei, 2007).

Therefore, with the focus of my research seeking to better understand insights into the global space, Global English, and subsequent identity realisations, choosing a cohort who purposefully engage with English and who have chosen it as a way to seek out a professional career will enable a close examination of English in action, and how it can potentially shape a globally engaged user. A homogenous group in terms of choosing to pursue English rather than through obligation, underscoring a meaningfulness being attached to the language, provides a defined frame in which diverse personal perspectives can be explored, subsequently leading to a better understanding of the interrelatedness between representations of the global space, Global English and subsequent notions of identity. Therefore, the main criteria for participant selection was that all participants had to be studying a major related to the English language, e.g. translation and interpreting, applied linguistics, etc. In total, there were 7-10 participants sought. The full list of criteria is outlined in Table 3.2.

Table 3.2 Participant Selection Criteria

Criteria	Detail
South Korea Citizens	Participants are to have been born and raised in South Korea, with Korean as the mother tongue.
Aged 20-30 years old	Participants within this age bracket can be considered to be active and/or well versed in using social media and social technology.
Studying an English related major	All participants are to be studying a major related to English. This is to insure consistency within the group in terms of how English is a purposeful choice within their lives. It is also hoped that participants will be postgrad or master's students as this will mean that they will have been engaged with English study for a number of years and will have a more in-depth experience with it. However, undergraduate students will also be accepted.
6 months plus experience abroad	Although there are two sites of data collection, participants are to have travelled and/or lived abroad for a minimum of 6 months. This is to ensure all have had international experience and so used English for international communication.
Gender	Participants can be male or female.

Upon receiving ethics approval to conduct the study (Appendix A), I set about contacting universities in both Sydney and Seoul. The same procedure for contacting universities in both sites was utilised. With the third criteria for recruitment (see Table 3.2) stating that all participants must be undertaking a major related to English, e.g. translation and interpreting, applied linguistics, TESOL, English literature, English education, I formally contacted a number of universities that offer those programmes in both Seoul and Sydney through email with a formal letter stating my intentions (Appendix B). Once permission was granted from the respective departments to conduct my research, a recruitment advertisement was sent to students via email from the respective departments outlining the research and requesting participation

(Appendix C). All information for recruitment was written in both English and Korean to maximise comprehension. It was also indicated that the research would be conducted through English only. With recruitment focused on English majors, it was hoped that students with interest in the study would be able to meet this requirement (see Section 3.5.1.2, interviews, for further discussion on this).

If students were interested in partaking in the research, it was stated in the recruitment advertisement that they were to contact me directly via email. Once a number of students had contacted me, they were first sent a letter of information giving further detail about the research project and the investigator (Appendix D), which was then followed with a recruitment questionnaire (Appendix E). This short questionnaire consisted of 6 questions ranging from their thoughts on a Korean accent to whether they considered Korea to be a globalised country. Responses from the questionnaire helped to get a base understanding of their opinions and experiences with English so far, and how knowledgeable or opinionated they were about certain points of interest. Duff (2008) indicates that it is important to anticipate how well participants will perform in interviews as it is not desirable to have a mixture of uncooperative and verbose participants within the cohort. This can lead to a skewing of data with opinions vastly varying resulting in an unclear and hard to manage picture of the phenomena under investigation. Overall, responses to the questionnaire were all very insightful and varied to a point that all had unique rich individual experiences to share - all respondents held potential to be part of the study.

From an initial ten prospective participants, eight were chosen to partake in the study. This decision was mainly based on the desire to have an equal number of participants in each context – four in Seoul and four in Sydney. However, the total number was reduced to seven as one participant in Seoul dropped out after the first month. The decision was made to keep the number at seven as one of seven, Bin, later revealed that she would be returning to Seoul halfway through the data collection period, which gave the benefit to have her part of the study within both

locations. Once participants agreed to take part in the study, they were asked to sign a consent

form (Appendix F). The form outlined the intended research, its scheduling, indication of

participant anonymity, and a resultant payment for participants upon completion of all parts of

the data collection. See Table 3.3 for an overview of final participant cohort. See Table 3.4 for an

overview of their travel experience abroad.

Table 3.3 Participant Information

Name*	Gender	Age	Residing	Course	Time spent abroad (travel, study, work)
Ji	F	28	Sydney	Masters in Translation & Interpreting	Approx. 2.5 yrs
Jen	F	28	Sydney	Masters in Translation & Interpreting	Approx. 3 yrs
Rachel	F	29	Sydney	Masters in Applied Linguistics	Approx. 1.5 yrs
Bin	F	28	Sydney / Seoul	Masters in Translation & Interpreting	Approx. 1.5 yrs
Sienna	F	23	Seoul	Double major – English Language & Literature, and TESL	Approx. 2 yrs
Caroline	F	23	Seoul	Major – English Language & Literature	Approx. 1.5 yrs
Yeon	F	29	Seoul	Masters in Translation & Interpreting	Approx. 1.5 yr

* All names are pseudonyms

Table 3.4 Participant Experience Abroad

Name	Experience Abroad	Length of Time
Ji	Spent several months in the US during her university years. Studied a Masters of Translation and Interpreting in Sydney.	2.5 yrs
Jen	Spent one year in Canada during a university gap year. Studied a Masters of Translation and Interpreting in Sydney.	3 yrs
Rachel	Spent significant time in Japan and London in her early twenties, for travel and language study. Studying a Masters in linguistics in Sydney.	1.5 yrs
Bin	Studied a Masters in Translation and Interpreting in Sydney. Has travelled to Europe.	1.5 yrs
Sienna	Spent the last two years of high school in Fiji to learn English. Has other international travel experience.	2 yrs
Caroline	Spent a year and half of her elementary school years in the US.	1.5 yrs
Yeon	Has travelled abroad through North American and Northern Europe for approximately a year and a half.	1.5 yr

Ideally, when dealing with language, especially in terms of Global English and its ideological

loading as described in previous sections, male and female perspectives would provide a broader

perspective on its use. However, although it was intended to have a mixture of male and female

participants, all seven participants for the study were female – all self-selected. There were no

male applicants for the study, which in itself hints at how language related fields can be female

dominated. In Cho (2017), which specifically dealt with a cohort of Korean to English translation

and interpreters, gender was a particular focus as within the translation and interpreting field,

women tend to dominate. This reality, which encompasses a number of ideological issues,

especially within the Korean context, formed the overarching theme for that investigation. While

issues of gender formed the backdrop for Cho's study, they were beyond the scope of the present

study and can therefore only be noted as a consequence of the participant selection process. Nonetheless, although an all-female cohort, focus in the present investigation was on ideological perspectives of English from individuals who are invested in English as a career.

Furthermore, at the outset is was most desirable to have all participants doing a master's or postgraduate programme as it was felt that students at this point would have invested considerable time in purposeful English study. However, Sienna and Caroline, although still doing their undergraduate degree, were accepted. They were in their final year of their programme but both had plans to continue on into postgrad or master's studies in areas related to English and/or linguistics teaching; they were also quite eager to take part in the study. At the beginning of the study Bin was studying her course in Sydney but returned to Seoul halfway through the research process as her course was divided between two campuses, one in Sydney and one in Seoul.

3.5 The Study

The data collection period took place between the dates of September 2016 and August 2017, and consisted of five separate interviews with each of the seven participants (see Table 3.5). This involved a short period of field work in Seoul from mid to the end of September 2016. Prior to leaving for Seoul I had made contact via email with four prospective participants and had informally accepted them into the study. As mentioned, one subsequently dropped out of the study. Before meeting them, I had sent the consent forms for them to read and understand. Forms were in both Korean and English versions. Meeting individually with the participants at a location of their choosing, I explained fully the intended research and the scheduling for the upcoming months. Signing of the consent forms subsequently took place. I received a copy as did each participant. This was also a time to chat informally and to get to know each participant as meeting them in Seoul was the only time we would chat face to face. Subsequently, we organised

for the first interview to take place the following week at a time and location convenient to the participants; all other interviews would be via Skype. Prior to leaving for Seoul I had met with the four participants in Sydney at a location convenient for them. I explained the purpose and process of the research and we signed our respective copy of the consent forms. We organised a time and day to conduct the first interview. Subsequently, the first interview with Rachel and Ji took place before I left for Seoul, while interviews with Jen and Bin took place after I returned. The data collection process will be described in the following section.

3.5.1   Data Collection Procedure

The data collection process was organised around stages. In total there were five data collection stages, plus a recruitment stage at the beginning. Each stage had a different issue and thematic focus. Table 3.5 depicts an overview of all stages and their relevant details.

Table 3.5 Data Collection Process

Date	Stage	Stage Breakdown	Stage Focus
Aug 2016	Recruitment	Questionnaire # 0	6 questions on Korea / English / globalisation.
Sept 2016	Stage # 1	Part 1 – Interview Prompt Part 2 – Prompt Returned Part 3 – Interview Part 4 – Interview Reflection	Experiences with English / English in global Korea / Korean & global youth / Overall topics
Nov 2016	Stage # 2	Part 1 – Interview Prompt Part 2 – Prompt Returned Part 3 – Interview Part 4 – Interview Reflection	Cultural and globalisation / Global cosmopolitanism / Global & local affiliations / Notions of identity / Global citizenship
March 2017	Stage # 3	Part 1 – Interview Prompt Part 2 – Prompt Returned Part 3 – Interview Part 4 – Interview Reflection	World English(es) / Native & non-native accents / Ownership & empowerment / Speaker diversity / L2 Appropriation
April 2017	Stage # 4	Part 1 – Interview Prompt Part 2 – Prompt Returned Part 3 – Interview Part 4 – Interview Reflection	L2 Motivations / Self-motivations / Ideal future images / Aspirations & goals
Aug 2017	Stage # 5	Part 1 – Read Three Articles Part 3 – Interview Part 4 – Overall Reflection	Conversation on 4 articles related to topics covered in interviews. Final goodbyes.

Furthermore, as shown in Table 3.5, each stage consisted of four sequential parts – 1) an interview prompt, 2) the return of the prompt, 3) the interview, and 4) an interview reflection. These four parts formed the process in which data were gathered within each stage. Table 3.6 gives an overview of each of the four parts.

Table 3.6 Steps within each Stage

Part 1	Interview Prompt – Sent to participants one week before each interview. Consisted of approx. 30 short statements related to the interview's topics of discussion.
Part 2	Interview Prompt Returned – The prompt needed to be returned 2-3 days before the interview. The responses informed the interview questions.
Part 3	Interview – An approx. one hour interview using the responses from the prompt in conjunction with pre-written questions focusing on themes for that interview
Part 4	Interview Reflection – Participants had to write a short reflection based on the conversation from the interview and return it within one week.

The following sections will give further details on these parts, specifically, the interview prompts, the interview, and the reflection.

3.5.2 Interview Prompts

One week before each interview, a topical prompt was sent to the participants (Appendix G). The purpose of this was to have the participants thinking about the topics specific to that interview, so that they would then be able to provide more thoughtful and insightful answers. The prompts were sent back to me a few days before the interview. Their subsequent responses informed the questions that would be asked in the interview. The first prompt consisted of ten short open-ended questions relating to such topics as their experiences of learning English in Korea and Korea as a global country. An example is, 'Is South Korea a modern globally connected country or still becoming one?' The participants were instructed to give brief answers as we would discuss their responses in more depth during the interview. Prompts two, three, and four consisted of approximately 30-40 short statements which related to the issues to be talked about in those respective interviews (see Table 3.5 for their related issues). The participants had

to indicate agreement or disagreement on a scale of one to five, with five showing high agreement. Similar with the first interview, the prompt statements were not individually asked, but were used as a guide during the interviews. For example, in prompt two, statement #19 reads 'being Korean is very important to me' and statement #26 reads 'I am as much connected to the world as I am to South Korea'. In the interview, depending on the participants' responses, I could have asked 'being Korean is very important to you, and you also feel a strong connection to the rest of the world, can you expand on that a little further'. The final prompt, prompt five, consisted of four journal articles that were related to the issues that had been discussed across the previous four interviews. The participants were asked to read through the articles, they did not have to read them all, and highlight anything interesting that they would like to discuss in the interview. Here, conversation would also circle around the previous interviews. The participants in this interview could refer to the prescribed articles if they wanted, however, this was a necessity. The main function of the articles was to give the participants some academic insight into the topics we had been talking about. The four articles were –

Roger, P. (2010). Reluctant and Aspiring Global Citizens: Ideal Second Language Selves among Korean Graduate Students. *The Electronic Journal of English as a Second Language*, *14*(3), 1-20

Ros i Solé, C. (2013). Cosmopolitan speakers and their cultural cartographies. *The Language Learning Journal, 41*(3), 326-339.

Sung, C. C. M. (2014). Accent and identity: exploring the perceptions among bilingual speakers of English as a lingua franca in Hong Kong. *International Journal of Bilingual Education and Bilingualism, 17*(5), 544-557.

Yeh, L. M. (2013). World Englishes and identity construction: a qualitative analysis of two Taiwanese EFL undergraduates' viewpoints. *Asia-Pacific Edu Res, 22*(3), 327-340.

3.5.3 Interviews

Qualitative interviews were used as the main source of data collection in my research. They are one of the most common forms of data collection in qualitative case studies (Bryman, 2012; Dörnyei, 2007), and are recognised and widely used in language related research (Barkhuzen et al., 2014). Especially, they are used as a method of data collection when the purpose of the research is to gather rich information on the insights and perspectives of participants with a particular focus on lived experiences (Duff, 2008; Kvale & Brinkmann, 2009), and how participants attach meaning to those experiences (Seidman, 2013). When using interviewing as a data collection method, the researcher is more in contact with what he or she is investigating (Perakyla & Ruusuvuori, 2011). This can result in a greater emphasis on participant descriptions of their lives and experiences. This can include looking more closely at the connections between identities and language using experiences (Duff, 2008), which was a particular focus in the present research. Moreover, another attractive aspect of utilising interviews is that interviews can span "distances in both space and time" (Perakyla & Ruusuvuori, 2011, p. 529). Participants are allowed to engage in flexible and free flowing interaction (Morris, 2015) that draws out their thoughts and feelings in retrospective and reflective ways (Bazeley & Jackson, 2013). Therefore, along with an exploration of perceptions and opinions based in the here and now, utilising interviews in the present research provided access to the past experiences of the participants, which granted a unique insight into their lives and how they have grown and adapted to their English using selves. This was especially relevant for my research as understanding how the participants understood their position in the world in regards to their English usage required exploration of their past experiences. This ultimately gave insight into the development of their perspectives from the past into the present.

The present study took the position that interviewing is a socially situated encounter, in which both the interviewer and interviewee play active social roles (Roulston, 2011). This means

that interactions between them create the narrative social world (Miller & Glassner, 2011). Subsequently, the style of interview employed was semi-structured in-depth interviewing. This is a type of interview that while allowing for pre-prepared guiding questions or prompts to be used (Kvale & Brinkmann, 2009), is also open-ended in that the participants are encouraged to explore and elaborate on the issues raised. This style also allowed me to maintain discretion to follow leads or points of interest moving from the general to the specific (Silverman, 2013) all the while allowing the participants to gradually relax and get used to the one on one interview situation (Bernard, 2000).

All interviews lasted approximately 60 minutes, were audio recorded, and were conducted in English. I chose not to offer the option of using Korean and then having to use an interpreter as I felt that having one on one interviews would better facilitate an air of familiarity between the participants and I, and would effectively result in more openness and truthfulness in their responses. Also, in keeping in mind the interpretivist perspective of the research, to truly interpret the participants' responses I felt I ought to engage with the information directly rather than through a language interpreter. Nevertheless, the participants were only too happy to use English at all times as they saw it as another opportunity to use and practice their speaking, especially on topics that they never talked about before and ones that were of great interest to them. However, at the same time, conducting English only interviews does bring up the issue of power relations between myself and the participants. This will be talked about in more detail in Section 3.6. Moreover, as indicated in Table 3.5, the data collection process involved five stages which encompassed five interviews with each participant. These will be discussed further in the following section.

3.5.3.1   Interview Stages

Polkinghorne (2005) underscores how single interviews are not adequate enough to produce a rich in-depth description of what is being investigated. Rather, a sequence of cumulative interviews is more preferable in obtaining sufficient depth and breadth of the topic or phenomena under investigation. Effectively, the first interview should be used to set a rapport between the interviewer and interviewee and to also touch on the areas to be talked about in more depth in later interviews. Subsequent interviews should deal with the specific issues pertaining to the investigation, with a final interview set aside for a re-cap and/or reflection, and final goodbyes. As indicated in Table 3.5, there were five interviews with each participant, with each interview having a particular focus. Each interview was preceded by an interview prompt. Along with pre-determined questions, responses to the prompts from the participants informed the questions for each respective interview.

Interview One

In light of the aforementioned and with reference to Table 3.5, the first interview was used to get an understanding of the participants' background with using and learning English and how they view English in the Korean context. It was also used as a starting point to build rapport with the participants. In conjunction with the pre-interview prompts, typical questions that were asked, but were not limited to, include:

1. Tell me about your interest in English – have you always liked it – why have you chosen this course / major to study?
2. What characteristics do you need to be a good English speaker?
3. What opportunities does English give?
4. How do people in Korea view the English language?
5. What is English fever or education fever in Korea?
6. Can you explain globalisation – how do you understand it?
7. Is there a difference between a global country and a globally connected country?
8. Can you tell me about the youth in Korea in terms of their opportunities and wishes?

As with all interviews, the questions were used as a starting point for a conversation. Other issues to be discussed in later interviews were also touched on. The second, third and fourth interviews were focused on issues more closely related to the research questions.

Interview Two

The second interview covered issues related to global cultural, globalisation, and identity conceptions. Typical questions among others included:

1. When you think of a global world, what images come to your mind?
2. Are 'international' products considered a normal occurrence in Korea now or is there still a hard distinction between them and local products?
3. Can you explain what a global culture is or is that something quantifiable?
4. What images do you have of a native English-speaking person?
5. What images of yourself do you have when speaking to a native English speaker?
6. Is being Korean a major aspect of your identity? How does English factor into that?
7. What culture or communities is a global citizen involved in?
8. What role does the internet play in people's lives these days?
9. Do you feel the same about events and situations that occur overseas as you do about events and situations that occur in Korea?

Interview Three

The third interview covered issues relating to Global English and issues related to native and non-native speakers of English. Typical questions included:

1. Do you think you have a Korean accent when you speak English – how do you feel about that?
2. Is there such a concept of different varieties of English?
3. Is English open to all users, in that, they can use it in whatever way they want?
4. Is there a difference between Korean-English and Konglish?
5. Does English have a global culture or how would you define a culture of English?
6. Are certain accents more desired than others – if so, which ones and why?
7. If English is an empowering language (globally), should non-native speakers feel empowered and feel a sense of ownership?
8. Why do we need a standard and who should provide that standard form? Are there any implications of that?

Interview Four

The fourth interview looked at the participants' L2 motivation throughout their English learning experience. However, data specifically pertaining to this interview was not focused upon in this research project, as a RQ pertaining to L2 motivation was removed. Nonetheless, certain insights that emerged from this interview session did inform RQ 1 & 2. Typical questions asked include:

1. What would the situation be like if English was not compulsory in Korea?
2. Can you tell me about some of the ways Korean people are motivated to learn English?
3. In regard to your future English using self, how has this changed since you were younger, or has it changed?
4. When you were younger in what ways did you imagine yourself speaking English?
5. Are your future aspirations a lot clearer now in regard to using English?
6. In what ways have your peers influenced you when using or speaking English?
7. Have you always had specific goals in mind for using English? In what ways do these differ from your peers?
8. Are native speakers or non-native speakers more prominent in future images of you using English – how about when you were younger, is there are difference?

Interview Five

The last interview was used to consolidate the previous four interviews and to touch back on some interesting points raised throughout the conversations. The purpose of this interview was to check and evaluate deeper insights the participants may have gained throughout the whole interviewing process, and to also connect the dots between reoccurring issues raised by the participants and ones that appeared across the participants. Importantly, as shown in Section 3.5.2, the participants received four articles to read prior to the interview. However, during the interviews, reference to and discussion of these articles was somewhat difficult for the participants. Two main reasons were highlighted as to why – one, although the participants were instructed that it was not necessary to read all the articles, they found it difficult to find the time

to read articles of such length. Additionally, they may have found articles of such academic nature boring and possibly difficult to read – two, it was mentioned that it was difficult to read the articles to a level they felt they could critically respond. Consequently, while it was intended that these articles would form part of the interview, the main focus was on solidifying and recapping over the more salient and interesting issues discussed in previous interviews. Therefore, not having read the articles was not a major concern. While the articles were touched upon in terms of some of the issues the participants found interesting (with reference to the parts that they did read), discussion on these was limited. I did not want to force the issue and wanted to keep the participants as comfortable as possible when talking about their opinions. Thus, in the Findings Chapters, specific reference to these articles is limited – nonetheless, conversation emerging from reference to the articles during the interviews does form the backdrop and adds solidification to some of the major themes highlighted in those chapters.

3.5.3.2   Interview Recursion

McLeod (2003) states that when placing participants' responses within a temporal context and making them an iterative aspect within the process, a more complex and complete picture can be put together of the issues at hand. This is an outcome of the topics and responses being continually looked at and against each at recurring and overlapping times throughout the interviewing process. Therefore, while each interview in the present research had specific thematic foci and emphases, the topics and issues overall were purposefully placed within a recursive process – meaning, as the interviews progressed, what was discussed in one interview became fodder for discussion in following interviews.

This recursive multiple session format created the longitudinal aspect of the study whereby the cumulative effect of all the interviews allowed for a richer and more full account to be achieved from all the participants on all topics (Dörnyei, 2007). This recursive longitudinal

aspect was especially befitting the current research as understanding how the use of English within a global paradigm influences construction of self-concepts is an issue to be discussed and dissected within and around many other contextual variables over an extended period of time. With these aforementioned issues being quite dynamic and multifaceted, participants are given time to reflect and reassess themselves resulting in a richer and more thoughtful description of the issues. Rather than looking at a change in perspective from point A to point B, the emphasis here was on building knowledge resulting in more informed in-depth discussions and perspectives. Essentially, when using a longitudinal process in this way, an individual's story can be better understood and fleshed out by way of gradually discovering personalised notions and specific turning points that lead to a more stable realisation of one's position and perspective (Neale & Flowerdew, 2003).

Moreover, this recursive style also highlights the constructivist perspective attached to this investigation, in that, conversations within the interviews were co-constructed by way of the evolution and overlap of issues as they became of interest. However, although constructed together, the focus was always on the participants' explorations of the issues, which, as described by Kvale and Brinkman (2009), gave me the position of a traveller searching for knowledge with an emphasis on the narrative being told by the participants. Such prominent focus on the participants, and gradual familiarity between the interviewer and interviewee, during the interviewing process can also induce them take more confident ownership of their positions and opinions. Nonetheless, one-on-one interviewing brings up issues related to what interview data actually 'count as' or how a researcher should approach such instances of data collection.

3.5.3.3   Reflexivity in Interviewing

Being cognizant of what the participants' responses actually mean and how they realise and comprehended these responses are important aspects to consider during interviewing and the

research process overall – how is the interview data constructed? This brings up the issue of 'reflexivity'. Reflexivity is defined as "being thoughtfully and critically self-aware of personal/relational dynamics in the research and how these affect the research" (Finlay, 2012, p. 319). As a researcher, acute awareness of one's role enables the acknowledgement of the way in which one affects the research process and eventual outcomes (Haynes, 2012). Essentially, a reflexive approach as described by Berger (2015) is a crucial strategy in the process of generating knowledge within the qualitative process – it is being cognizant of the knowledge making process that evolves between the interviewer, the interviewee, and the interview context. Of late, awareness of such interactional issues related to the meaning making process of interviews and within the research process in general has gained increasing attention (Mann, 2016; Rabbidge, 2017). Its importance emphasises that researchers need to constantly recognise the sensitivity of the role of the self in the creation of knowledge (Berger, 2015). In other words, researchers need to take responsibility for one's situatedness and the effect it can have on the context and the people being studied. This includes the questions being asked, and how the data is collected and interpreted (Berger, 2015). As such, reflexive practice needs to be apparent not just during interviewing, but also in the interpretation and subsequent data analysis (Mann, 2016; Talmy, 2011).

According to Mann (2016), three main reflexivity parameters need to be considered during the interviewing process – context, co-construction, and sensitivity. In view of this, it was recognised that interviews in the present research were co-constructed social interactions between a native English interviewer and L2 English Korean interviewees, which took place within a particular social context – research based in-depth semi-structured interviews in a tertiary medium context. Mann furthers his discussion on reflexive practice to take into consideration how the context of the interview is set up; how the participants are recruited and subsequent correspondence; their understanding of the nature of the interview(s) and/or purpose of the

research; and the process of analysing interview data. These are issues the researcher needs to comprehend, assess, and take in account when approaching his/her participants, and how they perceive and interpret the research situation.

Such reflexive perspectives are important especially in terms of taking a critical stance in approaching the possible generalisability of responses – as, the interview situation itself must be seen as a producer of highly situated instantiations of discourse that emerge as an outcome of participants' work of constructing social reality. Indeed, as Riessmann (2003) surmises, individuals negotiate how they want to be represented in the stories they develop collaboratively in interview situations. For example, when dealing with issues that may position the interviewer and interviewee within a presumed hierarchy, from the perspective of the interviewee, e.g. NES and NNES, the participant response may be an act of self-preservation in the context of the interview with the researcher. In other words, interviewees shape their responses not only retrospectively in view of their lives, but more specifically in context with their respective audience, i.e. the researcher. Finlay (2012) also contends that researchers need to enact reflexivity in distinguishing between a life story that is lived and one that is told. This is because an interviewee's response will always be a retrospective reflection of their reality and, the findings that are an outcome of one's interpretation of these 'realities' are likely to be different from those of another researcher. Hence, a researcher needs to be cognizant of such instances of retrospective retelling in unison with situated instances of discourse and therefore enact a reflexive stance in interpretation, i.e. what is the data, and where is it coming from. As such, the fact that the participants may want to represent themselves favourably to the researcher in their recounts was taken into consideration during the research process.

Such co-constructed interaction in interviews highlights 'sensitivity' towards the relationships with research participants. Seidman (2013) underscores sensitivity as encompassing the approach the researcher takes in building a rapport with his/her participants. It is oft suggested

that the researcher allow moments of personal, self-disclosure of sharing information about one's life experiences, opinions and beliefs (Foley, 2012; Mann, 2016). Such interaction can ease the tension and align more comfortably the perceived social standing of the researcher and interviewee. Such disclosure can include the researcher revealing certain personal points of view on the research topics to promote a more engaging dialogic atmosphere (see Section 3.6). Such revelation can also position the researcher as learner or the participants as co-researchers, whereby, insights into the topics and issues are discovered together, and the participants may even gain a sense of being teachers through their informative responses to the researcher (Foley, 2012). Overall, such reflexive practice through interviewing ensures the researcher's objective position and allows for a clearer more neutral understanding of the participant responses and of what the data means in terms of its situatedness (Haynes, 2012).

3.5.4   Interview Reflection

While interviews providing the main source of data, reflective journal writing were used to consolidate issues discussed during the interviews. The addition of these journals helped the participants think more deeply about the issues that were discussed and to add any extra thoughts they might have had or did not get to discuss during the interviews. Moreover, the cumulative effect of writing these journals benefited the participants in helping them consolidate their new knowledge on the issues and helped them to be more focused and insightful as the interviews progressed. It also gave them a space to add a reflexive aspect to the process and dig a little deeper into what the topics we discussed actually meant to them. The following comments from Caroline, Lee, and Ji from the first reflection highlight how beneficial the journal writing was to them.

> This interview meant a great deal to me. It helped me to think about English and how it has affected my life. Also, I had the opportunity to think about English in objective ways, thinking how most of Koreans would think about English besides me and how this affects Korea society. I'm really looking forward to the next interview (Caroline, reflection 1).

> I was very excited to talk about my experience related to English. I was able to think about what has driven me to learn the language so far. I'm really interested to see what we will talk about in the next interviews (Lee, reflection 1).

> I love English and it is a rare chance to talk about the language in depth as it doesn't come up as a conversation topic with friends. Looking back at the interview, I realized I didn't answer well on culture and characteristics of globalization. I haven't put thought about it before, and still don't know how to answer. But, it was a very fun interview! Thanks for giving me this opportunity (Ji, reflection 1).

On reflecting on the interview experience, they realised the benefit of the study experience which subsequently resulted in them being more open and forthcoming in the following interviews. The reflections became a significant aspect of the research process because as well as the prompts informing each interview in terms of the questions to be asked, the reflections opened up issues that the participants themselves highlighted as areas of interest to be talked about. This was of great benefit because the participants in a sense became part of the research process as their feedback and reflective insights shaped the successive conversations and topics, rather than just my prompt-informed-questions being the only directive force behind the interviews.

3.5.5   Pilot Study

Pilot studies are often recommended in qualitative research prior to commencing full data collection. While being a useful way to practice interviewing, they provide researchers with the chance to refine particular interview topics and questions (Maxwell, 2013). However, it is also pointed out that compared to quantitative studies, there is no real or complete piloting stage in qualitative studies in which the research tools are tested, as, for example, during interviewing the researcher can adapt to the situation and reformulate certain questions, which is not an option within quantitative surveys (Dörnyei, 2007; Richards, 2005). While it is pointed out that with the nature of any qualitative semi-structured interview, there are questions used by the researcher that guide the interviewee to answer on particular topics (Dörnyei, 2007), the questions utilised in my

interviews were formulated through the participants' individual responses to the interview prompts. This, along with the data collection process consisting of five individual interviews focusing on different issues, deemed piloting of the interviews somewhat impractical. However, I felt it necessary to pilot the prompt statements to check for any inconsistencies.

As mentioned, all materials sent to the participants were in both English and Korean to maximise comprehension, this included the prompts. Once these were translated by a native Korean English speaker, they were given to a second native Korean English speaker to officially pilot. Subsequently, two issues were pointed out in terms of the meaning conveyed within the Korean translation (see Table 3-7). The first issue involved statement #9 in prompt three. The original statement in English read, '*Western culture is the most dominant in the world*', with the original Korean translation being '서양의 문화가 세계적으로 우세한 문화이다'. The word 'dominant' and its translation '우세한' were the issues. In the English, the word 'dominant' was used to convey the idea of an overarching presence or bigger influence in the world, however, the Korean translation of '우세한' conveys a meaning of superiority. This was not the intent behind the statement and may have given a wrong impression when read by the Korean participants. Therefore, it was recommended to change the translation to '가장 영향력이' which gives a translation of 'most influential'. The English statement was subsequently changed to 'most influential'. It should also be noted that the word 'Western' may have certain connotations for Korean people, in that, due to historical significance, it may be more affiliated with the US than with other Western countries (see Section 2.3.1). Nonetheless, the word 'Western' was left unchanged as the issues of global influence and from whom were ones to be fleshed out and discussed during the interviews.

The second issue concerned statement #27 in prompt four. The English statement read '*I can be successful in English without my peers' approval*' with the Korean translation being '나는

주변인의 허락 없이도 영어에 있어 성공할 수 있다.' The issue here concerned the word 'approval'.

The Korean translation given for this word was 허락 which can give a meaning more towards

'permission'. Again this was not the intended meaning behind the original English statement. A

recommendation was to use the Korean word 인정, which means acknowledgement, and is more

representative of what the English statement wished to convey. Acknowledgement was

subsequently added to the English statement. There were no other issues with any other

statements.

Table 3.7 Pilot Study Prompt Revisions

Prompt & Statement	Original	Revised
Prompt 3, #9	Western culture is the most *dominant* in the world. 서양의 문화가 세계적으로 *우세한* 문화이다.	Western culture is the *most influential* in the world. 서양문화가 세계에서 *가장 영향력이* 있다.
Prompt 4, #27	I can be successful in English without my peers' *approval.* 나는 주변인의 *허락* 없이도 영어에 있어 성공할 수 있다.	I can be successful in English without my peers' *approval or acknowledgement.* 나는 주변인의 *인정* 없이도 영어에 있어 성공할 수 있다.

3.6   Role of the Researcher

It is indicated that in interpretative research the researcher becomes the main measurement

device or instrument (Dörnyei, 2007; Morse & Richards, 2002), meaning his/her own experiences

become an integral part of the study (Haverkamp, 2005; Miles & Huberman, 1994). I had lived

and worked in Seoul for eight years prior to this investigation, allowing me to become very

familiar with its culture, values and customs, with also gaining insight into the English education system. However, knowledge of a culture is not the same as being part of that culture, therefore, I had to consider my outsider status throughout the whole research process and let the participants' perspectives and experiences hold prominence in all interpretations. Nevertheless, research should not be carried out without a strong orientation to the topic (Tashakkori & Teddlie, 2003) and that it is the researcher's background knowledge that helps to decipher the complexities and subtleties of the issues (Miles & Huberman, 1994). Therefore, while acknowledging my outsider status and focusing on the participants own experiences, my knowledge of the Korean context was useful in allowing me go one step further in interpreting the participants' perspectives and helped me in not falling foul to ill-informed overgeneralisations.

Furthermore, as mentioned, all interviews were conducted in English. This brings to the fore the issue of power relationships between myself and the participants. With the nature of the study covering such topics as Western influence on the global world and NES and NNES issues, I was acutely aware of my own status as an NES from a Western country, and how that might influence the interview situation. However, self-disclosure during the research process has been underlined as a useful technique to minimise power differentials and encourage open discourse during interviews (Kvale & Brinkman, 2009; Stephens, 2009). Therefore, when I first met with the participants and also within the first interview, I openly talked about my time living in Korea in order to create an air of familiarity and to reduce the sense of being a complete cultural outsider. The participants' awareness of my familiarity with the Korean context and of the English education system helped them feel more at ease when speaking about their own experiences and resulted in, as our communications progressed, more openness in their opinions. Moreover, although the interviews were all through English, I made the participants aware that I could speak Korean to a small degree. This was a particular point of interest for them and at times during the interviews it was intriguing for them to use short Korean phrases which I understood.

This further went towards minimising any perceived power dynamic between the participants and me, and encouraged an overall air of friendliness rather than one of just interviewer and interviewee. It was also interesting for the participants to know that I was a researcher and also a student in the field that they too were studying in and hoped to pursue careers in. It was a point of interest that frequently came up in conversations and further helped minimise any awkward power dynamics.

Furthermore, it has also been suggested that an emphasis on differences between the researcher and interviewees is also of benefit to the interview process (Hathaway & Atkinson, 2003). This was particularly useful when the participants were talking about the Korean education system in comparison to a Western one. They were eager to talk about these points and even asked questions back at me which resulted in negotiated co-constructed dialogue. However, in these situations of self-disclosure it was always a priority to keep focus on the interview objectives and the participants' perspectives, and to not be overly excessive or self-serving on my own experiences (Poindexter, 2003)

3.7   Ethics

Ethical issues should always be a concern within qualitative research when dealing with people and human behaviour (Berg & Lune, 2012; Dörnyei, 2007, Silverman, 2013). Issues concerning the relationship between the researcher and the participants, the data collection procedure, anonymity, consent, and data storage need to be underlined, and take their place within the research process.

Overall, the research posed no risks to the participants and at no point during the data collection period were the participants in any danger, either physically or psychologically. As highlighted in Section 3.6 that in order to nourish relaxed communicative dialogue during the interviews I talked about my own personal experiences about life in Korea, however, a

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professional but friendly relationship was always maintained, with meetings always taking place at a public location of the participants' choosing. Also, at no point were the participants deceived in regards to the purpose of the research and full disclosure of its intent and aims were highlighted from the beginning. While the withholding of information is at times necessary in order to not influence or bias the participants' responses (Dörnyei. 2007, Silverman, 2013), the nature of this investigation in which the sole focus was on the participants' experiences and perspectives required no reason to keep them in the dark – in fact, this may have been counter intuitive to the project aims and result in less than fruitful outcomes. Moreover, in highlighting the true intent behind the research, which effectively covered issues not only related to the participants' academic areas of interest but also their social interests, in that, their learning and use of English is something that puts them in contact with the global world, the participants were very eager to get more insight into these issues and to take part in the research. It was indicated that these issues are something that they never get to talk about so it was fascinating to be part of the project.

Furthermore, prior to the circulation of any materials to the participants, pre and post recruitment, all forms detailing the research aims, means of data collection, and participant information and consent forms were reviewed and approved by the Macquarie University's Ethics Committee (Appendix A). Prior to first meeting with the participants, the participation consent form, which detailed the research process and its stages was sent via email for them to peruse. Upon meeting with the participants, the research aims and outline were explained fully from beginning to end, with, as mentioned, full disclosure of all processes and content. This ensured informed consent was achieved. However, despite these actions, other issues of concern needed to be considered during the recruitment process.

The issue of 'legitimate gatekeepers' (Seidman, 2013) needed to be addressed, particularly, the extent of encouragement from the students' gatekeepers. This raises some concerns around

whether the participants viewed themselves as reluctant respondents (Mauthner et al., 2002). However, to combat this concern, at no point were any of the participants' teachers or professors directly notified of the recruitment, and information emails sent from their respective departments were sent to all students, with no particular students being targeted. From that point, when students contacted me, it was with complete anonymity from their respective academic gatekeepers. Moreover, I also indicated to the participants that I had no relationship with any of their professors nor would any aspects of the research be discussed with their professors or academic departments. The participants were also informed that their full names and respective institutions would only be known to me and that they as participants would only be identified by pseudonyms or nicknames of their choosing when reporting on the research. They were also informed that all interview recordings would be stored on my personal cloud account and would be deleted from the recording device.

3.8   Validity and Reliability in Qualitative Research

Validity and reliability in qualitative research is often referred to as trust or truth within its processes and findings (Silverman, 2013). This trustworthiness can be reflected within the consistency in sampling, data collection, and subsequent data analysis of the research (Duff, 2008). However, while Gall, Gall and Borg (2003) define case study reliability, albeit in a somewhat positivist perspective, as the extent to which other researchers would arrive at similar results if using the same procedures, Merriam (1998) contends that in interpretative research there are many interpretations of what is happening, therefore, "there is no benchmark by which to take repeated measures and establish reliability in the traditional sense" (p. 205) – multiple observations and conclusions reached by multiple observers may always be non-convergent, however, still valid in their own right. Therefore, while there is no golden rule to clearly identify true validity and reliability (Silverman, 2013), researchers must be as accurate and truthful as

possible in conducting and reporting their research (Duff, 2008). One way of ensuring this is by having a clear audit trail regarding the decision making process throughout. An oft cited model of trustworthiness is Lincoln and Guba (1985), which consists of the four components: credibility, transferability, dependability, and confirmability.

