ESBB English Scholars Beyond Borders

English Scholarship Beyond Borders, 2017
Volume 3, Issue 1

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Foreword

ESBB is pleased to present its third annual issue of English Scholarship Beyond Borders. The papers published here have again all been through our non-blind review process. At its best, this process becomes a discussion of different readings among a diverse group of scholars leading to an enhanced final draft. Several papers have not made it through our process this year – it has become clear that engaging in an in-depth discussion about a paper takes time and commitment - it is certainly not an easy option. All those who have taken part have still made positive comments about the process even when they did not make it through to the end - we do leave our system open to resubmission at a later date for those authors who need longer to reflect on comments and rewrite.

In our first paper, Sivasubramaniam discusses reading as "an endless meaning-making activity". What he is promoting is reflected in our own review process in the sense that Siva is a passionate defender of social views of reading(s). He presents his value-driven piece in a typically powerful manner reflected in his title - A Working Funeral for One Right Reading: Joining a Confederacy of Readers. Clearly still not an easy case to argue as many international exams used for university placement still assume one right answer and implicitly support the view that taking away the judgement of the examiner is somehow more 'objective'.

In our second piece, Naeema Hann provides us with an interesting insight into the English learning experiences of transnational families. This study takes us beyond geographical borders and provides insights into the importance of the role of family in adult migrant communities. This paper promises the reader a rare glimpse into privileged conversations but also has implications for those readers whose main interest is instructed language learning. Clearly we all need to look beyond the classroom walls.

John Adamson and I in the third piece have tried to provide access to another type of closed community – the temporary communities that form around journal review. We all criticise standard review processes but we may feel we cannot cross borders into something different. This is a semi-auto-ethnographic study that invites us to look inside the way authors and reviewers experience a process of review – in this case our own. Interested readers are always welcome to request more information and/or to take part in a future process.

All four papers in this volume reflect our diversity as an academic circle. All look at crossing borders in some way but there is little similarity beyond this very general theme which is the banner of our organization. English inevitably crosses all kinds of borders. In the final paper Silvaana Maree Udz looks at the way standard Englishes are perceived. She provides a novel perspective into East Asian Standard English focusing on perceptions and pedagogical implications. Much of this research is in its infancy and we hope to support its growth further at ESBB.

ESBB English Scholars Beyond Borders

A Working Funeral for One Right Reading: Joining a Confederacy of Readers

Dr. Sivakumar Sivasubramaniam

Dr. Sivakumar Sivasubramaniam is Professor and Head of Language Education in the Faculty of Education at the University of the Western Cape, Republic of South Africa (RSA). He is also South Africa's National Research Foundation (NRF) rated researcher. Dr. Sivakumar Sivasubramaniam serves the Editorial Board of the Journal of English as an International Language (EILJ) as Chief Editor and the Editorial Board of Asian EFL Journal (AEJ) as Associate Editor. In addition, he serves as Honorary International Adviser to TESOL Asia Journal and Executive Board Member of the International TESOL Accrediting Authority (ITAA). He has been a foreign language/second language educator for over thirty years now and has taught English in India, Ethiopia, Thailand, Bahrain, Armenia, and U.A.E prior to relocating to the Western Cape. His research interests include response-centred reading/writing pedagogies, literature-based language pedagogies, constructivism in EIL, second language advocacy, narratives in language education and text-based approaches to academic and social literacy practices. Email contact: ssivasubramnaim@uwc.ac.za and sivakumar49@yahoo.com

Abstract

In an age that is characterized by a predominance of consumerism, electronic gadgetry, visual culture and information overload, reading has declined as an educational practice. It is saddening to note that our university students read mainly in order to meet exam requirements and standards. As a result, they neither view reading as an educating act nor do they understand the sense of personal gratification it promotes. The current poverty of reading among our students points to the failure of a functional ability to read the world and their lives in a critical and inter-connected way (Freire and Macedo, 1987). By the same token, their failure further alerts us to the urgent need for reflectivity, receptivity, responsiveness, expressiveness and inter-subjectivities in reading. These underlie our attempts to make sense of the real world where there is nothing like "one right reading". A rampant erosion of voice, agency and inter-subjectivities in our students' one right reading can render them defenceless in a world where information overkill is the norm of the day. In light of this, my paper proposes "a working funeral for one right reading" in order to address the educational malaise that has accrued over the years through one right reading. Then, the issues and insights that I propose to examine in this paper are meant to augment our understanding of reading as an endless meaning-making endeavour rather than one that projects it as a scientific objectivity of stimuli and repetitive response aimed at promoting an asocial view of reading: one right reading.

A Point of Departure
I am a part of all that I have met;
Yet all experience is an arch wherethro'
Gleams that untravell'd world, whose margin fades
For ever and for ever when I move...........To follow knowledge like a sinking star,
Beyond the utmost bounds of human thought".

(***From:*** **Ulysses by Alfred Lord Tennyson)**

The lines quoted form Alfred Lord Tennyson provide the stimulus and synergy for this paper.

In my view, the persistent abuse of one 'right reading' from the late forties to the end of the last millennium has done enormous damage to reading as an educating act. The 'one right reading' touted by the cognitivists since then appears to have destroyed the natural basis for plurality of response and love of reading given their fixations with normative orientation. One right reading is no reading at all given its nullifying and deadening consequences as an educational practice aimed at fostering literacy. As observed by Thakur and Al-Mahrooqi (2013), reading that does not foster thinking is of no educational value to our teaching practices in the reading classroom. Further to this, Thakur and Al-Mahrooqi (2013) are of the view that if reading fails to promote higher order thinking skills, it would then lose its value and efficacy as an educational practice. In light of this, I wish to argue that one right reading has no viable status in our educational practice of teaching reading. By the same token it has resulted in most of us using referential meaning as the only basis for determining how well readers approximated to an ideal, norm or exact response (Rosenblatt, 1995; Sivasubramaniam, 2004; 2009; 2015).The irony of this situation serves to remind us, as to how the task of correcting the misreading of our students has resulted in a breed of closure- focused students, who might be academically competent but socio-culturally and experientially incompetent. In a Freirean sense our students are illiterate even though they have acquired the mechanical ability to read the words perhaps correctly on the page (Freire and Macedo, 1987).