Credibility concerns the truth value of a study or is "the element that allows others to recognise the experiences contained within the study through the interpretation of participants' experiences" (Thomas & Magilvy, 2011, p. 152). A study is considered credible when it depicts an accurate interpretation of participants' experiences. This can also be termed interpretative validity (c.f. Maxwell, 1992). In my research strategies to ensure this validity were participant feedback and recursive data triangulation through prolonged engagement. Triangulation can involve multiple sources or perspectives in a project (Dörnyei, 2007). After each interview, participants were sent the recording and some short notes to keep track of and confirm the points that were discussed. These short notes helped with the reflections. Use of the reflections and the recursive element throughout the interviews helped reduce a biased perspective and interpretation, and strengthened the quality of the portrayal of the participants' views. In effect, the participants were continually confirming their own perspectives making the whole process participant driven. The analysis process including coding strategies was discussed with my peers with experience in this process.

Transferability or the ability to generalise research to other contexts is a complex issue within qualitative research, and one that is often viewed somewhat suspiciously (Duff, 2006). The idea mainly refers to the extent to which the findings of a particular inquiry have applicability in other contexts or with other participants (Thomas & Magilvy, 2011), however, the capacity to generalise from a small sample, which is usually the case in qualitative research, to a wider populations is a key concern (Duff, 2006). Subsequently, Maxwell (1992) explains that the main concern should be to generalise from the development of theory from the study of participants

that effectively helps make sense of other situations – there is a focus on the ideas and processes observed and not the participants per se. Therefore my research is not seeking to generalise across populations but to understand contemporary global phenomena. By adopting an interpretative approach, it is grounded in my own interpretations of my participants' interpretations with a hope of illuminating contemporary global process that can shape individual characters. By using conceptual frameworks, e.g. cosmopolitan perspective, and research aims in the overall design, resulting insights can better shape understanding of contemporary social phenomena that can resonate across a wider demographic.

Dependability is achieved when another researcher can follow the decision trail employed by the researcher (Thomas & Magilvy, 2011). It is hoped that the outlining of clear aims along with the detailed description of the research process in this chapter justifies and explains the chosen methodology. Finally, confirmability concerns researcher bias, and underscores neutrality and objectivity within the research process. Cohen, Manion and Morrison (2011) note that "qualitative research is not a neutral activity, and researchers are not neutral; they have their own biases and world views, and these are lenses through which they look at and interpret the already-interpreted world of participants" (p. 225). This point brings into focus how my experiences of living and working as an English teacher in South Korea and being a NES can shape my own theories and opinions concerning the issues of this research project. Thomas and Magilvy (2011) point out that reflexivity, which underscores openness and a self-critical attitude about one's own pre-conceptions, needs to be part of the researcher's approach. Throughout the whole process, I remained as self-critical as possible, and especially during the interview process, the focus was wholly on the participants' interpretations and explorations of the issues rather than leading them to conclusions influenced my own biases. Therefore, I endeavoured to take the role of a facilitator during our conversations and was careful not to ask leading questions. I followed their

explorations of the issues in hope of producing new interesting insights into the bigger picture of identity construction through the use of English in the contemporary global world.

3.9   Data Analysis

Qualitative research is a lot less uniform than its quantitative counterpart – an analytical process that is characterised by many more rigorous bounded procedures. This diversity of approaches within the qualitative process, as Punch (2005) describes, is nowhere more apparent than in its analytical processes. Effectively, qualitative data analysis is used by many to denote different activities within a research process and the rejection of quantitative statistical techniques (Dörnyei, 2007). Its fluidity is part of the process.

3.9.1   Qualitative Analysis

There is no exact moment when data analysis begins in qualitative research. However, a key factor is that it requires a close engagement of the researcher with the data in order to draw meaningful conclusions based on the assigned research questions. Riazi (2016) underscores how analysis is rarely straightforward and is done through critical techniques that can take various forms and procedures. Individual projects require individualised analytical processes but all require explanation through researcher reflexivity and audit trails that provides grounds for plausibility (ibid).

Similarly, Dörnyei (2007) describes qualitative data analysis as an iterative non-linear process in which the researcher can move back and forth between the stages of data collection, data analysis, and data interpretation depending on emerging patters or concepts within the data. This follows an intuitive approach that underscores a more fluid creative analytical position that is not constrained too much by procedural traditions. However, while flexible, procedures and frameworks still need to be rigorous in their application. Dörnyei describes this in terms of

"rigorous flexibility or disciplined artfulness" (p. 245), where there is less emphasis on strict procedural rigidity, and the processes can be more data or theoretical led or a mixture of both.

This rigorous flexibility can be realised on two basic levels: data organisation and data interrogation (Riazi, 2016). Data organisation is when the different data sets are organised before specific analysis takes place; this is an important first step. This has traditionally been done by hand using physical copies of data sets, however, common practice nowadays is to use computer software or more specifically computer assisted qualitative data analysis software (CAQDAS) programmes. The data interrogation level or the actual data analysis involves the process of searching for emerging concepts from within the data that best describes the social phenomena under investigation. This is achieved through coding of the data with labels that relate to the research questions that then gradually form higher order descriptions and interpretation (Riazi, 2016). Bazeley (2013) describes a code as a small label attached to the text that helps organise the data and is based on the understanding of what the text is about. The codes essentially related to the research aims and questions and eventually give rise to emerging concepts – it is a strategy for seeing and making sense of what is in your data.

Effectively, qualitative data analysis follows a stage by stage process in which at the beginning there is raw data that is gradually interpreted into more manageable descriptive categories. Figure 3.1 visually depicts the general procedural concepts behind the qualitative analytical process.
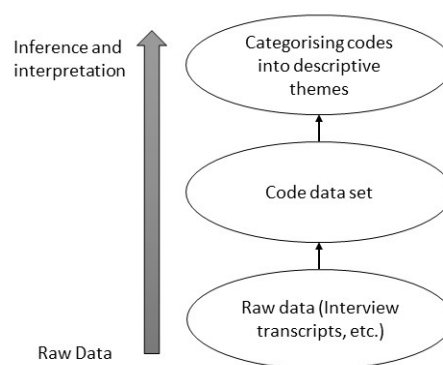
Figure 3.1 Stages in Qualitative Data Analysis

Essentially, its analysis mainly involves pattern finding with the use of descriptive codes that are linked to the key ideas and notions behind the research aims. There are a number of coding procedural approaches in qualitative analysis, however, the approach that I employed is closely linked to processes described within "latent content analysis" (Dörnyei, 2007, p. 246), sometimes also referred to as qualitative content analysis (Bengtsson, 2016; Erlingsson & Brysiewicz, 2017). Latent concerns an interpretative analysis of a deeper underlying meaning of the data.

3.9.2   Analytical Procedure

My data set consisted of transcribed interviews and written reflections, which were analysed using latent content analysis. Bengtsson (2016) describes this as a process of analysis that "reduces the volume of text collected, identifies and groups categories together and seeks some understanding of it" (p. 8). Effectively, the major task of content analysis is to detect, record and analyse the presence of specified concepts within particular written texts, and follows the generalised sequence of coding, making interpretations, and seeking patterns to inform specified research aims (Ellis & Barkhuizen, 2005; Sproule, 2010). The eventual outcome of the analysis is a series of descriptive themes or categories that locate something important about the data in relation to the research questions and represents some level of meaning or patterned response within the data set (Braun & Clarke, 2006; Elo & Kyngäs, 2008). A theme or category can refer to locating something important about the data in relation to the research question and is used as a point of discussion (Braun & Clarke, 2006).

In light of there being no streamlined "step 1, 2, 3 … linear progression to analysis" (Erlingsson & Brysiewicz, 2017, p. 95) and no simple right way of doing it (Elo & Kyngäs, 2008), my coding and interpretations were an evolving iterative process (Dörnyei, (2007). However, the whole process can be broken down into two main phases, a preparation phase, and

organisation phase. The organisation phase is further broken down into three iterative coding

stages of decontextualisation, recontextualisation, and categorisation (Bengtsson, 2017)

3.9.2.1 Preparation Phase

Before any coding could take place, I needed to transcribe the interviews. Lapadat (2000)

highlights how a transcription is another person's representation of an original communication,

and there is no objective way to represent other people's words. If taking the option of providing

an elaborate representation of various interlanguage, there is the danger of losing the reader

within the intricate text, and also of minimising the true representation of the participants'

identities (Dörnyei, 2007). Therefore, in following Roberts' (1997) suggestion of using an

orthography that best evokes a naturalness and readability of the discourse, I transcribed the

interviews in a standard way with no elaborate transcription conventions. In this way I could

represent the participant discourse without interference for efficient readability. Furthermore,

with the transcription of interviews being a very laborious process, the upside is that through the

process the researcher can become very familiar with the data; this is an important first stage as

ideas about what the data set represents start to form (Bazeley, 2013; Dörnyei, 2007).

Once all the interviews were transcribed, I entered the organisation or coding phase. I

utilised the software programme NVivo 11 for Windows, which is a versatile programme

specifically designed for qualitative research, to help code and organise the data (Bazeley &

Jackson, 2013). However, before coding can commence, Braun and Clarke (2006) indicate that it

is crucial to first determine what type of analysis is to be done. For example, is the aim of the

analysis to provide a detailed account of one particular data set or a rich description of the entire

data set? With the aim of this research to get a deeper understanding of more general matters,

namely, insights into globalisation and Global English, by way of insights from multiple

perspectives (Stake, 2005), the latter option was most appropriate. Therefore, the individual

participant cases were analysed and coded in combination in order to achieve a rich description of the phenomena across all cases.

3.9.2.2   Organisation Phase

According to Corbin (2009) no researcher should become too obsessed with following a set of coding procedures; analysis needs to be flexible and guided by insights gained through interaction with the data and research questions. Effectively, coding can be a very iterative back and forth process but can typically move through three basis stages, 1) *decontextualisation*, which is an initial stage of broader identification and labelling, 2) *recontextualisation*, which involves double checking that content has been labelled correctly and reforming codes, and 3) *categorisation*, which involves refining and interpreting to develop more manageable categories representing the aims of your questions that will be used as points of discussion (Bengtsson, 2016; Saldaña, 2009). Essentially, these general moves represent an initial focus on the data set as a whole, and then a closer look at the codes themselves with further interpretations that are in line with the RQ aims.

Decontextualisation & Recontextualisation

This initial step involved reading through the data set and gradually breaking down the whole data into smaller 'meaning units'. A meaning unit is a section of text or a gathering of sentences or paragraphs containing aspects related to each other that align with the respective research question and aims (Bengtsson, 2016). Each meaning unit or section of text was coded in relation to what it represented.

In this initial coding stage, I employed theoretical or a priori codes. This is a deductive process whereby codes are linked to issues and ideas reflected in the research questions. I used this 'template organising style' (Crabtree & Miller, 1999) to link the meaning units more specifically with my RQs. In this process I put less emphasis on the emergent nature of codes and

themes and more emphasis on the use of an evolving template of codes that organised the 'meaning units' around my focused aims within the RQs. (Dörnyei, 2007). Subsequently, my initial coding existed on two levels – a broader label or level of coding and a more descriptive nuanced level of coding.

On the broader level of coding, all meaning units were related to my RQs. I identified five general or main codes to represent the main issues involved with my RQs – namely, globalisation, English in the world, English in Korea, identity, and motivation (as mentioned, an additional RQ related to motivation was removed). On the descriptive level of coding, all meaning units were identified in a more nuanced way, and were coded according to what the text specifically reflected. I had also generated an initial list of codes that covered the major nuanced aspects of inquiry for each RQ. This list of codes was not fixed and evolved through this initial coding process. Therefore, coding at this level was a mixture of the a priori evolving codes and coding that reflected the nuances of the meaning unit. In effect, all meaning units were coded with the broader code, which linked it to the RQ, and then with more nuanced codes that described more specifically what the meaning unit reflected; there could be more than one nuanced code for each meaning unit.

At this point, Figure 3.2 depicts the first level of coding showing how the meaning units were gradually categorised. Specifically, it shows a hierarchical ordering with the major or broader code at the top representing its respective RQ and then the lower order codes representing the more nuanced description of the meaning unit.
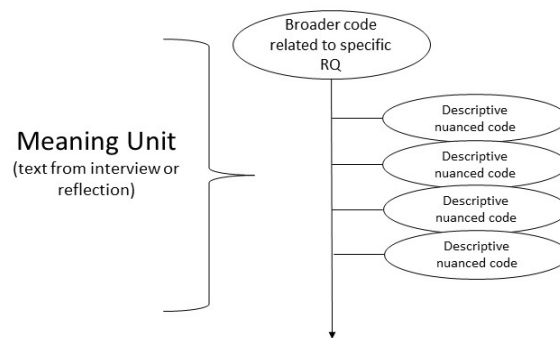
Figure 3.2 Initial Coding Outline

Once the meaning units had been identified and coded to the level described in Figure 3.2, I

began the process of reading back over the data set to double check that all aspects of the content

had been covered in relation to the aims of each RQ. Any un-coded text was looked at again to

see if it could be included in answering the RQs, and also, coded meaning units were checked to

see if they were still worthy to be included in further analysis. This data reduction and coding

realignment follows Bengtsson (2016) when she states, "a process of distancing is necessary, and

the researcher must allow him or herself to let go of the unimportant information that does not

correspond to the aim of the study" (p. 12).

Categorisation

This second level of coding involved more specific categorising of the meaning units and

their coding, more specifically, the nuanced coding. Essentially, a category consists of codes that

deal with the same issue, and an issue is defined by the researcher depending on the aims of the

research (Dörnyei, 2007; Erlingsson & Brysiewicz, 2017). There is no strict method or specific

strategy for categorisation, however, in my case, I divided my codes into domains or content

areas (Graneheim & Lundman, 2004) which reflected an explicit relatedness. This relatedness

was based around the specific aims of each RQ and what I wished to know from the participants

in regards to the questions I asked. As I grouped my codes together, categories and sub-categories

began to form under the main broad code for each respective RQ. Initially, several categories

were created but these were further reduced creating more sub-categories. These sub-categories are the details of explanation for the categories, which are linked to the respective RQ category code. Effectively, the whole coding process followed a top-down deductive process whereby the meaning units were first categorised and linked to the respective RQ with categories and sub-categories created representing the participants' responses to the specific aims of the RQs. Figure 3.3 depicts a representation of how the codes were grouped and categorised with respect to the RQs and aims. The following section will give further details on how the themes were developed with respect to the RQs.
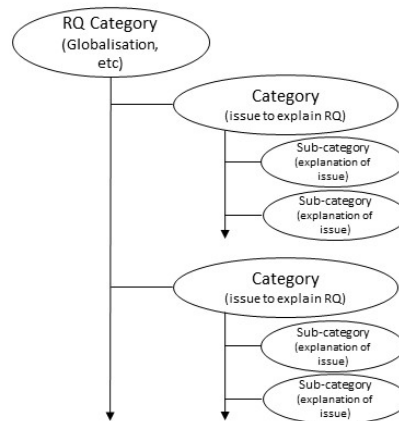
Figure 3.3 Depiction of Coding Procedure

3.10 Analysis of Data for Descriptive Themes

In line with the analytical procedure outlined above, the interview and reflection data were analysed deductively, coded line by line, and then categorised in terms of how the participants responded to the focused aims associated with each RQ. This was carried out in NVivo and can be termed as a descriptive process. Importantly, a bottom up inductive analysis was then conducted with respect to each sub-question (see Section 2.6) in order to pin-point the most prominent points of interest or themes emerging from their responses. This involves more specific analysis of the data and coding in which the researcher takes apart the codes and studies what constitutes them (Charmaz, 2015). Effectively, this stage functions as a bridge that connects

the coding with the theoretical positioning of the RQs and undergirds emergence of the meaning categories.

At this stage through comparing codes off each other in order to see patterns in their use, codes and categories were merged together as the objectives of the RQ came more into focus. For example, codes labelled 'Korean youth increasing knowledge' and 'Korean global exposure' were added under 'Korean global mind-sets', with the latter forming the higher order category – and, 'English advertisements' and 'English TV media' were consolidated under 'Prestige', which then became a sub category for 'English in Korea'.

Code labels were reconsidered again and again to ensure that each code adequately represented the idea in the text within the broader concept, which ultimately linked to the sub RQs. Accordingly, codes and categories were re-positioned and merged if they indicated the same or similar meaning, as indicated above. As this process progressed, the codes and higher order categories developed into a node tree, as shown in Figure 3.4.

Nodes		
Name	Sources	References
Coding Tree		0
Background & General Experiences w English		18
English(es) in the World		53
Accent		21
Culture of English		19
English in Korea		32
English Variety		21
Ownership of English & Usage		26
Perception of English		43
Globalisation		50
Affects & Effects of Globalisation		24
Cultural Influence of Globalisation		24
English & Globalisation		15
Global Korea		24
Insights to Globalisation		11
Universal Connections & Technology		33
Identity Influences		44
Bi-Cultural Aspects (glocal)		15
Global Identity & Citizen Vagueness and Critique		8
Global Persepctives		18
Globally Orientated_Identity_Citizen (Aspects)		28
Language and Identity (English & Korean)		21
Locally Orientated & Importance of Local Identit		19
Third Space Aspects		23
Interviews & Reflections		57
Motivation		38

Figure 3.4 Node Tree – higher order descriptive categories

As can be seen in Figure 3.4, three main higher order categories, 'English(es) in the World', 'Globalisation', and 'Identity Influences', framed further sub-categories that quantified the participants' responses in terms of the aims of the RQs. For example, 'English in the World' is described within the categories of 'Accent', 'Culture of English', 'English in Korea', 'English Variety', 'Ownership of English', and 'Perception of English'. Consequently, these sub-categories are further quantified by a thematic representation or descriptive code of how the participants' responses framed each category. For example, as an outcome of the coding procedure, Figure 3.5 depicts how the category 'English in Korea' is classified in terms of the participants' responses.
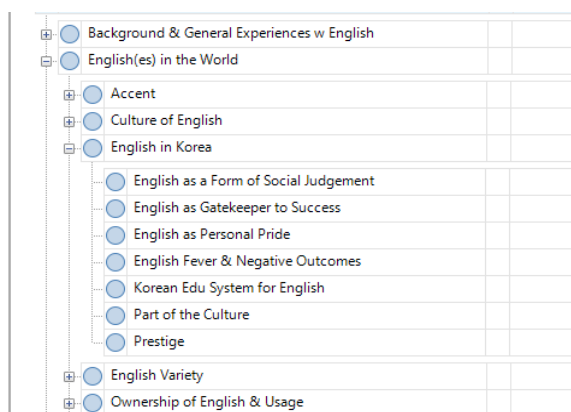
Figure 3.5 English in Korea Thematic Representation

At this point, memos were written to generate codes and categories not just as a significant phrase applied to a datum or piece of text, but as a prompt for reflection on the deeper complex meaning it evokes (Saldaña, 2009). Essentially, the broader cross case analysis came into focus in terms of consolidating the meanings of the categories and codes, as depicted in Figure 3.4, and to recognise the descriptive themes related to the conceptual underpinnings of the RQs and their sub-questions. To quantify this, I engaged in theoretical sampling, which can be defined as "sampling to develop, refine, or fill out the properties of tentative theoretical categories" (Charmaz, 2015, p. 406). It was appreciable that many and various descriptive themes had materialised when all data had been analysed, and that selectivity in reporting the results was

necessary, albeit, in a way that captured apt and rightful descriptions of the issues at hand as illuminated by the participants. Theoretical sampling therefore helped to identify and consolidate the most robust codes and themes, and to arrive at a theoretical saturation whereby no new category properties added value to the research circle (Silverman, 2013).

When all codes and categories were carefully compared, a number of themes emerged that consolidated the participants' responses with respect to each RQ and respective sub-questions. These were defined and named along with participant abstracts being selected as representative of each theme. Aligning with Figure 3.3, Table 3.8 depicts the emergent themes for each RQ. These are discussed in Chapters 4 & 5 respectively.

Table 3.8 Thematic Map for RQs

Research Question 1	Research Question 2

Characterising the global space
   o Togetherness and Connectedness
   o Individuation and Opportunity
Representations in Korea
   o Global Opportunity
   o Adaption with Caution
Defining the Global Space
   o From Western to Dynamic Influences
   o Local Global Reciprocity
Globalisation through Trends
   o Desirability and Popularity
   o Global Simplification
Social Relatedness
   o Commonality through Curiosity
   o Commonality through Difference
   o Commonality through Empathy
Cyber Technology
   o Commonality and Shared Thinking
   o The Youth
	Role of English in the World
	   o Significant Role of English
	   o English is not the Only Way
	Role of English in the Korean Context
	   o Part of the Culture
	   o Elements of Power
	   o Elements of Concern
	   o Elements of Prestige and Globalness
	Cultural Associations of English
	   o Traditional Perspectives
	   o Global Perspectives
	Attitudes towards English Variety
	   o Awareness and Acceptability of WEs
	   o Korean English & Konglish
	   o Perception of Standard
	   o Accent Preference
	Appropriation through Meaningfulness
	   o Meaningfulness in Communicative Usage
	English and Identity
	   o Blended Identities
	   o B-Cultural Identities
	   o Rejection of English Identity
	International Outlook
	   o Global Outlook through English

3.11 Summary

This chapter presented the methodology for this research project. It began with a discussion about how my project was shaped by a constructivist interpretivist paradigm. Subsequently, in light of this theoretical perspective and my research aims, I described how I made the decision to implement a qualitative interpretative approach, specifically a qualitative multiple case study. This approach, while providing rich insight into each participant's English using experiences and their unique interpretations of these experiences, in combination, allows for a deeper understanding of how modern English users are engaged in, responding to, and are being shaped by the modern global world.

I provided information on the choice of participants and the decision to have dual sites for data collection. The very unique history Korea has with the English language, resulting in an English fever within the country as an outcome of global prosperity, makes for an interesting site to examine how the use of the language in modern times is shaping its users, especially for those who have a chosen vested interest in the language, as have my participant group. Moreover, with the choice of dual sites, one international and one local, I hope to shed light on the interconnectedness of modern societies in that experiences in one are not completely unique to that context and that global influences are found at all local levels and are mutually influencing – thus, underscoring a global cosmopolitan relatedness.

The choice of semi-structured interviews, a common medium of data collection in qualitative research, allowed me to explore the participants' views with flexibility through evolving one-on-one conversations across five interviews. These in combination with reflective journals provided rich evolving data that also allowed the participants discover new insights into themselves and explore the discussed topics in new ways. I highlighted my status as an 'outsider' and as an English native speaker, and how that can invariably influence the research. To mitigate these effects I utilised certain techniques to minimise the distance between myself and the

participants but also allowed me to remain critically reflexive. I also highlighted that the participants' anonymity and confidentially were given their due considerations and no persons other than myself would know the participants' names or place of study. In underscoring validity within my research approach as 'trust', I followed Lincoln and Guba's (1985) four categories of trustworthiness. Finally, I outlined that my data analysis followed procedures aligned with latent content analysis, which allows for a step by step process to seek out and categorise the most meaningful participant responses in light of the research questions and aims.

The following two chapters outline the findings with respect to the two RQs. Each chapter is representative of each RQ. Chapter 4 pertains to RQ 1, and Chapter 5 pertains to RQ 2.

4   Interpreting Globalisation

As previously mentioned (Section 1.3), in recognition of English as the global language, getting an understanding of how the participants conceptualise the cultural dynamics of the global world lays a better foundation or frame for a discussion on their attitudes to English in the world and their subsequent position to it as Global English users – issues looked at in Chapter 5. Therefore, the present chapter addresses RQ 1, which focuses on the participants' conceptions and interpretations of the globalising world. The aim of this chapter is concentrated within three main sub-questions:

❖ In what ways do the participants represent and characterise the global space?

In addressing this question, I asked the participants questions related to how they would characterise and represent globalisation from personal and global perspectives. This also included questions related to representations of globalisation from within the Korean context.

❖ In what ways do the participants perceive and interpret the cultural dynamics of the global space?

When asking the participants about the different cultural influences within the global space, questioning was related to issues of diversified world media and entertainment and the consumption and use of goods and fashion brands.

❖ Do the participants perceive a sense of global universalisation or global connectedness, and if so, in what ways to do they represent it?

When asking the participants about notions of global universalisation, which encapsulates a sense of global connectedness or togetherness, I asked questions related to how the participants might perceive an overall global relatedness or universal connectedness in light of their perceptions of increased awareness of cultural global flows and increased opportunity to engage cross-culturally.

In light of the aforementioned and the analytical procedure described in the previous chapter, this chapter is therefore broken down into three main sections representing the three respective aims with additional sub-sections focusing the main issues of interest. Section 4.1

Characterising the Global Space - focuses on the participants' general insights on the topic of what globalisation represents and its ideals, which includes reference to internationalisation in the Korean context. Section 4.2 Cultural Dynamics of the Global Space – focuses on how the participants interpreted the cultural dynamics of the global space, which includes responses in regards to the consumption of global products within the global-local space. Section 4.3 – Global Universalisation – focuses on how the participants perceived a universal connection across the world in terms of more empathic global mind-sets and use of internet and cyber technology. Issues related to the aims of RQ1 were principally addressed in Stage #2 of the data collection process. Therefore, data pertaining to the participants' responses shown in this chapter primarily come from the interview part of this stage, i.e. Interview 2. In addition, as reflection blogs also formed part of the data collection process, these, when used to illustrate a participant response, will be highlighted appropriately and put in context of its use. Moreover, as there was a recursive element across all interviews, issues related to globalisation were also talked about in other interviews. These will be accordingly highlighted where appropriate.

4.1   Representations of the Globalising Space

This section provides insight into how the participants characterised the global space and what it represents. In trying to understand how the participants characterised globalisation I asked questions related to its possible ideals, its positives and negatives, and how Korea fits into globalising trends. Responses to these issues are discussed below, and are broken down into two sections. Section 4.1.1 highlights the participants' characterisations of globalisation from a more idealised personal perspective, and Section 4.1.2 highlights the more salient issues related to representations of globalisation within the Korean context.

4.1.1 Characterising the Global Space

The data reveals that the participants had some very astute insights into what globalisation meant to them in terms of its ideals and how they understood and represented it. Their responses can be characterised within a number of common themes, namely, opportunity, responsibility, individuality, self-discovery, open mindedness, global leadership, and a culture of social networking services (SNS). These are expanded further below.

4.1.1.1 Togetherness and Connectedness

In initially asking the participants what globalisation meant to them or how they may define what it is, their responses, while varied, signalled a particular vagueness attached to the concept. Ji, for example, underscored its ubiquity of use as a source of its vagueness:

> 4.1. We use the term globalisation so often these days but it's hard to define exactly what is it … but I would roughly characterise it as an attempt to understand and embrace other cultures worldwide (Ji, interview 2 reflection)

Describing it in terms of an "attempt" to relate to other cultures worldwide, Ji indicates that the global process of relating to each other seems to be a lot more complex than what is led to believe. We can see a similar perspective coming from Bin and Yeon below:

> 4.2. Because of alliance between countries it seems we become part of globalisation but I don't know what globalisation actually means (Bin interview 2)

> 4.3. Maybe we can live everywhere or go everywhere in the world, that's one of the ideals of globalisation maybe, but it's hard to define globalisation (Yeon interview 2)

Bin's use of the phrase "it seems", and Yeon commenting that "maybe we can live everywhere or go everywhere", indexes ambiguity in what contemporary global relations may actually entail, and much of what is understood about globalisation may just come from referencing of its generally perceived theoretical beneficial aspects.

Nevertheless, while there was a certain vagueness and inquisitiveness attached to the participants' initial responses, more astute insights emerged of what globalisation represented to them personally – in most cases upon first approach it represented positivity and a general sense of global togetherness. This is reflected in Sienna and Jen's comments and represents the general feeling across the group:

> 4.4. Anyone can communicate with anyone and can connect with another person in the world … people can get a sense or feel more united among their differences (Sienna interview 2)

> 4.5. You can experience more. You can see what's going on on the other side of planet now and you can have more new experiences more easily and more quickly (Jen interview 2)

Being connected worldwide was a common element within the participants' responses of what globalisation represents, and how new varied experiences are at ones finger tips. This rapid-global-experience perspective was continuously conveyed by the participants through their over-emphasis on how technology and the internet, particularly SNS are an ingrained ubiquitous aspect of everyday contemporary life. When asking Caroline about the significance of SNS within globalisation, she underscored online SNS as a culture and associates it with being the brand of globalisation:

> 4.6. I think this SNS and this online culture is really powerful and making a kind of brand of globalisation … these days as we're using SNS and being online more than before, when I think of globalisation, what comes to my mind first is SNS. The globalisation image I have in my mind right now is pretty much what is happening in the SNS, like Facebook or Instagram and so on (Caroline interview 2)

In all conversations this 'brand of globalisation' or 'SNS culture' was in many ways highlighted as being the common connective tissue that links the everyday person to the other everyday person, be it near or far. Jen even characterised SNS as something akin to the language of globalisation itself:

> 4.7. We can access it [SNS] really easily, it's just there, because of technology development, yeah, I think this internet connectivity is nearly like a language … maybe

even better than being good at English haha … SNS helps us reach out another world … it's just all information in many languages now too right (Jen interview 2)

Jen highlights an interesting point in mentioning how, in her perspective, modern connectivity is as good as use of English in traversing the world. Her comment, on this power of connectivity, highlights SNS' binding effect of bringing people together across languages and distances. This essentially can create a sense or belief of global unity that is based on understanding, learning, and an acceptance of difference – qualities than can emerge from multifarious interactions within ubiquitous SNS connectivity – issues further discussed in Section 4.3. These were significant points of interest in terms of how the participants in general framed the values of globalisation. Similarly, this notion of expectance and acceptance is described by Rachel in terms of inevitably getting close to the other and subsequently adapting by way of having to get rid of biases. She commented:

4.8. I think getting close or familiar with differences is just going to happen so you need to become open to things that you're not used to and broadening your view, you need to get rid of your biases otherwise you are just in a wrong position for the global, like, to be like a global minded person (Rachel interview 2)

Modern global connections lead to the inevitability of meeting and coming into contact with difference. Acceptance of this certainly can open up new perspectives and further establish a sense of unity across the differences encountered. Rejection of this reality can lead you on a path that is antithetical to the expected norms of modern peoples' lives.

4.1.1.2   Individuation and Opportunity

Developing an open mind through the acceptance of difference was a common theme for what globalisation represented for the participants; however, it also emerged that representations and ideals of globalisation can be very personal and change from individual to individual due to the unique experiences that the contemporary global world offers. Sienna, as an example, in

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highlighting this individual perspective also in many ways highlights the vagueness of the concept:

> 4.9. People can have different definitions of what is it I'm sure. They define globally differently in their own way depending on what they have experienced in their life, so I think there is no right answer … and it is good that people have different views and different perspectives about what the global society and globalisation is (Sienna interview 2).

It is interesting to note that Sienna is quite understanding and welcoming of the different perspectives people might have due to what they have experienced in their lives. This appears to reflect awareness of diversity and how the global space is a place that can represent all mind-sets. Similarly, Ji indicated that, while she is interested in knowing and experiencing the world, others may have a different approach:

> 4.10. I think globalisation is different from person to person. Me as one of the people in the world, I'm trying to experience as many cultures as possible and trying to embrace the new things and trying to understand. I think it is all about experiencing diversity. It is from any person's perspective. I have my thinking, maybe it is similar to yours or maybe not (Ji interview 2).

Ji highlights herself as one of the people of the world. Also, in taking the stance that her understanding and experience of the global world is unique to her, she portrays a very individuated perspective in understanding that people can uniquely navigate and interpret the global world. It also goes to represent the cosmopolitan insight in which global representations and experiences can be interpreted on an individual's own terms.

This individual perspective was also represented in realisation of how the globalising world can provide an open space or more specifically an opportunity to expand oneself beyond a perceived local context. Opportunity was a common theme emerging from the participants of what the global context represented, especially in light of exposure to more information. Bin, for example, highlighted this individual opportunity in terms of how she has the possibility of seeking out new prospects abroad, both in terms of jobs and personal growth:

4.11. To me it [globalisation] is opportunity. I can expand my idea of a job or different kinds of jobs, but I can also just have the opportunity to take trips and explore something … I think that is nice … I think I can learn more this way … maybe I can take my time to understand something … globalisation gives me that but I think I just have to do it … there are many things to find (Bin interview 2)

Bin realises that the onus is on her to be responsible for grabbing the opportunity that the globalisation process can provide. She recognises that the global space is a space where she can expand herself and find interests specific to her; but, more importantly, she recognises that these are opportunities that she has to navigate on her own terms or in what she perceives as worthwhile to her. Her responses reflect a very individual perspective on how the global space can benefit her through her interpretation of what it is and what it means to her. Interestingly, Jen, in also recognising the global space as representative of individual opportunity, reflected on it in terms of breaking norms:

4.12. I think diversity is really big in globalisation now but maybe I wouldn't define exactly globalisation in diversity, but it still is important. I think people just want to stay in the bubble … traveling a lot does not guarantee you to get more experience and diversity these days. There are too many of the same people around so somehow you have to try to break the bubble … so maybe that's why I think more in terms of opportunity. People should see globalisation for opportunity (Jen interview 2)

Jen underscores the notion of self-discovery through self-representation. She points out that as an outcome of many people travelling, people may have a tendency to stick together, which subsequently presents the opportunity to break away and experience the global space for oneself. For Jen, while diversity in itself is significant, it is not the core of what globalisation represents, rather, it is self-discovery and opportunity that stems from this diversity. Interestingly, Rachel presents a similar perspective in terms of how while diversity is significant, it is not exactly how she would define globalisation. She puts this in perspective of how globalisation should not be perceived in terms of gradually becoming similar either:

> 4.13. Trying to define globalisation in terms of uniformity or diversity or just diversity doesn't make sense I think, like it's neither. I think the constant shift between both ideas is globalisation, and in that mix you can do what want. With exposure of things, you can do many things, but that doesn't mean doing the same things, right (Rachel interview 2).

This perspective echoes back to earlier comments about the global space – it is here that opportunity is sought. Rachel notes that while diversity is important, it is the constant shift between varied experiences, which results in unique outcomes that is the essence of globalisation. Effectively, the global space is a varied and dynamic phenomenon in which individual experiences can shape unique perspectives.

4.1.2   Representations in Korea

The participants presented two main perspectives in regards to the internationalisation of the Korean space. One being that it is a step in the right direction in terms of prospective opportunity, and the other underscoring reservations in regards to the effects on the local context if one would follow globalising trends blindly.

4.1.2.1   Global Opportunity

Globalisation as being representative of opportunity to expand oneself globally was also talked about as being an emergent aspect within the modern Korean psyche. This was especially the case when the younger generation came up in conversation. The fact that Korea is well known for its internet connectivity was a main talking point in terms of its connection to the world and how the youth are embracing and taking advantage of this. Caroline underlines this frame of mind quite succinctly in the following comment:

> 4.14. Korea has a magic internet … it is part of the Korean youth and they can be more informed that way, they can get more information and information is opportunities and they can be more exposed to the opportunities and it could help them to get a more better life (Caroline, interview 1).

Further underlining how the internet and SNS are transformative elements, Caroline highlights

the broader global view that the Korean youth are exposed to and are part of these days.

Interestingly, she comments that it can lead to a better life. This comment is imbued with the idea

that a life lived in Korea is not a life without hardship, a reality that was highlighted throughout

the participant conversations. This harsh reality of Korea was described in terms of its fast pace,

rigorous competition, and stressful education fever, with descriptions of the youth within this

context as "lost" (Ji, prompt 1), a "youth in crisis" (Jen prompt 1), and "stuck in a framework made of

parents expectations, the education system, and competition" (Bin, interview 1). However, while the

Korean context was described as being quite constraining in terms of its strict or formulaic

expectations, the globalisation of the Korean space was underscored as adding a level of

opportunity that is as accessible and of possible better opportunity than what the local Korean

context holds. In contextualising the Korean youth within this prescribed dynamic space, they

were described as energetic, passionate, determined, individual, global, and vogue by the

participants. These rather vivid designations in contrast to the youth in crisis portrayals paint a

picture of the Korean youth embracing a reality of global influence and diverse knowledge, a

reality that has become a natural part of the youth's existence. Yeon puts this embrace of the

global space in perspective in terms of how Korea was once a closed country, but the inevitability

of internationalisation is of much better benefit:

> 4.15. I think globalisation or internationalisation of Korea is not a problematic choice. It's
> a trend. It's a flow of influence in many directions. It's the opportunity that is just there, it
> is nice to go into that direction. In the past we wanted to be isolated but that is not a good
> idea … that was the past and this is now. We need to stretch out (Yeon interview 2).

In describing it as a flow of influence in many directions, Yeon sees the opportunity that this

internationalisation provides, both for Korea and the wider world – it is a two way street and an

inevitable trend that needs to be followed. In line with Yeon's remarks about stretching out and

following the trend of global inclusiveness, Ji described that as a result of increased global

connectivity and emphasis on internationalisation of Korea, there seems to be a predilection

among the Korean youth on becoming global citizens. She described that they want to stretch their minds beyond the local and to think outside the box:

> 4.16. Maybe it is connected to the internationalisation of Korea and younger generations more in contact with what's going on around the world but one of the things that Korean people try to emphasise these days is becoming a global citizen. They see it as a vision for younger generations. They don't want to be restricted to Korea, and they also like the term global leadership. They want to think outside the box (Ji interview 2)

Ji underscores how global leadership and aspirations of becoming a global citizen seem to be the new vision for the Korean youth, in which, they see themselves not being restricted to the local context. The use of the word 'restricted' in referencing the Korean context is interesting as it implies how the global space is where the sought after opportunity specifically lies. Generally, reaching out and expanding oneself was the main theme expressed by the participants in describing the internationalisation of the Korean youth. As compared to the older generations, the Korean youth are in contact with more opportunity and have an awareness of this opportunity. This effectively leads them to perceive the global space as an extension of their normality and a place in which to interact and discover. Indeed, Korea's well-known fast internet connectivity can be pinpointed as having a significant role to play in the youth extending themselves into the world (as was articulated by Caroline in Extract 4.14), which can lead to the formulation of an identity that encompasses more global dispositions. The significance of such cyber activity also comes to bear in the participants' descriptions of a global community – issues outlined in Section 4.3.2.

4.1.2.2   Adaptation with Caution

It also emerged in conversations that while the modern Korean mindset wants to break free of a somewhat suffocating local context and embrace a more liberal forward thinking disposition, the internationalisation of Korea is not all necessarily positive in terms of Korea's fast transition into the global space. In responding to the question if the internationalisation of Korea is

generally all positive, the participants remarked that jumping into the international deep end, as it were, may not be the best way to embrace the global space. It was remarked that Korea's lack of diversity, with diversity underscored as an important representative feature of the globalising world, can in some ways hold back the youth from forming a more reflexive disposition in confronting internationalisation. Jen's comment is typical of how the group talked about this issue:

> 4.17. It's okay to change and adapt to new things, but in the process they [Korean youth] just try to ignore some traditional values. The youth have many outside influences nowadays so their eyes can see much further so maybe they want to look past many local things … their experiences are a mix of everything these days in and out, but when we focus on internationalisation we just become a little bit more ignorant … Koreans just want to absorb new things and experience more and more … I'm a little worried but it's really complicated (Jen interview 2)

Jen highlights that while being progressive is a step in the right direction, the youth's eagerness to embrace internationalisation of their country might result in them neglecting certain aspects of their unique local context. She goes on, however, to indicate the inevitability of this, in that, modern Koreans' lifestyle is a mix of experiences from inside and outside the country, leaving her to surmise that it is a complicated issue. This complication is in some ways simplified by Sienna when she talked about Korea being on a journey in which change is a natural consequence, a view also held by the group as a whole – but, adapting to the new and maintaining the old are not mutually exclusive with people also adapting to influences along the way.