When students read just because they need to pass exams and graduate, it is unlikely that they will appreciate the edifying value of what they read. It is also likely that such a situation will influence them to view literacy as a mechanical acquisition of reading. As a result, literacy fails to transcend its literal meaning, which is necessary for emphasizing its over-arching socio-educational and emotional nature. In short, our students become casualties of 'a cultural ignorance and categorical stupidity crucial to the silencing of all potentially critical voices'

(Giroux in Freire and Macedo, 1987, p.13). In light of this, I consider closure-focused reading practices are synonymous with schema-theoretic and text grammar models of reading, which is only concerned with cognitive frameworks directed at the correct comprehension/one right reading of school-based texts for the entire reading population rather than coming to terms with differences among readers (Barr, Kamil, Mosenthal and Pearson 2000).This does not presuppose that our students have acquired functional competencies in reading. As I have stated elsewhere,

> On the contrary, their mechanical acquisition of reading skills points to a lack of capacity in them to understand how their world is affected by their reading, and in turn how their reading affects their world. In this respect, our students are illiterate even if they can read and write. This kind of illiteracy has far-reaching implications. It not only threatens the economic status of a society but also constitutes an injustice by preventing the illiterates from making decisions for themselves or from participating in the process of educational and social change. In short, it strikes at the foundations of democracy. (Sivasubramaniam, 2009, pp. 8-38).

The poverty of reading and the culture of ignorance it creates need to be addressed in institutions of higher learning (McCormick, 1994; Rosenblatt, 1995). I hasten to suggest that by proposing a concept/notion of literacy which encourages democratic, transformative and liberatory change, it might be possible to educate our students about the dialectical relationships between them and the world on the one hand, and language and change on the other (Freire and Macedo, 1987). In light of this, reading pedagogies and practices that promote students' experience and response assume immediacy and primacy in this paper. It is argued that such pedagogies will teach our students to assert their rights and responsibilities. It will not only teach them to read, understand and transform their own experiences but will also teach them to redefine their relationship with their society. As a result, our students will be better equipped to process knowledge that is beyond their experience and to view their reading and writing about it as acts of empowerment (Freire and Macedo, 1987). This is in keeping with the notions of students' border-crossing and translatability so as to signpost their being and becoming bilinguals and translinguals as pointed out by Nunn and Brandt (2015). Further to this, the issues in focus here are also in keeping with the semiotic mediation aimed at the promotion and prevalence of semiosis (van Lier, 2004)- a state of perennial collaborative meaning constructions as proposed and exemplified by Unger (2015).

As I view 'one right reading' to be a disempowering/deadening ritual, I then consider its demise and the birth of expressive/personal/tentative reading as the mainstay of this paper. To this end, I wish to articulate the how and why of such a working funeral for one right reading can become a pre-condition for democratizing reading (Carter, 1997, p. 109) and for freeing the students' democratic potentialities as a way of assigning fresh relevance to reading in an ideological world. The issues discussed so far thus embody as well as embolden my faith in the potential that reading pedagogies of voice and response have for nurturing critical consciousness, and democratic sensibilities via the space that they offer for the prevalence of 'epistemic literacy'(Carter, 1997).

Debunking the Cognitive Reading Model to Demolish One Right Reading

The cognitive reading model, which is predicated on modernist assumptions, couches its conceptualisation of reading in an asocial view of language. Given this, we need to direct focus on its inadequacies at this juncture:

- It views language as a closed system;
- It disavows subjectivity;
- It neither allows space nor scope for the prevalence and promotion of intrinsic meaning thereby negating human agency and voice in the use of language.

Consequently, we have been led into viewing language as a cognitive deficit or cognitive deposit (Gass 1997). In light of this, the cognitive model in keeping with its objectivist tradition has idealized the study of reading comprehension in the belief that it could be taught effectively, on every level, word, sentence, paragraph, and text/story. In light of this, one right reading, which is synonymous with the cognitive reading model has been believed to be able to verifiably quantify every aspect of the reading process, using the computer as its main research tool and as its writing metaphor. As Gardner (1985, p. 40) observes 'If a man-made machine can be said to reason, have goals, receive and revise behaviour, transform information and the like, human beings certainly deserve to be characterized in the same way'. This view, as I have voiced and argued against elsewhere, (Sivasubramaniam, 2009) is reminiscent of 'a psycholinguistic objectivity of inputs and outputs' that would denigrate the inter-subjective nature and stature of our students, which is so vital to they being characterized as human beings with voice and agency (Breen, 2001, p. 307).

The cognitive model operating in the practices of one right reading makes a deliberate attempt to demolish the students' cultural, emotional and social capital, i.e. their life experience, history and language. Because of this, they will be unable to: foster critical reflection, respect their own practical experience, motivate their sense of involvement and celebrate their uniqueness as individuals in an increasingly complex world. Such a focus has entirely centred on bureaucratic efficiency aimed at a uniform curriculum for the majority of the students and a scheme of research and evaluation based on recalls, think-alouds, cloze texts and multiple-choice questions in standardized texts. The resultant normative orientation has over-emphasized referential meaning as a basis for assessing how well readers approximate an ideal or an appropriate response (Sivasubramaniam, 2009 and 2015; Nunn and Sivasubramaniam, 2011).

While it might be argued that such interventional assessments might yield information that help address bureaucratic imperatives as well their efficient operationalization, they can be condemned for their stultifying limitations in approximating non-academic reading situations and their insensitivity to differences among readers. Such practices not only devastate the subjecthood of our students but also reduce them to statistical entities on spreadsheets. This does not augur well for their future educational/reading development. The following complaint by Candlin (in Widdowson, 1975, p. vii) serves to alert us to the situation in focus here:

> For too long materials have remained at the surface patterns of linguistic text and have not drawn learners towards an understanding of the layers of meaning which can be peeled off from utterances; learners have seen sentences only as illustrations of grammatical patterns and have not asked pragmatic and sociolinguistic questions of what communicative value they have in given settings. Candlin (in Widdowson, 1975, p. vii).

Language-learning experiences via the reading done by our students are far beyond the predetermined and presequenced goals of a reading curriculum. As observed by Skilbeck (1982b,p. 20):

> Externally imposed syllabuses, text books, and examinations all define educational values and set certain standards, which are important from the standpoint of the individual as well as for national and social purposes; however, they make the spontaneity, flexibility and diversity which are an equally important part of education much more difficult to achieve.

Spontaneity, flexibility and diversity can accrue only through a process-centered pedagogy of voice, agency and response and through rigorous training and grounding in conventionality, linearity and grammaticality as touted by reading as well as literary theorists. I wish to cite a real-life situation that can illustrate the dangers of trained appreciation and judgement of literary text/texts as mentioned in I. A. Richard’s *Practical Criticism: A Study of Literary Judgement* (1935).

Professor I. A. Richards asked his class at the University of Cambridge to write responses and reactions to some unidentified poems. He avoided giving clues to title, authorship, period, and school, as he wanted to test his students’ capacity to engage with poetry through personal response. The students were expected to base their responses on their own sense of engagement with the poems. Most of the students found their experience with the poems bewildering as their training in literary traditions, critical approaches, and judgmental methods was of little or no use in their handling of their plain responses. As a result, their responses showed a barrier to understanding and appreciating the poems in spite of the specialist training they had received. Their writing indicated how exposure to ready-made responses and associations interfered with their personal sense of literature. This illustration can be further supported by Rosenblatt's (1995, p. 92) observation that 'the impact of the literary work is dulled when the reader brings to the text a fund of ready-made, sharply crystallized ideas and habits of response.'

The insights as well as the pedagogical relevance that can be deduced from the above illustration can help challenge our fixations with one right reading. Whether one reads literary texts or texts of other nature, the underlying ethos of reading are the same. This is to suggest that whatever we read, we read them as plots, characterizations, settings, climaxes/counter climaxes and deduce the theme by figuring out the unspoken message of the author. This entire undertaking entails reading the lines, reading between the lines and reading into the lines. Given this, it is contingent upon us to view reading as a process of educational response and factor in response to reading as a mainstay in the teaching of reading and its assessment.

A response-centered approach to reading rejects the positivist/cognitivist/rationalist notion that a text is a container of objective meaning and one, which can be marked correct or incorrect in any assessment as consequence of one right reading. A working funeral for one right reading is therefore a non-negotiable pre-condition for democratizing reading and for freeing our students' emotional drives and democratic potentialities as a way of assigning fresh relevance to reading in an ideological world (Carter, 1997). This is to suggest that the meanings proposed and constructed by the readers signpost 'the inferential processes of recovering prepositional attitudes and explicatures, deducing implicatures, trying out figurative interpretations, and creating a context in the attempt to make a text optimally relevant' (Mackenzie, 2002, p. 47). Such a stance of our students would then render one right reading as "reading null and void" (Alan Maley, personal communication 2014). This one right reading is not reading in its quintessential sense. Having argued and elucidated on the drawbacks and the disenfranchising qualities of one right reading, it is very important that I address the question: "What is reading?" at this juncture of my paper.

What is Reading?

A commonsensical definition of reading regards reading as information transfer and, as Freire and Macedo (1987) observe, it does not intertwine with knowledge of the world but severs the dynamic/vibrant link between language and reality. Thus reading, according to Freire (1972, 1973), would mean reading the world, perceiving the relationship between text and context.

Freire points out that the texts, the words and the letters of the context of reading incarnate in a series of things, signs and objects, and perceiving these should provide a basis for experience which in turn fosters a perceptual capacity in the reader. In an attempt to examine the indestructible link between reading the word and the world, Freire (in Freire and Macedo, 1987, pp. 30-31) observes:

> The texts, words, letters of that context were incarnated in the song of the birds – tanager, flycatcher, thrush – in the dance of the boughs blown by the strong winds announcing storms; in the thunder and lightning; in the rain waters playing with geography, creating lakes, islands, rivers and streams. The texts, words, letters of that context were incarnated as well in the whistle of the wind, the clouds in the sky, the sky's color, its movement; in the color of foliage, the shape of leaves, the fragrance of flowers (roses, jasmine); in tree trunks; in fruit rinds (the varying color tones of the same fruit at different times- the green of a mango when the fruit is first forming, the green of a mango fully formed, the greenish-yellow of the same mango ripening, the black spots of an overripe mango the relationship among these colors, the developing fruit, its resistance to our manipulation and its taste). It was possibly at this time, by doing it myself and seeing others do it, that I learned the meaning of the verb to squash.

Viewed from this perspective, reading the world will always precede reading the word and reading the word implies a continuous reading assessment of the world. In addition, reading the word is preceded by a certain way of writing it or rewriting it. This might be interpreted as a transforming process signifying the dynamics central to the literacy process. Such a position/view comes close to Smith's (1983), which looks upon reading as an act that confers membership on the readers to the literacy club. The process of reading in that case rules out the need for: (a) reducing syntactical rules to diagrams (b) showing rules governing prepositions after specific verbs, agreement of gender and number contracting. On the contrary, all these will be opposed to the students' curiosity in a dynamic and living way so that the student would view these as objects to be discovered within the body of texts whether their own or those of established writers.

If the students are asked to memorize the description of an object mechanically, their memorizing will not constitute knowledge of the object. That is why reading a text neither results in real reading nor in knowledge of the object to which the text refers (Freire and Macedo, 1987; McCormick, 1994). I hasten to suggest that in this respect, one right reading is no reading at all given its nullifying and deadening consequences as an educational practice aimed at fostering literacy. The views of Thakur and Al-Mahrooqi (2013) referred to in my earlier discussion in this paper can serve well to reiterate the potential dangers of the prevalence of one right reading practices in our educational ecosphere.

Reading as an act of empowerment should provide the reader with access to a word universe that is, the readers' language used in his expression of his anxieties, fears, dreams and demands. This could be likened to a 'semiotic budget' (van Lier in Lantolf, 2000, p. 252) eminently positioned to evoke and excite an endless chain of meaning-making possibilities that underlie 'semiosis'(van Lier, 2004).

By strengthening and sublimating the existential experience of the reader through a continuous development of his/her perceptive ability, it is possible to initiate an understanding of how culture as a form of human practice or work can transform the world. A reflective interpretation of the world will then be seen as an exercise in critical reading of experience and reality. In sum, reading always entails critical perception, interpretation and an enthusiasm for reminding us of what has been read. This is reminiscent of the phenomenological stance that Nunn (2015) proposes in his narrative knowing of students' border-crossings. Having signposted my view of reading as one that is synonymous with response, I move on to address what constitutes response as I believe that minus a reader's response there is no reading, no matter what the cognitivists say about reading.