> 4.18. I think Korea is on its journey and it is still becoming globalised. I think it is mainly because of the things that have existed for a long time in Korea. I don't mean that we shouldn't respect our own traditions or culture, we should, but respect and preserving our own things is different from accepting differences, both can be there but it's just progressing together, everything can't be the same forever and people change (Sienna interview 2).

The idea of adaption with caution was a common theme. All made reference to the uniqueness of the Korean context within the global space, but also acknowledged that the bright lights of

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internationalisation can be a strong allure. However, rather than shy away from change, the overall sentiment was that Korea's continued progression onto the international stage is an inevitable step in the right direction, albeit one that should not be followed blindly and should be one of reflective progression.

4.1.3   Summary

Overall, the participants represented globalisation and its processes in many positive ways. It is a space to enact responsibility and a space that affords a diversity of experience. Of significance, two issues come to light. SNS and internet connectivity are prominent elements within the modern global space. It was expressed that their ubiquity resulting in ease to globally connect are the modern undercurrents of global relations. This was especially highlighted in how it provides a global connection for the Korean youth to expand beyond the local space. Nonetheless, not only for the Korean youth to connect worldwide but this virtual connection can be a superhighway for all global players to interact and exchange alternative ideas. Secondly, while diversity and gradual familiarity are core features of the global world, it is the interplay and continuous shift between these perspectives that an individual would shape their unique perspective – essentially, the modern global space is one of self-representation through self-discovery. Such perspectives represent how the participants see globalisation from the point of view of their own experiences rather than in terms of certain overarching global entities. Rather than aligning themselves to certain global currents, they adapt based upon their own preferences and adopt a self-regulated global trajectory. This is especially seen with Jen not wanting to align herself with familiar groups – global opportunity lies in one's ability to self-discover.

The internationalisation of Korea was also highlighted as a step in the right direction. The participants indicated that the Korean youth are globally engaged and want to relate to the world, subsequently, there is emphasis on becoming global citizens in order to represent these ideals.

However, blindly following globalising trends can possibly have an adverse effect on the local context in terms of a possible diminishing importance of local traditions. Nonetheless, it was pointed out that Korea is on a journey and changes are a natural consequence of new experiences – people and contexts (Korea and Koreans) adapt and evolve through new practices. Such views highlight the underlying notions ascribed to Korean *segyehwa*, but also a maturing in its perspectives due to a more grounded engaged approach to Korean internationalisation and global connections and influences. The participants presented a very reflective approach to describing globalisation. Being reflective in approaching its processes is essential for comprehending and benefiting from its true meaning and intent, which is best understood and utilised from an individual perspective.

4.2 Cultural Dynamics of the Global Space

This section provides insight into how the participants conceptualised the cultural dynamics of the global space. One of the main issues here was to understand if the participants perceived any unevenness or unequal relations within the global space, and if so, in what ways they observed these effects or minimised such effects in terms of overall influences. In trying to understand how they conceived these cultural dynamics I asked questions related to notions of a global or international culture, Westernisation and localisation within the global process, and questions related to people's use and consumption of media and cultural products, and in what ways these may influence people's conceptions of the global space. These cultural insights are detailed in two sections. Section 4.2.1 Defining the Global Space – shows how the participants talked about the global space in terms of perceived transitional influences. Section 4.2.2 Globalisation through Trends – describes how the participants talked about media entertainment and brand influences.

4.2.1   Defining the Global Space

This sections explores how the participants conceptualised the cultural dynamics and influences of the global world.

The participants' interpretations of the global world revealed a very mixed and diversely influential dynamic. When asked about how they generally interpret the global space, their initial responses focused on the West, typically the US, and how their overarching presence has a big impact on the world and people in general. However, at the same time, the participants' responses were imbued with the notion of evolving influences from multiple global locales with the US being just one part of the whole. These perspectives are discussed further below.

4.2.1.1   From Western to Dynamic Influences

Strong US political and economic influence was talked about as an inescapable feature of the modern global world thus making them a common feature of any global conversation. It was highlighted how international relations and global political dialogue commonly featuring US input makes them prominent in issues generally related to globalisation. The quote below from Jen is an example of how the participants talked about this influence. She sees the US's presence in terms of a power game, in which they are out in front:

> 4.19. Of course globalisation connects all regions and governments, but it's a power game and it's the US who dominates. But China is a rising star and others will come too, but still in international relations now the US is still seen as the hegemony and I think that influences people (Jen interview 2).

Although recognising the common reality of how globalisation connects all nations, and also how China is becoming a prominent player in the world as with possibly many other nations, Jen underlines how consistent US economic hegemony keeps them in the position of more prominent global recognition. Caroline similarly conveys this hegemonic sentiment with the US's political

influence worldwide highlighting that they are the first country to come to mind when thinking in political terms.

> 4.20. Anytime I think of world economics I think of America in that way. They are usually in the news. The US is always kind of part of globalisation but more countries are getting bigger and influence how we see globalisation now (Caroline interview 2).

Caroline's perspective of how the US is generally in the news is not too surprising. One can assume that many news media outlets around the world might refer to or mention the US when dealing with issues related to world economic politics and policies. However, similar with Jen, Caroline indicates that there can be many other factors influencing perspectives on globalisation.

As well as global economic factors, English as the global language was a further prominent theme that implicated a US prominence in the world. The participants were well aware that English is a Western language and therefore its use in the world would implement the US or the West as having a certain degree of prominence on the world stage. Caroline captures this in stating that English has been used for a long time as the world language so it makes sense that the US would have a certain degree of influence in the world as a result:

> 4.21. The US certainly use English and it has been the world language for a long time right and people use the language a lot so I think their influence is still influential right now. We can't say it isn't right (Caroline interview 2).

Jen similarly highlights this fact in terms of the vast numbers of English speakers in the world. She indicates that the US is quite influential as an outcome of this fact but also states that a US cultural influence is just one among many other influences in the world:

> 4.22. Western culture is of course quite influential, yes I think that is right. But we have a lot more cultures in the world but because of the number of English speakers I think the US just has that influence. People might just see that connection. But the US is just among many others but it kind of sticks out right because of English (Jen interview 2).

It was generally understood by the participants that English carries a particular connection to the US in the world (issues further discussed in Section 5.2.1), however, as Jen points out, there are

many other cultures to consider in the world. The use of English, although the global vernacular and having certain perceived cultural associations, does not represent a global culture.

Furthermore, another common element that framed the US within the participants' responses was in relation to the Korean context. All underscored how historically the US has had and continues to have a big influence on the Korean context. Rachel, for example, highlights how in Korea many globalising policies have been aligned with aspects of Americanisation and this is how she has come to perceive the global process:

> 4.23. I think it's kind of Westernisation or Americanisation. There are so many policies in Korea that support this kind of globalisation and consider it a good thing. I think so too but I don't believe in all. Things can be done many ways and we don't always have to follow but they are the big influence. In Korea we just get to know about them when we grow up (Rachel interview 2).

Interestingly, stating 'this kind of globalisation' indicates that while Rachel associates globalisation with US influence as an outcome of their historical presence in Korea, the US is not necessarily the core element of what globalisation represents. In a similar view to Jen and Caroline, Rachel points out that there can be other influences, which might possibly be dependent on perspective, but the US still has the recognisable power, especially within the Korean context. Yeon, in similarly recognising this historical perspective indicates that in being Korean, she has come to be quite familiar with the influences of the US, especially through the perpetuations of the US by the Korean media.

> 4.24. As a Korean, the American culture is the most influential one because Korea has a strong tie with the United States. But our media always talks about the United States, Japan or China, like, if you just see our Korean media you would think that there are maybe only three or four countries in the world. So, that is why I think the US or what is happening in the US influences me. But it's just because I know them most (Yeon interview 2).

Interestingly, Yeon also highlights how the Korean media can be quite limited in its scope of world affairs and tends to focus on issues related to countries of most historical significance to Korea. This in a way de-centralises an overarching global American influence and puts it more in perspective of how different contexts might perceive worldly influences differently – similar to

what Rachel implied. Yeon actually highlights this in a further comment, in how, depending on where somebody is from influences their view on globalisation:

> 4.25. I know that being Korean I have that American influence, but if I am German or French or whatever, my answer would be different maybe. It all depends on perspective and context and how people have been influenced (Yeon interview 2).

Her comment also highlights how she is quite self-aware of globalising issues and does not blindly portray the US in a position of global dominance but one which is mitigated through perspective – an opinion generally held by the participants overall.

This notion of a contextual influence was significant in the participants' responses when asked what might influence a global culture. Similar to Yeon and Rachel, Caroline, while underlining its celebrity within a wider context, also shows awareness of the US influence in the Korean context. According to her, a global culture is something not forced and something more dependent on where an individual is from, and the degree of influence is also in many ways dependent on choice.

> 4.26. I think there is no direct country or power forcing globalisation, but everybody knows the US and in Korea they have been a big influence in our history. But I think as well that many people might see influence differently, like, where they are from. I think a global culture is maybe what you choose or want to be influenced by and how you interact maybe (Caroline interview 2).

Her comment also suggests that the implied influence of the US on the world or within contexts is more in line with notoriety and popularity than a majority cultural dominance. There is no explicit force behind a global culture and different contexts might perceive cultural influences differently. The Korean context has just had more influence from the US; therefore, it is that culture that appears more prominent in that context. Interestingly, she also indicates how choice of influence might be a factor in how people perceive globalisation. People have exposure to various influences in the modern world so in effect they can choose what to be influenced by or how they interact or perceive the global space. She further expands on this:

> 4.27. The US is there of course; they are always there. But people can choose and use lots of influences these days. I might feel something about the world that maybe another

person doesn't. I think it is about personal influence and not what people think is important (Caroline interview 2).

Caroline's comment re-focuses the notion of one majority culture being the most influential. While the US has prominence and notoriety, it may not be of most importance or of most influence to all people. In effect the contemporary global world is a platform for many influences which allows the average person to effectively choose what they are interested in. Sienna similarly expresses this perspective in the following comment. In defining what she perceives as encompassing a global culture, she highlights variability and exposure resulting in choice in which no specific culture defines the global space:

> 4.28. It's a mixture I think. It's not about movies or English or other things coming from one culture. People can choose what they want because there is much exposure to many things. That's just the international culture now; people can like whatever they want. But influences also change right. There's always different things to influence us (Sienna interview 2).

In a similar perspective to Caroline, Sienna's point that it is not about "movies or English" coming from one particular culture signals in many ways a prevalent US or Western media entertainment presence in the world. However, these are aspects that would not primarily underlie a global culture. There are many other factors that constitute an international culture, and not just prominence in a particular media entertainment or language. To which Sienna also indicates that what is influential to the global world is always in transition and changing.

While it was unanimously highlighted that a Western influence holds a prominent place within the global space, primarily through the use of English, a Western global reputation is not a definition for what a global culture would be. It was typically expressed by the participants that a global culture is something not easily defined and is more a reflection of multiple variability and influence. Yeon described how a global culture should not be defined in terms of majority influence, in this case English use implementing the West or the US, which was unanimously

pointed out, and that there are many other evolving aspects to consider. This subsequently, leads

her to surmise that a global culture is something quite vague:

> 4.29. I think western culture is a very influential culture but it is not the global culture. All
> cultures are significant, but because of English, Western culture is just the most
> noticeable, but that doesn't mean it's one to follow. Like there are many Asian things like
> K-pop are influencing, and people follow that, so change is always continuous, but it gets
> vague to be honest to try and understand exactly (Yeon, interview 2).

She underscores that a Western prominence in the world is just a consequence or outcome of the

English language and this should not equate general importance over other aspects of the world.

While aspects of Western culture might be the more visible, other influential elements can be of

interest to people. For example, mention of K-pop, is an example of the emergence of other

influential elements in the contemporary world. This suggests that the way people perceive global

dynamics is something that continuously evolves and shifts in many divergent directions with

influential aspects emerging in many ways over time. Bin captures this notion in describing how

globalisation is a kind of culture in itself in which multiple influences and multi-directional

sharing form the basis of what should be understood as globalisation or culture within

globalisation:

> 4.30. Globalisation is culture I think, like, we share our culture to other countries and
> other countries share their culture to us. So, sharing can't be in one direction or we can't
> learn and change or spread the culture properly (Bin, interview 2).

Bin has a very open perspective in terms of how cultural influences are perceived. Her notions

are based around sharing, adaption, progression, and subsequently learning. Without mutual

recognition of cultural flows, globalisation lacks the meaning it professes. This meaning can also

be described in terms of appreciation of the uniqueness of what can be offered or what is added to

the global mix, and how it is important to view global cultural dynamics in this way. This

appreciation was in many ways conveyed by the participants in terms of the uniqueness of Korea.

Sienna for example expressed that along with any other local or distinct context, it is important

for the world to embrace Korean unique cultural qualities and nuances; they are part of the global

mix as with all other countries:

> 4.31. Korea has many things that only Korea can share that are very important for the world. These things are part of the world mix and should be shared. We are part of the bigger picture but everybody is part of it too (Sienna, interview 2).

Sienna frames a global culture as a type of multi-coloured tapestry in which the idiosyncrasies of

the many make up the whole. Korean uniqueness as can be likened to all other distinct countries,

cultures, and places is essential in forming the bigger picture of the global cultural world. There is

no global space without it being contextualised through local spaces or contexts. Similarly,

Rachel describes how it makes no sense to envision the global world in a uniform way. Rather,

one's home country together with all other countries and their unique ways form what may be

considered a global culture:

> 4.32. I think in order to think of a world culture or what it could be you have to have your own thing and what you like do and that involves your home country. So uniformity to one single culture or way of things doesn't make sense. It has to be made from many parts or seen that way (Rachel interview 2).

There is also an undertone within Rachel's comment that indicates how an individual perspective

is key to forming notions of what a global culture is. This perspective, however, is formed

through a unique local context which can inform a unique perspective on the global world. It is a

complex mixed individuated outlook, as Ji, in the following, succinctly points out. Individuals

from their local context reach out and connect to the wider world, bringing with them their

individual experiences:

> 4.33. I think people from their local context reach out and connect. Their own experiences and ideas and perspectives from where they are add to that global mix. That's what global culture is, a mix of local things and influences (Ji interview 2).

Ji's comment underscores unique contexts and unique individuals as forming the global cultural

mix. Essentially, a global culture is a multi-dimensional phenomena, in which the sharing and

appreciation of culture becomes the core of what a global culture is. No one person can perceive

all worldly influences as all perspectives vary depending on interests, viewpoint and local

context. These outlooks can become multiple and complex through exposure to the global mix which is an amalgamation of local influences.

4.2.1.2   Local Global Reciprocity

Multi-contextual perspectives emphasise local distinctiveness within the global world, and recognition of this is a very important aspect of how the world is shaped and adapts. However, it is not only about an outward perspective and continuous input into a global dynamic from multiple locales, but local distinctiveness and adaptation was also a common theme in conversations. Essentially, it was highlighted that the local and the global evolve and adapt with respect to each other. Jen for example commented how adaptation within local contexts is fuelled by people's new worldly experiences. This local adaptation gives rise to an evolved local context that while still retaining a local uniqueness reciprocally impacts upon the global space:

> 4.34. Local things adapt right. The local culture is still there but it's just adapting to the new things people experience in the world. It's a little different than before but it's still the local style. Local things take influence from the outside but everything just adapts between each other right, the local and global (Jen interview 2).

In Jen's view the uniqueness of a context is represented through an evolving adaptive interaction between the local space, the global space, and the people experiencing it; it is a multiple dynamic that is mutually influencing. Bin similarly articulates the idea that elements from a local context are represented within the global space that in turn influences the local space, which is not static but continuously changing:

> 4.35. I think a mixture of unique things can influence the local and global contexts. Unique international qualities can be mixed in the local, but the international has a unique mixture from the local. But it changes all the time because the local things change and then that influences the international (Bin interview 2).

Bin expresses how the global and local spaces adapt, change, and move simultaneously. In commenting how unique qualities from both inform each other, indicates the cultural variability

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of both spaces. The local aspect or context evolves just as much as the perceived global context and they are effectively mutually influencing and mutually affective of each other.

4.2.2 Globalisation through Trends

This section explores how the participants responded to questions relating to global products, images, fashion, and media consumption. Questions that typically guided these lines of inquiry were – Is a consumable product more or less desirable if it comes from abroad or is local – Are people around the world generally using the same consumable products and watching the same media entertainment – For people in Korea, do they feel or know they are using something foreign or local – Is there a craving or desire for foreign brands or foreign branded material, such as fashion styles or entertainment. These questions were put to the participants in various forms with follow up questions requesting expansion. At particular points in the following paragraphs these questions are highlighted, however, for the most part responses are in line with how the participants characterised these cultural influences with reference to the emergent themes.

4.2.2.1 Desirability and Popularity

In responding to the question if foreign brands or products might be considered more desirable within Korea, responses typically indicated it not to be the case. Both Ji and Yeon similarly responded that it is negligible to regard any consumable product more desirable if it is foreign. In their view, any products being local or foreign are equally sought after as all products in general regardless of where they are from have become ubiquitous parts of people's daily lives. For example, Ji comments that if something is useable then the origin does not matter:

> 4.36. I don't think anybody cares about foreign stuff; it's just contents; if it's entertaining or useable then they like it; Korean or foreign; it's all the same (Ji interview 2).

She further comments that if people do desire something, it is solely based on the fact that other people do not have it:

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4.37. I think people don't have cravings for foreign stuff, but maybe people just want to own something that nobody else owns, but that's up to the individual; it's not based on craving foreign things (Ji interview 2).

Her comment underscores individual taste or uniqueness as being the major factor thus negating any specific craving for foreign material or items. In asking Yeon what factors might influence people, her comment also highlighted taste as being a decisive factor in product consumption:

4.38. When it comes to products, people just choose what they like; where it comes from doesn't matter I think. I see many people use iPhone or Samsung or Huawei or whatever. It's all the same to me; it's not special; those things are just part of our lives and you can see them in any country (Yeon interview 2).

Yeon indicates, that for her, product origin is not an issue, and personal taste and perhaps practicality are what influences her most. In putting the same question to Caroline, she had a somewhat similar perspective in talking about desirability while also using the iPhone as an example. Although linking it to the US, she talks about it in terms of being an international brand and that desirability is an outcome of popularity.

4.39. I think maybe international products are just popular. Like the iPhone, but that's from the US right, but I think that doesn't matter too much. Everybody knows it's American. It's just Samsung's rival. People love to have an iPhone these days but Samsung too. It [iPhone] advertises well, but not because it's from the US I think (Caroline interview 2).

In Caroline's view advertising seems to be a big factor in what is deemed more desirable and popular. International products, in terms of not being Korean, are not necessarily better, thus negating a certain foreign desirability. Samsung can equally be as desirable which may indicate that Korea has become a prominent feature within the global landscape. iPhone seems to have cornered the market in terms of its more prominent advertising leading to a more prominent following. In terms of these brands, it can be argue that iPhone and Samsung products have in many ways dislodged themselves from the idea of being representative of their countries of origin, and are simply rival international companies; people choose their desired smart phone product based on usability, style and personal choice, which as Caroline mentioned may be an outcome of good advertising. These electronic products do not necessarily have a cultural aspect

tied to their brand but in many ways typify modern technological innovation, and use this as

selling points rather than cultural uniqueness. When I asked her if, other than electronic brands, is

there a craving for foreign brands or products in general she commented that she did not know,

but in her perspective not necessarily.

Furthermore, in talking about media entertainment Ji, Yeon, and also Caroline expressed

likened views in highlighting how there is no particular admiration of foreign TV shows or

celebrities, and consumption of this type of media is solely based on what is available to view or

maybe what is generally popular, being either foreign or locally based. Yeon comments to this

effect:

> 4.40. It's a normal thing now. Nobody is necessarily craving more foreign TV shows or
> celebrities or things like that I think. It's all just kind of normal and part of what we see
> these days or advertised. To me it's not special, foreign culture or TV shows or
> celebrities. We can see both local and foreign things (Yeon interview 2).

In her perspective, as was similarly expressed by Caroline and Ji, it appears that availability or

access to all types of media entertainment has minimised a foreignness or an exoticism to media

from overseas. People would watch what they are interested in or simply what is currently

popular. A TV show or celebrity being foreign or local can have the same appeal and be equally

of interest.

This notion of popularity framed many of the participants' responses. Interestingly, Jen and

Rachel had interesting perspectives in regards to how global media trends are based around

general popularity rather than particular desires. While both highlighted that what might be

generally viewed might come from the US or even the UK, both framed it in terms of simple

popularity rather than an admiration or particular craving for that type of material. Both also

underscored the idea of evolving global cultural norms that in effect nullifies a stereotypical

continuous central cultural influence, e.g. the US. In recounting the issue again with Rachel in

interview five, she commented:

4.41. It [the US] is kind of losing its power I guess. It's not only about English but it is about popular culture; like, American TV shows has a big impact to the world so they are still popular but that's just because they are kind of common to see and recognisable, but I think people watch or listen to things from everywhere (Rachel, interview 5).

Rachel highlights that although English is the global language, it does not mean that popular global entertainment is focal to those perceived associated cultures. US popular culture, while prominent, is "losing its power", and is becoming part of the global mix. Also, in asking Rachel about popularity with fashion brands, she commented that quality, general popularity, and uniqueness in style matter most rather than if something is imported from overseas. A fashion brand can be popular based on if it is trending with people, not because of its origin. Certain contexts might also have particular styles that other contexts do not, however, these styles can be based around global and local influences:

4.42. I think Koreans like quality, unique style, and what is trending too, and not if it's imported. I think that doesn't matter anymore and nobody notices. You can walk into similar stores everywhere and see similar styles. But also I think, if I'm in Seoul and also here in Sydney I might see unique styles, but the brand can be from anywhere. The unique style might be a cultural thing, but sometimes I see the Seoul style in Sydney. It's mixing now and whatever is popular I guess (Rachel, interview 5).

While, indicating that there are unique styles in certain contexts, which can be based around cultural influences, these styles are mixing and can be seen anywhere, which goes to underscore global flows of influence within local contexts. Styles are not necessarily unique to one context anymore but are moving around and are catching on depending on popularity within contexts.

Jen, while highlighting the evident popularity of US and UK media entertainment emphasises how popularity can be interpreted in terms of global trends and uses the example of how K-pop has become hugely popular in many parts of the world:

4.43. We might listen to the same songs sometimes and watch the similar TV shows coming from the UK or US but that is because they are popular and famous. I think influence and interest can come from anywhere. It just depends on what is trending I guess. Like Gangnam Style became so popular and K pop and Korean TV shows are so popular around Asia and even Europe now. Anything can become globalised if it trends, but I don't know how that works, like why did K pop become popular (Jen interview 2).

As with Rachel, Jen recognises an emergent global mix of media entertainment that includes the US and the UK along with other popular influences which are impacting upon people's interests. While the general popularity of media from the US and the UK remain, many other influences are becoming known and are of interest. As with many of the participants, K-pop was highlighted as an emergent feature of global pop culture, but Jen also raises an interesting point in asking how trends in themselves become popular.

Jen also decentralises the perceived locus of dominant influence in the world when she comments that while there was a time when Western brands were idealised in certain ways, contemporary product consumption and fashion brands are based more on how cool they are perceived to be rather than their label's origin. She also comments that local designers are finding a foothold as well, but their success is also based on what society considers cool:

> 4.44. People kind of admired Western brands or fashion but recently they don't care. They just care about if it's cool. Like if it's from local or foreign it can be cool, and not cool. Sometimes they don't even know. But I think also that there are a lot of local designers being successful, and if they are cool they can be successful in the Korean market. So the local aspect is kind of becoming a lot stronger, but I think it's just whatever is perceived as cool by the people not because it is just local (Jen interview 2).

Coolness seems to negate product origin, and although indicating that local designers are pushing into the market, along with the top global brands, their success is hinged on what the social market considers cool. This does not negate a local uniqueness but may indicate how this uniqueness is in some ways under the influence of more globalising factors and how contemporary people are influenced by this global market. This then is reflected in local standards of what is fashionable and hence successful in the market. It does not necessarily mean that local styles or inspirations are diminishing, but are just being mutually influenced by a globally connected public.

Product consumption and fashion styles based primarily on coolness and popularity was also highlighted by Bin when asking her about fashion styles within the Korean context.

Interestingly, she comments that this is the way of globalisation, which in many ways echoes some of the issues mentioned by Jen above in extract 4.44., and Rachel in extract 4.42.

> 4.45. If somebody craves foreign materials or fashion brands it's just the way of globalisation. Actually I think Koreans don't even know if something is from abroad or local. They just want the popular thing and what is cool. I think there is not much difference between foreign and the local brand too much. Both can be good (Bin interview 2).

Similar with many of the participants, for Bin, while there may be a craving for something foreign, it is based on how that particular product or item is currently fashionable and not because of it being from a particular country. She also comments that Koreans may not even know or care where a brand originates, as Jen also indicated in 4.44., indicating how general interests are possibly more towards a global market rather than specifically a local one. In asking Bin, are there any effects of not necessarily knowing if something is foreign or local, she commented that Koreans can be pleasantly surprised when they discover a popular product such as a fashion brand is Korean, but this is just the internationalisation of Korea and it is just becoming normal for any kinds of brands to be used by people. However, she also commented that while foreign or local fashion brands or styles are normal to use, nowadays they tend to be quite similar. This in some ways may indicate how globalising trends might be normalising consumption patterns and interests. This echoes Rachel's comment in extract 4.42., where styles from different contexts are mixing and maybe in ways are being normalised through general internationalisation within varied contexts. However, normalised in this sense means that there is a variety of influences adding to what is becoming normal to see, wear and use.

4.2.2.2 Global Simplification

When talking about global influences of media, fashion brands and consumable products, there was an inclination among the group to highlight how Koreans have a tendency to follow trends or what is popular or cool in the world. However, it was also highlighted that this was an

aspect that could be equally attributed to the rest of the world as a result of how globally

connected everybody is and how similar styles and brands are used across contexts. This notion

of global common familiarity was a point of interest for the participants and exemplified how

global trending can result in similar or common trends across contexts. Nonetheless, while

underscoring elements of global connectivity and familiarity, particular negative effects were

pointed out. When Sienna and Caroline talked about globalising trends in this way, their

comments hinted at how people might lack a little depth of knowledge or even interest. They

expressed that due in part to common global entertainment trends, a simplification of local

uniqueness in terms of how certain trends represent a local context can possibly manifest itself.

Sienna comments that although her friends both Korean and non-Korean can talk about similar

interests, these interests may give just a generalised understanding of the contexts from where the

media comes from:

> 4.46. Many people see the similar thing or what is pop related I think. Like, if I ask my friends, Korean or foreign, they might tell the similar things. For example, K pop is popular and Gossip girl is popular everywhere. I think this is good because we can talk about it, but also maybe bad because it's kind of becoming just common things or just trends to follow. People might be lazy to know other things because it's easy to move onto something new (Sienna interview 2).

Sienna mentions how popular culture has resulted in people watching or listening to similar

things and uses K pop and the popular US TV show Gossip girl as examples. While good in

making people aware of different aspects of worldly entertainment, popular global trends makes

it easy to quickly move on to the next new thing. Similarly Caroline, talks of how Korea has

become more popular now that many people have become interested in K pop and K dramas,

however, she also underlines how Korea should be known for more than just these few aspects:

> 4.47. Because of K-pop and Korean dramas people know Korea now. They are getting interested and we feel connected too. But I don't want Korea to be known just by hallyu[14] culture like Gangnam style. We have better culture background. But if they think Korea

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[14] Hallyu is a term that means Korean wave. It describes the export of Korean TV, movies, music, cosmetics, fashion, etc., outside of Korea.

equals just pop music or dramas I think that would limit their perspective on us. But sometimes I think everywhere is like that. Nowadays people are interested in the popular stuff. It's difficult to know if that's good or bad. We get to know places but maybe only limited (Caroline interview 2)

Like Sienna, Caroline's comment highlights an interesting insight into the dynamics of the globalising world in terms of how people consume media entertainment. As a consequence of globalising trends, there might be a possible simplification of the ways in which local contexts are represented. While there is increased interest and awareness of more places and cultures due to wider dispersion of pop culture, this interest is an outcome of fast paced trend setting, which for the participants was mentioned as typifying modern globalising processes.

4.2.3   Summary

The participants' interpretations of the global world revealed a very mixed and diversely influenced space with individual perspectives and local evolving influences forming a densely textured global dynamic. In many ways the global world was talked about in terms of transition and evolution in which Western influences maintain an obvious feature in the world. However, many other local aspects of the world contribute to and are very much part of contemporary global cultural dynamics. It is a perspective of a populace engaged in multifaceted intertwining global activities, of which, are uniquely observed from an individual perspective. It was also conveyed that there is an intertwining relationship between the local space and the global space, with each influencing the other. In many ways this highlights a glocalisation perspective, in which, there is not so much 'opposition', but rather, forces from the global and local space are relational and evolve along a mutual influential continuum. There is an increased mobility between the two spaces that can result in a narrowing of perceived differences.

The participants talked about media entertainment, fashion brands, and consumable products in terms of global trends, popularity, and functionality. US and UK based TV shows and

music remain a popular facet of global media consumption due to their common familiarity and use of the English language. However, many other aspects of localised media are gaining popularity with the global masses. It was conveyed that more products and media entertainment are available now, so choice has expanded and influenced people's consumption patterns and desires. Fashion brands and use of consumable products are more globally focused with brand origin a negligible aspect when purchasing. There is more of a focus on what is cool and functional with Korean brands equally as desirable and becoming part of the internationalising fabric of the world. From the participants' perspective, popular fashion is a mixture of influences with similar styles in multiple contexts, suggesting a diversified but cosmopolitan relatedness across contexts. Such a view of global influences emphasises the significant role of mass movement and communication in the contemporary world. Effectively, increase in physical and virtual influences worldwide is resulting in the hyper exchange of cultural practices and styles. However, a corollary of global mass media, specifically, as a consequence of global entertainment, there may be a weak or simplified representation of a local context within the fast consumption of popular global media. Such views depict the participants as active critical participants of the global world. They are global citizens, but ones characterised by their own self-representations.

4.3   Global Universalisation

This section provides insight into the participants' sense of global universalisation or global connectedness. As an outcome of increased global interactions and movement, one might assume that notions of a collective humanity might be a prevalent aspect of people's everyday experiences. Moreover, technological advances giving rise to increased global communications across many platforms can effect a sense of a collective humanity rather than just a sense of

collective locales. Therefore, this section provides insight into how the participants conceptualised a sense of global connectedness.

In trying to understand if and how the participants conceptualised a sense of universalisation or connectedness within the world, I asked them about general social relations within and out of Korea and also of their perceptions of the global populace in terms of a worldly connection as a consequence of increased worldly awareness through knowledge, movement, and global opportunity. This also included questions related to how modern internet and SNS technologies play a pivotal role in people's lives in terms of global communication and how people can relate to each other across these many digital platforms.

Overall, the participants conveyed that there was a general sense of global connectedness of relatedness around the world. They talked about this global relatedness in terms of a general sense of commonality and curiosity as an outcome of increased multicultural social interactions and more technological advancements. This section is therefore broken down into two sections. Section 4.3.1 Social Relatedness – details how the participants talked about a global commonality in terms of social relatedness as an outcome of more global opportunity; Section 4.3.2 Cyber Technology as a Global Unifier – focuses on how the participants expressed a global commonality through use of global communication technologies such as the internet and SNS.

4.3.1   Social Relatedness

The participants' responses generally conveyed that there is a particular sense of a universal connection or commonality around the world in terms of a social connections. It is a sense of how people in general can relate to any local context and the people within those contexts through general awareness of the world and empathy for the people of the world. These notions of connectedness and commonality in many ways underpin concepts of the global space as constituting the many local contexts and peoples involved in creating it as dynamic and multi-

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influential, as was indicated in Section 4.2.1. The participants expressed these social perspectives within a number of themes, namely, curiosity and open-mindedness, understanding differences, and empathic and emotional connections.

4.3.1.1 Commonality through Curiosity

A sense of commonality or global connectedness was expressed by the participants in terms of more open and more globally curious mind sets. This involves people being generally more engaged in and more curious about other people and their differences. As people are no longer locally confined in their social relationships, they can form more varied friendships through opportunity of increased mixed diversity with people from all over the world. It was expressed by the participants that increased exposure to numerous differences, in terms of cultural or ethnic background or worldly viewpoints for example, can be a catalyst for interest, curiosity, and subsequent respect. This can effectuate or undergird a sense of togetherness as people relate to each other through a commonality of difference on a global level. Effectively, this common place variability of difference in daily interactions can be a cohesive element in forming a sense of global relatedness. Ji, for example, expressed this notion of difference and understanding underscoring a global relatedness through descriptions of her multi-cultural friends interacting cross culturally. She expressed that people generally want to connect and relate to the world by interacting cross-culturally and this interest forms a modern outlook on global societies:

> 4.48. I think nowadays people want to connect to worldly things; it's kind of the modern thing right. I see this with my friends who are from all over the world. They all respect each other and try to understand the differences and find it interesting. They like to connect that way or have that relation I think; it's just the global mindset that we have now right; there's an interest and curiosity to relate to each other. I like that idea of trying to be curious and connect; it's like a core thing for the world now (Ji interview 2)

Cross cultural interaction in Ji's view leads to a respect of difference which forms the global mindset or a sense of global relatedness. She even aligns the idea of a global connectedness through diversity and curiosity as a core value of modern society and speculates that it is through

interest of interaction and awareness that a modern global mindset is formed. Increased interaction through difference leading to learning can solidify a global connection or global universalism.

4.3.1.2 Commonality through Difference

It was expressed that the current global social environment can be a place more conducive to interactions that entail connection between people who are in many ways different from each other. The participants emphasised that increase in such encounters can result in these differences gradually emerging as less of a point of contention as people become more familiar with communicating with others of whom are different than they are. This can progressively create a prevalence of general open-mindedness within a globally engaged community which can create the sense of curiosity and relatedness that Ji highlighted above. Yeon, when asked about a global sense of community underscored this sense of open mindedness as being a core tenet underlying global relationships and how difference should always be recognised and used as marker of global cohesion. This sense of cohesion can be considered a culture of relatedness within the world:

> 4.49. It's a kind of culture in the world right, an open minded one and of having common understandings. Like foreigners are people like us [Korean]. So we shouldn't think of them as something else or different; there is always difference and we should accept and respect and understand; that's like a cornerstone of the world and how we can see each other as the same; we should expect differences and just feel connected right (Yeon interview 2).

Yeon's use of the word "foreigner" is a mere designation to indicate not Korean nationality, as she follows this up by stating "foreigners are people like us"; they are different by nationality and culture but are essentially part of the global unit. Within this global mind set difference is recognised and not diminished, and used as a way to connect globally. This relatedness can create a sense of evenness and is a cornerstone of global social connection.

4.3.1.3   Commonality through Empathy

Empathy and emotional connections were further themes that exemplified a global universal connection. Rachel, as an example, articulated the view that people in today's world are connected through a global empathy for each other, and are affected by the same global phenomena and events. She refers to a collective understanding of the common values of right and wrong, and implies that in dealing with such global issues as the environment and terrorism, there can be a better appreciation of a global togetherness:

> 4.50. We are all modern people and pursue things together I think. We care about the environment more and we have values in common like what we think is the right or wrong thing. Like in Korea we don't have terrorist attacks like what happened in London or other places but we care a lot too and know that is something we should prevent. It's not just their problem, it's our problem. What happens anywhere nowadays is all our problem because we see it and feel it at the same time (Rachel interview 2).

In stating that "it's not just their problem; it's our problem" underscores a relatedness in and out of country but more importantly shows a collectiveness in her speech – our problem being suggestive of all people or Korean people being equally part of the whole. Essentially, the flows of globalisation have made events from anywhere have meaning to anybody. This cross-border meaningfulness can act as a binder and can solidify a more globally orientated mind-set. Rachel's comment suggests that it is not just about global politics or economics being the active globalising agents, but there is an emotional undercurrent and value commonality that permeates modern societies and links disparate peoples together in a more unified global mind-set. Her comment in some ways implies that people's interests have now broadened to include many global elements, which are in themselves influenced by the many local elements from around the world. In this way people are more aware of the sparse differences and the collective uniqueness that makes up the global world and can resultantly feel a comradery in being part of it.

Moreover, in a similar vein to Yeon in Extract 4.49, when asking Sienna about her interpretations of a global sense of relatedness, she highlighted Korea as an example. When

talking about Korea as a fast changing adaptive nation, she described how increasing global connectivity can lead to a global sense of comradery. This can act as a new global culture for the Korean youth, in which, an emotional connection can be fostered that is just as much globally orientated as it would be locally orientated. She described that as the youth continuously embrace this global world, it is inevitable that this global and emotional connection gets stronger, and is essentially an unavoidable consequence of the modern world:

> 4.51. Korea is changing and the people. It is like a new culture where everybody can feel something from everybody. Young Koreans try to embrace this new culture and newness, like, we are too connected to the world not to accept it; it's just the way of globalisation flow. If people are more into it then the connection gets stronger and they can have that emotion too about things abroad. I think the Korean youth get that stronger connection because they have the many opportunities for global things. So yes I think we can all feel that relation as we become more globalised (Sienna interview 2).

Sienna highlights how this sense of a global connection for the youth is tied to "many opportunities for global things", i.e. globally orientated opportunities. This reasoning was common among the participants' responses in regards to what factors can be attributed to fostering a general sense of global relatedness or global mind-set. Opportunities were talked about in terms of them being more socially expanding and globally focused and included such aspects as "… more extensive and worldly education at schools" (Bin interview 2), increased access leading to "… more interest and learning of more diverse languages" (Jen interview 2), "… more varied and frequent travel abroad" (Ji interview 2), and increase in "… opportunities and desire to study abroad in various locations" (Caroline interview 2). These highlighted factors were underscored in a way that the youth interact with the dynamics of the global world in a very different way than their parents' generation, or at least have the opportunity to – which, subsequently can lead to a more open disposition to the people of the world.

4.3.2   Cyber Technology as a Global Unifier

Communications technology is very much an integrated part of modern people's lives. Subsequently, recognising how global communication technology has changed the lives of the people of the world was not lost on the participants. They expressed how the pervasiveness of modern technology is a strong factor in creating a sense of commonality around the world. This was spoken about within a number of two themes – commonplace and shared thinking, and the youth.