What is response?

The word response implies any observable/discernible behaviour by a reader, which follows, and is directly linked to, a specific act of reading. Such responses are unstructured and spontaneous. They can take many forms such as sighs, tears, laughter, re-reading, a personal recommendation, a book report, a verbal comment, a drawing or a dramatic presentation. Response is an indication of a process of engagement/involvement with a text. In other words it is a lived-through experience of a reader attempting to read (Rosenblatt, 1995). In light of this, it is not possible to quantify the reader's engagement with a text for the purpose of assessing reading objectively. By nourishing a personal sense of literature/reading, a response-based approach makes a 'case for a full, active, complete participation in the creation of the text by the reader' (Young, in Corcoran and Evans, 1987, p. 19).

In the scheme of this undertaking, such participation signals an emotional engagement with the text instead of an emotional detachment that is often emphasized by literary critics as a sign of mature reading (Rosenblatt, 1978, 1995). By encouraging students to look at their unrehearsed responses to the text as outcomes of their use of expressive language, we could enhance their self-concern and self-esteem. As a result, students will soon realize that their response to reading is valuable to them because of the expressive potential it has and not because of its correctness or incorrectness. Such a realization has important educational and social implications for this paper, which aims to promote the expressive potential in students' response. Thus, the promotion of the expressive potential in students' responses outweighs the instrumental aim of producing correct response as demanded by traditional comprehension exercises in one right reading.

A de-emphasis of one right reading and one right answer in the reading process can encourage students to engage themselves in multiple readings of a text and to view their understanding as tentative. As their expressive engagement with the literary text develops, they will believe that 'responding to literature is not a matter of basic understanding of the language of a text. It is the significance of the text that is important to the good reader, not its ability to be translated exactly.' (Brumfit in Brumfit and Carter, 1986, p.187). In light of this discussion it should be noted that many students feel threatened when their understanding of a literary text/texts is challenged by the inconclusive nature of the meanings found in the text/texts. This is to suggest that these meanings project themselves as uncertainties and feed into the perceived feelings of insecurity. In such a situation, it is argued that students' multiple readings and their unrehearsed responses can promote in them the belief that 'tolerance of uncertainty is an essential part of being a good reader' (ibid: 187). The expressive potential of the unrehearsed response, the de-emphasis of one right reading and one right answer, the need for multiple readings and tentative understanding and tolerance of uncertainty-- all these are crucial to the educational practice of reading. In this respect, the need to translate the above-mentioned characteristics into classroom practice directs the study to examine the reader response approach as one that is consistent with the personal enrichment approach.

An overview of Reader-Response Theory can be helpful here in our examination and understanding of the theoretical constructs of this response-centred approach and their beneficial implications for classroom practice. Reader-Response Theory is from the field of literary criticism and the theory rejects traditional focus on the literary text with reference to its 'authorial intention' (Hirvela, 1996, p. 128). A de-emphasis of authorial intention serves to accentuate the role of the reader in the interpretative process. In supporting such a position, Selden (1989, p.132) observes that 'we can no longer talk about the meaning of a text without considering the reader's contribution to it.' This is to suggest that the active involvement of the reader in meaning creation can render the personal, historical background of the text 'irrelevant to interpretation' (Hirvela, 1996, p. 128). In campaigning for an empowering role for the reader as an active producer of meaning, the reader-response approach aims to explain the how and why of the reader's involvement with the text and the interpretation it results in. In this connection the study notes that the reader-response theorists have placed their constructs on a continuum.

While Iser (1978) and Rosenblatt (1978, 1995) envisage an almost equal role for the reader and the text in a transactional view of reading, Bleich (1978), Fish (1980) and Holland (1975) articulate the interpretative authority of the reader as binding and final on the way a text is interpreted. In addition to the transactional view of reading, the study looks at the reader-response notion of Culler (1982). According to him the reader's response to the text is a 'story of reading' and the reader's interpretation of it is a 'telling of a story of reading' (ibid, p.35). What is important in this notion to the study is the telling of a story of reading. Such a telling not only points out the recreation of the text by the reader but also explains how the reader recreated it through his/her interpretation. Telling the story of reading will require the reader to draw on his/her expressive potential. This requires language-generation outside the text in contrast to a learner generating discourse to describe things within the text. As a result, the reader responds to his/her own text rather than to the author's text. The views of reading discussed here are consistent with what we deem to be important in regard to students' border crossings rather than their approximating to a linguistic code (Nunn, 2015) and their semiotic mediations (Unger, 2015) directed at their becoming members of a literate and democratic citizenry. In order to understand the efficacy of response in the reading process, I need to discuss the transactional view of reading now.

Transactional View of Reading

As pointed out earlier in this paper, an understanding of the literary text is impossible without an understanding of the expressive potential that the reader invests in the reading of it. This is to suggest that a process of transaction comes into effect when the reader engages with the literary text (Rosenblatt, 1995). It is this process of transaction that informs a transactional view of reading. I will attempt an understanding of the view, as it is vital to a critical engagement with the personal enrichment approach to reading/literature. In an attempt to illustrate the transactional view of reading, Rosenblatt observes (1995, p.24):

> A novel or poem remains merely ink spots on paper until a reader transforms them into a set of meaningful symbols. The literary work exists in the live circuit set up between reader and text: the reader infuses intellectual and emotional meanings into the pattern of verbal symbols and those symbols channel his thoughts and feelings. Out of this complex process emerges a more or less organized imaginative experience.

The views stated in the quotation above emphasize the reader's expressive capacity to designate an experience to the text. In doing so, he/she infuses their expectations or hypotheses into the text on the basis of a give and take transaction with the text. As the reader attempts to match his/her expectations with the text, meanings present themselves as possibilities to be explored. As a result, the reader might either accept the meanings or start all over again with a different set of explanations. I am inclined to view this perspective as one that supports the need for multiple readings and tentative interpretations, which according to the researcher are vital to promote literacy. Therefore, this perspective not only reinforces the centrality of the transactional view of reading to reader response but also stresses the essentiality of this view to this study.

This discussion on the transactional view of reading necessitates a further examining of the reader's stance with reference to the how and what he/she reads. As pointed out in the Introduction, the course book culture rampant in current EFL/ESL/EAP settings has not provided interesting or meaningful reading experiences to students. By giving little bites of reading, it has led students into believing that reading is an information-extracting process. Furthermore, by asking information-transfer questions, the course-book culture has reduced reading to correct or incorrect answers. As my undertaking needs to reverse this unbeneficial reading practice with the help of literature/ response-based reading, it needs to come up with an alternative. In this regard, the notion of aesthetic reading as proposed by Rosenblatt (1978, 1995) is believed to have corrective and curative properties which the study hopes to use to its advantage. Therefore, this discussion of the transactional view of reading leads us into a discussion of efferent and aesthetic reading.

Efferent Reading versus Aesthetic Reading

In efferent reading the reader's attention is directed to the information acquired after an act of reading. The information taken out of the text will relate to the logical solution to a problem, the actions to be taken in that regard, the ideas that need to be tested and the concepts those need to be retained. In this type of reading, the main concern of the reader is to cull out information or carry away information from the text. This process in which information becomes a 'take-away' is known as efferent reading (Rosenblatt, 1978, 1995).

By contrast, in aesthetic reading the reader is mainly concerned with how his expressive potential helps in the recreation of the text. So the reader is involved with what happens to him or her during the actual reading process. The reader attends to the images, assertions, and concepts that the words emphasize. In addition, the associations, feelings, attitudes and ideas shown in the text are made to form a whole through a matchmaking that the reader attempts. Thus, in aesthetic reading the reader's attention is anchored in what he/she is experiencing as a 'living through' during the reading encounter with the text (Rosenblatt, 1978, pp. 23-25).

The efferent stance discussed here is not conducive to promoting a response approach to reading literature. In this respect, if literary texts are used to target information-extraction practice, it will deplete and diminish the potential the literature has for effecting educational and social changes. Aesthetic reading treats the literary text as a blueprint for realizing a plurality of meanings by the reader. Such a stance is reminiscent of a post-structuralist position, which views the literary text as a dynamic entity encouraging the use of alternative meanings (Iser, 1978; Rosenblatt, 1995; Eagleton, 1983).

In light of the above, it is possible to understand how an emphasis of uncertainty rather than one right meaning can relate to the educational purpose of reading. Furthermore, an aesthetic reading stance can encourage possibilities of meaning rather than cloaking meanings that can only be accessed through a close analysis proposed by 'a self-enclosed system' (Elliott, 1990, p. 192) that operates in stylistics. This is not to suggest that a literary text can mean whatever its readers want it to mean. However, as the students need to operate within the lexical, semantic frameworks of the text, the students should not see teachers as authorized custodians of reading/literature. Instead they should see them as mediators between text and the students. In this respect, the use of aesthetic reading can benefit students and teachers alike by leading them to a non-judgmental and non-threatening middle ground positions on response.

The individualistic credo articulated by the reader response model could be traced back to the student-centred views of education advanced by Rousseau and Dewey (in Noddings, 1995). Thus the scope for innovative pedagogies and active learning is a natural corollary to this model. Smith (1983) along with reader response pedagogy specialists such as Rosenblatt (1978, 1995), Bleich (1978), and Fish (1980) have used this model to propose that language teachers use literature in the classroom, that students read stories from cover to cover without intrusion, that students discuss their reading of stories with each other and that they work collaboratively on reading projects.

Coming to terms with response

In order to assess the quality and intensity of readers' engagement in reading I need to pose the following set of questions in keeping with the insights offered by Barr, Kamil, Mosenthal and Pearson (2000):

- Do the readers build up a mental picture by which they visit the scenes of a text as they would in real life?
- Do the readers anticipate and hypothesize about upcoming events or reflect on the text that they have been constructing?
- Do the readers become one with the text empathizing with characters and situations?
- Do the readers evaluate the text using their own set of value judgments on the events and persons in the text?

These should be seen as vital features of a rewarding pedagogy of voice and experience and by encouraging students to personalize their reading of a text they lay the ground work for the prevalence and permeation of inter-subjectivities in their reading ecology. By factoring in the use of response journals in the reading classroom, we will be well placed to grapple with their lived through experiences of reading and this can help frame personal response questions in their reading exams.

Having discussed the demise of 'right reading', I now need to focus on individual interpretation and response. To this end, I wish to present some strands of data that I have gleaned from my students' reading response journals, which was used in a study that I conducted in a Thai higher education setting. Having said that, I hasten to add that the data strands presented below might be seen as a small sample by the cognitivists and their one right reading devotees. However, as argued by Taylor and Bogdan (1998, p. 156):

> There are no guidelines in qualitative research for determining how many instances are necessary to support a conclusion or interpretation. This is always a judgment call.

Further to the views expressed above, I understand that a single incident or instance is sufficient to build a conceptual category. By the same token, the best insights might come from quite a small amount of data. The following views of Bleich (in Cooper, 1985, p. 261) provide further support to my position:

> More is known about response and reading processes from small numbers of detailed reactions than from large numbers of one-word judgments. In this way, the process of teaching the development of detailed subjective response is simultaneously research into the nature of response processes.

Based on the views examined so far, I propose to use the word 'response' as one that is synonymous with 'engagement' and 'participation'. In this sense the word 'response' relates fundamentally to the educational and social issues that are central to this paper. Therefore, the data strands presented in the analysis should be viewed as 'illustrative stretches' (Willett, 1995: 480) of discourse the students produced in their reading-response journal. A closer scrutiny revealed remarkable patterns of congruencies and connections in the different types of data collected from the students in the study. Interestingly enough, these patterns of congruencies and connections had a backwash effect on my perceptions of students' performance during the different stages of the study. In retrospect, the varying images of students' participation and response as evidenced by the data, matched with my intuitions, beliefs and value systems that underlay my understanding of their performance. Therefore, I decided to explore them through metaphorical categorizations.