4.3.2.1   Commonplace and Shared Thinking

A global commonality was especially pronounced in terms of the ubiquity of internet connectivity and SNS communications. These virtual elements were among the more highlighted factors by the participants as contributing a great deal to a sense of global cohesiveness and a pivotal factor in creating a global universal connection. While usage of the technologies can connect worldwide, the commonplace aspect of these means of communication within society was an element quite stringently emphasised by the participants. Sienna for example outlined this perspective in detailing the many aspects of internet technology that are integral to our modern lifestyles, and how within many respects they are becoming ingrained to the point of being not too special. She stated that the internet and the many related communication technologies are creating a universalising aspect to modern life:

> 4.52. Because of the internet, we have many universal things now. We use almost the same or similar processes every day, like, we watch videos on YouTube and we use Facebook, and we use similar messaging apps like WhatsApp or Messenger or Line, oh and some people know Kakao the Korean one; everybody uses these or knows them; they're all becoming quite familiar to everybody; they are not too unique anymore right, like, nothing too special haha (Sienna, interview 2)

As highlighted by Sienna, the many technologies related to the internet are becoming commonplace and common knowledge. With their use becoming an integral aspect of everyday

life for modern people, many social interactions now take place online and would undoubtedly

have an impact on how people see the world. Moreover, their ubiquity can create a universalising

aspect within people's online interactions, in that, people can get a larger perspective on global

uniqueness by connecting and living in the one space. In other words, modern people can

progressively relate to and become increasingly familiar with each other through online

interactions. This can create an atmosphere of shared thinking. Bin captured these sentiments on

the issue of cyber space as a space conducive to shared thinking:

> 4.53. Through the internet people can show and share their thinking which can then
> maybe change or influence peoples' thinking, so maybe we are bonded together in a way.
> I think there is more of a global sense now because of it and the way people use it (Bin
> interview 2).

Through ubiquitous connectivity, Bin highlights this global sense of relatedness by way of how

people can share ideas that may then subsequently influence how people perceive and interact

with each other. This effectively creates a sense of global unity that is based around interaction

and exposure to multiple differences and ideas. This global unifying effect induced by a

pervasiveness of online activity is further emphasised by Caroline. When responding to the

question of how technology has influenced our global lives, she described how, from middle

school onwards she herself progressively developed a gradual awareness of the wider world and a

closer connection to its people:

> 4.54. Now I feel in a more globally connected way than I was in middle school because of
> the internet. I've become more aware of global things and I feel more connected to people
> from any place. When I use the internet I don't have to search for that kind of stuff. I read
> about foreign people and countries all the time. It's just right there; I mean, it's not like
> it's extra. It's just all the same I feel (Caroline interview 2).

The general ease of access of worldly material is significant in Caroline's response. However,

although she uses the term foreign in referring to foreign material, it seems only a description of

things that are not Korean and is not necessary indicative of something being extraneous or

something distant. Her sense of global connection comes from the way in which information

from anywhere is integrated seamlessly into her internet using reality. Stories and news of people either Korean or foreign are combined together in the one space which effectively garners a sense of integration into a global web of interaction. Progressively getting more access to worldly material through continual development in internet technologies helped her feel more connected to "people from any place".

The ubiquity of internet usage can also allow people to interact with other global peoples in many more nuanced and elaborate ways. Either through English or many other languages, access to worldly information has become a lot easier through modern online activity, giving a sense of global unity through increased familiarity. This instant relatability can become a form of communication in itself. It can open up a free flow of information that can be interpreted by an individual on their own terms. This can allow them to adapt to multiple influences and adopt certain cultural intricacies in a space consisting of multiple orientations and being located everywhere and nowhere at the same time. Modern global communication in the form of internet and SNS technology can allow a sense of global connectedness and universal relatability that is more specifically governed through an individual's perspective, multiple interactions, and personal cyber usage. The interactions in themselves or sense of interaction through cyber connectivity can become the cohesive element that joins people together. Sienna, framed this notion. She talked about how her personal interactions through using the internet have become a lot more meaningful and have created a sense of global connectedness. Global information can be consumed in many nuanced ways:

> 4.55. I like this sense of global connectedness with technology. I can feel more connected with the world with what I do personally on the internet; it's very varied and instant right. Yea I think English still makes the connection because it is the world international language, but I also think people everywhere are connected because of internet technology and can feel it more; there is more diversity with information and people can see it in many ways (Sienna interview 5).

Sienna maintains recognition of English as the international language but her comment succinctly captures how the internet in becoming such a globalising technology creates an immediate sense

of connectedness through usage. Instant access and diversity of interaction can create more of a direct sense of cohesion.

4.3.2.2 The Youth

A common theme for the participants in underscoring the universalising effects of pervasive internet and SNS usage was in descriptions of the youth. Essentially, they were described as being more adapted and integrated into this modern technological world. Their presumed more frequent online lifestyle, as opposed to older generations possible less frequent activity, was highlighted as being quite conducive to making them more aware and connected to the wider world. For example, Yeon talked about her experiences of how SNS influenced her in getting a wider perspective on the world which allowed her to meet foreign people. For her, this frames the benefits of internet technology in terms of how the youth of today are in a better position to be more open and globally minded. Interaction with many things once considered foreign is now quite common and are not to be considered too unfamiliar:

> 4.56. I think SNS has a huge impact on the youth. Like when I was young, I didn't have foreign friends; I didn't have conversations online outside of my country. But now everything is much more. With the internet our lifestyle and communication style is so changed. I can feel now we are part of the worldly things, but I think the youth just feel that naturally; they mightn't even think about it; it's normal for them; it's great right (Yeon interview 2).

In a similar perspective to Caroline in Extract 4.54., Yeon is very aware of the difference that online culture has made to the world in terms of how we communicate. She expresses how online activity has become a normal run-of-the-mill part of modern young people's life styles to the point that as a result of its ubiquity of use they may be naturally open-minded to worldly differences and have a general sense of global connection. This youth focused perspective does not in any way negate older generations from holding a wider view of the world. However, it may be a view that has developed by way of progressively becoming more familiarised with internet

technologies, as Yeon described, as opposed to the youth who have grown up with the internet and SNS as a normal integrated way of living.

4.3.3 Summary

Overall, the participants underscored how there is a general air of open mindedness and sense of global unity within and around the world. There is more opportunity in the world to meet and interact cross-culturally. These interactions can result in a more general air of open-mindedness, emotional empathy, and curiosity that can subsequently cultivate a strong global mind-set that undergirds a general sense of global relatedness. From the participants' perspective there is more worldly education, increase in varied travel destinations, and rise in study abroad opportunities which can lead to increased cross-cultural contact. This can also contribute to a mind-set conducive to feelings of a global relatedness. However, while experience gained through more globally orientated opportunities were outlined as key in fostering a more globally related mind-set, this experience can emerge not only from an increase in real world interactions but also from a ubiquity of cyber-world interactions. Modern technology was identified as a pivotal factor in creating a global universal connection. The participants expressed how the pervasiveness of SNS and ubiquity of online activity most significantly undergirds a global cohesiveness. Use of these globalising technologies being more prevalent among the youth can result in them having a more natural tendency to feel globally orientated and universally connected. Moreover, ingrained and ubiquitous use of the internet and SNS in modern society can also create a sense of instantaneous global cohesion. Effectively, the internet has become a cultural superhighway in which global peoples meet and exchange their unique perspectives – they can relate through their differences.

4.4 Conceptualising the Global World

In addressing RQ 1, the findings of this chapter reveal that the participants interpreted the global space as being one in transition rather than one that is static and perpetually inclined towards traditional perceived cultural influences. While still recognising an established US or Western influence in the world, due in most parts to the use of the English language and political prominence, the participants emphasised that more local nuances are becoming visible and are just as influential to the global make-up. This was highlighted in the way they talked about local consumable products and fashion brands becoming ubiquitous within the global cultural milieu. The novelty attached to these products and brands was often linked to the degree to which they are deemed useful or cool rather than to their origin, which can appear to de-centralise particular domineering influences in terms of cultural desirability. Moreover, while the participants highlighted popularity as one of the main drivers of what is more globally consumed, US popular media remains somewhat the more prevalent – however, this prevalence is as an outcome of lingering prominence and use of English, and not through a sense of a cultural desirability or prestige. While fast evolving global trends were noted as forming the undercurrent of global cultural flows, allowing people to connect further and faster than before, their capriciousness and irregularity may result in a simplification of local uniqueness.

It was also revealed that in characterising the global local dynamic as mutually influencing, the participants portrayed a global space that is comprised of multiple local voices. They characterised a global space that evolves in response to continued global awareness and input from dynamic global individuals with unique individual tastes. This notion of multiple local voices was also captured in how the participants conceptualised global relations through a sense of universal relatedness. They pointed out that through increased opportunity to meet and mingle cross-culturally and especially through use of the internet and SNS, there is a general sense of global relatedness that connects people worldwide on an equal playing field. This instant sense of

relatedness through use of globalising technology parallels in many ways use of English as the connecting international language. This underscores global communication technology, i.e. internet usage and SNS, as a significant factor within the contemporary globalisation process, which can further undergird a sense of individual participation within the global world. These realisations of multiple influences frame the participants as active individuals within the global world and align with insights into how they perceived the global space as one of self-development and opportunity.

Overall, the participants' acute and critical observations of global movement, online and offline, along with their insights into the world's cultural dynamics, reflect dispositions of globally informed individuals acting on their own subjective global experiences. These are experiences that portray them within new geographical positioning (globally orientated) rather than being specifically nationally tied as an outcome of their background. They are English users representing themselves within a global demographic, nonetheless, it is global a demographic that constitutes many local voices. Essentially, their perspectives situate them as active global players. They do not take a peripheral position in their descriptions but rather position themselves as 'critical and observant global citizens'. Such perspectives align with Ros i Solé's (2013) descriptions of a cosmopolitan empathy and cosmopolitan disposition – they are active language learners who are compelled to take an empathetic and critical interest in the culture that they are involved in. In this case, the culture in which these participants are involved is a global international culture.

4.5   Conclusion

Through the participants' insights about the global processes, a number of issues concerning the English language within the global world come to light. While highlighting other factors, the participants in underlying a continued US influence in the world did so in terms of

use of the English language. At the same time they pointed out how US TV media is still quite popular in the world due in part to the use of English. This raises the issue of how might the participants in general accredit culture to the global use of English in terms of it being the language of international communication. Moreover, in talking about the use of the internet and SNS as a global connector and medium of global relatedness, they talked about its influence in parallel terms to English being the global language of communication. This underscores English as an active agent within the world but also highlights that perception of its role may be in some ways changing. The participants also framed the global space as one of individual opportunity and of mixed local-global influences in which individual perspectives can be quite varied and affected by multiple global influences. This opens up certain questions regarding how the participants on an individual level might perceive the role of the English language in the world – and, how they might identify with its use within a dynamic global world through individual perspectives and a sense of appropriation. These issue are taken up the following chapter.

5   Interpreting English in the World

This chapter addresses RQ2, which focuses on the participants' attitudes towards English in the world. Specifically, the aim of this chapter is addressed within three sub-questions:

❖ How do the participants characterise the role of English in the world?

In addressing this question, I asked the participants questions related to how they perceived English's use within the modern global space and also within the Korean context in light of contemporary global flows.

❖ How do the participants conceptualise its cultural associations and its multiple varieties?

In addressing this question, I asked in what way the participants would attribute culture to Global English and if it still maintains American and British associations or if it is more of a culture free language within the global context. Questions were also asked that enquired about their opinions on the legitimacy of the multiple varieties of English. This included reference to the Korean context and the use of Konglish and Korean English as acceptable variant forms.

❖ How do the participants describe their self-positioning to English with respect to their being L2 users of English?

In order to understand the participants' positioning to English, I asked them to describe the significance of English in their lives and how they would describe their identity in terms of ownership and usage within the global context.

As similarly outlined in Chapter 3, the data was analysed deductively and subsequently thematically categorised in terms of how the participants responded to the aims mentioned above. Therefore, in light of these aims and the analytical procedure, this chapter is broken down into three main sections – Section 5.1 Characterising Global English; Section 5.2 Framing Global English; Section 5.3 Conceptualising Relationships through Global English.

Issues relating to RQ2 were principally addressed in Stage #1 and Stage #3 of the data collection process (See Table 3.4 in Section 3.4.1). As indicated these issues concerned the participants' general experiences and attitudes to English within Korea and within the Global context (Stage #1), and their general interpretations of World Englishes and notions of ownership (Stage #3). However, responses pertaining to those respective issues were talked about in both stages, and were also touched upon in Stage #2 and Stage # 4, which looked at English within globalisation and L2 motivation respectively. Therefore, while data pertaining to the participants' responses shown in this chapter primarily come from Stage #1 & #2, data from the other stages will be highlighted where appropriate. Data drawn from reflection journals is also indicated appropriately.

5.1   Characterising Global English

In Chapter 4 it was indicated that the participants envision a global context in which traditional Western elements are intermingled with continuously emerging local elements to form a dynamic and vibrant mutually influencing collective paradigm. English, recognised as the global lingua franca, was underlined as an element linked to an American prominence in the world. And at the same time, global internet technologies were pointed out as significant features of modern peoples' lives, especially in terms of global communication and a sense of global cohesiveness. This opens up the conversation as to how the role of English may be interpreted in contemporary times. Therefore, in this section I outline how the participants characterised English's evolving role in the globalising world. This also covers elements related to the Korean context and what it represents within a modern Korea.

These notions are discussed below within two sections. Section 5.1.1 Role of English in the World; Section 5.1.2 Role of English in the Korean context.

5.1.1 Role of English in the World

As was outlined in Chapter 4, a US prominence was underscored as being bolstered by use of English around the world. This implicates English as the continued global language of communication through its worldly use. However, increase in individual global participation and awareness of multiple voices in the world can lead to multiple perspectives on how English's role may be perceived.

5.1.1.1 Significant Role of English

When interpreting English's global role, the participants generally attached a significant amount of importance to it within the globalising world. Its popularity and scope of use was not lost in their responses when questioned about its position and role. They were acutely aware of its significance to the wider global community in terms of it being the international language, and through its use within this medium, it can open up the world to everybody. Ji's following comment is typical of how this was expressed:

> 5.1. If you are in a different country and read or watch the news that is in English, that news is interested in everywhere because English is the international language, so that's the difference with other languages I think; English has more of a spread. It can have a focus everywhere and connects like a global tool (Ji interview 3)

As Ji highlights, with English being the global language, it offers a general global coverage that permeates across all borders. In many ways it is a functional "global tool" that aids in a common or global universal connectivity. Interestingly, when Bin characterised English in providing this global function, she describes motivations for learning English as being more globally orientated – it is a connective tool for that context rather than for other more traditional contexts, i.e. Western. Her notion of integration is the world:

> 5.2. I think people generally want to integrate into the world and so the motivation to do that is to learn English. So the reason why we learn English is to communicate with that context. The tool and connection between us is English. So the motivation to be connected to the world is English (Bin interview 3).

Describing modern English learning as being more suited to this global context shows not so much a dramatic shift in perceptions towards Global English, (as these notions are not too new), but illustrates more an opening up of the wider implications of English learning from the learners' perspective. It also reflects an empowered outlook on where it is more contemporaneously situated.

In characterising English as providing this global function, the participants elaborated on a number of its benefits. One of the more prominent themes in relation to its position in the world was in how it can offer global opportunity and global access, especially in the way of jobs and communication:

> 5.3. Because English is the common language, people get access to the world, and it's used for economic connection among countries. So it does have a sort of power and so it gives opportunities for jobs in many countries. I don't think people can deny that so it gives me that option to get employment outside of Korea (Sienna interview 1).

> 5.4. There are a lot of opportunities with English, like, you can get different kinds of global jobs, and you can meet people and then just naturally use English to communicate. So, I feel like when I'm using English, it can bring me closer to the world and I can think about working in many places. It is so useful to have that (Caroline interview 1).

Sienna and Caroline label English with the power of global opportunity, and in many respects as a tool for access – access that materialises in getting closer to the wider world either through occupations or as pointed out by Caroline, through general communication with global people. This access to the world was also prominently highlighted in how use of English can give a wider perspective in terms of a broader mind-set. The pervasiveness of English as a medium through which much information flows provides access to means to develop a broader perspective. Yeon typifies how this was described:

> 5.5. Globalisation is all about information and because of English you can read online and listen to things from everywhere which makes your view broader. This also includes meeting foreign people and then to understand things that are different from yours, like, lifestyle, values, and ways of thinking. But also how we can use English on the internet and things like that also helps to learn and understand more (Yeon interview 1).

In Yeon's view, globalisation represents access to information, be it through meeting interculturally or going online. Using English within these mediums of global contact can allow one to garner a broader base of knowledge of the world and to effectively share ideas and ways of living.

Another theme in how the participants framed the importance of English was in the way it can create a global sense of connectivity or togetherness in its use. As was highlighted in Section 4.3.2., while the general use of SNS can create a sense of global relatedness, English as the global language is also not lost within this process, either through its use within SNS as is indicated by Yeon in Extract 5.5 above, or its general global use. Specifically, this connectivity was framed in the sense that using English in the world is not just for connecting with native speakers, but it can create a sense of empowerment with how non-native speakers can use it to connect with each other and navigate and interpret the world by their own means. Its global use in this way means it has a certain "power of connectivity between all people" (Ji interview 3) and acts like a global medium "to connect with a much bigger audience" (Caroline interview 3). Sienna expressed this aspect of communication between all peoples as being of significant relevance to English's role in the world with its power to cross native-nonnative boundaries:

> 5.6. I think non-native speakers can feel a sense of unity to the world by using English. If they feel that English is familiar with them, English can connect them to all people and just create a sense of being together. Like, I can communicate with native speakers and non-native speakers and that makes me understand better ... and this happens through many ways, just by travelling and studying abroad and using SNS. I think people do have a desire to talk to anybody these days and English helps for that (Sienna interview 3).

The general familiarity with using English worldwide with the global audience can create a unifying effect, however, Sienna does hint at the fact that one would have to take responsibility in its use in order to extend themselves to this global collective. Nevertheless, through common usage of global communications and increased awareness of intercultural contact, people may have a natural "desire" to interact with other worldly people – these people consisting of the various people of the world and not just NES. Jen further highlights this notion of empowered

global usage, which can result in a sense of global unity. She describes how the fast changing world can give rise to new perspectives in how people interact with each other through English:

> 5.7. People are a lot more aware of that global connection now. Because when I was young, I didn't know. I just thought that I'd use English with native speakers. But when I went abroad I felt a little bit of an idiot haha I became a lot more realistic … but also now because the world is changing so fast and people are aware, people just use it normally with anybody right. I think people just collectively use it and feel they can use it (Jen interview 3).

It seems global flows of information and people leading to a more general open awareness of the world results in a more open respect for English usage among whoever uses it to communicate. In other words, English's general ubiquity and familiarity of use worldwide alongside more awareness in global processes may generally facilitate this notion of unity – English effectively acts a connective tool. Jen's perspective also reflects Bin, in Extract 5.2, in characterising English (or global English) as being more integratively situated to the global context when taking the form of a global connective tool.

Nonetheless, within the multiple roles expressed, alternative perspectives were also articulated.

5.1.1.2   English is not the Only Way

While recognising the importance and status of English in the world, the participants at the same time were quite savvy to contemporary global processes and flows, as outlined in Chapter 4. They expressed that through increased global participation and awareness, English while being very significant, is not the sole forerunner or main cornerstone in constituting what globalisation represents. Essentially, "English is not the only way" (Rachel interview 3); there are other elements within the global world to consider when interpreting global processes and how people engage with each other within that evolving global paradigm. Jen captures this sense in describing how with people being in more control of their lives through more opportunities within the world, their perception of English's role can vary considerably:

5.8. Maybe English is a little less significant in globalisation these days depending on what people want themselves. I think it can be affected by circumstances and people can reform their thoughts with more experiences. It is still significant and has its universal role but because the way global things change, there are more things to consider (Jen interview 3).

Increased global opportunity seems to be equalising or varying the sorts of tools with which people engage and interact with in the world. This can lead to further insight into its evolving dynamics and subsequently gives people alternative perspectives on how English can be utilised and fits into the contemporary world.

One way these alternative perspectives can be realised is through more diverse communication means. In other words, proliferation of worldwide communication technology is giving rise to various ways of connecting with people and information. This was highlighted by the participants as an element quite significant in the way people can now navigate the world. Jen as an example points out how use of translators in smart phones can provide a service that in many ways reduces the need for English fluency when moving around the world:

5.9. English is most commonly used around the world, yes, but there are translators now and technology so you don't have to be competent in speaking English to move around, so I think it's not critical if you cannot speak English fluently to travel; you can get by with some English and then translators haha (Jen interview 3).

Jen's comment suggests that the ubiquity of every day technology is impacting on the level of English communication skills required. Electronic translation can become an alternative to language learning and social usage thus shifting the focus on the explicit need for English skills to discover and travel the world. Yeon similarly expressed this perspective albeit in terms of her translation and interpreting career:

5.10. The importance of learning English or mastering English is becoming less important, that's why nowadays me and my classmates are worried and concerned about that because of new technology and translating techniques (Yeon interview 3).

In a world increasingly interfaced with and navigated through use of advancing technologies, English can take on more of a de-centralised perspective in terms of its position in the world. This

is not to say that it was once generally perceived as the only way, however, the general

perception of its role may be shifting to reflect a reality that sees engagement with the world

through multiple alternatives and perspectives, with many of these being technologically based.

Moreover, increasing use of various technologies resulting in easier access to worldwide

information can also allow for broader mind-sets to develop. This according to Caroline is what

progresses notions of globalisation more. Information and how people connect through

technology can be interpreted as the modern undercurrent of the global world:

> 5.11. English plays an important role, but communication technology allows us to connect in many ways. I think these days that kind of access gives people an open mind and that is the key thing for globalisation. We can choose this or that. While English is definitely significant, it's not the only thing, a developing mind-set through information is better (Caroline interview 3).

Sienna furthers this notion of a more in tune mind-set to contemporary global flows as

being what is more necessary in today's world when talking about it within the Korean context.

She pointed out that students should enact more agency in connecting with the world and should

not solely frame globalisation in terms of English:

> 5.12. I'm not sure how Korean students think in relation to English and globalisation but they should have the ability to go out and discover the world and globalisation themselves and not feel forced just to use English. They might get the wrong concept about English and globalisation (Sienna interview 3).

Sienna's comment focuses on the idea that contemporary global trends allows for choice to be the

emphasis of how people navigate and interact with the world. English definitely has its place,

however, as was pointed out Section 4.1.1, the global space is more represented in terms of

individual participation, therefore, individual agency in unison with English is more in tune with

how the global process is contemporaneously shaped.

Furthermore, increased use of the many other global languages within the global flows of

information is also of significance in adding to the perspective of multiple influences, i.e. the

internet. Although Global English is enacted for use by a global audience and may be perceived

to be neutral in its practice, it was pointed out by the participants that people can equally engage

with the world through many other languages. English is not the sole purveyor and gate-keeper of the world's information:

> 5.13. The world's information is now increasingly available in more languages so that can provide alternative perspectives. We don't always have to use English (Rachel interview 3).

> 5.14. If I want to know about other countries, I can just read about that information in articles in Korean too. It's more available now. (Yeon interview 3).

> 5.15. Other languages can be used too to see the world and read about it. Other languages can give you more diverse perspectives and wider thoughts too, if you just read and watch online (Jen interview 3).

Using and interacting with the world through the many other languages can also add to the notion of empowering local participation in the world. Undoubtedly, English retains its status as a world prominent language in terms of its global reach, however, as more people of various backgrounds interact with each other, value in these differences increase and subsequently supports more agency in how people interface with the world in more unique individualised ways – this including more use of local languages.

With highlighting multiple perspectives on English in the world, this raises the question as to how the participants perceived English in the Korean context.

5.1.2   Role of English in the Korean Context

Korea has a demographic that has a thirst for internationalisation, as was pointed out in Section 4.1.2. Within this mind-set, English can be linked to notions of social mobility, a symbol of the global, and a representation of global talents (Cho, 2017; Kang & Abelmann, 2011). These perspectives concern a number of issues, such as, how highly valued communication skills within a more focused economic environment relate to success within the employment market, how certain aspects of prestige can be attached to English, and how those perceptions can be further reinforced or otherwise within contemporary mind-sets. These issues were put to the participants,

along with other issues concerning how English is generally perceived in Korea, through a series of English in Korea focused questions.

The data showed that English's position in Korea was quite prominently emphasised by the participants. It was most typically identified as a "must" (Jen interview 1), with a continuous zeal and prestige attached to the language strongly framed within the education system, the job market, and the everyday structures of its society. Its position in Korean society was described within a number of prominent themes – description of these follow.

5.1.2.1   Part of the Culture

English was talked about as being a significant feature within Korean society. The degree of its status was expressed as being "… part of Korea" (Yeon interview 1), and even to the point that "… it's nearly part of the culture" (Sienna interview 1). The integrated nature of English within Korea was conveyed through the idea that within the population there is a certain mind-set or "… different atmosphere towards English" (Caroline interview 5) in terms of what it represents within Korean society. Bin, as an example, and typical of how these notions were conveyed by the participants, expressed that with the level of importance attached to English's function within society, it is not necessarily considered a foreign language but takes on its own categorisation:

> 5.16. I think Koreans consider that English should be the second language in this country or we see it differently. A foreign language is good for people to experience things and diversity, and is different, but English is not one of those foreign languages I think. It became almost like the first language with its importance. English is as important as a mother tongue to go to reputed university and earn a lot of money (Bin, reflection 1).

Bin seems to elevate English above other languages, however, not in the sense of it being superior, but through its attributed qualities within the context of Korea, its importance can be equated with a "mother tongue". Interestingly, in stating that it could be considered a "second language" by some, reflects the intentions at the turn of the millennium to promote English to a level of official status within certain economic quarters. Although an act not carried through,

strong sentiment for English as a purveyor of global prospects endured within the consciousness of the public (Jo, 2010), which Bin seemingly highlights as still remaining in terms of the continued prospective advantages and importance of English to the Korean people. Essentially, this perspective frames English in a unique way. While learning a foreign language can give a sense of "diversity" and "experience", it appears that English 'learning' in Korea is viewed in a way that disassociates it somewhat from these qualities, which is in contrast to how it was framed within the global context in the previous section; its significance seems to be more strongly aligned with social and professional advantage and mobility, and in some ways shapes a two sided impression of English from within the Korean context – one of global opportunity and discovery, and the other of a more strict local nature fulfilling very exacting purposes. Caroline similarly expressed this view, when describing this latter perspective, "it is a life tool in Korea that provides a living and a pathway for the future" (interview 1).

5.1.2.2   Elements of Power

The zeal for such rigorous English learning was wrapped up in what the participants termed an 'education fever' – a fever that undergirds elements of power attached to English in its society. Essentially, education was underlined as vital within Korea – "we just have to be educated; the government focuses on human resources for success and Koreans have a belief that study is so important for life so we just try to maintain a high fever in education … like, nearly everybody goes to university" (Jen interview 1). It was indicated that these notions of achievement follow a strict path and English is one of three core subjects that Koreans focus on in order to align themselves with this socially prescribed path:

> 5.17. We have a term called guk-yong-soo which means Korean, English and mathematics. It's the main concern of students no matter what. Even from when they are young, they are exposed to the idea that English is so important. It really is engrained in us from the beginning to use it for achievement. It has a kind of power definitely (Rachel interview 1).

The above comment from Rachel shows that English is strictly tied to success and achievement to the point that it is recognised as having a power in Korean society; a power that is acknowledged from an early age, and one that undoubtedly fuels the notorious "yongeo-yul-pung (English fever)" (Bin interview 1). Power was a common theme among the participants to describe English's place within its society – essentially, "… it is a gatekeeper that has that access or key to success and one's ability in English determines the level of that success" (Ji interview 1). This access and success was quite specifically described in terms of the job market and how prospective employees are required to submit a TOEIC[15] score to show their English ability, a supposed marker of their achievement:

> 5.18. We need to show our English for the job market. Koreans feel a lot of pressure to do that and to get a higher grade in TOEIC. It's because we are living in a globalised world and every company demands English skill to show they are international, but at some point society or companies decided to judge people with English certificate whether they have a future with it (English) or not or even need it (Caroline reflection 1).

Two points come to light in Caroline's comment. English is a marker of internationalisation and is used by companies to promote that notion in their hiring practices in order to create a more internationalised employee base, thus keeping to the idealisations of Korean *segyehwa*. The second one concerns that from this mandatory practice, perceived English ability has become a form of judgement in hiring and not essentially tied to specific jobs prospects. This was an issue quite sternly emphasised by the participants. As a result of a highly educated population, which brings about a very tough competitive job market, English has taken the form of an acquired asset or has become a form of symbolic power, in which its use is more aligned with evaluative purposes and upward mobility:

> 5.19. It is a quality that Koreans add to their spec[16] in order to stand out from others; it is a measurement tool against other competitors and for companies to use (Jen, interview 1).

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[15] TOEIC – The Test of English for International Communication
[16] Spec is a Konglish word that refers to a person's qualifications, i.e. C.V. or résumé

5.20. English is used as an evaluative tool for hiring, even for departments or companies that don't require using English, they use it to narrow the field (Sienna interview 1).

It was highlighted by the participants how TOEIC scores or perceived ability in English represents only just that, perceived ability, and that it is something to just separate one from others when entering the job market, and for companies "to narrow the field", as Sienna mentions above, in an increasingly competitive market. Effectively, this representation of English ability within this competitive system "… doesn't represent anything and only creates unfair evaluation, a bad education culture, and a fever culture …" (Ji interview 1). However, it does raise a question in relation to how companies from their perspective perceive these hiring practices. In that, in light of increased global movements, they may perceived high English ability as a marker of a more globally engaged candidate.

5.1.2.3 Elements of Concern

Unsurprisingly, particular concerns were highlighted in relation to the learning of English as highlighted above. While creating a system of inequality in which "…people who have good ability in their field are unfairly judged on their unrelated English ability" (Rachel interview 1), more notably it was pointed out that because of competitive motives to achieve high English skills, "…many Koreans know English but they don't know how to use English" (Sienna interview 1). In other words, with English education in Korea more focused on the local 'competitive' market, it can lock Koreans into a very methodical approach to learning and using the language – 'use' in this sense referring to gaining access to the job market. It was expressed that this very pragmatic focused approach to English is doing an injustice or disservice to the population. Essentially, with many diverse global prospects now presented to the Korean populace through increased global access and emphasis on individual opportunity, and also with Korea established within the world (to a point of being placed within global popular culture, e.g. K-pop), Koreans now engage and experience the world in many diverse ways – which, can give rise to a sense of 'Korean' agency

in the world. Therefore, the education system ought to reflect these modern global interactions

and perspectives, and steer itself away from an approach that continues to support a competitive

instrumental way of English learning. Caroline is typical of how this was expressed:

> 5.21. The root of our education is totally wrong; we are too systematic; we've made
> English important but for the wrong reasons, like, we have a fever for tests to then get
> jobs, but we experience a lot more now through globalisation; that's the world we are in,
> so we need to use English properly, speak it, and get confidence doing that, but many
> Koreans don't have that (Caroline interview 1).

Caroline highlights a globally engaged Korean population that is stuck in a system that

perpetuates antithetical motives or perspectives towards what Global English represents. It was

generally expressed by the participants that English has become a form of linguistic production

within a unidirectional system where choice in some ways has been removed and feelings of

resentment can grow towards the language. Such a pragmatic focus can de-value the

communicative purpose of English in a world where Koreans are now more than ever more

globally engaged. The participants' views reflect how the global community is not something

distant or imaginary, but it is at the door step of all local communities; social actors in all

contexts are actively part of the global process. The communicative value of English needs to be

emphasised more than ever in a country that holds the language to such high esteem. Bin

captured how this was generally expressed in highlighting that rather than just solely seeing

English as an asset of social and instrumental mobility, she feels there is a lot more awareness of

the global community within Korea and also of the value and importance of English when

engaging with it:

> 5.22. When I was younger I used to just think I need to keep studying English for my
> bright future; it was kind of a means for my life, but lately more I think about the global
> community and how we experience it everywhere so I think English is important for that
> part, especially for Koreans now right, I think we all feel that (Bin interview 1).

These notions were generally articulated by the participants in how modern Koreans are an active

populace within the global space. English is the expected medium of engagement and is utilised

to the degree of personal engagement, i.e. internet usage, increased international sojourning; however, the system itself lags behind the mind-sets of a very globally aware population.

5.1.2.4 Elements of Prestige and Globalness

Although certain perspectives are changing in terms of the value attributed to the use of English in a wider context, and also to its role within that wider context as highlighted in Section 5.1.1., its significance in Korea was also strongly emphasised in how a certain veneration is also attached to the language. Ji, interestingly, frames this in terms of an imperialistic perspective, and how while people might consider all languages to have equal status, English, for the value it offers within Korean society, can take a position of reverence within Korean minds over other languages:

> 5.23. All languages are important of course, but when it comes to English, especially Korean people, let's put it this way, I know somebody who can speak Indonesian as their second language and in Korea this person wouldn't be revered as somebody who speaks English as their second language. I think there's definitely an imperialism perspective in Korean's minds (Ji, interview 3).

Notions of imperialism generally bring up in the mind external influences acting on a particular context, however, as Ji implies, Koreans themselves seem to imbue English with such a quality. This can be due to an idealisation of what English represents in terms of life opportunities and social mobility, and these beliefs of idealisation can subsequently manifest through elements of prestige being attached to the use of English. Effectively, there is "…an imagined ideal that Koreans seek" (Caroline interview 1) and this can result in a higher competence in English as being a marker of adulation or higher social status – "… how proficient your English is can determine how much you are respected" (Sienna, interview 3). Koreans can be socially judged by their English skills or lack thereof, and displays of more competence can equate to a perception of more intelligence, as Rachel described:

5.24. Koreans are exposed to the idea that English is so important so it makes them think that if somebody has good skills, they kind of say oh your English is so good; you're so intelligent' you're so smart, even if they're not smart. English is just to show off something (Rachel interview 1).

'Showing off' English skills, as Rachel states, was a significant element in framing an aura of prestige around English usage. Use of English can act as a pretence of ability and not true ability. Its use, as Bin points out below, may be an invitation for peers to assume that one has travelled abroad or has experience with English that others do not:

5.25. I can say notebook[17], which is laptop in Korean. But if somebody says laptop, people think what is wrong with them, we say notebook; they just pretend to be smart. Also, we don't use ID for ID. We should say 'sin-bun-jeung 신분증'. So if somebody say ID, we think oh maybe they studied abroad and use English with other people (Bin interview 1).

Notions of perceived intelligence is also reflected in how English can form a sense of pride, which was a point emphatically expressed by the participants – " … if I'm honest with you, it is my pride because I know Koreans see it like that, and secretly I like that; definitely all Korean think that" (Ji interview 3). Effectively, higher competence in speaking portrays the speaker in a socially positive image giving them a sense of achievement or badge of honour, but also as an object of envy by speakers of less proficiency. However, this can also result in speakers of less capability denigrating themselves for lacking in the competence that they desire, which can cause feelings of shame, as Yeon points out below:

2.26. If Koreans think they don't speak [English] well, they get embarrassed, especially in front of others who can speak well, and this creates a bad self-image about themselves. I think Koreans judge themselves too hard because of English (Yeon, interview 3).

The perceived status and prestige of English in Korea was also described by the participants through its usage in advertisements, signage, and the media. It was expressed that the media, such

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[17] Notebook '노트북' is a Konglish word for laptop. It is pronounced no-te-bok. Although Konglish, it would be the common word to use. Laptop, while also well known, would be considered the English word.

as in TV advertisements, would use English words or expressions as they would be considered more "cool and modern" (Yeon interview 1), especially for items related to technology as this would portray a sense of advancement:

> 5.27. If they describe a new car in the advertisement, they use the words fabulous and passionate and good driving. The English word looks more intelligent I guess so Koreans think the product is better or more advanced. It gives a global feeling or something new (Bin interview 1).

While Bin highlights how English can represent sentiments of technological advancement, Sienna also pointed out that the cosmetics industry for example would use English as an expression of more elegance in hope of giving a better image to consumers of a product that has more global reach and prestige:

> 5.28. English is used in a lot of shop signs to attract people; it has that appeal or something modern, like, a lot of cosmetic firms use English words because it gives a more elegant impression, in their product name as well. I think for younger people as well they do it more because they might think they are cool or something (Sienna interview 1).

Use of English in Korean media and advertisements appears to express a sense of modernism and innovation, and notions of trendiness, especially when the youth are concerned as their lifestyles may be a reflection of a more modern cosmopolitan Korea and a representation of what Korean society wants to connect to. However, these modern internationalised associations with English can in some ways create a sense of discord between what English represents against what the Korean language represents. Sienna highlights these sentiments in expressing that the perception of what Korean and English symbolise can be quite different given their use and place in Korean society:

> 5.29. I think it's about perception, what Korean language is and what English language is, because Korean people think that English sounds more fancy than Korean expression, and Korean is just always there as our language, it's still important but … I think Koreans just think that Korean is a minor language that nobody speaks but English is the global one (Sienna interview 1).

The Korean language may be more representative of something more stable and traditional within the Korean context. It is not considered a global player in the same sense as English, and

therefore may not exude the same cosmopolitan qualities, to which the Korean population wish to connect. As English is an element embedded in their culture that provides professional and social mobility both locally and globally, while Korean does not necessarily provide that kind of access or opportunity (to the degree that English does), perception of English may place it in a more broad-based sophisticated position while Korean in a more traditional conventional position. However, Jen does point out that due to increase in younger Koreans travelling abroad, being more active globally, both online and interculturally, and with the increasing popularity of Hallyu[18] worldwide, Korea and its cultural assets, e.g. the Korean language, are becoming a lot more recognised and globally placed, especially among Koreans themselves:

> 5.30. Yes there is a big difference between English and Korean, it's obvious right, but to be honest I think people know and respect Korean more now, like, so many more young Koreans are travelling and with k-pop and tv shows, I think Korean people feel a lot more confident about the Korean language. I think it's not just about saying I can speak English but it's about being bilingual, right … (Jen interview 3).

Jen frames an interesting perspective on the use of English and Korean. Rather than just being English speakers, Koreans are bilingual speakers. This in many ways promotes Korean to a level of global recognition on par with English and does away with a perception of Korean as being static and singularly placed within the Korean context. In the contemporary world, it has a broader appeal, and underscores Korea and Koreans as cosmopolitan through their own merit and qualities, and not just through elements solely associated with English.

5.1.3   Summary

English was regarded highly by the participants in terms of its position within the globalising world. It typically offers global connectivity, opportunity, and access to knowledge resulting in a more broad worldly perspective and notions of unity in its usage. In many respects,

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[18] Hallyu is a term that means Korean wave. It describes the export of Korean TV, movies, music, cosmetics, fashion, etc., outside of Korea.

the participants described it in terms of a global tool, to which, modern learners, who can be more globally situated, are motivated by this function. However, the alternative perspectives conveyed by the participants do not diminish English's position but reformulate it in light of how modern people are increasingly engaging in various ways, e.g. technology, with the world and with each other in order to carve out individual perspectives. These new perspectives, provided by technological opportunities, allow for many new ways to understand, become familiar with, and navigate the world. Use of technology, e.g. translation apps, may even diminish the specific need for English learning.