The metaphorical categorizations relate to my understanding of three types of students whose characteristics evolved as they progressed through the programme. The first type of students (i.e. the top 20% of the class) demonstrated the desire and the ability to be very successful in their studies. Their sense of involvement, fund of initiatives, perceptive and interpretive abilities made them the top-ranking students of the class. The second type of students (i.e. the middle 70% of the class) was not so brilliant as the first type, at least, in a qualitative sense. But they were well oriented to the learning experiences, reasonably intelligent/perceptive and were ever willing to try and succeed. One unique feature that could be recalled about them was that they were not shy to approach 'the first type of students' in their respective groups for stimulus and synergy. Furthermore, they were my constant advisees in that they met me freely and frequently outside of their class hours. The third type of students (i.e. the bottom 10% of the class) for various undetermined reasons, made minimal progress. In a qualitative sense, they did not push themselves hard enough like the 'second type of students'. Their sense of engagement with the texts, classroom procedures and generally with their peers and teacher(s) was low. However, this does not presuppose that these students were demotivated or disoriented. They stayed on and managed to pass the course predicated on my study.

Based on this understanding, I metaphorically categorized the first type of students as 'The Highfliers', the second type as 'The Seekers' and the third type as 'The Survivors'. By the same token, I decided to analyze the data belonging only to three students in each category in order to provide a representative sampling of what happened in the programme. Given the enormous quantity of data collected and the justification cited for their rigorous selection, it is not possible to present the data of all the students in the restricted space of this paper. I hasten to point out, at this juncture, that this metaphorical categorization was done discretely for the purpose of analysis and interpretation only. At no point of time during the programme, were the students given any impression whatsoever, that they were being metaphorically categorized. So, it should be noted that they did not function in such metaphorically classified ability groups in the real world of their language classroom. Having said this, I wish to reemphasize that the data I propose to present below is to be seen with reference to the three metaphorical categories described earlier. In this connection, the data should be viewed as a cumulative educational process over a long period of time. Furthermore, focusing on the individual student as the principal unit of analysis in this investigation will only produce an incomplete and an unrepresentative classroom story (Willett, 1995). So the metaphorical grouping is necessary for the purpose of data analysis and interpretation of the findings in this research. Therefore, 'to assign it an exact and isolated role would be like asking the exact role of each blade of grass in a field' (Brumfit, 2001, p. 11).

When students attempt personal constructions and explorations of meaning, they somehow get to use the room their journals provide them for recording responses. According to Stratta and Dixon (in Corcoran and Evans, 1987, p. 186) these constructions are 'immediate, tentative, interim, fragmentary, but not yet deliberately shaped. When teachers and fellow students are trusted, such entries form a part of a dialogue which gives validity to student response and helps to develop it'.

The following data might help explain this:

Highflier 1: I thought the boy knew about fire, it was so dangerous, but he had to do it. He thought it was best choice. This poem wanted to told you about the performance of the boy, it was bad choice.

Highflier 2: A boy didn't get affection from his parents, he want people look at him. He want anyone give kiss to him.

Highflier 3: when I read the title of the poem, I was in the story that happens in this story. It attract me to look for the main idea of the poem. It is about a small boy light a pipe or a kitchen fire.

Seeker 1: I think this boy was very pity because nobody interesting in him. So, he choose the wrong way to call for attention.

Seeker 2: I think the boy just want the attention from his parent, he did not know what is right or wrong and what is the good way to do it. I think every children want the warm from their parent and needs to be smiled at.

Seeker 3: I thought he felt a problem in his life. Then made him to do bad behaviour.

Survivor 1: I think a boy was doing bad way and wanting everybody to look at him because maybe the boy feel lonely or feel alone.

Survivor 2: From this story I think the boy did something bad because he want another to pay attention to him.

Survivor 3: I think, a boy do the bad things because maybe he don't know that is bad like the boy in Dead Dog.

These journal entries came as a response to what students read in Vernon Scannell's poem, *Incendiary*. The poem focused on a neglected boy who somehow wanted to attract attention to him. He perhaps thought a destructive act might help him do that. So, he set fire to a farm. In the reactions that ensued in class the students used the poem to consider hypotheses about the world. They might have thought that it was only from these that they would come to better it. Exposure to literature, especially through a text such as this one, provided a basis for my students to learn about the possibilities within human experience as a way of preparing for life ahead. Many also felt that the kind of experience mentioned in the text was something that neither their teacher nor their parent would be able to expose them to in actual life. At this juncture, I am inclined to point out that the reading for response expands students' capacity to think about aspects of human existence (Hayhoe and Parker, 1990).

The reading response journal entries point to a growing awareness in students, which encouraged them to think about aspects of human existence that they shared with their equals in other cultures. It gratifies me to note that the students made a definite attempt to relate the text to their own emotions and relationships. The element of self-referentiality evidenced in their curiosity and concern about the 'other' increased their urge to communicate it in speech and writing. It is apparent that they were beginning to feel that their own response to reading in English was more than a mere academic task. Indications to this effect appeared in their journals:

Highflier 1: Wilfred Owen presented a perception of war and effect of war… they came home in coffins countless. "Anthem for Doomed Youth" comes as a song of praise for dead young people… 'passing bells' sound when dead people come back home. It is the sound for showing respect and sorrow to dead people.

Highflier 2: Indifference is negative human value. It mean unconcern. I read 'I am' by John Clare. …He wants to let out memory of indifference now and let in memory of childhood back now. I will do just like him if am in his position. I can't live with indifference.

Highflier 3: I feel sad to hear passing bells. The sound of shells doesn't let me feel sad for the dead people. Coffins are many. I don't want to see them. I ask the writer to stop the anthem for doomed youth.

Seeker 1: The thought police in *Nineteen eighty-Four* were agents of tyranny. People in this story lost ability to feel, people become things, how insensitive… I think Winston should seek new country which gives basic freedoms.

Seeker 2: Ralph in *Chemistry* interests me. He was a big man who eat heartily. Since his coming mother had been negligent with grandfather. For example, "as grand-father point out that evening- she would cook the things Ralph liked and forgot to produce the meals that grandfather was fond of.

Seeker 3: The problem of this family is that mom is overly suspicious to her son. Mom wants her son to live with her all the time. She doesn't want Albert to go everywhere and know girls.

Survivor 1: Dylan Thomas in the introduction of this text explains why he finds it essential to remain indifferent in some circumstances. I think this text shows differences of thinking… How to avoid crying? It is difficult to give indifference when children died.

Survivor 2: When I think about "War", I think the war is unwanted death, many people died. Someone win and other one loses. Many younger soldiers must leave their home for to do their function.

Survivor 3: In my opinion, women can often amaze me before they would know each other, just the men have to see the faces and postures of women the men can have happy feeling when they are just only watch the women that they like to approach with.

The journal entries above attest to the process of expectations build-up, climax and effect, initiated by the use of literature in the classroom. This can be likened to a process, which underlies students' reading competence to recognize how their expectations are being manipulated and why. It is very likely that this process mentioned here, could in the long run help develop the critical thinking abilities of the students and increase their emotional awareness. The following data illustrate this point of view:

Highflier 1: To understand this story *The Stowaway*, we need to know the meaning 'stowaway' The stowaway is a person who hides in a ship, train or plane. Is the writer of this story presenting herself to be the stowaway? I think the writer was very great because she can play with the Genesis version in an entertaining way.

Highflier 2: *The Stowaway* is a version of the story of Noah's Ark which interesting because it asks me to look at a familiar story from a new perspective. The narrator of the story was the stowaway and I think he was a woodworm.

Highflier 3: Who is the stowaway in the story? It can be any animal on the ark or a person, I think it is going to be the woodworm.

Seeker 1: Knowing how to be survive is very important for all of us. Sometime when we face with very hard situation we might hardly survive. Nuclear radiation occurred to the north. Kathy will survive because she knows to protect herself from nuclear radiation. She is going south.

Seeker 2: In my opinion, *The Stowaway* is interesting because it asks me to look at a familiar story from a new perspective. Julian Barnes, the author of this story has used the plot of Noah's ark to do a new version by use his self- imagination which changes Noah's behaviour to a terrible one.

Seeker 3: The wood worm wants to see Noah as a good man. Noah don't show kindness to animals. The animals stay in dirty, smelly. But god asked Noah to keep the animals. I will know how the woodworm feels in the conclusion.

Survivor 1: If God told to Noah to take care animals and birds, why he packed them in his ark. How will they be alive for the flood time?

Survivor 2: This third "Simple story" is a new telling of events which actually happens when St Louis returned to Europe. It had 907 Jews and it is likely that most of them might die in Hitler's camps.

Survivor 3: In 'Stowaway' the writer uses some detail from bible to write a story of Noah's Ark. So I think he will use imagination to tell the story. The writer wants us to see Noah as differently from bible.

The need to point out the significance of the interpretive issues of this on-going analysis leads me to cite the following quotation from Gilbert (in Corcoran and Evans, 1987, p. 237) as a way of summing up the analysis of journal data:

> At last student meanings in all their naivety, tentativeness, insufficiency and outright "misinterpretation"-can be taken as "legitimate" because they represent personal engagement with texts. No longer will teachers have to tell students they are "wrong", and fear the stunting of any further attempts to respond to texts. If readers create meanings individually and personally, then the argument goes—all students have equal rights to create their own meanings.

It is also evident from these journal entries that reading literature and writing about it opens up pathways for learners into 'the imaginal area of experience' (Arnold in Arnold, 1999, p. 262). This observation while serving to remind us of the power and force of the imaginal and visual elements of the human mind, suggests how a psycholinguistic/pseudo-scientific tradition in SLA has phased it out in preference for the logical and the analytical elements of the human mind. By doing so, SLA appeared to project itself as an asocial field of human inquiry (Breen in Candlin and Mercer, 2001, pp. 122-144). The powerful images evidenced in the journal entries represent the affective side of the learners and its influence in their abilities to visualize. The non-judgemental space of the reading response journal plus the need to self-invest has prompted the students to use their emotional involvement with the target language (McRae, 1991) to see the unseen and hear the unheard through writing these entries. Furthermore, the entries indicate how the students' encounter with the figurative language of reading/literature has encouraged them to attempt 'image-evoking conceptualizations' (Gibbs, 1994, p. 133) in order to experience their personal constructs at a subjective and emotional level. Most importantly, the first person narratives seen in the entries indicate and support the efficacy of 'ideational content' (Kramsch in Byrnes, 1998, p. 24) in prompting an experiential learning of reading via English. In a traditional approach to SLA such entries will have been unthinkable because the mainstays of that approach will centre on a psycholinguistic analysis of cognitive deficit and cognitive deposit (Sivasubramaniam, 2004). Such a position, viewed in the light of what this paper has argued, is harmful to our current educational and social practices.

The journal entries of students signalled a deeper sense of engagement with literature. They made a definitive attempt to draw on their experiences as their sense of involvement with literature had been strengthened. In the views of Protherough (in Corcoran and Evans, 1987, p. 80) they learned:

> …how to project themselves into a character whose feelings and adventures they share, how to enter a situation close to the characters, how to establish links between their own lives and the people and events of the story, how to become a more distanced watcher of what is described. And we suspect that these different kinds of reader behaviour are incremental: that children extend their repertoire and are therefore progressively able to enjoy a wider variety of texts which make different demands on them.

The following data support the afore-mentioned points:

Highflier 1: I read William Cowper's. *The Poplar Field.* This poem is the story of a writer talking about transformation of nature and time. He described the different perceptions in different time at the same place……… The poet uses powerful words to show his feeling such as 'inds play no longer and sing in the leaves' 'he tree is my seat' I now understand the implied meanings largely.

Highflier 2 I read the story, *The Tunnel*. It is about a youth couple………. For my opinion I think their love was on the wrong way. They are not ready to marry. Hence it can create many problems… if they have a child can they take care of their child?

Highflier 3: I read *Catch 22* by Joseph Heller. It talks about the characters in order of importance, in the hierarchy of authority and kind of authority… I see the dilemma in the text, if you obey the order you will die. But if you don't obey the order you will still die. I think this is a sad situation. Authority uses power to kill.

Seeker 1: I read the poem, *The Poplar Field*. I feel sad for the poet. He is shocked by the disappearance of poplar trees…. He always dreamt to come to this favourite place again. He realizes that time has changed everything.

Seeker 2: I read theme unit, *Family*. The first text was about the father and son. The father wants the son to do like him but the son didn't believe him. The second text was about the father and his family…. I think these two texts are different.

Seeker 3: I read a sad story in *family*. The main problem was communication gap between the father and family. I thought the story was sad because the father always think about money.

Survivor 1: I read *The Poplar Field*. In my opinion, I think this poem about transformation… If we are helpless to save environment like the poplar one day we will feel like the man in this poem.