Moreover, the participants characterised the English language within Korea as one that has been assimilated into the mind-sets and culture of the country. It was categorised as a symbol of global opportunity and prospect, and reflects these notions within local advertising underlining prestige and status within its usage. This prestige is also reflected in how its power as a gatekeeper regulates professional upward mobility and social positioning while also acting as a point of self-deprecation for Koreans eager to acquire the skills that offer enhanced social standing. They also presented a relationship between the English language and Korea as one of tension. This tension is apparent within their views of how English is seen within Korea in comparison to their own views on English within the global context. This, for example, is reflected in their disagreement with discourses of English in the education system, which are not reflective of modern English use for Koreans. In light of this, use of English is better framed within the notion of being bilingual thus promoting the idea of a globally integrated world, rather than one directed by endeavours and beliefs of English prestige.

Conceptualising use of English within a more open global context highlights issues related to how English's cultural associations and its multiple varieties might be perceived within the global context – issues discussed in the following section.

5.2   Framing Global English

New social structures and perspectives emerging as a consequence of rapid flow of information and people across the globe can give rise to new insights into how language is perceived in a society – society in this sense refers to a global society and the language in this society is English. Given this, this section outlines how the participants interpreted the cultural associations of Global English, and how they interpreted and perceived the notion of different varieties of English in the world.

These views are represented in two sections. Section 5.2.1 Cultural Associations of English; Section 5.2.2 Attitudes towards English Variety.

5.2.1   Cultural Associations of English

The participants were questioned on how they associate English with culture in the world in light of the contemporary global patterns of its use and how might different perspectives emerge as an outcome of these global patterns. Overall, they were well aware of English's status and position as the world's lingua franca, and how the cultural dynamics of the world are multiple and varied and give way to alternative perspectives on English and notions of appropriation in its use. Nonetheless, in presenting their views on its cultural associations, the participants were consistent as a group in describing two main perspectives; one being that it is a language rooted in its original cultural base, and the other framing it as a global language with abstract cultural associations and a purveyor of all cultures.

5.2.1.1   Traditional Perspectives

When discussing the cultural attributes of English, the participants were quick to highlight Western connections, specifically in most responses, US affiliations. However, these associations were framed within a number of insightful perspectives and not merely through off-the-cuff a

priori assumptions. A point of interest that was emphasised was the Korean context. Through

recent historical considerations, it was pointed out that the US above any other nation has had the

most impact on the Korean context, most notably in terms of economic, military, and cultural

contributions. Their presence in the Korean War and continued connection thereafter is common

knowledge among Korean people, therefore, a more noticeable connection between English and

the US is an uncomplicated affiliation for Korean people to make. Yeon and Ji typify how this

was expressed:

> 5.31. Most Koreans have the perception of English that is directly related to America. We've had their influence in our history from the Korean War right, so that's the basic idea I think. Things like Halloween too. When we learn English we kind of experience that culture of America (Yeon interview 3).

> 5.32. Because Korea has more relations with the United States I think that's how I felt about English, and most Koreans feel that; you will learn American English; it's the language of Miguk[19] (Ji interview 1).

Ji expressing English as the "language of Miguk" exemplifies the more prominent associations

the US has with English within the Korean context as compared with for example British

English. She went on to explain that even as a teenager she did not differentiate too much

between British or US based movies and just assumed it was "… all from the United States", and

"English was just English"; this was the common feeling among Korean people she noted and

one that is generally consistent today. Relatedly, another aspect spoken about by the participants

that framed English's cultural affiliations is the general availability of native based media content

– essentially, "… through use of media and popular TV, that link is always there" (Rachel interview 3).

Jen for example commented that it is relatively easy to consume US based media such as TV

dramas and movies, thus reinforcing those particular cultural associations:

> 5.33. It's easy to adapt to native things especially American TV dramas and movies; they are just easy to watch and when we want to learn English in Korea we usually just pick the American stuff, and of course the Hollywood movies, so those cultural things are just there so it's normal to think it (Jen interview 1).

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[19] Miguk, 미국, is the common Korean word for the United States.

With some of the most popular movies watched worldwide coming from Hollywood along with the popularity of US TV shows, as Jen mentions, easy access to language learning material based around that content is easily come by, especially within the Korean context. Her comment also points to another significant aspect in how the participants associated English with native English cultures, e.g. British and the US. Media content or in how a language is used and expressed would be a general representation of or be a link to that particular culture. This was conveyed in terms of how all languages have a base culture and this is an inevitable and crucial part in understanding language. The ubiquity of Western content, e.g. US and British popular media, worldwide continually reaffirms these associations and is an essential and fundamental element to be recognised with English:

> 5.34. I think all cultures have a base and the culture of English is coming from the West, like the UK and American; that is the base. But I think for many America will hold that base more because we just see them a lot worldwide (Rachel interview 3).

> 5.35. Language holds the culture so English came from Britain and America; the root of the culture is very important so we can know and understand English more deeply (Caroline interview 3).

While the US seems to hold more of a prominent image in terms of its association with English compared to Britain, due in part to its more prominent global status and perspectives from Korea (see Section 4.2.1), Caroline points out above that knowing and recognising the cultural background of English is important for a "deeper" understanding of the language. This deeper understanding can reflect that how a language is naturally spoken in terms of the nuances within its speech, unique contextual usage, and pragmatic conventions is best learnt with its original cultural affiliations in mind, as Jen points out below when further elaborating on English's cultural connections:

> 5.36. Many expressions and how to speak and aspects of English originate from their culture (Britain and the US) of course ... so it's necessary to keep that in mind; they have the main elements and ways, so it's important and unavoidable to recognise that and use that. So if you want to know expressions you need to respect that English originates from that culture (Jen interview 1).

Jen's comment reflects that a standard in a language would need to be maintained and recognised in order to correctly set a boundary for how the language is spoken, especially in terms of moving past grammatical knowledge and grasping the more subtle variations of its natural usage (issues of a Standard English are further elaborated in Section 5.2.2.3). While acknowledging that a standard needs to be adhered to, by affiliation, also captures the original cultural identity or base of that language in its usage. Denying that link seems an unrealistic approach to take when considering that fundamentally a language is a manifestation of or an insight into the people who natively speak it and a reflection of the context in which it evolved – "… it would be quite vague to think that English culture or the Western things doesn't represent the language or part of what we think, like, Korean represents Korea right and other languages the same" (Sienna interview 3).

It was strongly conveyed by the participants that English at a basic level in the world maintains cultural associations with Britain and the US. The reality of learning any language means to recognise the culture associated with that language; it is an inevitability of the learning experience. While there are a number of Anglophone societies linked to English, the US having a more formative position in the world makes this association somewhat more prominent – the historical influence of the US in Korea also bolsters this association. Nonetheless, aside from capturing this evident and observable connection, the participants also emphasised English's more worldly position and role as a lingua franca, and conveyed more global perspectives in how it can be interpreted in terms of its associations – in many ways, they framed English within dual perspectives and a language of two faces.

5.2.1.2   Global Perspectives

Within a concurrent viewpoint English was associated with the international community in which it performs a role aligned with its diverse worldly users and the varied cultural input it receives. In questioning the participants about this, they expressed that from this standpoint a

certain vagueness can be attached to English in terms of a direct cultural association, or "… it's part of a vague mix culture" (Rachel interview 3). Essentially, English as an international language can in many ways be associated with its own international culture or as Caroline expressed "… a global English culture where its cultural links get broader and broader and a little more abstract" (interview 3). The numerous connections that English makes can elevate it beyond a mere traditional interpretation and into a global wide interpretation. Yeon articulated that this global perspective re-focuses traditional views on English and instead allows it to encompass influences from a global audience and continuously adapts to that audience, thus echoing Caroline's comment above:

> 5.37. I think with Global English, it has its own global culture, which is kind of different right. There is a world connected to English so I think then it has a different focus or way; it is the international language, so if you have interest in anything in the world and what is continuously happening then the focus is the world and not only a specific country. I think those influences are important (Yeon interview 3).

Yeon emphasises a global scope in regards to English's reach and how within that capacity multiple global affects and effects can change people's view on the language. In this global environment, the ebbs and flows of dynamic cultural influences allow for English to be re-evaluated on its merits of being a global language rather than just a language of the US or Britain – having an 'unspecific' focus can allow for many interpretations. Similarly, Bin differentiates Global English as having a "new culture". As a result of its global function as a medium of cultural learning and a connective element for people, in which it can absorb many influences, (which also include the British and the American cultures), it can be characterised separately to a nomenclature that better befits its function:

> 5.38. Well when I think of Global English, it contains the English and American culture, yes, but nowadays it contains so many countries culture, so if we learn English we can understand other countries culture so that is why I think it is a new culture; it's not a normal language, it's different and separate, because it's connected to so many people like that; it has their influence so we should think of it different (Bin interview 3).

Bin describes English within a global perspective to which it effectively takes on a global culture as an outcome of its global function and role. It can be culturally framed within the multitude of diverse cultural contexts in which it is used.

It was expressed by the participants that being a global language with unique connective qualities with use within a diversity of contexts, English can induce a sense of equality through its mixed-cultural-influences. While a global culture is something not easily defined, but can be described in a way that includes diverse and multifarious influences, Caroline expressed that within this cultural mix English can be the point of intersection and union between people:

> 5.39. English is like a good way to become one around the world; it could be this spot that everyone could meet and share; that's where the culture comes from I think (Caroline interview 3).

Essentially, English's cultural function can be defined in terms of a recognition of the Other, in which the Other includes all global players. One can infer that it is an appropriation of the language on a global level by its multi-cultural users that allows for its usage to be an expression of *their* normality and not one of superimposition through ill-fitting cultural associations, i.e. adaptation to notions of Western normalcies. The vagueness, as mentioned by the participants, attributed to English's global culture can be viewed in terms of the vastness of cultural input from global peoples, which effectively promotes equality through its continued awareness and usage within a continuously inter-connected world. Sienna captures these sentiments when describing that continued global usage of English extends continued global equality through continued cultural awareness:

> 5.40. The original (British & the US) is not weakening but I think equality among different cultures is being recognised more; that's what a global culture with English is; many cultures use English and people know that more now because of globalisation. I think Global English has that idea; it is equality and there are many cultural connections, the original of course and many others (Sienna interview 3).

Sienna postulates that this continued awareness and recognition is an outcome of globalisation processes. English's global role in unison with continually intertwining global practices borne out of progressively collective social developments act as a purveyor of cultural awareness, thus further characterising an eclectic mix of cultural associations for Global English. Sienna's perspective on how a global culture with Global English can be framed in this way ties back to Section 5.1.1.1 in which it was expressed that a role English performs is one of a global mediator between peoples in which increased sharing and learning become inevitable outcomes of interaction (see Extract 5.2.). Effectively, with increased movement of people due to opportunities provided by globalisation processes, exacting alignment to English's traditional origins seems out of sync with the global use of English, and that users can appropriate its usage through just using the language as it is globally intended or envisaged – "… more people move around now … they affect the global culture and the culture affects English so I guess it's affecting each other, evolving" (Ji interview 3). This evolution through progressive engagement and usage as Ji pointed out is similarly expressed by Caroline. Users of all kinds move with the language and can share in their interactions – experiences on all levels matter:

> 5.41. People move and use English a lot more so their experience and background matters when we see Global English, like, English is the bridge for us all so their background affects how we should see Global English and a global culture idea (Caroline interview 3).

Caroline suggests that a global culture through English is reflective of an appropriation of the language. People's increased usage of English through acts aligned with modern globalising connective practices, progressively reveals characteristics of users' cultural background and experiences. This usage as Rachel pointed out also includes … "widespread online activity … creating a sense of shared knowledge" (Interview 3). Collectively, these interactions (global movement and online activity) add to the cultural dynamics of Global English.

In many ways, appropriation of English in the world can be seen as an appropriation by 'osmosis'. As global users of English progressively become accustomed to using English

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internationally with each other, both online and offline and with speakers of all backgrounds, the notion of Global English being a platform of all cultures can progressively and steadily become a normality. Increased awareness to the global milieu through modern means and increased global opportunity, as professed by the participants, is the underlying element to constructing notions of a Global English culture:

> 5.42. I think social awareness and development really matters, and technology because it helps us to get closer. We travel more and communicate easier and that can affect or influence awareness of everybody. So rather than focusing on the Western thing of English, the balance and influence is everywhere for Global English (Jen interview 3).

These dynamic cultural perspectives discussed above inevitably bring up questions as to how the many global users use English, i.e. English as a lingua franca (ELF), and to what degree can their varied usage, i.e. World Englishes (WEs), be legitimised in light of global flows and notions of a standard form. The participants' viewpoints on these issues are considered in the next section.

5.2.2   Attitudes towards English Variety

English is a language that can exhibit great variety and diversity as an outcome of its global spread, appropriation of use, local uptake, and use as the global lingua franca (ELF). Its occurrence across multiple global contexts can be described to be more in tune with a dynamic multiplicity (WEs). Such WEs notions were put to the participants, and included questions related to their awareness, and acceptance of English variety, their attitudes towards standard forms, accent preferences, and how they would interpret a local Korean variety – this included questions related to distinctions between a Korean-English and Konglish.

5.2.2.1   Awareness and Acceptance of WEs

When initially discussing the topic of WEs with the participants, they displayed varying degrees of knowledge of the actual notion. However, although not completely versed in the

concept, the basic premises surrounding WEs were not lost on them when discussed, and they

largely understood and comprehended what it entails and involves:

> 5.43. I think it's (WEs) like something we have now, like, Korean English, Singlish, Chinese English or Japanese English, something like that right, but I don't know much (Yeon interview 3).

> 5.44. I guess many communities use English but not in the same way so yes I understand the variety that you mentioned; it's interesting (Sienna interview 3).

In comprehending the concept, the participants generally professed open-minded and tolerant

attitudes toward diversity in English usage. They considered such an attitude as exemplifying a

modern outlook on the world as it represents and recognises uniqueness among globally engaged

English users.

It was conveyed that English's varied usage is a representation of how its users are

appropriating it and are subsequently presenting their background to the world. Essentially,

diversity in use was highlighted as a means of appreciating one's originality, and speakers should

feel legitimised in expressing it:

> 5.45. It's not a case if you should or shouldn't, you are your background so it happens naturally that you will speak that way so it shouldn't be disallowed. Who can say that's of less value (Sienna, interview 3).

> 5.46. I think we should be able to integrate our background into our English use because maybe there are concepts or words from our culture we want to express when we meet people, so we can use a mix word and then people can know a little of our culture (Yeon interview 3).

Yeon expresses a positive attitude towards hybridised forms as this can be a means of showcasing

one's background through language play. It exemplifies an appropriation of English that is

legitimised by presenting one's background through meaningful discourse. Similarly conveyed

by Sienna, this is just a natural consequence of speaking and engaging with people. Global

individuals are shaped by where they are from and this fact is naturally presented when one

speaks – "you are your background so it happens naturally". Her comment also highlights some

of the core elements associated with ELF – English used in the world between peoples can be a

representation of those people within interactions. Caroline also presented this perspective in emphasising how use of English is related to one's identity, therefore, use of an accent should not be discouraged as this might limit or supress how a learner experiences the language:

> 5.47. I realise that use of English is related to one's identity and I think forcing Koreans to speak one way can be violating. I think we need to tell students to accept their reality and accent and experience the language themselves (Caroline interview 3).

The global community was another point of interest discussed – a more diverse global populace is active and moving within the global space. This increased engagement leads to increased awareness from all social players. Sienna, for example, articulated that acceptance and more awareness of English variability is becoming commonplace due to increased global engagement:

> 5.48. I think acceptance of English diversity is an inevitable consequence through more exposure of diverse users as they actively participate more and move around in the global community (Sienna reflection 3).

Interestingly, she went on to point out that hearing this linguistic diversity is becoming the "authentic way" (reflection 3) of English in the world, thus underscoring a sense of how increased global movements of people can authenticate increasing diversity in English usage within the global space.

This exposure was highlighted in a number of ways – one of which was increase in online activity. Global peoples are more active online and using English to communicate to a wider audience. This can lead to a wider exposure of how English is used in terms of the nuances that diverse peoples bring to the language – Jen commented:

> 5.49. Technology really matters, like, YouTube. If you subscribe to a non-natives channel, which is in English, we can hear their type of English and be interested in how they talk; there's just more awareness of it now (Jen interview 3).

Aside from online activity, it was also pointed out that awareness of and interaction with the vast numbers of NNESs gives a further sense of legitimacy to variety. Rachel for example expressed

that because it is more often than not that she speaks with NNESs in Sydney, she feels a sense of "comradery and togetherness" with her usage. While aware that she does not speak "… error-free English", she feels "…communication can be negotiated", which can give a stronger sense of "…legitimacy through participation" (interview 3). This was a prominent theme in how the participants talked about NNES to NNES interactions, i.e. ELF, which for them seemed a common occurrence in the world – "there are so many of us now haha" (Ji interview 3). As an outcome of increased encounters, there can be an increased willingness to accommodate and negotiate the interaction, which can lead to a sense of empowerment and legitimacy of one's usage. Bin perceived these interactions "…as a way of learning about somebody's background" (interview 5), while Yeon, in responding to the same line of questioning, pointed out that these types of global interactions, i.e. NNES to NNES, can de-centralise the NES and empower the NNES:

> 5.50. English is used by anyone, especially between NNES I think, so to say that native speakers are still the owners doesn't make sense; anybody should feel empowered and responsible with the way they speak (Yeon interview 3)

Both Bin and Yeon's comment show that use of English in ELF situations can facilitate cultural learning through accepting diverse usage.

However, while recognition and acceptance of variety was prominent in the participants' responses, in how it can act as a point of appropriation of the language, it was also indicated that a true variety needs a context of use, i.e. be active within a context. Singlish and Indian English for example were highlighted as true legitimate varieties as they are used as a means of communication within their respective countries, whereas, 'varieties' considered within the outer circle, e.g. Chinese English, 'Konglish & Korean English', etc., are varieties that just present the nuances of a speaker's background, and lack a certain true legitimacy, in that, as Rachel put it, "… they don't have their own standard" (interview 3). Ji puts this point more in perspective:

> 5.51. If you want to give an identity to a certain English then it needs a condition, like a context of use. It should be actively used within a society, like people in Singapore use Singlish, or India; they use it every day with each other. But in China they don't use

English to talk to each other so I don't think we can call it a true type. But maybe that can change; we don't know how English will move because of globalisation (Ji interview 3).

Although Ji highlights this perspective in terms of a legitimate "type", her views overall, as with the other participants, espoused the idea that NNES can feel like "… righteous users of Global English as their usage represents their uniqueness" (reflection 5). However, this usage may only fall within the realms of accent and nuance of usage rather than divergence from a perceived standard, which would take on a label akin to NES variety.

Moreover, this idea of a 'legitimate context of use' was what mostly framed the participants' responses to questions related to Korean-English and Konglish. These will be highlighted further in Section 5.2.2.2 following.

The participants' perceptions and acceptance of NNESs' variety were very much tied to their understanding of globalisation, and the movement of people and their use of English therein (as highlighted above). Contemporary global flows provides opportunity and, for the most part, that opportunity is contingent on English use. This increased movement, enabling the 'transportation' of English variety around the world, can empower its users. It gives credence to a 'variety' as an expression of identity, thus leading to more concrete legitimacy of nuanced ways of speaking within the global space, and underscores the effective use of ELF as positive means of expression between NNESs. Caroline commented to this effect in highlighting how globalising has in many ways levelled the playing field:

> 5.52. I think the idea of globalisation has kind of levelled everything, like, everybody is out there. It's giving identity to those non-native English style speakers, so it's like taking English for themselves. It's kind of a natural effect because everybody is getting a chance to move around with globalisation so the usage is becoming known (Caroline, interview 3).

A modern day inevitability is that anybody has the opportunity to interact globally and experience diversity. In terms of WEs and ELF, this diversity is 'speaker variety' or maybe more to the point, 'appropriated nuances'. Increased global movements facilitate the globalisation process

with English, which, in many ways, reciprocally facilitates global movements. The intertwining of how people experience WEs and globalisation is already happening, which raises particular questions in relation to how the concepts and theories of globalisation and WEs complement or account for each other.

5.2.2.2   Korean English & Konglish

The participants were asked about their insights and perceived distinctions between Konglish and a Korean English variety in light of their perceptions of WEs. Interestingly, they were quite consistent in their distinctions between the two notions, with a sense of legitimacy given to the latter and not the former.

Descriptions of a Korean English were generally positive and were in line with how the participants gave legitimacy to WEs – it is the influence of the local culture or background when using English, and for the most part ought to involve grammatically correct usage. Overall, the participants expressed that accent, pronunciation, and some linguistic expressions are characterisations of what might categorise Korean English. Yeon puts into context how Korean English might be expressed or legitimised:

> 5.53. I think it can be accent and ways of greeting for example. When we use English we are Korean, so I might want to ask you in a Korean way. Like, in Korean we say 'did you have lunch', that is like 'how are you', but when we say 'did you have lunch' in English to other people, not Korean, that is Korean English. Though it's Korean way, it can be Korean English (Yeon, interview 3).

Yeon's example reflects the nuances of a Korean mind-set within English usage, however, its usage remains within the boundaries of grammatically correct form. Yeon went on to mention that the notion of a Korean English "… is a new term, and if you ask Koreans, they mightn't know what it is" (Interview 3). This suggests that there is still a hard line in Korea for what constitutes legitimate usage, i.e. it is NES standard varieties, therefore, legitimacy of Korean English may lie within the bounds of the perceived standard and how it is pronounced.

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Interestingly, Sienna expressed this view when describing her perspective on Korean English, especially from within the Korean perspective. A variety can only be legitimised from the native perspective and not a second language learner:

> 5.54. I think it's okay to have your own unique way of speaking or using English, so yes maybe we can call that Korean English. But I think in Korea we just think it's standard English with Korean sound. We would always be a second language learner so we wouldn't dare develop our own English standard, so I think Korean English can represent being Korean but speaking right grammar and maybe some small words to say to other people (Sienna interview 3).

Sienna's description implies that Koreans, being second language learners, may only represent Korean English through accent and other small nuances – deviation from NES norms signifies error, e.g. Konglish. Nonetheless, a Korean English is something to present to other English speakers of the world, in that, it is a connection and representation of Korea. In some ways this aligns with how Jen characterised Korean English. She framed its usage within a global context and contrasted it with the local 'Konglish', which would be more familiar with Koreans:

> 5.55. I think Korean English just means English spoken by Koreans in the world and it's different to Konglish which is just a small part or aspect within Korea. I think Koreans are just a lot more familiar with Konglish and might just think that Korean English is the same, but I think Korean English is how we talk with a Korean accent in the world and maybe some different style features, but I think that's okay (Jen interview 3).

Her comment highlights the international aspect of WEs usage, i.e. ELF, and how Korean English, although possibly not too familiar with local Koreans, represents Korea and its global connectivity. Korean English is the global manifestation of a global Korea, albeit its usage ought to be in line with a standard. While not a so called legitimate variety, Korean English, as with many WEs varieties, is a legitimate representation of speaker nuance in the world. All other participants framed Korean English in a similar fashion, in that, "… Korean English is the correct English with Korean pronunciation and maybe some Korean vocabulary" (Bin interview 3).

Konglish had more of a resonance with the participants than did the notion of a Korean English, due to its notoriety within the Korean context. Unanimously, all participants referred to Konglish as error laden English, as the comments typically highlight below:

> 5.56. Konglish is wrong English but generally Koreans use a lot even though it's wrong (Bin interview 3).

> 5.57. Konglish is some kind of error with mixing English and Korean sounds. It's just broken English (Caroline interview 3).

> 5.58. When they aren't fluent, Konglish comes out haha (Yeon interview 3).

While a certain legitimacy was granted to Korean English in terms of the nuances of Korean usage within a global context, Konglish was mostly described in pejorative terms and confined to the local context. It represents sub-par English usage or "broken English", and is English that can reflect lack of fluency as Yeon conveyed.

Its local aspect was the main characterisation by the participants. It would be best represented as random words and phrases that are used in a Korean way within the Korean context, as Ji described:

> 5.59. It's just special words and phrases understood by Koreans mostly. It has a special aspect in Korea, but it's just wrong, if it's not the standard (Ji interview 3).

Similarly, Sienna described it as a kind of fun way to use (bad) English among Koreans:

> 5.60. English is popular in Korea, but Konglish is a kind of fun way if you don't speak it well haha. It's using some words that don't make sense to foreigners. But I think as Koreans use more English and learn it, they use it properly to communicate. They know the difference (Sienna interview 3).

Sienna mentions that as Koreans speak more English, they would use what would be considered proper English. This further reflects the distinction between a bad local 'variety' and a correct global variety. Konglish is defined as bad usage within the local context, and 'proper' English is what is used when speaking globally. This is further emphasised by Jen. Although highlighting a

certain uniqueness in its usage, she cautions about using it in international communicative situations:

> 5.61. It's wrong, but I don't think it's evil. But if we try to communicate practically with people from other countries we should avoid using Konglish because it is a distorted way. Maybe Konglish can be a convenient thing for Koreans in Korea to know some words but yes it's wrong and I think Koreans shouldn't try to use internationally to communicate (Jen interview 3).

Jen's comment reflects a certain appropriation of English to the Korean context. However, although its usage is reflective of local adaption, the prominence attached to English in Korea, as shown in Section 5.1.2, relegates Konglish to error in use and with more importance attached to the standard form.

The lack of legitimacy ascribed to Konglish was also emphasised in how an accredited variety needs a context of use to be truly legitimised (see Extract 5.51). Caroline commented that she cannot give Konglish legitimacy as it is not used as a means of communication between Koreans, i.e. Koreans use Korean to speak to each other:

> 5.62. Maybe I'm too critical but I wouldn't say Konglish is a thing because if it's going to be a language then there should be people using it, but Koreans don't use English to communicate with each other (Caroline interview 3).

This notion of lacking a legitimate context of use was also emphasised in comparing Konglish with other such varieties as Singlish and Manglish[20]. Ji highlighted that Singlish and Manglish are active varieties within their respective countries and are an actual means of communication between people:

> 5.63. If it's going to be our legitimate English like Singlish and Manglish, people should communicate with it. At least in Malaysia they communicate with English and in Singapore they use English in education; they have their own accent and unique usage (Ji interview 3).

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[20] English has official status in Singapore, and recognised status in Malaysia. However, Singlish and Manglish are local hybrid English varieties used extensively in Singapore and Malaysia respectively.

In a similar fashion, Yeon highlighted how Konglish and Singlish already have their designations. Konglish has a bad connotation for its incorrect usage and lack of communicative value, however, Singlish in being an active variety, can claim legitimacy:

> 5.64. Konglish already has a bad connotation in Korea for being a mistake. We are obsessed with English with the mistake because when we learn English we have to be right. Singlish, it's great; it's used already; they have their way between each other; it's like the Korean English I talked about (Yeon interview 3).

Interestingly, Yeon compares Korean English with Singlish, which in some ways further highlights the global context for Korean English. Although Singlish does not adhere to a strict standard, it is the localised form of English in Singapore; it has communicative value within that context while Konglish does not.

Overall, the participants saw Korean English and Konglish within two distinct perspectives. While a certain legitimacy was granted to Korean English in terms of the nuances of Korean usage within a global context, Konglish was mostly described in terms of disapproval and confined to the local context.

5.2.2.3   Perception of Standard

While the participants were accepting of WEs and saw it as a legitimate consequence of the global spread of English, a Standard English or recognition of a standard was also acknowledged and seen as a requirement for English's global use.

Variation in any language is a natural consequence of usage, especially in regards to Global English with its wide context of use – "… it's unavoidable to have some distortion of English around the world" (Jen interview 3). Nonetheless, it was expressed that a standard needs to be maintained or at least adhered to in order to maintain a consistent communicative competence across contexts. Jen captures how this was generally conveyed:

> 5.65. We can put some sprinkles on it but we have to keep the minimum standard at least. You cannot just distort the language because it's the world language and if you try to use it as you feel like, there would be no standard and it would be hard to learn English. It would be a disaster I think (Jen, interview 3).

Jen highlights what was consistently expressed by the participants – a language's sole purpose is to convey meaningful information in a coherent way. If that purpose is lost, "it would be a disaster", especially in consideration of how English is the global language with use across multiple contexts. Sienna similarly expressed this point, in that, in light of the multi-contextual use of English, a benchmark is required for effective communication and to prevent NNESs losing their way:

> 5.66. English is used for communicative purposes in real world contexts, but we need a benchmark for effective communication otherwise NNESs will make too many errors, and lose their way, and not be able to communicate effectively (Sienna interview 3).

It was equally expressed by all participants that this benchmark is based on NES practices – as Sienna further pointed out:

> 5.67. There are many ways to use English but I think English learners can refer to how the native English speakers speak English; it's more like a benchmark, and the benchmark way is the standard and that can be British and American I think (Sienna interview 3).

This NES perspective encompasses what the participants primarily termed the traditional English-speaking countries. For the most part, perceived British Standard (BrS) and US Standard (AmS) varieties were considered the benchmark for language usage, as Sienna indicated above, and was correspondingly conveyed by all participants. Nonetheless, this view was highlighted within a number of perspectives.

For example, it was acknowledged by the participants that due to US influence in Korea and how the education system leans towards the teaching of the AmS, it is this variety that would form the basis of a standard for Koreans in general; and subsequently, it is this perspective that they are most accustomed to, as Caroline highlighted:

5.68. I believe American would be the standard for many Koreans as we've learned from these materials, so I guess that's what I'm use to and others too (Caroline interview 3).

Moreover, as well as a contextual influence underscoring a specific standard, e.g. Korea favouring AmS, it was commented that world mass media can play a part in propagating the notion of an AmS and BrS, especially in terms of accent. However, this perspective reflected what might be termed 'a convenience of familiarity' with the AmS or BrS accent resulting in more efficient comprehension, thus bolstering their standard status – Ji commented:

5.69. I think being like American or British is a matter of efficient communication. Because when we listen to the media, people think it is the Standard English, the English or American accent. It is easier to understand because if you have a strong accent, it might be difficult to understand for some people. I mean it's also that people are too familiar with the British and American accent (Ji interview 3).

Yeon similarly highlighted this perspective but conveyed that the commonality and subsequent standard preferences of the Br or Am accents, while facilitating global comprehension, should not negate local distinctiveness. A perspective that reflects views in Section 5.2.2.1 previous:

5.70. When you listen to American or British English which would be the most common, you can understand more easily than Indonesian or Japanese accent. It is about the accent not the culture or the use. The accent is important because then there is something common that the majority of people can understand most I think (Yeon interview 3).

However, while acknowledging the BrS and AmS prominence, it was concurrently expressed that notions of a Standard English need not be locked within a one dimensional perspective in terms of unwavering de facto BrS and AmS varieties. Bin offered the perspective that there are many native varieties that can equally claim standard status:

5.71. There is different style manual in different English cultures, like, in Australia they have their style manual, and in England or Canada, so I guess we have to consider them because we hear them; we have to expand our thinking, like I know people who like the Australian style, so maybe a standard is even hard to define; but people might just think it's Am like in Korea (Bin interview 3).

Bin highlights that context can prescribe the notion of a standard, "… like in Korea", however at the same time, she suggests that global learners are becoming more aware of other native styles

and may be interested – essentially, the notion of what a standard is, i.e. ideas removed from Br and Am, may be becoming reconceptualised in the minds of modern learners. Sienna conveyed a likened perspective. While aligning herself to BrS and AmS, she expressed that the standard can encompass a broader native base, depending on tastes:

> 5.72. The core of the standard nowadays can be just Western culture and all those countries I think; people want to experience those different styles and are interested because I know my friends want to (Sienna interview 3).

An interesting viewpoint was also conveyed by Rachel. She commented that due to the many native varieties, a standard ought to be more focused on a standardised grammar and vocabulary rather than an accent variety for example:

> 5.73. There should be a standard grammar and vocabulary but if you say Standard English it can include so many things like accent. You can give an idea of a native standard but if learners thought that Am is the only standard and then they meet somebody from Scotland, they might think it is broken English even though it is their native language (Rachel interview 3).

Rachel's comment, along with Sienna and Bin's above, highlights a modern reality of increased awareness of different varieties even among native speakers. Adherence to BrS and AmS is not reflective of the reality of native speaker usage around the world. Through increased global movements learners and users while adapting to a particular native speaker norm and putting more focus on form rather than accent, can feel legitimised in their own usage. Nonetheless, while familiarity of the Am accent was voiced as a marker for the standard, the participants expressed individual insights in terms of the accents they desired and what they represented.

5.2.2.4   Accent Preference

As was highlighted in Section 5.1.2.4, elements of prestige are attached to English in Korea, especially in terms of its usage. Koreans can be socially judged for their speaking skills, and a perceived better competence can be an indication of intelligence – essentially, the more

native-like one is, the better, and unsurprisingly the preferred native pronunciation would be AmS:

> 5.74. Koreans just prefer a native accent; that's what they want, and especially they want the American. So usually Koreans just aim for the American one (Yeon interview 3).

It was generally expressed that within Korea NES accents are the most desired and sought after. Accents from NNES countries are perceived to be of lesser value and would be looked down upon; this also includes the Korean accent, which as Yeon further expressed can "… bring about elements of shame", as was also indicated in Section 5.1.2.4. In essence, it was conveyed that Korean people can be very judgmental in terms of the perception of accents, with native accents, especially the AmS, holding prominence. This is vividly depicted by Rachel in describing how she feels her Korean accent can be received:

> 5.75. There's nothing wrong with using an accent and I accept my Korean accent but I definitely don't in front of other Koreans. They would stereotype me as being bad. I even don't like to speak English in front of Koreans because of that (Rachel interview 3)

The negative perception of a Korean accent in Korea may be a representation of how good English skills are highly revered in its society, with good proficiency and competency equated with a native-type accent. In a country where social status and education merit matter a great deal, presentation of a Korean accent can reflect lack of study effort, lack of global opportunity, and lack of wealth – more wealth can provide more opportunity for better English skills. Caroline sums it up:

> 5.76. Koreans judge accent definitely. People think we've studied a lot if we have a good accent; it's a stereotype. When our pronunciation is good Koreans tell the difference, like maybe they studied abroad and maybe they are wealthy; they had more experience in an English environment and good education; they really judge (Caroline interview 3).

Nonetheless, the participants voiced both a desire for a native type accent and also at the same time indicated that maintaining a Korean accent is acceptable – it can be a representation of identity within discourse. Aspirations for a native accent, however, were not an expression of

reverence, but are better framed within more pragmatic reasons and an indication of positive linguistic identity.

Good fluency equating good communicative comprehension was a theme represented within responses. For the most part a native accent can fulfil this requirement but is not essential once comprehension is being achieved. For example, Sienna indicated that she would like to have a native accent but at the same time holds a certain indifference to the notion:

> 5.77. I'd like to have a native accent, why not. I think accent can play an important role in terms of fluency. But while such qualities can be advantageous I think they're not mandatory so I'm not saying I want to mimic the American way, but just to communicate well (Sienna interview 3).

Sienna focuses more on the practical aspects of fluency that a NES accent can bring. Good fluency equates better intelligibility, which for her does not mean desiring an American accent. Similarly, Bin professed a likened perspective. While not revering the native accent, her desire is more in line with comprehension and smooth communication:

> 5.78. It's my desire. But I know I've a Korean accent and I don't want to get rid of my Korean accent; I'm proud of it, but if I can I'd like to speak like native speakers accent, because when I see foreigners who have bad Korean pronunciation, I cannot understand. With friends who have good Korean accents, we can talk very smoothly (Bin interview 3).

Interestingly her comment also foregrounds a Korean identity, in saying that she is proud of her Korean accent. This in some ways suggests that although she desires native pronunciation, she wants to construct a positive identity with her Korean accent – her L1 identity is not compromised through her L2 desires.

Communicative competence was also the focus of Ji, Jen, Rachel, and Yeon's responses. However, they showed no specific desire for a NES accent but rather underscored that a Korean accent can be equally acceptable – Ji and Jen commented.

> 5.79. I don't really care now; I used to be, 'oh I really want to sound like natives'. It was a stupid obsession. There is nothing wrong with a Korean one; everybody has their own accent, and it's beautiful (Ji interview 3).

5.80. I don't care anymore. It can be Korean or British or whatever; once you can communicate; I just want to improve my fluency. Of course pronunciation matters, but accent doesn't for me anymore (Jen interview 3).

It might be interesting to note that Ji and Jen are translation and interpreting master's students who have strived to attain a level of fluency expected for that type of course. Therefore, while at a level of fluency that most students would be envious of, they may be in a position of taking for granted what some might assume is near native pronunciation – it is not an issue for them anymore. They further expressed that although accent is not too much of issue anymore, in terms of an ideal, maintaining good pronunciation is important for their line of work and career choice. Rachel and Yeon's perspectives are more aligned with interactions with other NNESs:

5.81. I don't have to have, my Korean one is fine. I met lecturers at my uni whose first language isn't English and I can understand. So I came to understand there's nothing wrong with non-native accents as long as the communicative purposes are achieved (Rachel interview 5).

5.82. I don't have to sound like a native speaker; I'm not ashamed of my Korean accent; it's natural. Actually, I'm working for the 2018 Olympics and I met a lot from various countries and they have all different accents, and when I speak with them I don't really care about my accent. Like, they have their accents so then so can I (Yeon interview 5).

Through a comradery with other NNESs, Rachel and Yeon are in many ways expressing their sociocultural identity, and showing their Korean accent as a symbol of their Korean identity in ELF situations. Indeed, this can be similarly said for all the participants as all professed a sense of pride in the Korean accent.

Moreover, it was also expressed in some of the participants' responses of the impossibility of achieving what they considered a native-like accent:

5.83. I can't have a native accent; it's impossible haha, it's just my desire (Yeon interview 3)

5.84. Sometimes I want, but I know that I can't really have a native accent; it's difficult (Rachel interview 3).

While not an expression of idolisation, it is an indication that the norm of having a Korean accent is just a natural unproblematic consequence of being an L2 learner. It may not be a conscious choice to express one's own sociocultural identity, but just candid acceptance of the reality, thus further underlining a sense of ownership of a Korean sociocultural identity.

Caroline offered a somewhat different perspective compared to the other participants. While similarly conveying that any accent is okay once effective communication is achieved, she expressed desire to retain her American accent. She spent a year and a half of elementary school in the US and has therefore naturally developed an American way of speaking. Nonetheless, in keeping her American accent she wants to align herself with native speakers to show them that she is educated (an outcome of its perception in Korea) and also part of them, and indicates that she can display her Korean identity in many other ways. She indicated accent does not have to be a representation of identity:

> 5.85. It seems you can speak well if you have an American accent, especially in Korea, and when I speak, especially with natives, I try to be more native like accent because I want to show them that I'm educated and part of them. I think I can show them my Korean identity in different ways like mannerisms, but I don't think a Korean accent is the only way to show Korean identity, I don't think that (Caroline interview 3).

Caroline wants to construct a positive Korean identity with use of an American accent in order to show achievement in speaking English. She is not sacrificing a Korean identity for the sake of good L2 native-like attainment, but rather, in keeping her American accent she is expressing a positive linguistic identity and self-image. In other words, in Caroline's perspective, speaking English with a native-like accent can just be seen as an expression of her individual identity as a good English learner. It is not necessarily an indication of the pursuit of a native-speaker identity nor desire to align with those sociocultural norms.

5.2.3   Summary

In terms of English's cultural associations, the participants projected what may be described as dual perspectives. They described a language that is firmly based within its cultural origins, i.e. British and American, and also one that is a purveyor of global equality and a vehicle for all global voices. While recognising its Western cultural affiliations, their interpretations suggest that English's use within the global context takes on a characterisation befitting appropriation of whoever uses it. It is a language that expresses and encapsulates an ever evolving international culture in which many interpretations can be ascribed. Further to this, while not completely versed in the notion, the participants were accepting and open to the notion of different varieties of English. Users exhibiting their background through their English usage should be an accepted aspect of English in the world. A true variety, however, needs a context of use, therefore, the notion of WEs, especially in terms of the outer circle countries, is more an acceptance of speaker nuance rather than an actual variety. Nonetheless, it is a nuance that represents global engagement, e.g. Korean English. Increased global interactions, online and offline, resulting in increased awareness of linguistic diversity, can garner a sense of appropriation of one's unique usage. Acting within the medium of ELF, with increased NNES interactions, English exhibits and can legitimise its users' varied ways of speaking. These views indicate how modern globalisation processes can support individual agency in language practice from the local to the global space.

Clear distinctions were also expressed in terms of Korean English and Konglish. The latter was labelled as error laden discourse and a representation of distorted English within the local context while the former is a representation of Koreans expressing themselves within the global context. Characterising Konglish as defunct or bad English further captures the prestige attached to the correct English form in Korea and what it represents in terms of social status. On the other hand, such views of Korean English characterise Korean users of English as ones who are

globally engaged and a representation of Korea as part of the global space. This is further seen in the participants' accent preferences. While NES accents were preferred by some of the participants, in many instances, this preference was a representation of pragmatic purposes, i.e. better communication, and a positive self-image, e.g. Caroline, and not a reverence for a native accent. Their L1 Korean identities were not compromised through their L2 accent inclinations. Moreover the inevitability of speaking with a Korean accent was not seen as a negative but can be seen as an expression of Korean sociocultural identity in ELF interactions.

Furthermore, while diverse speaker nuance is an acceptable aspect of global usage, a standard needs to be adhered to in order to maintain consistency across global communication. This standard is preserved by NES. While BrS and AmS are considered the benchmark due to global familiarity, it was mentioned that the standard may be best represented in terms of a standard grammar, and not accent – varied usage exists within NES usage also. Such perspectives bring into question the WEs' model in light of how globalisation processes and global movements are shifting perspectives on perceived standards towards more 'communicative' standards, in which diverse users can be engaged.

5.3   Conceptualising Relationships with Global English

The English language can be particularly implicated in the global movements of people, knowledge, and information. It can be, at first interpretation, the interface with the global world in which it can act as a catalyst of movement and ideas that might characterise notions or desires of global citizenship or identity, and also frame notions of appropriation through its meaningful global usage. In this section I outline how the participants characterised a relationship with English through its global usage. I present this within three aspects:

- o   How experiences of communicative use make English meaningful to the participants, which can underscore a sense of ownership and appropriation.

o   How English use can manifest as an expression of their identities.

o   Through being globally engaged English users with a view of the global world as being dynamically constructed, to what degree the participants characterised English as contributing to an international outlook.

Overall, the participants expressed very personal and affective relationships with English. They described how through a number of eye opening personal experiences using the language authentically, English has become a very meaningful aspect of their lives, which effectively led them to pursue careers in it. This effectively underscores an appropriation of the language at a very personal level. At the same time, the degree of it forming part of their identity was expressed in uniquely different ways, indicating very self-regulated individuals through which English forms an influential element but one that is in congruence with many other variables, namely, ties to the local context. Moreover, while professing a global orientation, the participants described that English usage does not necessarily encapsulate or is a necessity for a global outlook on the world. These issues are further discussed within three section – Section 5.3.1 Appropriation through Meaningfulness; Section 5.3.2 English and Identity; Section 5.3.2 International Outlook

5.3.1   Appropriation through Meaningfulness

The participants were questioned about how they generally perceive English in terms of what it means to them, how they might describe these realisations, and how they came about understanding its relevance in their lives. Essentially, questioning was in line with the contention that English can be appropriated by users to an extent that is meaningful to them (Canagarajah, 1999; Kramsch, 2001). In other words, in what ways might they represent a sense of appropriation through attaching a sense of meaningfulness to the language?

The data revealed that English holds a very prominent and important place in the participants' lives. They described how in many ways it has progressively opened up many opportunities for them, and represents something individually unique through their experiences of learning and using it in both local and global contexts. Through increasingly making English a significant aspect of their lives, it was characterised as offering an element of increased "accomplishment" (Rachel, reflection 1), "passion" (Jen, reflection 1), "freedom" (Caroline reflection 1), "independence" (Sienna, interview 1), and "individual opportunity" (Jen, interview 1), and was even described as "a personal weapon to live a better and wealthier life" (Bin, reflection 1). Generally, responses from the participants indicated that they had taken advantage of the Global use of English and presented themselves as having a particular authority and command over the language in terms of what it represents for them personally. Of significance, a number of turning point events or situations in which the participants engaged with the language cross-culturally contributed to them forming positive meaningful mind-sets towards the language.

5.3.1.1 Meaningfulness in Communicative Usage

Through using the language authentically and discovering its potential by themselves, the participants created a bond with the language that framed its importance on more of a personal level.

In Bin's case, she discovered a love and sense of appropriation of English through meaningful discourse (spoken and written) with NES in her schooling years. She corresponded with an American pen-pal for a number of years, whom she grew quite close to, and also formed a strong relationship with a Canadian teacher at her elementary school, whom she subsequently corresponded with through email when she returned home. When describing these communicative interactions, she expressed a particular sense of self-accomplishment and

ownership of English through being able to authentically communicate with English native

speakers:

> 5.86. I loved writing and talking to them, and then receiving their mails and messages. I loved how I could write back and they understood and I got better and better, like, I felt we were on the same level and we were just chatting for fun and interest, yes, it was like English was there to for me to use as I wanted; it made me feel great. That's what language is for; we should just feel normal to use it (Bin, interview 1).

Her positive experience of being able to communicate naturally opened her mind to a sense of

naturally appropriating English. Rather than being stuck in a formulaic way of using the

language, which the Korean English system can reflect, engagement in communication with

'friends' loosened any inhibitions she had and gave her an empowered feeling over her usage. It

is a good example of one's appropriation of English that carries feelings of affection within its

use.

The other participants described using the language in more communicative ELF situations

and how that framed a more purposeful relationship with the language.

For Jen and Ji, travelling and using English in Vancouver and New York respectively, during

their early university years, made them recognise how "real" (Jen reflection 1), and "cool" (Ji reflection 1)

the language is. Using English with mixed internationals gave them a deeper insight into its

significance and uniqueness within their lives and also within the global context. In Jen's case her

ability to start understanding jokes gave her another level of meaningfulness and connectedness

towards the language – "oh my god I could understand their jokes; what if this always happens;

this is awesome, and then I can tell my jokes" (Jen interview 1). Ji also commented that being able to

use the language (successfully) with "… everybody international" gave her a sense of

achievement in how she could "… express myself and my culture" to the world. In many ways

these perspectives recognise appropriation of Global English through its intended purpose of

international communication, where in Ji's case, it becomes a medium to express one's

background and in Jen's case it becomes an appropriation for self-expression.

Similarly, Rachel and Sienna described that as a result of study abroad sojourns in Japan (also in London) and Fiji respectively, they gained a wider perspective on the world. They reported that in successfully using English to learn about and interact with different people, it gave them an increased sense of self-confidence and achievement, and English became a language of purpose in their lives. On recounting her sojourn, Sienna commented that "English is one of the things that has had the greatest impact and meaning on my life" (Sienna reflection 1), while Rachel said that "using English in London was great and I definitely got more confidence … those experiences made me want to use English more and I feel I can easily do that now" (Rachel reflection 1).

Caroline reported similar feelings in talking about the year and half period she spent in the US during her elementary school years. While difficult at first she described this experience of progressively being able to use English effectively developed within her "… a sense of curiosity, self-development and self-expression" that gave her "… a unique personal relationship with English" (reflection 1). She also described that she felt a sense of pride upon returning to Korea with how her peers admired her superior linguistic skills, which, further underlines elements of prestige attached to English in Korea. However, she also conveyed that this sense of pride was more in line with an "… international achievement", which portrays Caroline as a successful international communicator in how she has appropriated English within its proposed or perceived international purposes.

Use of English within local contexts acting within the medium of Global English can also lend itself to notions of appropriation. Yeon described how her use of English for international communication within Korea resulted in a sense of accomplishment and appropriation. She emphasised how she developed a strong affinity and kinship for the language through acting as an interpreter at the Busan international film festival. She described how she was pleasantly shocked to realise that "… my English actually works" (Yeon interview 1) when using it in an unstructured

communicative situation with international dignitaries. Up to that point she had no international travel experience, therefore, the realisation of using real English in an authentic situation in Korea had great meaning for her, and effectively led her to appreciate how she can successfully use the language in a way that she herself intends and prescribes. Through intensive study of English within the Korean system to then using it successfully within an international communicative situation led her to comment:

> 5.87. Since that time English definitely holds a meaningful part in my life; I've had a journey with it and it's my best friend. Learning English in Korea can lack something, but I feel now it's a gateway for me to contact whoever, like, I can use it in the way I want and feel (Yeon reflection 1).

Yeon effectively, as with the other participants, is appropriating English for her own purposes and self-worth. Her comment also reflects an opposition to the Korean English education system – a system that the participants regarded as deficient in its application – in that, her appropriation involves a degree of resistance to the learning style that is perpetuated within that system.

For the participants, English's meaningfulness and importance, and subsequent sense of appropriation, was realised through real world interactions, which led them to re-focus the language as something of actual worth rather than a language of just presumed importance, notions that can manifest within the Korean system. Generally, their perspectives on English presented it as being an integral aspect, and a persistent and meaningful facet of their educational, social, and professional lives:

> 5.88. English definitely holds a meaningful part in my life. It's very important to me in many ways; for my job, to learn, to travel etc. (Jen reflection 1).

> 5.89. Learning and using English gives me great self-satisfaction. I can learn with it and it gives me meaning to know it and to keep learning it. I feel it gives me more value and something to pursue (Rachel reflection 1).

Moreover, the participants also presented their relationship with English in terms of a strong instrumental value with all pursuing careers in English. Although, instrumentally focused, it was

a desire for the participants to choose careers in English, with all purposefully pursuing this path as an outcome of their affinity with the language. This essentially gives their choice of career meaning. Sienna and Ji typify how the participants conveyed this:

> 5.90. It's always there for me and I truly like being around it and using it. I've never thought of studying something else or getting a job that is not related to English (Sienna, reflection 1).

> 5.91. English opened up so many opportunities and experiences in the world. These experiences shaped my life and it feels like English has been by my side all the time. So I chose my major because it aligns with my motivations towards English (Ji reflection 1).

The participants' choice of career is a subsequent outcome of their sense of connection with English. Moreover, their extensive and purposeful use of English over a long period of time may in many ways frame their identities as English users rather than English learners.

Nonetheless, while portraying a sense of affinity and ownership with English, presenting it as an actual expression of themselves delivered varying descriptions of how it forms part of their identity

5.3.2 English and Identity

Issues related to an individual's sense of self would certainly encompass feelings or attitudes one might have towards the languages one speaks. To this end, understanding that the participants held use of English in high regard within both practical and social circumstances, I questioned them on the degree to which it formed part of their identity or on how they might describe their self-concept through its usage. Subsequently, six of the seven participants responded that they felt English was part of their identity, however, two of which showed a certain degree of caution in affirming its association (Jen and Bin). One participant, Rachel, rejected the notion of an English identity and aligned herself more with being Korean.

5.3.2.1   Blended Identities

Of the seven participants, Ji, Sienna, Caroline, and Yeon self-identified strongly with English, but in uniquely different ways. Sienna expressed her identity with English through personal experiences in her youth through learning it with her father and thus subsequently feels it is something natural to her:

> 5.92. Yes, and in my case there are personal experiences. My dad taught me English when I was young. This is something that has always been with me. English is naturally something that I feel familiar with because I learnt that way. I feel it is part of who I am, my identity. I want to feel that English is my language and I can express it in the way I feel (Sienna, interview 2).

Using English in a home environment seems to have impacted Sienna in the same way as a first language might. The familiarity of the language from such a young age has made it integral to who she is and a language she feels is her own; a language that she can express in her own unique way. Caroline was another participant who learnt English from a very young age. Spending a year a half of her elementary school years in the US being immersed in English and the culture had a positive effect on her. She associates those cultural experiences as integral to her development and to the person she is:

> 5.93. It (English) has become part of me. It's normal. I believe that we are not just acquiring language but we are acquiring the culture that comes along with it so it just becomes part of you in the way you want it to be. When I learned English (in the US), I learned its cultural aspects and accepted it so it's just blended in, part of my development; it's just another aspect to me (Caroline interview 2).

Caroline professes a very open mind towards having taken on the cultural nuances of English and does not see it as another side of her but something integrated to who she is. Her perspective underlines how people absorb new experiences which can effectively inform and re-organise one's identity as they develop uniquely as a person. However, similar with Sienna, this experience occurred at a young age, a time when identity may be somewhat more open to

adapting to new things. Ji similarly shares that she feels she has grown with English; it is an integrated part of her, and it gives her another way of expressing herself:

> 5.94. It's definitely part of my identity; it's always been by my side. It feels like I've a different or new character. I'm myself but just how I express myself would be different, like, I can say different things in Korean and then in English. Language definitely affects your personality so it has added something to me so I can't deny that. Maybe it's like a branch on a tree; it's still me but just an addition, a uniqueness (Ji interview 2).

Ji's identity through English seems to be an individual expression of who she is and highlights how she defines herself through her individual norms and experiences. Her analogy to English being like a branch on a tree shows it to be a uniquely blended part of her rather than something separate, and that her personality or how she might describe herself has uniquely evolved along with English, similar with Sienna and Caroline – it is an aspect of their development. In a likened perspective, Yeon, on recounting these issues again in interview 5, expressed identification with English with how it offers a source of influence in her life. Interestingly, she equates both Korean and English as similarly contributing to her identity:

> 5.95. I think Korean and English can be part of my identity. Although I didn't start learning English properly until later in my life, I think it is another kind of influence in my life and a way of thinking in different ways and to express myself differently. These are good reasons to feel English is part of me and I feel it that way definitely. It's another level of self-expression and development for me, my thing (Yeon, interview 5).

The views of the four participants above show how English has been uniquely integrated into their lives. Rather than minimising its influence, they have embraced how it gives them another level of expression and see it as an element of their (identity) development. In describing how it has uniquely informed their identity in many ways corresponds to Kramsch's (1993) notion of the 'third space'. They are comfortable in their relationship with English in how it creates and re-creates a unique sense of who they are – their unique or third space. They do not solely see it as a peripheral commodity or aspect, but one that has better informed a sense of self or self-concept.

5.3.2.2 Bi-Cultural Identities

Jen and Bin, take a slightly different approach in describing English as part of their identities. Both recognise an association with the language in framing who they are but at the same time seem hesitant in committing to the notion. Both attach a certain amount of prominence to Korea over committing wholly to English. Nevertheless, their personal experiences with English do bear significance in framing a self-concept:

> 5.96. Yes it is part of me, but I feel it's different than speaking in Korean. I share cultural things with Koreans and they can understand me better, but English is not my mother tongue so sometimes I feel limited so sometimes I think English is just a second language. But because of my personal experiences and personal interests with English, I do feel it's a significant part of me; it's complicated I think but both are there (Jen interview 2).

> 5.97. Yes, I have been living for English; it is part of my identity. But I think these days it's a little less strong feeling than a few years ago maybe. Now I'm thinking more about Korea and how that is important for me and in the world. It's important to keep that connection and idea for me, so now I feel both but in different ways (Bin interview 2).

Bin showing that she has now a stronger sense of her Korean connection underlines in some ways how the participants emphasised the importance of the local aspect within the globalising world. While not dismissing her association with English and how she identifies with it, showing a reconnection to Korea suggests that through increased global awareness, she wants to re-align herself with her 'local voice'. Although, Jen highlights a complicated relationship between her sense of being Korean and her English usage, but at the same time has an appreciation of both, she and Bin in many ways express bi-cultural or hybrid orientations with English and the Korean context. They recognise the importance of both aspects within their lives, however, they seem to also maintain a certain distance between their sense of being Korean and their sense of English usage. This distancing may reflect a potential for conflict or tension. However, it may be more apt to describe it in terms of a constant realignment through new global experiences. The notion of individuals having multiple social identities or perspectives is well understood, in which, irresolvable conflict between these multiple self-concepts is not an inevitability (e.g. Arnett,

2002; Roger, 2010; Ryan, 2006). Ryan (2006) for example suggests that notions of globalisation do not necessarily present individuals with an either-or choice but rather allow for the formation of "contextually dependent hybrids of global and local values" (p. 33). Here, the English language may be a representation of the participants' connection to the global context, which is a perspective that constantly evolves through local-global experiences.

5.3.2.3   Rejection of English Identity

Not all of the participants thought English was part of their identity. Rachel's rejection of English being part of her identity is based on the fact that she holds strong affiliation with being Korean and the Korean language. She also speaks Japanese fluently, but she relegates both Japanese and English as second languages and asserts how she thinks, feels and reacts in Korean first.

> 5.98. In my case it's not. It's hard to change, like, I speak Japanese fluently, but when I speak it, it is still a second language too; it's not part of me. I think in Korean, I feel in Korean and I react in Korean, so no language can be part of me except Korean. Of course other people are different (Rachel, interview 2).

She followed up on these insights in Interview 5 and professed a similar perspective to Jen, in that, she sees speaking in Korean as a more focused aspect of her identity due to more familiarity with the cultural nuances of using the language. This may be an outcome of the bad experiences she professed to have had learning English in Korea prior to travelling abroad. Many of these experiences relate to bad teachers and bad teaching practices, which resulted in her being very self-conscious about her low level English. She commented that at that time she hated English and her time at school was "… meaningless and boring and it didn't give me any reason to speak it or pursue it" (interview 1). Effectively, she may have cemented a more reassured sense of being Korean through associating negativity with something foreign, i.e. the English language. However, interestingly, she also pointed out that the subsequent experience of using English in London really opened her up "… to the idea of diversity" and claims that "… this is how my

identity has been really shaped" (interview 5). One can assume that English, or any language, does not necessarily have to be explicitly recognised as part of one's identity in order for it to be of significant value to the person in shaping who they are. Especially, in light of the contemporary global world, which the participants pointed out in Section 4.2.1, in which the broad spectrum of local aspects within globalisation are just as much a significant and influential feature of the world as some of the more prominent features are, i.e. the US (English). Rachel is not necessarily negating English but is demonstrating an awareness of the connection between herself, her cultural background and her alternative experiences, and situating herself into the wider world in light of such connections.

Ryan (2006) points out that language learners may feel some sense of global identity or citizenship through use of a global language (e.g. English), which may also infer that English as the de facto global language undergirds a general sense of internationalism. Nonetheless, this, in light of how the participants presented English's role in the world as being 'not the only way', opens up the question as to how they might perceive English in terms of contributing to an international outlook or global identity.

5.3.3   International Outlook

Contemporary global societies are not isolated units but are part of integrated global systems – ideas of external entities may no longer exist (Ryan, 2006). Subsequently, modern social players are more globally engaged through unique social and personal practices based around ever more empowered individual perspectives. With language a social activity, global English users can already be part of the global system. Therefore, English as the global language while still a significant element in contributing to a global perspective may not be fundamental in creating a global outlook. This section highlights how the participants responded to such issues.

5.3.3.1   Global Outlook through English

Before outlining how the participants described a global outlook in terms of English usage, I wish to present how they described their having a sense of global orientation.

Expression of a general air of interest to the wider world in terms of global issues and global peoples led the participants to situate themselves within what they would describe as being globally minded or orientated. When presenting personal perspectives, they conveyed a sense of global orientation that reflected alignment to the world in terms of their global experiences and also in terms of a general sense of global inclusiveness and curiosity. Essentially, either living among a diverse community or having experienced travelling in a number of countries framed a sense of globalness or global orientation for the participants – global curiosity, global movement, and global interactions were typical ways to describe their global orientations:

> 5.99. Yes I feel that sense of globalness, why not, I've met friends from different countries, and I studied abroad, so yes, why not; my mind is open to discover, but I've never put a label on it (Jen interview 2).

> 5.100. Well I really want to understand the world, so I think that makes me feel orientated that way. I think many people might feel the same because we are getting more familiar with each other (Ji interview 2).

> 5.101. I guess I'm global orientated, like, I try to understand myself more with new experiences, and I've travelled and studied abroad, so, it makes me curious to the world, so I guess yes (Sienna, interview 2).

> 5.102. Well I want to work abroad and recently I was picked for a UN association to be a volunteer so that makes me feel more like I'm in globalised society, so I like to put myself in the middle of things to feel global (Bin, interview 2).

> 5.103. If you talk about global identity or orientations then I think it's all about mind-set and curiosity, and I have that haha (Yeon interview 2).

Although, Rachel expressed more of a Korean orientation, as was alluded to in Section 5.3.2.3, and also in admitting she leans more towards a conservative Korean mind-set, she similarly expressed that a global orientation is an attractive prospect and one of interest – she stated that being abroad gives her a sense of curiosity and sense of alignment with a global populace – "well

I like my Koreanness, but we live in a world with lots of diversity so I can't deny, it's an attractive idea to think globally and be curious" (interview 2).

The participants' sense of global orientation was articulated in terms of a sense of open-mindedness and global curiosity, an outcome of their sojourn and travel experience. Their sense of global orientation is self-ascribed through their own reality and experiences, and void of a sense of aspiration of integration. Nonetheless, with English being the global language, the participants were questioned on its role in forming a global or international outlook – essentially, would it be a core feature in forming a global identity or outlook or a contributing factor to their global disposition. As was expressed in Section 5.1.1, English is an integral part of the globalising world with its ability to perform multiple roles. However, the participants also voiced that it is not the main cornerstone in characterising what the globalising process represents – there are other means and elements to be recognised in how global people engage with each other and with global knowledge. Subsequently, this latter perspective mainly formed the basis of how they framed English and their global outlook.

While English is still a very relevant and an undeniable factor in constructing a worldlier outlook, in terms of how it can connect people, "… speaking English has nothing to do with being a global person (Rachel, interview 2), and as Ji similarly described "… it can be important but it's not essential" (Ji interview 2). Effectively, the main notion ascribed to English and a global outlook is that use of English does not necessarily represent or underlie exclusively what a global person or citizen would be. As Ji went on to express, it provides a global link, but a sense of global citizen is more self-ascribed:

> 5.104. It definitely opens up opportunities for me to feel worldly, but I think for me, it's how I feel towards the world and not just using the global language; my global connection is a feeling through how I experience myself (Ji interview 2).

When describing their self-perspectives, the participants professed increased access and awareness of the global world, which is better defined in terms of unique individuated

perspectives, as representing more clearly notions of being global or possession of an international outlook. Being a good English speaker, while providing a communicative connection to the world, merely provides a foundation in constructing a sense of global mindedness, as Caroline pointed out:

> 5.105. English planted the seeds, but it does not distinguish if I'm global or not" (Caroline Interview 2).

Jen highlighted that her perspective on how English would inform her sense of global identity has changed and she now perceives English as one strength among many:

> 5.106. When I was young I thought that if I became a master of English I would become a globalised person, but now I just think that English can be a strength and a useful tool to feel globalised but not the solution (Jen interview 2).

Bin shares a similar sentiment:

> 5.107. When I started to learn English I thought I became a globalised person but nowadays I think there is more to me. I have lots of other experiences that matter that make me feel global. English shouldn't just define me that way (Bin interview 2).

English was strongly recognised as a constructive element in forming a global orientation, however, as Bin mentions, there are many other experiences that constitute a globally minded person – English should not define her that way. This underscores an empowered perspective. While English affords the flexibility to move around and not let an individual be restricted in their social interactions and contexts, for the participants, engagement with the world seems to be more strongly aligned with an individual agency and mind-set rather than the global language English. This empowered perspective recognises English's role but complements it with dynamic personal experiences, as Yeon, as an example, expressed:

> 5.108. There is no doubt that English is one of the powerful factors which can make someone global, but I don't necessary feel more international because I can speak English. It helps me a lot yes but I think it's up to me and my experiences to decide that global feeling right (Yeon interview 3)

Generally, open-mindedness and individual awareness of personal experiences were a better explanation for the participants in expressing their global orientations – "English helps", however, as Yeon stated, it can be with one's own agency and self-concept, which is generated through personal experiences, that an individual can better position themselves in the world and frame a global outlook.

5.3.4   Summary

Overall, the participants conveyed a sense of appropriation of English to the extent that it is meaningful and personal to them – feelings that came about as a result of real communicative usage. They pro-actively adopted a sense of ownership and represented themselves as individuals in terms of how they perceived its usage and what they want to become with it. They did not romanticise Global English but appropriated its opportunities, thus presenting themselves as not being victims of the language but as individuals with unique aspirations. Their sense of appropriation came about through ELF interactions underscoring how these interactions can open up the language to all users to feel a sense of ownership.

The three main perspectives expressed by the participants in terms of an identity with English emphasise how the global use of English in congruence with a local perspective can create a unique relationship between it and its users. At face value looking at how the participants have extensive experience abroad with English and also how it forms the basis of their careers, one might assume they would be quick to identify with it. Nonetheless, as was pointed out in Roger (2010), how individuals assess their relationship with language can be quite dynamic and individually ascribed, thus underlining how modern use of English can be uniquely individually interpreted.

Subsequently, while proficient use of English can link an individual to the world by way of communicative means, it does not solely characterise a sense of global affiliation. Although all

participants expressed a sense of global orientation, their English proficiency did not embody these self-perspectives. The participants presented a relationship with the world more in line with individual realities, which are constructed through unique experiences, rather than notions attached to global integration by way of the global language. This invites the question, as to whether the participants can express this perspective as an outcome of already knowing and being quite proficient in English – in that, are they in a position of taking it for granted as it is no longer an issue for them?

5.4 Conceptualising English in the World

In addressing RQ 2, the findings of this chapter reveal that the participants view English within a dynamic perspective. In characterising it as a language contemporaneously suited to the global context, its use can facilitate a sense of global unity between native and non-native speakers. Interactions of this type can lead to a broader more open view of the world and can subsequently act as a motivator to learn English – essentially, motivations for learning English can be interpreted as being more globally orientated rather than integratively orientated, i.e. Western. In many respects, the participants referred to English as performing multiple global roles to achieve particular aims from an individual perspective – connectively, job opportunities, and knowledge. It can be interpreted as a global tool. However, English was also described as not necessarily being the key cornerstone of the globalisation process in terms of being the sole purveyor of and source of knowledge. Due to increased global relations, knowledge, experience, and opportunity can come in many forms. Of significance, increasing use of technology in people's lives was described as shifting the importance or even reliance on English in navigating the world, or even on the necessity of English learning. This along with increased use of the many world languages in the world adds value to alternative ways of interacting globally, and can subsequently give agency to individual perspectives. The participants' views on how a global

outlook or orientation is something self-described and not necessary informed by use of English also underscored the notion that English is not key to navigating the world.

Moreover, the participants described English as maintaining its traditional cultural associations, i.e. Western. However, they also described that the way in which diverse people are contemporaneously engaging with the world can frame English's cultural associations in terms of a new culture. This 'new culture' encapsulates an evolving international culture, which reflects an appropriation of English by many global voices. Essentially, the participants highlighted how the frame of globalisation constantly shifts and alters with increasing diverse participation. This allows for more individual agency rather than reliance on English being the global language, which also allows for many cultural interpretations to be ascribed.

Descriptions of English in Korea described it as being an integrated element within modern Korean society. Its extensive usage, from TV advertisements to product descriptions, depicts a language that reflects notions of global aspiration and prestige. However, these global affiliations can also reflect elements of power. The participants expressed that this manifests in how English acts as a gatekeeper to success within the job market, and is a marker of social status within its perceived competent usage. This can result in it being a form of social judgement in its idealised use. It was also pointed out that perception of English as an emblem of cosmopolitanism in some ways contrasts to that of the Korean language, which can be perceived as being more locally and traditionally situated. However, with a more globally active Korean youth, both online and offline, and popularity of Hallyu continuing worldwide, Korean cultural assets can have a broader appeal. This can place Koreans within the global context on their own merit rather than through elements associated with the English language. This underscores how the participants presented a somewhat tense relationship between certain perceived ideologies of English within the Korean context and ones that reflect English within the global context. This is revealed in their descriptions of the disparity of language discourses within the education system and what English

represents for them within the global context. A more globally engaged Korean youth need to engage with a language that reflects their position as being globally engaged. This depicts the participants within a mind-set that has moved past the rigidity of the Korean context and are now situated more within a mid-set that reflects the global context – they have moved past the Korean stage and are now in the global stage.

These more globally orientated mind-sets are also reflected in how the participants legitimised Korean English. Although adherence to a standard is necessary, Korean English is a representation of Korean cultural nuance within the global context, as with other WEs. This legitimacy can particularly manifest in ELF situations where there is increased NNES interactions, which can result in a sense of comradery and cultural learning. On the other hand, although Konglish is a representation of localised English, it is generally seen in a pejorative way and reflects lack of fluency and knowledge of the Standard, further underscoring the prestige attached to the language the participants described.

The participants also showed uniquely varied relationships with English in terms of how they might describe an identity with it. They demonstrated a sense of appropriation of the language as an outcome of successfully using it in communicative situations, with these situations primarily being ELF encounters. This further underscores how use of English within NNES interactions, i.e. ELF, can act as a point of appropriation and de-centralise Anglo ownership. Nonetheless, the participants seemed to express an identity with English that is more in line with their individual norms and evolving experiences (local and global), rather than notions of external integration – it is a source of influence and a way to form new ways of thinking. While six participants accepted a sense of English identity, Rachel rejected it. However, all seven engaged with English and the world in congruence with a sense of their Korean identity. Essentially, the participants presented themselves to be both globally and locally situated and engaged at the same time. This is also represented in how the participants presented their accent

preferences. In line with their perspectives on WEs, when presenting their views, the participants foregrounded a Korean sociocultural identity. Although desiring a native accent, their preferences were based on pragmatic communicative purposes, and presentation of a positive self-image. For the participants, a native accent represents fluency and notions of linguistic achievement but does not involve adoption of a native sociocultural identity. Their L1 Korean identities were not compromised through their L2 accent inclinations.

The following chapter discusses the findings with regard to RQ 1 and RQ 2.

6 Discussion

Globalisation, as may be commonly understood, can be framed within notions of increased transcultural contacts and the exchange of ideas between diverse people across international borders. Nonetheless, with its status as the international language, English is continually linked with these complex cross border processes and interactions (Sung, 2016). Subsequently, issues related to globalisation are in many ways concurrently related to English's use within this interrelated global paradigm (Cho, 2017). Therefore, investigating these global insights gives a better grounding for understanding how the participants interpret English in the world in terms of its role and their subsequent positioning with respect to it as global English users.

With that being said, this discussion chapter will mainly focus on the outcomes of RQ 2. It will re-visit and discuss the main issues that emerged from the data analysis concerning the participants' interpretations of English in the world. This includes – how they perceive its evolving role and its cultural associations, how they value English variety and nuance in light of a necessary standard, and how they position themselves in relation to their English usage and their global and local affiliations. However, before discussing these findings, I would like to highlight some of the more salient issues that emerged from RQ1 – How do the participants conceptualise and interpret globalisation and global movement in the world?

6.1 Cultural and Dynamic Perspectives of the Global Space

In discussing aspects of the global world with the participants, some interesting insights emerged. They saw engaging in globalisation as a step in the right direction and perceived the global process as a positive way forward especially in terms of social connections and technological innovation. Their insights into the cultural dynamics of the world depict global flows being influenced by many local evolving interrelated voices. These insights can lead to a general idea of how their responses can frame a particular perspective of the global space.

6.1.1 Social Process

Social awareness and social integration were significant in the participants' responses in interpreting the global space. Specifically, they believed that active participation in the global process adds to a global familiarisation and sense of global connection. They emphasised that social awareness leads to a familiarisation and acceptance of differences. Specifically, when expressing that there is a general sense of commonality around the world they did so by linking it to a sense of curiosity and empathy for all global peoples. Such perspectives underscore how awareness of the social nature of the global process can aid in the alignment of the cultural and social arrangements of global players (Waters, 2001). Moreover, recognition of the different peoples and their distinctive experiences can further support globalisation's social affecting arrangement (Smyth et al., 2000). Significantly, the participants' focus on social awareness conveys a modern globalisation perspective that values a social interactive perspective rather than a more salient oft-lauded economic one. Indeed, as Santos (1998) contended, rather than focusing on the economic advantages surrounding globalisation, there is significant value in appreciating its social dimensions. This can lead to better understandings of how culture is shaped and how it evolves through global movements and interactions.

6.1.2 Technological Connectedness

Ubiquitous internet and SNS connectivity were underlined as being particularly significant within global connections. The participants' views conveyed that increased virtual access aids in how people can become more informed about the world, and how they can better relate to each other within more varied cultural interchanges – there can be more awareness of diversity and varied cultural practice. Such perspectives on the significance of global mass communication have been noted in a number of studies (e.g. Marlina, 2013; McKay & Bokhorst-Heng, 2008; Pence, 2006-2007; Rubdy, 2009). Moreover, the participants' views on the significance of global

internet connectivity, in how it can erase a sense of distance, also capture a modern mind-set that concerns itself with shifting interconnectivities (Calhoun, 2008; Sobré-Denton & Bardhan, 2013). Effectively, it is less about accessing content and more about connecting with others (Pence, 2006-2007). Through ubiquitous internet usage, issues of global concern become intertwined in everyday experiences and can create a consciousness that is rooted in both the local and global (Jacobsen, 2015). Delanty (2006) described that people and cultures are always mobile and are undoubtedly part of globalised networks – the ubiquity of the modern internet has become the new global network or context for these social relations to evolve. Such significance attributed to global internet connectivity by the participants highlights a need for studies to investigate how such a platform is changing the dynamics of global interrelations and how global peoples perceive and digest particular global cultures. This can be quite significant in further understanding the global use of English in terms of how increasing input from global peoples and their culture within these technological mediums can effect change within particular ideological perspectives on English's global use.

6.1.3 Cultural Mobility

Mobility online and offline were significant in the participants' interpretations of the global space – especially in terms of how it can shape cultural perspectives. Their collective responses suggested that increases in global movements are resulting in the hyper-exchange and awareness of alternative cultural practices and styles. These insights led the participants to describe the cultural dynamics of the global space as being ones in transition or a perspective of a more inclusive awareness of diverse influence. While the US still maintains an evident presence in the world, more local and diverse nuances are emerging and being digested by the world's populace, e.g., the fast emergence of K-pop and Hallyu culture worldwide. Generally, through increased awareness of diversity, there is more choice, leading to a more globally focused and aware

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populace. This is also demonstrated in how the participants perceived consumption patterns to be more globally focused and based on diversified trends, with similar trends appearing across global contexts, thus underscoring a diversified cosmopolitan relatedness. Specifically, the participants perceived an evolving international culture that is diversity driven – increased global movements and opportunity to experience more has opened the cultural interpretation of the world. Such perspectives bring to light how certain perceived hegemonic influences are giving way to more choice orientated global perspectives. Kubota (2002) maintained that it is far too simplistic to view globalisation flows in terms of an homogenisation from more prominent influences; therefore, while certain concepts as McDonaldisation might still apply in terms of recognising a general familiarity of global cultural practices, its tacit or perceived reference to 'Western' influences needs to be reinterpreted.

6.1.4   Framing the Global Space

Many of the participants' perspectives inform a 'transformationalist' viewpoint on the world (Held et al., 1999). This perspective emphasises how the collective forces of human agency, technological development, and global/local social interrelatedness push and pull globalisation in numerous divergent directions. Essentially, there is no standardisation of social and global life but just one of adaptation. In this perspective, the local and the global are complementary, each informs the other (Kraidy (2003) – an aspect highlighted in the participants' responses. Robertson's (1995) 'glocalisation' captures this dynamic and underscores that cultures are continually hybridised, and ought to be examined in terms of flows of influence – this is especially apt in helping to interpret the evolving international culture the participants described.

Moreover, many aspects of the glocalisation perspective are also framed within Beck's (2004) cosmopolitan perspective. The participants' views demonstrate what Beck interprets as a reflexive disposition. It is a recognition of a global network that signifies inclusive oppositions

and not exclusive oppositions. It is not uniformity, but rather collective additions, as Rachel and Ji described (Extract 4.32; 4.33). Essentially, at the core of this perspective is an appreciation of "the otherness of the other" (Beck, 2004, p. 143), which forms a sense of global internationalism that goes beyond a standard homogenisation, while also upholding a local perspective. Effectively, the participants described a global culture/space that resides in these evolving interrelated social mechanisms.

Fundamentally, contemporary global flow of networks, online and offline, have brought about a reimagining of the global context in terms of cultural and social affecting relations (Delanty, 2006). Nonetheless, while some influences maybe more prominent than others (e.g. US TV media), modern globally engaged individuals can traverse these networks with a view to diversifying their experience. In this sense, society needs to be thought of as less bounded, in terms of a local/global duality, and more in terms of how individuals experience it. Such varied experiences can lead to varying global perspectives, as Sienna in Extract 4.28 described – "That's just the international culture now; people can like whatever they want … there's always different things to influence us". Undoubtedly, gaining insight into how global players envision and engage with the world through fast evolving social structures, can put perspectives on English as the global language more into focus – learning and using an L2 involves adaptation to new evolving social structures and ways of being (Williams, 1994). Therefore, future studies that investigate English in the world and how learners adapt to its usage need to take into account how they understand, interpret, and traverse the global world.

6.2   English in the Global Space

The participants' interpretations of Global English revealed that they see English as an integral part of the global process – however, at the same time, due to many evolving global processes, English is not the only way to navigate and engage with the world. These perspectives

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also provide insights into the ways in which the participants viewed the cultural associations of Global English. With language being used as a medium of global connectivity for all, absorbing influences from its many local voices, strict traditional perspectives are giving way to more dynamic cultural associations.

6.2.1   Access and Reinterpretation

The findings show that the participants recognised English as an integral part within the global world, however, at the same time, it is not a necessity for global navigation. Their views show a reinterpretation of English's global use. For them, English offers global connectivity, global job opportunities, and access to global knowledge. Their responses in conceptualising its role are in line with describing the expected duties of a global language. Their perspectives depict an affinity with the language that, as Ryan (2006) contends, simply indicates recognition of the reality of English's central role in the current global system. Effectively, notions of what globalisation entails, portray a global system based around knowledge and connectivity. This dynamic, as the participants described, sees English as a core element of the global process (among many). Perspectives here are similarly in line with previous studies that show how use of English signifies self-development, and personal and economic mobility (e.g. Cho, 2017; Gao et al., 2007; Lamb, 2004).

Nonetheless, in many respects, the participants described English in terms of a "global tool" – a tool for access, a tool for opportunity, and a tool for global connectivity between all speakers, NESs and NNESs. It was conveyed that learners might be more motivated by this global function (Extract 5.2). Such "global tool" perspectives support theories concerning English as an international language. Researchers in the area emphasise the role of Global English as serving the purpose of a communicative tool between all English speakers, be it NNESs or NESs (e.g. McKay, 2002; Sharifian, 2009). Specifically, in Erling (2005, 2007) it was shown that

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learners sought good English skills for the purposes of worldwide communication and not just with NESs. Therefore, results in the present study further the perspective that English can be the possession of whoever uses it, especially in conceptualising English in terms of a global tool for access and for mobility.

Furthermore, if we accept the dynamic global environments in which English users are using the language, we need to also accept how these same evolving environments can effect change on the perspectives of English usage, i.e. in terms of its perceived function. This is evidenced in how the participants perceived English as "not the only way" to engage with the world. While English is undoubtedly integrated within the world's interrelated systems (as indicated above), an increasingly engaged global populace are not bound by the use of English in engaging with it – other evolving mediums can easily afford access. Of significance, the participants pointed out that increasing use of technology in people's lives is adding an alternative way of navigating the world – specifically, use of electronic translators. Mass movements around the world in conjunction with advancements in communication technology have been pointed out as significant issues to consider in relation to how global peoples interact (Clyne & Sharifian, 2008; Rubdy, 2009). If technology allows for increasing ease of communication, it may call into question the specific need to learn English for general global communicative purposes, i.e. tourism. Such technological influences can also have consequences for professions such as translation and interpreting – an issue of worry highlighted by Yeon – "The importance of learning English … is becoming less important, that's why … me and my classmates are worried … about that because of new technology and translation techniques" (Extract 5.10). Although presently not a direct issue to consider, insights from the participants suggest that it is one that may bear significance in the not too distant future.

Moreover, another aspect highlighted in responses was the increasing use of other languages in the distribution of the world's knowledge. Of significance, the participants

expressed that modern pervasiveness of internet use facilitates access to the world's knowledge through the many other languages of the world. Essentially, English is not the only way to access the information of the world within this medium (e.g. Ushioda, 2011; Graddol, 2006). Their views conveyed that access to the world's knowledge through many other languages leads to perspectives that are more diverse on understanding the world. Such insights align with Friedman (2006) when he argues that the internet has unleashed a newfound power for individuals in how they access the world. Essentially, it has become a flat-world platform. Internet technology, and how it continually upgrades itself with new information in many languages, can create a level playing field for all languages to act as a distributor of global knowledge (ibid). While undoubtedly, English still dominates internet usage to a recognisable degree, insights from the participants show that the evolving internet space is changing certain perceived hierarchical structures in terms of knowledge distribution and adds another level of complexity to the notion of global integration through language, i.e. English (Dörnyei, 2005; Ryan, 2006).

6.2.2   Global Cultural Associations

Findings in the present study revealed that the participants associated an evolving international culture to Global English. While they recognised US and British culture as an inevitable characteristic of the English language, their interpretations also suggested that English's use within the world takes on characterisations befitting of whoever uses it. A pervasive view was that Global English is a language that encapsulates an evolving international culture in which its cultural links get broader and broader. For them it is an adaptive language that can reflect the many influences it comes in contact with, which is inclusive of Western affiliations and the many other global voices. Previous studies, (e.g. Lamb, 2004; Zheng, 2014), have isolated a disposition that reflects a loosening of Anglo associations, while other studies (e.g. Roger, 2010), have shown that this is not necessarily the case. The present study seems to

capture a disposition that integrates the powerful forces of globalisation along with recognising that all languages are inevitability linked to a specific culture. Nonetheless, the latter may be an outcome of the fact that the members of the present participant group, as with Roger (2010) are Korean and therefore have significant influence from the US in their country. However, presenting the cultural perspectives as they did is an expression of globally engaged individuals. Anglo associations, i.e. traditional NES associations, remain as an outcome of US and/or British prominence in the world, while a diversified outlook depicts recognition of the cultural ebbs and flows of the global space allowing English to be evaluated on its merits as a purveyor of cultural diversity. Furthermore, this hybridised outlook, professed by the participants, can also bring forth what may be termed a 'third place' cultural perspective (Lo Bianco et al., 1999; Rubdy, 2009). Global English simply does not produce a melting pot of cultural associations, but rather involves the creation of a third space in which many cultural elements meet and transform each other to produce new cultural perspectives. Holliday (2005) describes this as a pivotal point around which to position oneself and where cultural realities connect and mingle to allow unique collaboration. Essentially, and what was alluded to by the participants is that Global English can be described within many perspectives. Indeed, as Rubdy (2009) further describes, as cultural flows can create certain cross-pollination of ideas, it is not difficult to imagine a new synthesis that celebrates hybridity of cultural associations within English usage.

Nonetheless, the participants present a perspective in which English and the cultures associated with the large English speaking dominant nations have not been imposed on them, as notions of Linguistic Imperialism may suggest. They show agency and responsibility in interpreting it from their own perspective. They place it more within a global setting, which can de-emphasise a traditional perspective (Jenkins et al, 2007; Saraceni, 2010). Such perspectives from the participants bring to light the situatedness of modern English learners. Effectively, as an outcome of increased global movements, they portray modern users of English to be a lot more

globally situated. Subsequently, motivations for the use of English can be reflective of an increased sense of integration into a collective global world, thus suggesting that modern learners hold a disposition that is more in tune with interest in international cultures more broadly (Sung, 2013; Yashima, 2009) – as was indicated in the participant responses (Extract 5.2). The values associated with the language are of more prominence than notions of association with the values of an assumed target culture (Ryan, 2006) – nonetheless, this target culture may be the international culture associated with Global English. This perspective or situatedness can encompass a recognition of the tradition associations of English while also taking it on board that many users are influencing the cultural nuances of Global English. The participants show a deeper reflection on the place and use of English and its users in the world.

6.3   English in the Korean Context

As was depicted in Section 2.3, English is a language that is embedded within many layers of Korean society – it symbolises local and global mobility, and is rigorously affiliated with economic and social movement. The findings in this study confirm many of these perspectives, especially in terms of access to the local job market and notions of prestige attached to the language. Findings also revealed that there is a mismatch between the English that Koreans engage with within the Korean context and the English that is required (or sought) for a more globally engaged populace, especially the youth.

6.3.1   Local Embeddedness

Descriptions of English in Korea by the participants conveyed notions of a language that in many ways stands above others. Their responses suggest that there is a sense of embeddedness within the culture and the societal practices of the country; its prominence exists within the consciousness of the population to a level the Korean language does. Essentially, the participants

professed perspectives that are not amiss from what has been depicted in the literature in terms of its perceived importance within the country (e.g. Cho, 2017; Collins, 2005; Lee, 2004).

English's embeddedness or situatedness in Korea was thematised within a number of perspectives – one of which was power. This power can be encapsulated within issues concerning academic and professional mobility. According to the participants English acts as a gatekeeper to the job market and this access is regulated by a candidate's TOEIC score. In this way English has become a form of symbolic power and is an acquired asset that is strictly aligned with job prospects. They explained that within this 'system' of professional mobility, TOEIC scores merely reflect a perceived ability, and that companies judge candidates on this perceived English merit as a means to narrow the field in an increasingly competitive market. Essentially, they described a situation that while an English ideology within Korea promotes a sense of globalism (Song, 2011), it has become a controlling asset within a very competitive job market with its use and value becoming more aligned with self-commodification (Urciuoli, 2008).

Such perspectives similarly reflect what has been highlighted in the literature with regard to English acting and being recognised as a gatekeeper to the Korean job market (e,g, Cho, 2017; J. S-Y Park, 2009). Specifically, perspectives outlined by the participants, especially in terms of English acting within the boundaries of a competitive tool, align with J. S-Y Park (2009) and his critique of English in Korea. Park states that English has been reconceptualised within a neo-liberal mind-set within the Korean context. Within this neoliberal system, linguistic ideologies that promote global prosperity actually confine Koreans' choices rather than expand them. He explains that what is considered good English in Korea continually shifts in response to the competitiveness of the market – candidates are continually playing catch-up. This leaves Koreans in a perpetual cycle of upgrading their "spec" (Extract 5.19) as Jen described, while also internalising linguistic self-doubt – their English will never be good enough – a concept frequently mentioned in the participants' responses. Overall, the participants depicted a situation

that sees English being reinforced with an extreme local instrumental orientation that encourages competitiveness and diminishes its true communicative value. Koreans are stuck in a cycle in which the promise of English simultaneously carries the burden of unending self-development (Cho, 2017) – thus, fuelling English fever.

Responses from the participants also indicated that the value or power attributed to English manifests in the form of a reverence and prestige being attached to the language. It was expressed that Koreans who are perceived to be highly competent in English can be idolised giving them an enhanced social mobility or higher social status. Essentially, Koreans can be socially judged for their English skills, and better skills can equate to a perception of intelligence, better education, and as Bin commented, invite speculation from peers that an individual has travelled abroad. This, as responses overall advocated, signals a sense of worldliness and puts an individual at a social advantage in which they are revered for their perceived global opportunities that others may not have but ultimately seek. If use of English in this way can denote membership or connection to a global community, then certainly individuals in possession of good English skills (or perception of such) will always be at an advantage in a society that reveres them in this way. Indeed, as Abelmann et al. (2009) explain that recognisable good proficiency signifies being on the path of excellence for Koreans, and the prestige attached to the language is bound to global endeavours and having had access to the global space. Such insights from the participants in regards to English prestige in Korea, especially in terms of pronunciation and accent, are also in keeping with McPhil (2018) in which he explains that deviation from expected linguistic forms can reflect lack of education, sophistication, and laziness for Koreans.

While J. Y-S. Park (2011) does indicate Koreans are fully aware of the inequalities and possible misconceptions of English in Korea, its continuing ideology is wrapped up in a global prestige and promise of local professional mobility – as the participants responses emphatically suggest.

6.3.2 Tension

There was much concern expressed by the participants in terms of the current manifestation of English within the Korean context. Their perspectives highlighted a tension between its local use and practice and its ideological positioning in the global context. The participants emphasised a situation in which Koreans are locked into a very methodical approach to learning English with its use having become more ideologically aligned with practical instrumental use within the local context. This does not align with the contemporary mind-sets of the young Korean population, who are more globally orientated and situated. The participants generally described how the global community is not one of imagination anymore, but is one that is integrated into everyday life. Although they pointed out that English is still promoted and depicted as a youthful global endeavour, for example, its use in advertising and media reflecting a sense of modernity and youthfulness (Ahn, 2014; Lee, 2006), the system of English learning Korean people are involved in does not align with the notions of internationalisation once promoted (Lee, 2004; Yeon, 2012).

The tension the participants alluded to is an outcome of English's perception of usage – the local role and the global role of English. While English is lauded as a modernisation agent aligned with individual prosperity (Lee, 2004), the participants expressed that its rigorous 'instrumental' pursuit, in the guise of globalisation and undergird by a very systematic educational system, has left a population lacking in the skills and competence that would reflect the ideals of that pursuit. We can see this for example in Sienna commenting that as an outcome of this system, Koreans know English but they do not know how to speak English. While Lee (2006) stated that Koreans live with the English language and can use it as a new means to express themselves within new contexts, the perspectives provided by the participants depict a local system that stifles this realisation. Consequently, Koreans' pursuit of English can be seen to exist within two different spheres and represents two different objectives – one of global connectively and one of instrumental value; however, the English language system of education

in Korea, it seems from the participants' perspective, provides only for the instrumental value associated with English. While the continued compression of distances through global processes gradually align local and global perspectives more exactingly, the system of English practice and education in Korea, as described by the participants, can be seen to lag behind this alignment – it lacks in the global orientation that modern young Koreans are more engaged in. It does not give recognition to a Korean youth who are engaging with English and the world within a more cosmopolitan perspective – for example, increased global mobility, online and offline, and how, as professed within responses, Korea is progressively on the world stage especially through the Hallyu phenomena.

East (2008) describes that tensions can exist as an outcome of globalisation trends and within the values that certain contexts hold compared to others. However, the participants as a whole recognised how globalising trends are bringing Koreans closer to the world and placing them within a global community; although concurrently, their responses expressed worry in emphasising the linguistic production Koreans are engaged in can create a wedge between these local and global realities and diminish a Korean agency in the world.

6.4   Conceptualising Dynamic Global English

This section discusses the participants' attitudes towards the notion of English variety in the world. It highlights how they accepted this notion. However, their perception of variety was more in line with being as an expression of one's cultural uniqueness as an outcome of increased interactions within globalisation flows. Moreover, context of use was also emphasised as a significant factor in characterising a 'true' variety, e.g. Singlish. A variety in this sense needs to be considered in terms of aligning itself to a standard, which is based on NES forms. Nonetheless, for the participants, there is more emphasis on communicative value rather than specific NES favouritism.

6.4.1   Acceptance of Nuance

The findings revealed that the participants showed open and accepting attitudes towards linguistic variation and diversity in the global use of English. For them, using English in unique ways is an expression of one's background and ought to be a recognised occurrence within the contemporary global world. These results align with previous studies (e.g. Ahn, 2014; Shim, 2002; Sung, 2016; Xu, 2006), in which it was observed that linguistic variation is an accepted aspect of modern global usage. Similar with the latter studies, the present cohort's acceptance of linguistic variation was due to their awareness and exposure to the ways NNESs can articulate themselves through English, and how such NNES-NNES interactions can lead to a sense of empowerment and legitimacy of ones way of speaking. Such perspectives highlight the benefit of ELF in helping NNES acquiring a sense of appropriation over their English usage (Jenkins, 2007).

The participants stated that due to a more globally engaged international community (e.g. online mobility & increased worldly travel and interaction), there may be more understanding and interest within the international community in how diverse users speak English. Their insights suggest, as has already been observed in previous studies (e.g. Ahn, 2015, Sasayama, 2013), that L2 users, who are more globally engaged and/or have partaken in international experience tend to hold positive attitudes toward English diversity. Thus, their views further suggest that more exposure to this reality and variation can lead to a more open mind in regards to English usage (c.f. Dalton-Puffer, Kaltenboeck, & Smit, 1997; Dooly, 2005). It can be suggested that the participants' positive attitude towards linguistic diversity reflects the linguistic reality of English in the world, in that; it is a language being ideologically shaped by a more accepting and interconnected international community. From the participants responses it appears that increased global interactions, online and offline, resulting in increased awareness of linguistic diversity, can garner a sense of appropriation of one's unique usage. With increased NNES interactions

(Jenkins, 2007, 2009; Seidlhofer, 2011), as recognised by the participants, English can exhibit and can legitimise users' varied ways of speaking. These views indicate how contemporary globalisation processes, which can bring speakers of all backgrounds closer together, can support individual agency and legitimacy in language practice from the local to the global space.

6.4.2   Variety in Context

While the participants were open and accepting of language variety, a significant element to consider in their responses was in how they actually characterised a variety. 'Context of use' was noteworthy in their descriptions. It was indicated that what may be considered a true variety of English is one that is used within a context that has actual communicative value (e.g. Singlish and Indian English). Konglish, on the other hand, which has no effectual communicative value in Korea, cannot claim the same legitimacy. However, the global context of use was presented as another dimension in understanding variety and legitimacy of L2 speaker nuance. This can be shown in how the participants distinguished Konglish and Korean English. In Ahn (2014), English teacher participants, consisting of NESs and NNESs, expressed confusion regarding distinction between Korean English and Konglish, which led to some uncertainly in legitimising a Korean English; however, the participants in the present study were consistent in presenting a distinction between both. While characterising Konglish as deficient English within a local context, Korean English was presented as legitimate usage within the global context. It is use of English that expresses the unique nuances and features of Korean culture within a global context. This nuance, however, while adhering to a standard (Section 6.5.3), presents itself in the form of accent and particular linguistic embedded cultural references. Essentially, the participants attributed legitimacy to Korean English as it has practical communicative use within the global context with other diverse L2 speakers of English. In other words, the legitimacy attached to Korean English, and as a corollary to other L2 nuanced English, is its communicative value

within the global context, in which, its value encompasses representation of Korean culture. However, contrary to what was found in Ahn (2014), it was expressed that although Koreans can feel confident and legitimised in how they express themselves in global contexts, Korean English cannot necessarily claim to be an actual legitimate variety – it is merely Korean accented English adhering to a standard. Nonetheless, Yeon (Extract 5.64) had the perspective of comparing Korean English with Singlish in terms of their practical usage, which may lend itself to a positive outlook on recognising Korean English, and other 'varieties', as self-representing within the global context. Nonetheless, it seems that at this point in time, for this participant group, Korean English's usage, to which the unique Korean accent is ascribed, holds legitimacy within the frame and ideals of Global English.

6.4.3   Standards

The participants' interpretations of variety were in close check with their notions of a standard. Essentially, they emphasised importance in adhering to a standard in order to keep a coherent and clear level of communicative competence. This standard resides in NES forms, i.e. AmS & BrS, as these varieties are most familiar around the world, thus, it makes sense to follow and maintain this communicative benchmark. In a number of previous studies (e.g. Chang 2005; Garrett, 2009; McDonald & McRae, 2010) orientation to a NES standard, specifically AmS, was underscored with a sense of favouritism in carrying the notion of correctness. However, the participants in the present study seem to focus on a NES based standard more in terms of global communicative efficiency rather than particular notions of favouritism or higher status.

This perspective further underlines the participants' belief that contemporary Global English acts more in line with the role of a communicative tool between its many diverse users and not something that reinforces global communication through particular cultural ideologies. Rather, their insights reflect that an adherence to such native standards is a promotion of better

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communicative practices and coherence between diverse people, leading to a possible sense of appropriation and ownership, and not a promotion of NES centre ideologies. Such perspectives were similarly highlighted in Groom (2012), in which ELF norms in Europe were described as being most beneficial when NES norms were ascribed. These norms were described as being the logical choice in advancing competent and effective communication while at the same time not taking on or desiring cultural ideologies. The participants views on the communicative value of aligning oneself to NES standard, also hint at a reality that many contemporary global interactions actually may now take place between a mixture of NNESs and NESs (ibid), consequently, communicative coherence and competence ought to take prominence in interactions. Therefore, following a standard based on NES practices, as the participants suggest, can simply act as a guide for maintaining communicative competence while at the same time allowing diverse nuance around that standard to reflect its diverse global usage.

Indeed, a target variety that recognises mutual intelligibility based on native specific norms but avoids culturally loaded ideology may be the English that modern users seek to acquire and align themselves to (Groom, 2012; Prodromou, 2007). Such ideologically shaped usage, i.e. native standard and global communicative usage, can allow users to engage both parties at a level that is meaningful – they can similarly "transfer their knowledge and competence in the deep structure of their variety to other varieties they will confront" (Rubdy & Saraceni, 2006, p. 210). Moreover, such perspectives from the participants may also reflect the actual reality of language learning. For example, when learning a new language, one would hope to attain the best possible proficiency in that language (Remiszewski, 2005). This proficiency or benchmark is undoubtedly recognised to be in the possession of native speakers. Therefore, it would make sense for learners to aim for this native speaker standard – especially, in a world where many diverse users are interacting, aiming for a standard that most users wish to communicate in and are most familiar with can facilitate global communication.

6.5 Conceptualising Identities

This section highlights some of the more prominent issues that emerged in terms of how the participants positioned themselves to English in regards to its usage and how they conceptualised particular global identities. Recognition of both global and local affiliations was prominent in their views along with how navigating and relating to the world is very much a uniquely constructed experience – English is not necessarily contingent on this global perspective.

6.5.1 English Usage

All participants professed a sense of appropriation of English as an outcome of intercultural communication, i.e. ELF communication. This occurred within situations that garnered a strong sense of meaningfulness towards the English language for them. This underscores the benefits of ELF communication in de-centralising particular views on NES ownership, and that Global English within the medium of ELF is an active cohesive agent in global communications between NESs and NNESs (Cogo & Jenkins; 2010; Jenkins, 2009; Seidhlofer, 2011). It also highlights how appropriation of English at a personal level can encourage individuals to take ownership of their English usage in recognition of its global function (Phan, 2009). The participants in their descriptions of these experiences did not project negative connotations associated with being NNESs, but rather considered themselves adapted to the context of usage, i.e. intercultural, and did not see themselves as inferior English users (Seidhofer, 2011).

Nonetheless, the degree of English forming part of the participants' identity was uniquely expressed, with affiliation with their local context bearing significance in their descriptions. This was particularly evident with Rachel who most strongly aligned herself with the local context although at the same time did recognise the influence English has had on her life. While responses from the majority of the participants reflected hybrid identities (Arnett, 2002), and in some cases uniquely shaped 'third space' mentalities (Kramsch, 2009; 1993), for all, English

usage as a form of global communication concurrently involves local connections. This highlights the continued importance of local affiliations in constructing globally engaged identities (Coetzee-Van Rooy, 2002; Dogancay-Aktuna & Kiziltepe, 2005; Ryan, 2006; Sung, 2016). It also suggests that their relationship with English is quite determined on their own individual experiences and 'self-understanding'. This is a term more focused on "one's own understanding of who one is" and captures aspects of the self that are more aligned with one's "situated subjectivity" (Brubaker & Cooper, 2000, p. 18). The participants' situatedness in terms of their English usage is individually ascribed and not formed across a perceived binary of the local and global. The role English plays in their lives seems not to be primarily motivated by notions of integration (Dörnyei et al., 2006), but is rather more closely aligned with non-parochial cosmopolitan global perspectives (Dörnyei & Ryan, 2015). It is a role that underscores self-interests to achieve social connections within a global community. This is a global community in which the participants perceive themselves to be actively situated and simultaneously includes their local context. Certainly, this is also reflected in how they expressed their accent preferences.

While there was a desire to attain NES accents, it was more in line with pragmatic communicative purposes (Seidlhofer, 2001; Sung, 2014b), leaving their Korean sociocultural identities uncompromised (Sung, 2014a). Essentially, in light of constructing local affiliated identities through their English usage, the participants' desires for NES accents do not seem to be influenced by a top-down NES language ideology (Jenkins, 2007). From this, we can suggest that the participants are appropriating or desiring native-like accents in order to project positive Korean English speaking identities. They are choosing to speak English in a way that they see to be in their best interests as Korean users of English in a modern open world, in which, users of English can be ambassadors of their country within increasingly mixed ELF interactions. Such ideologies and identity affiliations also give an alternative perspective on how and why NNESs might align themselves to NES norms (ibid). J. S-Y Park (2016) states that once realised the

pursuit of English in Korea goes beyond the job market and can be perceived as a moral project in developing oneself. For the present participants this certainly seems to be the case. Their perspectives on their English usage project an appropriation in which they can communicate with the world and develop socially without compromising their local orientations. Indeed, as Sung (2014b) also comments, in light of contemporary global flows and influences, modern day users of English, ought to be seen as active self-determining agents in their decisions regarding their English usage and construction of identities.

6.5.2   Global Orientations and English

The findings show that all participants professed a global orientation or affiliated themselves within a global community. However, the framing of this global orientation illuminated another prominent finding in the participants' responses. Essentially, the participants expressed that English usage is not a necessity for a global outlook on the world. This therefore suggests that English or more specifically how it is contemporarily used in the world is not a direct means to a sense of global citizenship, at least for this Korean participant group. This is counter to what has been previously found with Korean learners of English (e.g. Cavanagh, 2017), and effectively sheds new light on the ideology held in Korea that English is viewed as necessary for global citizenship (c.f. J. S-Y. Park, 2009). However, it ought to be pointed that these participants are proficient English speakers – four are translation and interpreters, and three are taking on studies related to linguistics and English teaching. Therefore, their ability to speak English may no longer be a foregrounding issue in being able to navigate the world. They have moved past this boundary (or, obstacle for some?) and are now more concerned with bettering themselves through many other means. English is part of this endeavour but equally in conjunction with alternative ways of interacting and navigating the world. Nonetheless, while it is definitely not the case that English does not contribute to or is not intertwined in the formation of

their global mind-sets, the participants here seem to construct a global identity that is more in line with shared global commonalities, personal perspectives and local/global alignment.

Collectively, the participants expressed alignment to the world in terms of a general sense of global inclusiveness and interest for the people of the world. They claim affiliation and involvement within a community of global peoples who they perceive to share similar values, concerns and expected experiences. This is seen in how they described that there is a general sense of global relatedness around the world in terms of a common empathy and curiosity of difference. Affiliation with a global community in this way suggests an international outlook that is grounded in Norton's (2001) imagined global community concept. Essentially, the participants' assumptions surrounding their global orientation involve a sense of belonging to a global community that is not immediately tangible but resides within an expectation to which they ascribe a similar sense of global curiosity and sense of relatedness. Indeed, as Dörnyei and Ryan (2015) attest, such an imagined perspective on the world can be quite effective in understanding contemporary international identities, especially in light of increased mobility online and offline and how these 'modern movements' are fast changing the dynamics of interaction between global peoples. The participants' focus on global mobility, (online and off-line) as a common contemporary occurrence, therefore, can be seen as particularly implicating in framing their sense of global orientation, rather than reliance on Global English as the most steadfast way of connection with the world. Indeed as Irie (2003) contends, global mobility in its various incarnations can present occasion for a general sense of international integration and affiliation. This suggests that such opportunity in creating a sense of global orientation may be a common characteristic for modern globally responsible and active individuals (Ryan, 2008).

Although, of the seven participants, Rachel seemed to exhibit a stronger association with the Korean context, the participants as a whole equally valued local and global orientations, and perceived themselves to be situated within an international community that equally consists of

these two contexts. Their imagined associations, constructed in conjunction with their global experiences and desire to globally engage, can signal multiple and diverse associations. Thus, their international outlook, therefore, may be better considered in terms of a glocal character (Robertson, 1995). This suggests that the participants can explore their international outlook with regard to their local manifestation of global and personal values (Ryan, 2006). The participants' views seem to lend support to Erling (2007) in which it was found that L2 learners relate themselves to a global culture without necessarily abandoning their local affiliations. There is value within both perspectives and suggests a hybrid orientation in which any perceived tensions evaporate in light of how the local perspective is a valued contribution to a global orientation (Sung, 2014a; Sung, 2014b). Indeed, as can be seen in the participants' responses, they embraced a global orientation that consists of an open mind towards local and global values.

The participants' identity constructions are globally orientated but locally grounded (Kang, 2012). As a whole they expressed a respect and an engagement for both contexts; they associated themselves with the traditional and evolving values related to both environments. Instead of espousing narrow delineated conceptualisations of a global identity, in terms of strict boundaries, the participants seem to take on identities of globally engaged citizens through means in which they themselves dictate – as Ji for example expressed in Extract 5.104 "…for me it's how I feel towards the world." English can undoubtedly assist in connecting and navigating the world; nonetheless, as expressed by the participants, English takes on a role more in line with a global facilitator. Although Dörnyei (2005) states that English is now more commonly associated with the wider community of the world, Cavanagh (2016) highlights that surprisingly global citizenship literature tends to ignore the role English plays in the formation of such identities. Perspectives from the participants, while not foregrounding English's role in the formation of their global dispositions, rather, alluded to its importance as a tool for communication within a general global citizenship framework. Such insights put a spot light on how English and global

citizenship are conceptualised together in forming modern global dispositions. While it can be said that Korea represents a context in which "Western, Anglophone cultures pervade everyday life" (Henry & Goddard, 2015, p. 269), which may lead Koreas to explicitly link English and a global identity together, the present cohort seem to represent a more modern perspective on English and global citizenship. This global identity ideology seems to be more in line with progressive perspectives that are forged through individual agency in navigating the world.

7   Conclusion

Two aims directed this investigation. Using a participant group that consisted of seven Korean English language users the primary aim was to understand these participants' interpretations of English in the world. This included a focus on their insights towards English' role in the world and in the Korean context, their attitudes towards its cultural attributes and multiple varieties, and how they describe their self-positioning to English with respect to their being L2 users of English. A secondary aim, albeit one that framed the global context for the first, was to gain insight into how the participants conceptualised the globalisation process and the global space. Particular interest was placed on understanding the cohort's perceptions of the cultural ebbs and flows of the global space, and how they perceive general global relations around the world. In light of recognising that issues related to globalisation processes can be linked and related to English's role as the global international language, investigating the participants' global insights provided a better frame for how they regard and position themselves to English in the world.

This chapter highlights the main contributions and implications of the present study based on the more salient findings presented in the previous chapter. This is followed by limitations and suggestions for further research.

7.1   Contributions of the Study

Based on the findings of the study a number of significant contributions can be highlighted along with their subsequent implications.

❖   The findings show that pervasive technological innovations are a significant contributing factor in descriptions and interpretations of the world.

The findings of this study emphasise the pervasiveness of internet and SNS connectivity as being particularly significant within contemporary global connections. It was described as acting as a binding medium for all global peoples and can erase a sense of distance in terms of cultural learning, being informed about the world, and acting as a global unifier. Significantly, for this participant cohort such prevalent technological connections can de-centralise English's role in navigating the world – "English is not the only way". Insights here contribute to a growing recognition of the use of internet technology in modern people's lives, in that, its ubiquitous use is reshaping how people interact with and interpret the world (e.g. Marlina, 2013; Rubdy, 2009). This has implications for language learners, of all kinds, and how these ever increasing and evolving technological highways are influencing the ways in which these learners are interacting with each other and are subsequently learning the language and the culture. In the case of Global English, such mediums of interaction certainly aid in the exposure of the many ways it is used and can be appropriated, thus, giving a clearer sense of its cultural spread and role in the world. Global exposure in this way can enlighten perspectives on particular ideologies surrounding English in terms of evolving global purposes, e.g. a more transparent purpose in being 'the primary' global communicative tool. This study, therefore, highlights the significance of taking into account the ubiquity of these online interactions when examining contemporary Global English and its users. It emphasises that these virtual interactions can influence and inform modern day globally engaged individuals in terms of how they navigate the world through the

medium of Global English, and how use within these mediums can contribute to alternative views on Global English – certainly perspectives to take into account in future studies.

- ❖ The study emphasises that caution ought to be employed in descriptions of the global space, i.e. international culture, within simple north-south cultural polarities.

This study sheds light on a dynamically evolving international culture rather than one that is defined or described in terms of a centre-peripheral concept. Based on responses it was indicated that while US influence is still quite prominent in the world, it is less in terms of a cultural hegemonic perspective, and more in terms of a perceived or residual popularity. Insights emphasised that increased global mobility, in terms of opportunity to travel and to meet diverse people, and also increasing engagement with a vast amount of material (and people) online, frames an international culture that is locally driven and is reciprocal to global movements. Such insights contribute to a global perspective that emphasises a glocalised dynamic (Carr, 2003, Robertson, 1995). Here, the unpredictable relationships between human agency, technological development, and global/local social interrelatedness are foregrounded. Findings contribute to the notion that there is an active play between more prominent global forces and local perspectives – essentially, global dynamics are a lot more complicated than being framed within static north-south polarities or gradually equalising perspectives, e.g. a global village. This study additionally highlights the benefits of a cosmopolitan perspective when undertaking future studies into understanding Global English users' positioning in the world – and, by extension, the cultural attributes of Global English and global cultural flows in general. As the findings show, English's contemporary global capacity allows for dynamic interpretations of its cultural meaning and loading. As a corollary, these interpretations can be individually based as an outcome of increased global mobility leading to increased individual agency in ascribing meaning to global 'assets', i.e. English and its subsequent culture affiliations. Therefore, it would be incumbent on

future studies that look at English's positioning in the world and its subsequent cultural affiliations, and how global users in general interpret a global culture, to take into account individual experiences that are framed within a cosmopolitan perspective.

- ❖ The study shows that legitimacy of NNES varieties is better defined as a representation of cultural nuance rather than as an alignment to notions of alternative variants of English.

Overall, general awareness of WEs notions and awareness of increased global interrelatedness were relevant in embracing a positive open-minded orientation towards L2 linguistic variation. Nonetheless, NNES varieties (e.g. expanding circle) as actual 'true' varieties in themselves, e.g. Korean English, were not an immediate salient notion for the participants. Rather, their true legitimacy resides in the fact that they are a communicative representation of an individual's culture in the global context all the while adhering to standard communicative norms – in other words, legitimacy resides in standard forms being represented through one's cultural uniqueness. Language change is undoubtedly a natural social process, as are attitudinal changes to this process. The positive orientations exhibited by the participants here certainly point to an optimistic outlook for the gradual acceptance of variety as a legitimate representation of a speaker's background within the global context. As such, views here demonstrate that through increased exposure, attitudes can change to suit the evolving socio-cultural climate to which L2 users are involved (e.g. Bayard et al., 2001; Shim 2002). These findings also suggest that when given opportunity to realise (e.g. through international communication) and reflect on (e.g. through conversations in this research) English variety, L2 users can take on a more liberal open-minded view of what may constitute acceptable usage (e.g. Ahn, 2015; Pollard, 2014; Yoshikawa, 2005). Such findings also pinpoint contemporary global processes, which find global peoples in general interacting more fervently and being more aware of each other, as being particularly implicating and associated with the acceptance and legitimacy of varied usage. The

findings of the present study, therefore, argue that increased awareness of speaker diversity, leading to positive attitudes, can provide momentum for the extended recognition of speaker variety, or at least as a legitimate representation of a speaker's background within global interactions, i.e. ELF interactions. This can lead to more awareness of not only NNES variety, but the equally numerous NES varieties of speaking English – a reality that through increased global mobility NNESs are confronted with a lot more frequently.

This increasing awareness and interaction between all speakers has implications for contemporary language teaching. It ought to be incumbent on educational institutes to provide this awareness of global variety to students and subsequently engage learners at the level that equals their engagement with the world. This can, as Ahn (2014) similarly points out, remove certain hegemonic gate-keeping practices within educational and governmental teaching policies, and rather support international global perspectives on the use of English. Raising awareness in this way can also encourage learners to explore global representations of language and learning that can help reconcile their attitudes and beliefs and enhance learning (Borghetti & Beaven, 2015). This is especially true within the Korean context in which there is still heavy reliance and deference to American based English teaching. Underscoring international socio-cultural perspectives on English teaching rather than traditional ones can support and promote positive attitudes towards learning and usage within a world that is increasingly regulated by hyper online and offline mobility. Furthermore, contextualising language usage within a global perspective can also promote the benefits and reality of ELF. Although reference to Anglo culture (which encompasses cultural norms associated with dominate groups in countries where English is spoken as the pre-eminent native language) may be an inevitability of English learning, ELF can display numerous cultures and linguistic variation, inclusive of NNES and NES usage. Thus, promotion of this perspective can focus interests globally and not just NES contexts, and subsequently support acceptance of language nuance, which represents diverse cultural

backgrounds. As shown through the participants' insights and interpretations of contemporary global flows, this diversity is not just at the door step of global interactions but is immediately part of it.

- ❖ The findings in this study expand on the concept of Standard English usage –adherence to NES norms is not adherence to NES centre ideology.

According to the participants Standard English should always be maintained by NES conventions, however, its communicative value is the more prominent aspect in this decision and not one influenced by ideological weighted perspectives. Their view sees a NES standard as one that all speakers ought to aim towards as it aligns global communicative competence while also allowing diverse speaker nuance to flavour interactions which can link to cultural backgrounds. This contributes to a broader perspective on how a standard based on NES norms can be interpreted and legitimised. Underscoring the importance of native speaker usage does not concurrently equate to bolstering an imperialistic native speaker centre ideology. Indeed, while certain aspects within the literature might highlight a particular hegemonic presence afoot in influencing NNESs accent preference or variety of choice, (e.g. Jenkins 2009; Seidlhofer, 2007), for the present cohort desire for NES norms is more in line with instrumental global communicative purposes, rather than NES favouritism. Seeking to speak to a NES standard does not automatically mean taking on the cultural attributes of native speaking culture. In fact, acquiring and using NES norms within contemporary global interactions can simply reflect desire to communicate more effectively with a bigger global audience in order to learn and develop globally. Therefore, findings here contribute to a better understanding of the ways NNESs are interpreting the world and what motivates them in their choice of English usage. Effectively, not all decisions are based on a simplistic top-down model nor ones overshadowed with imperialistic undertones. If anything, insights here add credence to the practical reality of following a NES

model and subsequently bring to light the realism that in a world bursting with diversity, the most practical model, i.e. NES, is the one best suited. Continually equating this to an imperialistic perspective may be very much out-dated.

❖ The findings in this study highlight significant misalignments between the Korean English education system and the global use of English.

A significant finding in this study comes from the participants' observations of a misalignment between the English education received in Korea and the English contemporary Koreans require in order to effectively enact themselves within the global space. Essentially, the Korean English system is lagging behind a population who are increasingly situated in the world and who possess mind-sets that are more globally aligned; these mind-sets can simultaneously reflect the Korean character within this space.

If Korea is willing to accept and promote an international outlook, (as it does through on-going government policies for example), the nation ought to be also willing to accept the fluidity of boundaries and experiences its citizens are engaged in – this inevitably should be reflected in the education system. East (2008) contends that the education system of a country, and subsequent practice of English in that country, should adapt to an intercultural dynamic in which contemporary L2 learners are recognised as globally orientated. An education system that is conscious of and reflects this dynamic should also allow and promote a critical view on the placement of English in the world and within its context of use. Essentially, all language practices and learning situations need to equip learners to function within this capacity – to develop critical yet globally orientated mind-sets. In promoting and exercising language practices that encapsulate this contemporary ideology, teaching English should become an exercise in teaching learners how to make their culture relate to the target culture, i.e. the world, in a way that can free them from a monolithic view of the world and their place in it (Liddicoat & Crozet, 2000). In this way, language learning should be emphasised as an exploration rather than placing it within a

strict social instrumental framework, i.e. the Korean English learning system. The findings here, observed from the actual stakeholders involved, in underscoring this local/global tension, emphasise that there needs to be a radical reassessment of the teaching and the ideological positioning of English within the Korean education system. It should no longer be framed within a gate-keeping perspective but rather one that is focused on global communicative engagement and situatedness within a global society. Essentially, there should be a collaboration and not a conflict in how Koreans from their local perspective are engaging with the global perspective.

❖ The findings in this study allow for a reconceptualising of how English can denote a sense of global citizenship and identity.

Based on the participants' characterisations of their global orientations, it seems clear that expression of a global identity goes beyond attachment and use of English within its medium as the global language. While previous research has drawn a link between English and global alignment (e.g. Cavanagh, 2017; Sung, 2016), for these participants English was shown to not necessarily be a contingent factor in linking an individual to a sense of global affiliation. It can be suggested that such global orientations are more aligned with the multifaceted practices involved in affiliating oneself with the global community overall. Subsequently, such perceptions bring into focus the complex processes that can characterise notions of what a global citizen is (c.f. Lilley, Baker, & Harris, 2016). This, I would argue, highlights more cosmopolitan perspectives in understanding how modern English learners are connecting to the world.

Certainly, the participants did recognise English as a constructive agent in developing a sense of global identity; however, their responses overall had more of a focus on knowledge, open attitudes, hybrid identities, personal experience, and responsibility for the self and others. These are aspects positively aligned with a transformative cosmopolitanism, which frames global connections through comparative critical perspectives (Appiah, 2006; Vertovec & Cohen, 2002).

By understanding and conceptualising ones evolving identity in this way, an individual is in a better position to critically assess the spread of ideas, popular media and cultures across perceived global boundaries and in local contexts (Lilley et al., 2016). The participants' critical evaluation of globalising trends and expression of how a sense of global connection is sought through personal means and experiences certainly point to this disposition. At this point, one might align Ros i Solé's (2013) Cosmopolitan Speaker construct to this group of participants, which encapsulates how critical perspectives are a more salient and defining element in describing how modern global L2 users, in this case English, navigate the world.

Undoubtedly, international mobility, as emphasised by the participants, contributes to these more open globally constructed mind-sets and dispositions (Killick, 2012). As identity is negotiated between the ways we view ourselves and our interactions with the social environment (Norton 2013; Park, 2012), broader notions of global citizenship ought to be seen to evolve within a transformative pattern of understanding one's position in the world (Delany, 2006). As such, active L2 English users who take on a critical approach to navigating the world should be framed within evolving identities and in possession of a cosmopolitan sense of the world. Essentially, it is suggested that future studies that wish to investigate global citizenship in regards to English usage should keep in mind the multifarious global activities that an individual is involved in and how such activities can preclude and alter perspectives on Global English and how it may or may not inform a sense of global identity. Views found in the present study allude to a situation that see modern global English users taking on more critical perspectives on how they relate themselves to the global community. Certainly, this should be a pre-requisite in all Global English and global identity related studies.

❖ Methodological Contribution

The methodology employed here can certainly aid in future related research. The epistemological approach of social constructivism allowed me to locate the findings with reference to society, i.e. a global context and a local context, and the influence this can have on language ideologies and subsequent identities. This allowed me to focus on the reasons behind many of the language ideologies inherent within Korean society, and also within a global perspective, that surrounded the participants' responses. Doiz, Lasagabaster, and Sierra (2013) note that recognition and framing of context is important in language studies; however, this factor can be at times somewhat side-lined in research. My framing of the present research within a global cosmopolitan perspective, specifically within influences of globalisation flows and processes, and how this became significantly applicable in the participants' responses, illustrates the value in considering such influence and context in future related research. Certainly, it shifts the research agenda from one of descriptive means with sole focus on a research cohort to one of a much more rich understanding of the rationale behind responses that encompasses the sites of interest to a research cohort, i.e. cosmopolitan globalism of local global allegiances. Recognising that the two cohorts (Seoul and Sydney) in their responses shared similar characteristics within responses illuminates how such a methodological approach gives credence to the cosmopolitan frame surrounding this research. My use of a qualitative interpretive approach also provided innovative insights into certain sites of ambiguities such as Global Englishes and subsequent global identity. Undoubtedly, future research would be remiss if not taking on board a similar methodological approach in tackling such issues. Moreover, the longitudinal aspect employed here was also a significant contributing factor within the present research. As many if not all issues pertaining to language learning and usage are dynamic in nature, a data collection process that involves a more meaningful retrospective element is better employed. Therefore, placing the issues at hand within a series of recursive interviewing stages allowed the participants to contemplate, build, and

deliver more nuanced insights on the topics discussed. Allowing them to address and look back upon previously discussed issues contributed and aided in building a more complete picture of their new understandings on the topics.

Overall, my methodological perspective enabled me to provide a more holistic nuanced picture of the use and place of contemporary Global English in the world. Such an approach can enable researchers to better negotiate such ambiguous and nuanced topics as global identity, World Englishes, and ELF, which will undoubtedly arise in related studies.

7.2   Limitations

The present research was successful in achieving its aims of examining a group of Korean English users' attitudes and conceptions towards English use in the world. Nonetheless, I acknowledge that there are a number of limitations to address.

A number of these limitations exist with reference to the scope of this investigation. Without doubt interpretations of and issues pertaining to Global English and globalisation flows are quite complex and intricate. Therefore, the insights provided here do not give a complete picture and should be seen to only relate to this present group of participants. For example, this participant group needed to be studying majors immediately related to English, giving them the advantage (for purposes also relating to the practical aspects for interviewing) of being fluent or near fluent English speakers. Also, all participants needed to have experience or time staying abroad – subsequently all had in excess of 1.5 years. Such factors need to be taken into consideration in qualifying the outcomes of this investigation – in that, due to their exposure and usage of English within global contexts, the participants may have accrued a perspective that allows them to give more frank critical perspectives on the issues covered, as compared to individuals who have not had the same experiences. Therefore, while I acknowledge that experiences are unique to an individual, and by no means would selection criteria define an

individual's perspective, the purposive sampling employed here is a factor to consider in appreciating the views espoused by this particular cohort. Moreover, upon reflection of the study, my characterising, at times, of the participant cohort and their affiliated universities as 'elite' is an issue I would like to address. Certainly, such a characterisation is one of arbitrariness and is one that can be defined in a number of ways depending on one's intent. While use of the word 'elite' may be an apt characterisation of certain universities in Seoul – an epithet to recognise prominent global ranking if anything else – to similarly classify groups of people in the same way may add a degree of 'classism' and/or vagueness in its description – which was not the intention here. Rather, the elitism alluded to in this investigation was a reference to people who can use English at their disposal. Especially, with reference to the Korean context, in which English fluency is greatly admired and was a particular focus of this investigation, some can see individuals who are in possession of this quality as 'elite' speakers of the language. Nonetheless, a clear understanding and fleshing out of this issue was missing from discussions with the participants and could be an interesting focus for future studies. This could undertake a deeper analysis of what cosmopolitanism and/or elitism means and how such affiliated activities are more accessible to some and not to others – what role does use of English have to play in this?

Furthermore, the seven participants comprise a small sample group in consideration of the aims of the present research (issues therein being quite dense in nature) and the number of English users in the world. This fact, as mentioned above, similarly shines a spot light on the generalisability of the findings – for example, although insightful, these are responses unique to this particular group. Yet, at the same time, I do maintain that the participants' responses are not too astray from common emerging trends among the global youth. Nonetheless, in light of the more prominent issues that arose, for example, a de-centralising of English's role in world, especially in terms of a global identity, and more open attitudes in the attainment of NES accents, a wider scope of perspectives would be more desirable in order to gain further insight into these

enlightening viewpoints. To complement and possibly validate such insights, a large-scale quantitative component would aid in such endeavours. Undoubtedly, a quantitative component adds more rigor and depth to the scope of participants involved. As such, while the present cohort were all taking majors in line with English studies (as purposefully chosen), this can present a somewhat singular point of view – as discipline can have an effect on perception. Subsequently, a quantitative component can present a wider reach of potential cohort across multiple disciplines.

Moreover, while I hope my study gives valuable insight into the dynamics of Global English, it should be noted that the opinions provided here are all from a Korean perspective. As was discussed in Section 2.3 (English in Korea), English in Korea has a 'rich' and turbulent history. Subsequently, in appreciating the views provided here, especially in terms of cultural resonance, one ought to take into consideration the history of the country the participants come from. Therefore, it would be useful to approach such topics and issues from various other countries and contexts. For example, examining countries with a similar education rigor and background, i.e. Confucian influenced, as the one 'famed' in Korea, might help validate or add depth to the troubling issues highlighted here in regards to a disjuncture between the English received within the education system and the English required for a globally engaged populace. Doing this might bring into focus how particular Confucian influences within a context might contribute to such a situation. Moreover, 'cultural' framing of this sort can also bring into the discussion use of language within an emancipatory role. Specifically, how use of English with its more democratic forms of address and lack of linguistically assigned reflection in terms of the relative status of the speaker can possibly act as a liberating agent for speakers of languages with more strict hierarchical structures, e.g. Korean. With the participant group avidly endorsing English as a language that can undergird pursuit of global endeavours, discussion of it in terms of possibly effecting a sense of liberation from a more linguistically strict environment, i.e. Korea, was missing. This line of inquiry may also open up discussion on gender and language use,

specifically, how males and females in Korea perceive English in terms of its social use. With Korea having a reputation of retaining certain aspects of a patriarchal structured society, looking at the possibility of English acting as a liberating agent for women may be an area of interest. However, one ought to enact caution in taking the position that assumes that a particular demographic, e.g. Korean females, is 'socially constrained' in their L1 language use. Such an etic perspective might be viewed as imposing particular positions on a people and/or neglecting a more informed emic perspective when it comes to understanding how a particular group of individuals think and perceive the world. Nonetheless, certain elements of this discussion could be investigated within future research in light of increased global movements online and offline leading to varied and enlightening global experiences.

Other limitations I feel need to be highlighted refer to clear definitions of some of the concepts talked about or implicitly referred to – these being, global identity, global citizenship, and ELF. In regards to the former, while the participants did have an understanding of these concepts, it would have been in the study's better interests to have added a component that discussed the nature of these concepts more specifically and what qualities an individual would need to possess when being described or ascribed with such labels. This I feel would have added a deeper discussion on the value or otherwise of English in quantifying and qualifying these concepts. A similar approach could have been taken with the notion of English as Lingua Franca. While many of the participants' responses regarding language practices and globalisation tacitly alluded to or referenced notions surrounding ELF, this concept was not deeply discussed with the participants to the degree that this concept warrants. The reason for this was that, ELF research is a huge area in itself, and although referred to in my research and certainly related to the topics discussed, the scope of my research did not permit a more in-depth exploration of the ELF topic. However, I feel, the findings here can add much fodder for future research regarding the ELF concept and how it can frame Global English conversations. Specifically, rather than looking at

ELF in its broader global domain, the conversation can be focused to within more localised geographical areas, e.g. Asia. In such investigations, questions may query as to the degree of acceptance of English being a language of Asia and how particular dispositions, aligned to such a concept, maintain adherence to NES norms or on the other hand are not concerned with continuously approximating such norms.

7.3   Further Research

While interesting in its outcomes, this study also points to a number of further research avenues that can add further depth to the issues discussed in this thesis.

With issues concerning Global English, the degree of exposure an individual has will undoubtedly be a mitigating factor in attitudes towards it. Therefore, a recommended line for future research would be to involve participants with less noteworthy investment and experience using English. Specifically, a study design could encompass a comparative element in which a number of participant groups with differing characteristics are similarly investigated on issues covered in the present study. Such insight would give further depth into the use and role of English in the modern world, and also shed light on to what degree the present results can be generalised to a modern populace, or how a generalisation of such issues is impossible. Surely, one can acknowledge that to a certain degree similar processes of globalisation are acting upon local contexts in general; therefore, such comparative insight could capture how these processes are possibly shifting perspectives (or otherwise) on the use and/or necessity of Global English. I mention 'necessity' with reference to how the present cohort deemed English as "not the only way" in navigating the world. This points to the need for future studies to investigate more deeply these possible shifting perspectives, especially in terms of different stakeholders involved.

With regard to the Korean context a number of prospective areas of research can be highlighted. In reference to the tension observed by the participants within the English education

system, it would be incumbent on researchers and/or teachers involved to investigate this matter further. While the present research focused on perspectives from a cohort of students only, (specifically five postgraduate and two 4th year undergraduate), examination of various other stakeholders would definitely yield great insight into the issue of possible misalignment of educational practice and global perspectives. This should also involve more in-depth conversations with Korean students at all levels of the education system in comparison with the policies surrounding English education. Indeed, within the Korean context, further research can involve an examination of higher education institutes and their global statements and how they align or otherwise with student perspectives on issues relating to globalisation and an international outlook. Looking at how such issues relating to global citizenship and global endeavours, foregrounded by notions of Global English, and how they are portrayed on universities' websites, can also add value to a further scrutiny of English practice in Korea. Research might focus on the representation of such issues in both the Korean language and English language and note how any observed disparities are framing particular contrasting ideologies in either language. This can also illuminate upon how certain ideologies surrounding either language might be evolving in response to a more globally engaged populace and country. Moreover, with English framed in such high 'global prestige' in Korea, it might be of interest to investigate issues surrounding Korean long term sojourners upon their return to Korea. For example, how are Koreans who return to Korea after studying or living abroad and can competently speak a native variety of English (and perhaps not speaking Korean as fluently as they did when the left Korea to study overseas) viewed by Koreans who have not travelled overseas? Is their proficiency in English seen as highly desirable or are they viewed as somehow less than truly Korean because of their long stay overseas and possible lack of fluency in Korean?

Furthermore, as was highlighted in the limitations, examining the cultural aspects of one's environment in comparison to one's use of English and how it can induce a sense of 'global'

freedom, can give further insight into how English and identity interact in contemporary global society. Especially, in terms of Korea where, as mentioned, there are elements of patriarchal structures within its society, investigating how English may act as a conduit of liberation for Korean females might produce some interesting insight into shifting social patterns within Korea, as it continually emerges onto and influences the global sphere.

7.4   Researcher's Reflection

I see this PhD thesis as a journey that started from the beginnings of my Masters of Research in 2014 to these last paragraphs in 2019. Across these five years, I have gained many new insights into not only how English is continuously being reshaped and recast by its ever-growing number of users, but also by how a cosmopolitan reality is the better frame of reference to understand and characterise contemporary individuals' global existence. To simply see the local and the international as the only discussion points is a falsehood, and in my opinion, frames the individual within a restrictive and limiting paradigm. Moreover, through my time living in South Korea and also by the insights provided to me by my participants, I have been struck by the tenacity of the Korean people and their eager adaptation (and cultural contribution) to the global world. While English is the language that is relentlessly pursued as the link to this global world, and at pains by many Koreans, it is, in my opinion, beginning to shake off its restrictive cultural baggage and is forming an adaptive global tool for Koreans (and many more) to adopt, own, and style in their own right. Nonetheless, as any language would, English does maintain cultural links to its socio-cultural origins, however, these cultural reminders alongside its diversity of global use are coming more into focus to form a higher order language that acts as a catalyst for universalising cultural flows *sans* imperialistic overtones.

Furthermore, and most significantly, I hope that this thesis has demonstrated the value and importance of exploring contemporary English users' perceptions of language,

internationalisation, and identity against the backdrop of globalisation and cosmopolitanism. I hope that educational institutions from the bottom up begin to acknowledge the linguistic and ideological issues raised by my findings regarding the role and socio-cultural value of English in contemporary globally concerned learners' lives. I believe that policies and practices should be implemented that reflect the realistic use and view of English in our globalised world and the individuals involved in recasting it as a cosmopolitan global lingua franca.

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Appendices A - D of this thesis has been removed as they may contain sensitive/confidential content

Appendix E – Recruitment Questionnaire

Questionnaire # 0 – Recruitment

Name (이름): _____

Age (나이): _____

Programme of Study (학과 혹은 과정명): _____

University (대학교): _____

Time spent abroad (travel, work, and/or study, etc) _____

The answers to the following questions do not need to be long. Just briefly give your opinion.

(아래 질문에 답변을 부탁드립니다. 긴 답변이 아니어도 괜찮습니다. 귀하의 의견을

간단하게 서술하여 주세요)

1. What are your views on the relationship between language, culture, and identity?
   (언어와 문화 그리고 정체성간의 관계에 대한 귀하의 견해는 어떻습니까?)

2. Are you apprehensive about your Korean accent when speaking English?
   (영어로 말을 할때, 귀하의 한국억양이 방해가 된다고 생각하십니까?)

3. Are World English and Standard English different?
   (World English 와 Standard English 가 다릅니까?)

4. Have you always had enjoyable experiences when communicating in English with either native or non-native English speakers?

(귀하는 영어 네이티브 /혹은 네이티브가 아닌 사람과 영어로 소통하는 경험을

항상 즐겨왔습니까?)

5. Do you need to possess certain characteristics if you want to speak English well?
   (영어를 잘 말하고 싶을 때, 어떤 성향이 가장 요구된다고 생각하십니까?)

6. Is South Korea a global country?
   (대한민국은 글로벌한 국가입니까?)

Appendix F of this thesis has been removed as it may contain sensitive/confidential content

Appendix G – Interview Prompts

<div align="center">Questionnaire # 1 – 1st Interview Prompt</div>

Name(이름): _____
Nickname(영어이름): _____
Course(과정명): _____
University(대학교): _____

Part 1 – Prompt

Please give <u>a brief answer</u> for each question. Your answers don't have to be too long as we will talk more about them in the interview. Don't worry about grammar errors. I just want to know your opinions. Thank you! ☺

각 질문에 간단하게 대답해주세요. 답변은 길 필요가 없으며 실제 인터뷰시 각 답변에 대해 더 설명할 수 있습니다. 문법에 대한 걱정은 하시마시고, 여러분의 의견을 알려주세요. 감사합니다.

1. Why did you choose this particular masters/graduate course?
    (당신은 왜 본 과정/혹은 학과를 선택하였나요?)

2. Do you think you have a good level of English? What's your ideal level?
    (당신은 당신의 영어 레벨에 대해 어떻게 생각합니까? 그리고 이상적인 레벨은 어느 정도라고 생각합니까?)

3. Have you had mostly good or bad experiences with English?
    (영어과 관련된 경험의 대부분이 좋은 것입니까, 나쁜 것입니까?)

4. Is English important to you? If yes or no, please explain.
    (당신에게 영어는 중요합니까? 어떤 면에서 그렇다고 생각합니까?)

5. What are the advantages in learning English? (for Korean people or anybody)
    (영어를 배우는데 있어서 이점은 무엇입니까?)

6. Is South Korea a good country to learn English in? If yes or no, please explain.
   (대한민국은 영어를 배우기에 좋은 나라입니까? 그렇지 않은 나라라고
   생각하신다면, 어떤 변화가 필요합니까?)

7. Do you know the term 'English Fever'? If yes, expand your answer.
   (English Fever이라는 용어에 대해 들어본적이 있습니까?)

8. In your opinion, how do Korean people feel towards English? Why do they feel this way?
   (한국인들은 영어에 대해 어떻게 생각합니까? ㅂ 왜 그들이 그렇게 느끼는
   것일까요?)

9. Is South Korea a modern globally connected country or still becoming one? Why?
   (대한민국은 세계화적으로 잘 발전된 나라일까요? 혹은 아직도 그렇게 되기위해
   변화중 인가요? 왜 그렇다고 생각하십니까?)

10. How would you describe the Korean youth of today? (under 35 years old)
    (대한민국의 젊은세대를 어떻게 묘사할 수 있을까요? - 35세 이하)

Questionnaire # 2 – 2nd Interview Prompt

Name: _____ Nickname: _____ Age: _____

Time spent abroad (travel, work, or study, etc) _____

University: _____ Course: _____

Please note that the sentences below <u>do not</u> reflect my opinions. These sentences are just being used to get you thinking about the topics that we will talk about. Thank you.
아래의 모든 질문지는 저의 개인적인 의견을 반영한 것이 아님을 알려드립니다. 질문지는그저 우리가 함께 이야기할 주제와 관련한 당신의 생각을 얻기위해 사용될 것입니다. 감사합니다.

Part One: Questionnaire
Instructions: Please select between 1 and 5. Just click the box. (1 = Disagree ↔ 5 = Agree).
1부터 5중 선택해주세요. 박스에 클릭하시면 됩니다. (1=아니다↔ 5 =그렇다)
1. I fully support the ideals of globalisation.
   세계화의 이상에 대해 전적으로 동의한다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

2. Everything about globalisation is good.
   세계화의 모든 것은 좋다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

3. South Korea is a globalised country.
   대한민국은 세계화된 국가이다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

4. English is the corner stone of globalisation.
   영어는 세계화의 초석이다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

5. English is key to South Korean economic prosperity.
   영어는 대한민국의 경제적 발전의 핵심이다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

6. Due to continued learning and use of English specifically, S. Korea will be more globalised and internationalised.
   특히 영어의 지속적 배움과 사용으로 인해, 대한민국은 더 세계화 및 국제화될 것이다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

7. The continued globalisation and internationalisation of S. Korea is good within all aspects. 대한민국의 지속적인 세계화와 국제화는 모든 면에서 좋다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

8. Young S. Korean people aspire to emulate many foreign ideals, and crave many foreign products.
   대한민국의 젊은 세대는 많은 해외 이상을 모방하고, 해외 제품을 갈망한다.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

9. Being a global cosmopolitan person is an attractive prospect.

국제적 세계인이 되는 것은 매력적인 전망이다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

10. Foreign images (tv shows, celebrities, movies, news, etc) and products are ever increasing in S. Korea.

해외의 이미지 (tv 방송, 유명인, 영화, 뉴스 등) 와 제품은 대한민국에서 계속해서 늘어나고 있다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

11. I often read and watch news about foreign countries.

나는 해외 국가들에 대한 뉴스를 자주 읽고 본다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

12. I often talk about global situations and events with my friends.

나는 국제적 상황과 사건들에 대해 친구들과 자주 얘기한다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

13. I'm always interested in knowing about other cultures and people.

나는 항상 다른 문화나 사람들에 대해 관심을 가지고 있다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

14. The main reason that I learn English is to converse with diverse people.

내가 영어를 배우는 중요한 이유는 다양한 사람들과 얘기하기 위해서이다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

15. I feel that I am a global citizen 100%.

나는 100% 지구시민이라고 느낀다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

16. I don't need to actively seek out information about world events and news; it is easily accessible and talked about every day.

전세계 사건과 뉴스에 대한 정보를 적극적으로 찾을 필요 없이, 일상에서 쉽게 접근 가능하고 이야기 되어진다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

17. Speaking English makes me feel more like a global citizen.

영어로 얘기하는 것은 내가 더 지구시민이 된 것처럼 느끼게 해준다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

18. English improves my status; I feel more modern, international and connected to the wider world.

영어는 나의 지위를 높여주고 나는 더 현대적이고, 국제적이며, 넓은 세계에 연결된 것처럼 느껴진다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

19. Being Korean is very important to me.

한국인이라는 것은 나에게 매우 중요하다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

20. As I learn English, I can feel my mind opening and changing.

영어를 배우면서, 내 사고방식이 열리고 변하는 것을 느낀다.

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

21. Mastering English is the best way to get to know the world.

    영어를 완벽하게 하는 것은 세계에 대해서 알 수 있는 가장 좋은 방법이다.

    1 □   2 □   3 □   4 □   5 □

22. Nowadays, technology is changing how people view and experience the world.

    요즘은 사람들이 세계를 보는 시각과 경험이 기술에 의해 바뀐다.

    1 □   2 □   3 □   4 □   5 □

23. Using the internet is a big part of my life, and everybody's life.

    인터넷을 사용하는 것은 나와 모든 사람의 인생에서 큰 부분을 차지한다.

    1 □   2 □   3 □   4 □   5 □

24. The internet connects us all, and makes us equal.

    인터넷은 우리 모두를 연결해주고, 모두를 동등하게 한다.

    1 □   2 □   3 □   4 □   5 □

25. English is not just a second language; I feel that it is part of me.

    영어는 단지 제2의 언어가 아닌, 내 일부라고 느낀다.

    1 □   2 □   3 □   4 □   5 □

26. I am as much connected to the world as I am to South Korea.

    나는 대한민국만큼이나 전세계에 연결되어 있다고 느낀다.

    1 □   2 □   3 □   4 □   5 □

27. I want to be identified as a global person.

    나는 세계적인 사람이라고 여겨지고 싶다.

    1 □   2 □   3 □   4 □   5 □

28. One's home country is becoming less important these days.

    요즘은 개인의 국적이 가지는 중요도가 작아지고 있다.

    1 □   2 □   3 □   4 □   5 □

29. Nowadays, young people around the world think, act, and feel in similar ways.

    요즘, 전세계의 젊은 세대는 비슷한 방식으로 사고하고, 행동하고, 느낀다.

    1 □   2 □   3 □   4 □   5 □

30. Nowadays, young people can feel a stronger connection to the world than to their local context.

    요즘, 젊은 세대는 그들의 지역보다 전세계에 더 강한 유대감을 느낄 수 있다.

    1 □   2 □   3 □   4 □   5 □

31. Whether I talk to a foreign person or a Korean person, my mind and how I express myself remains the same.

    내가 외국인과 얘기하든, 한국인과 얘기하든, 나의 사고방식과 내가 스스로 나를 표현하는 방식은 동일하다.

    1 □   2 □   3 □   4 □   5 □

32. One world culture is an attractive prospect.

    하나의 세계 문화는 매력적인 전망이다.

    1 □   2 □   3 □   4 □   5 □

33. I feel an emotional connection to the people of the world as much as I do to South Korean people.

나는 한국인에게 느끼는 만큼, 전세계인에게 감정적 유대를 느낀다.

1 □   2 □   3 □   4 □   5 □

Name: _____   Nickname: _____

Course: _____   University: _____

Please note that the sentences below <u>do not</u> reflect my opinions. These sentences are just being used to get you thinking about the topics that we will talk about. Thank you.

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Part 1: 설문지

<u>방법:</u> 1-5 중 선택하시오. 상자를 클릭하면 됩니다. (1=매우 아니다, 5=매우 그렇다.)

1. 나는 Standard English, World English, World Englishes 의 차이점을 알고 있다.
   I am aware of the differences between Standard English, World English, and World Englishes.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

2. 영국 영어와 미국 영어만이 영어의 바른 종류이다.
   British English and American English are the only two legitimate varieties of English.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

3. 대부분의 한국인들은 영어를 비원어민과의 의사소통을 위해 배운다.
   Most Koreans learn English to communicate with other non-native speakers.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

4. 영어를 배울 때 영국과 미국의 문화를 배우는 것은 필수다.
   It is necessary to learn about British and American culture when learning English.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

5. 영어로 말 할 때, 나는 원어민 억양으로 말하고 싶다.
   When I speak English, I want to have a native accent.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

6. 영어로 말할 때, 나는 미국인처럼 말하고 싶다.
   When I speak English, I want to sound like an American.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

7. Korean English와 Konglish는 같다.
   Korean English and Konglish are the same.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

8. 한국인이 영어로 말 할 때, 한국 억양인 것은 괜찮다.
   It is okay for Korean people to have a Korean accent when they speak English.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

9. 서양문화가 세계에서 가장 영향력이 있다.
   Western culture is the most influential culture in the world.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

10. 많은 국가들이 미국과 유럽의 도덕적 기준에 의존한다.
    Many countries look to the USA and Europe for moral values.

1 □   2 □   3 □   4 □   5 □

11. 전세계인 모두가 영어를 할 수 있다면, 더 좋은 세상이 될 것이다.

If everybody in the world could speak English, it would be a better place.

1 □   2 □   3 □   4 □   5 □

12. 영어를 배우는 가장 좋은 방법은 영어를 말하는 나라로 가는 것이다.

The best way to learn English is to go to an English speaking country.

1 □   2 □   3 □   4 □   5 □

13. 나는 내 스스로 영어를 말하고 배울 수 있는 기회를 만들어야 한다고 생각한다.

I believe that I should create my own opportunities to speak and learn English.

1 □   2 □   3 □   4 □   5 □

14. 영어로 말 할 때, 나는 사람들이 내가 한국인이라는 사실을 알기를 원한다.

When I speak English, I want people to know that I am Korean.

1 □   2 □   3 □   4 □   5 □

15. 가장 좋은 영어 선생님은 원어민 선생님이다.

The best kind of English teacher is a native English speaking teacher.

1 □   2 □   3 □   4 □   5 □

16. 영어 교재는 다양한 문화에 대한 정보를 포함해야 한다.

English teaching material should include information about many different cultures.

1 □   2 □   3 □   4 □   5 □

17. 영어 원어민은 영어 비원어민의 억양을 이해할 수 있어야 한다.

Native English speakers need to learn to understand the many different non-native English speaker accents.

1 □   2 □   3 □   4 □   5 □

18. 영어는 더 이상 하나의 국가 혹은 문화에만 속하지 않는다.

English no longer belongs to one country or culture.

1 □   2 □   3 □   4 □   5 □

19. 영어는 이제 하나의 새로운 문화이다.

English now has a new culture.

1 □   2 □   3 □   4 □   5 □

20. 나는 한국 억양을 가지기 싫다.

I hate having a Korean accent.

1 □   2 □   3 □   4 □   5 □

21. 영어를 유창하게 할 수 있다면, 영어가 나의 언어라고 느낄 것이다.

If I can speak English fluently, I feel it is my language.

1 □   2 □   3 □   4 □   5 □

22. 이제 영어 원어민이 전세계의 영어사용자의 대부분을 차지하는 것은 아니다.

Native English speakers are no longer the dominant English-speaking group in the world.

1 □   2 □   3 □   4 □   5 □

23. 비원어민은 영어를 그들이 원하는 방식대로 사용할 수 있다.

Non-native speakers can use English in whatever way they want.

1 □   2 □   3 □   4 □   5 □

24. 비원어민은 그들의 배경을 언어학습경험에 흡수시켜야 한다.

Non-native speakers should integrate their background into their language learning experience.

1 □   2 □   3 □   4 □   5 □

25. 요즘은 영어가 전세계에 개방되어 있고 모두가 각자 원하는대로 사용할 수 있다.

Nowadays, English is open to the world, and anybody can use it as they please.

1 □   2 □   3 □   4 □   5 □

26. 영어 원어민은 여전히 영어의 소유자이자 문지기이다.

Native English speakers are still the 'owners and gate-keepers' of English.

1 □   2 □   3 □   4 □   5 □

27. 다양성은 중요하고 전세계적으로 지향되어야 한다. 특히 영어 학습에 있어서 그렇다.

Diversity is important and should be promoted in the world - especially in terms of learning English.

1 □   2 □   3 □   4 □   5 □

28. 현재, 영어의 말하기와 배우기는 전세계의 다양성을 지향시키고 있다.

Currently, the speaking and learning of English promotes diversity in the world.

1 □   2 □   3 □   4 □   5 □

29. 현대사회에서의 기술과 사회의 발전은 영어 비원어민의 힘을 길러주었다.

Technology and social development within modern world has empowered non-native speakers of English.

1 □   2 □   3 □   4 □   5 □

30. 영어 비원어민은 세계의 새로운 지배 세력이다.

Non-native speakers of English are the new dominant force in the world.

1 □   2 □   3 □   4 □   5 □

Questionnaire # 4 – 4th Interview Prompt

Name: _____   Nickname: _____

Course: _____   University: _____

Please note that the sentences below <u>do not</u> reflect my opinions. These sentences are just being used to get you thinking about the topics that we will talk about. Thank you.

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Part 1: 설문지

<u>방법:</u> 1-5 중 선택하시오. 상자를 클릭하면 됩니다. (1=매우 아니다, 5=매우 그렇다.)

1. 영어로 인해 나는 다양한 사람을 만나고 대화를 나눌 수 있다.
   English allows me to meet and converse with many varied people.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

2. 영어를 통해 전세계 많은 문화에 대해 배울 수 있다.
   Through English, I can learn about many world cultures.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

3. 영어로 인해 자유롭게 여행할 수 있고 다른 문화의 활동에도 참여할 수 있다.
   English allows me to move freely and to participate in the activities of other cultures.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

4. 다른 문화권의 친구를 만드는 것이 내가 영어를 배우는 주요 이유 중 하나이다.
   Making friends from other cultures is one of the main reasons I learnt English.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

5. 영어는 해외여행을 할 때와 마찬가지로 한국 내에서도 유용하다.
   English is as useful in S. Korea as it is for travelling abroad.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

6. 해외에서 일하는 것은 내 목표 중 하나다.
   Working abroad is one of my goals.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

7. 해외에서 살거나 국내에서 살거나 나에게는 상관없다.
   It doesn't matter to me if I live abroad or if I live in S. Korea.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

8. 해외에서 일어나는 일들이 내 삶에 영향을 끼친다.
   What's happening overseas affects my life.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

9. 나는 취업을 위해 영어를 공부한다.
   I'm learning English strictly for job prospects.
   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐

10. 한국에서 외국인을 보면 영어 공부의 동기부여가 된다.
    When I see foreign people in Korea, I'm motivated to learn English.

1 □   2 □   3 □   4 □   5 □

11. 유학은 세계를 경험하는 것 중 가장 좋은 방법이다.

Studying abroad is the best way to experience the world.

1 □   2 □   3 □   4 □   5 □

12. 해외에서 여행 혹은 공부할 때, 다른 한국 사람들과 어울리는 것을 선호한다.

When I travel / study abroad, I prefer to hang around with other Korean people.

1 □   2 □   3 □   4 □   5 □

13. 다른 나라를 여행할 때 많은 한국인을 만나는 것을 좋아한다.

I love to see many Korean people when I travel to other countries.

1 □   2 □   3 □   4 □   5 □

14. 영어가 수능시험의 일부가 아니었더라도, 한국사람들은 영어공부 하는 것을 좋아했을 것이다.

If English were not part of the Su-neung, Korean people would still like to study English.

1 □   2 □   3 □   4 □   5 □

15. 영어를 사용할 때, 나는 다른 많은 사람들처럼 같은 활동에 참여하는 것을 좋아한다.

When using English, I like to take part in the same activities as many other people.

1 □   2 □   3 □   4 □   5 □

16. 영어는 세계의 모든 면을 개방시킨다.

English opens up all aspects of the world.

1 □   2 □   3 □   4 □   5 □

17. 영어는 나에게 개인적으로 중요한 목표들을 달성하기 위해 중요하다.

Studying English is important to me in order to achieve personally important goals.

1 □   2 □   3 □   4 □   5 □

18. 나는 내가 원어민처럼 영어를 말하는 것을 자주 상상한다.

I often imagine myself speaking English as if I were a native speaker.

1 □   2 □   3 □   4 □   5 □

19. 미래를 생각하면, 영어를 많은 다양한 방법으로 사용하는 것을 상상한다.

When I think of the future, I can imagine using English in many different ways.

1 □   2 □   3 □   4 □   5 □

20. 영어는 언제나 나의 인생과 경력에 가장 중요한 부분일 것이다.

English will always be a very important part of my life and career.

1 □   2 □   3 □   4 □   5 □

21. 내 주변 사람들은 영어가 지능의 척도라고 생각한다.

People around me believe that speaking English is a sign of intelligence.

1 □   2 □   3 □   4 □   5 □

22. 사회에서 영어가 중요하다고 말하기 때문에 영어를 배우는 것이 중요하다.

Learning English is important because society says it's important.

1 □   2 □   3 □   4 □   5 □

23. 나는 내가 영어로 심각한 주제에 대해 말하는 것을 상상한다.

I imagine myself talking about serious issues in English.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

24. 영어를 공부하는 것은 사회로부터의 허락을 받을 수 있기 때문에 나에게 중요하다.
Studying English is important to me because I can gain approval from society.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

25. 영어를 못하면 성공할 수 없다.
I will not be successful without English.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

26. 미래에는 영어로 사람들 앞에서 성공적으로 연설을 하는 상상을 할 수 있다.
I can imagine myself successfully giving a speech in public in English in the future.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

27. 나는 주변인의 인정 없이도 영어에 있어 성공할 수 있다.
I can be successful in English without my peers' approval or acknowledgement.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

28. 영어를 공부하는 것은 인생을 바꾸는 경험이었다.
Studying English has been a life changing experience.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

29. 영어 사용에 있어 나의 꿈은 내 주변 사람들과 꽤 비슷하다.
My dreams of how I want to use English in the future are quite similar to my peers.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

30. 영어를 자연스럽게 사용할 수 있는 여러 상황들을 상상하는 것은 쉽다.
It's easy to imagine many situations where I can use English naturally.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

31. 영어를 배우는 것이 중요한 이유는 내가 존경하는 사람들이 그렇게 생각하기 때문이다.
I consider learning English important because the people whom I respect think it's a good idea.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

32. 미래에, 나는 영어에 대해 다른 사람들에게 가르치는 것을 상상할 수 있다.
In the future I can imagine teaching other people about English.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

33. 내 주변인들이 내가 영어를 못 한다고 생각하는 것은 나를 두렵게 한다.
Not being a successful English speaker in the eyes of my peers scares me.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

34. 미래에 영어를 사용하는 나에 대해 가지는 이미지는 내 주변인에 의해 영향을 받는다.
The images I have of myself using English in the future are influenced by my peers.
1 ☐　　2 ☐　　3 ☐　　4 ☐　　5 ☐

35. 내 자신의 영어 사용에 대한 이미지나 꿈은 시간이 흐르면서 변화해왔다.
My image or dream of myself using English has changed over the years.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

36. 내 자신의 영어 사용에 대한 이미지나 꿈은 과거보다 더 선명하다.

My image or dream of myself using English is more vivid now than it used to be.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

37. 다양한 상황에서의 원어민과의 영어 사용에 대해 지속적으로 상상한다.

I constantly imagine myself using English with native speakers in various situations.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

38. 다양한 상황에서의 비원어민과의 영어 사용에 대해 지속적으로 상상한다.

I constantly imagine myself using English with non-native speakers in various situations.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

39. 영어를 사용함에 있어 나 자신의 강점과 약점을 구분할 수 있다.

I know how to identify my own strengths and weaknesses when learning English.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

40. 나는 나에게 영어가 필요한 이유와 중요한 이유를 쉽게 설명할 수 있다.

I can easily explain why I need English and why it is important.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

41. 영어 학습에 대한 계획을 세우는 것은 매우 쉽고, 나에게 가장 좋은 방법을 알 수 있다.

It's very easy for me to plan my learning and know what is best for me.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

42. 나는 내 자신의 학습 목표를 세울 수 있고, 이는 주로 내 주변인과 다르다.

I know how to set my own learning goals; they are usually different from my peers.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

43. 성공적 언어학습은 개인이 무엇을 원하고, 목표로 하느냐에 달려있다.

Success in language learning is based on what the individual wants and on their own goals.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

44. 성공적 언어학습 수업 밖에서 이루어진 일에 더 달려있다.

Success in language learning is more dependent on what is done outside the classroom.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐

45. 내가 진정으로 영어 말하기에 성공하고 싶다면, 말하고 학습할 수 있는 스스로의 기회를 만들어야 한다.

If I want to be truly successful in speaking English, I need to create my own opportunities to speak and learn it.

1 ☐　2 ☐　3 ☐　4 ☐　5 ☐