Survivor 2: I read the text *Sons and Lovers*. There is an angry father. Children fear him. I feel pity for Paul. He don't want to tell his father about his prize because he is so afraid.

Survivor 3: I read about *The Father and Son*. Dad wants his son to grow slowly so that he can learn a lot of things by himself… I think if dad and son listen to each other's problem, the problem will not happen.

It is evident from these journal entries that the reading to respond lays the groundwork for the experience of literature as a space for reflecting in an atmosphere free of all fear. So, it is unlikely that such an experience of literature could either be diminished or superseded by a demand for public interpretation. The following explanation by Nelson and Zancanella (in Hayhoe and Parker, 1990, p. 42) not only attests to what the analysis has pointed but also demonstrates the power of the living-through experienced by the students. I should stress here that this position was articulated and accepted as a vital feature of this paper:

> The 'lived-through' aesthetic experience is not short-circuited by the academic application of a formulaic approach to the derivation of meaning and value. For students to 'cast their own strand of thought and text into this network, those strands of thought and text must be derived from an authentic encounter with the text, not simply an encounter with the teacher's (or some other adult's text about (around, upon, against, outside) the text.

The epistemological underpinnings of this paper support a transactional and dialogic approach to reading/literature and writing about it (Rosenblatt, 1978, 1995). The issues and insights examined earlier have necessitated the use of a hermeneutical framework where literary reading has no fixed or final meaning. By the same token, engagement with reading/ literature is an engagement with its language and its dynamic and discursive meaning possibilities. Therefore, when the students read literary texts, there is no need for them to work out the correct meaning or accept the received meanings from the teacher. On the contrary, they need to experience reading literature through their imaginative responses created by the affordances of the text (van Lier in Lantolf, 2000, pp. 245-259; Brumfit, 2001). In this sense meaning construction becomes a social event, which is unthinkable in one right reading.

The literary experience indicated in the students' responses as shown in the data, stresses a view of language, which is socially-evolved even though its use is characterized by the histories of particular individuals. If we accept this position there can be no basis for using references such as generic reader and generic literary work. This implies that there are hundreds of thousands of individual readers who engage themselves with hundreds of thousands of individual literary works. The following quotation from Rosenblatt (1995, p. 71) further seeks to illustrate the inescapable need for individual interpretation as the mainstay of reading:

> In the compulsive atmosphere of the average school and college today, there is a tremendous pressure on students to fulfill requirements and to meet standards. A literature class where the student could feel that everything that he thought or said was equally valuable might possibly have a therapeutic effect. But the development of literary understanding is a more positive goal. The study of literature should give the student the form of emotional release that all art offers and, at the same time, without strain or pressure, should help him gain even more complex satisfaction from literature. A spontaneous response should be the first step toward increasingly primary reactions.

It would be a naivety to assume that the insights offered by the quotation above can only apply to the reading of literature. As I have argued earlier in this paper whether one reads a literary text or a non-literary text the ethos of that undertaking is the same.

In light of this, we need to reject one right reading as it makes a deliberate attempt to disregard the students' cultural and social capital, i.e. their life experience, history and language. As such they will not be able to: foster critical reflection, respect their own practical experience, motivate their sense of involvement and celebrate their uniqueness as individuals.

Conclusion: Justifying the self

The data strands that I have presented in this paper can serve as verifiable support as to how, by moving away from the rather oppressive as well as disempowering reading practices that one right reading imposes, my students have made bold attempts to cross borders to make sense of their self and the world through their expressive reading. In sum and spirit, the data strands featured in this paper should be seen as a testament to my students' endless meaning-making endeavours via their socially-attuned view of reading.

The notion that meaning is created through interpersonal and interactional exchanges presupposes the futility of an isolated self, signifying 'the objective' at the expense of 'the social' and 'the creative'(Vygotsky, 1978). The same notion finds an equally succinct expression in the French philosopher, Georges Gusdorf (1965, p. 48):

> In essence, language is not one but of many; it is between. It expresses the relational being of man.... The self does not by itself alone have to carve out for itself an access to being--because the self exists only in reciprocity with the other.

The position articulated above can be reinforced as a Corollary via what Volisnov (1973, p. 118) has observed:

> Everything vital to the evaluative reception of another's utterance, everything of ideological value, is expressed in the material of inner speech. After all, it is not a mute, wordless creative that receives the utterance, but a human being full of inner words......... "....All his experiences.... exist encoded in his inner speech and only to that extent do they come into contact with speech received from outside. Word comes into contact with word.

Leaving aside the minutiae of my study, I wish to note that the mainstay of paper is the first person narratives which my participants constructed in order to tell their stories of involvement with a foreign language. As argued by Pavlenko and Lantolf the first person narratives such as reading response journals can offer fuller accounts about the 'experience of becoming and being bilingual' (in Pavlenko and Lantolf in Lantolf, 2000, p. 157) through reading pedagogies of voice and experience. Their assertions echo the views of Searle (1992, p. 95) who observes:

> … in ways that are not at all obvious on the surface, much of the bankruptcy of the most work in philosophy of mind, a great deal of sterility of academic psychology over the past fifty years, over the whole of my intellectual lifetime, have come from a persistent failure to recognize and come to terms with the fact that ontology of the mental is an irreducibly first person ontology.

If the first person ontology is accepted as a viaduct for the establishment, propagation and sublimation of multiple readings aimed at fostering students' voice and inter-subjectivities for identity constructions and border crossings, the very same ontology should be our trusted rationale for celebrating the working funeral of one right reading. Rightly as my students chorused,

> These are the paired wonders of reading; the world creating power of books and the readers' effortless absorption that allows the books' fragile world, all air and thought to maintain itself for a while, a bamboo and paper house among earthquakes, within it readers acquire peace, become more powerful, feel braver and wiser in the ways of the world. (Nell, 1994, p. 41).

As pointed our earlier in this paper one right reading can neither induce the sense of wonder about the world in which our students live nor can it help them make sense of their self as they attempt to cross borders. Therefore, I am inclined to believe that the issues and insights I have examined in this paper are well placed to augment our understanding of reading as an endless meaning-making endeavour aimed at promoting a reading the world stance in our students rather than restricting them to seeing reading as one that starts with reading of the word and ends once that is done. Let me then say: "**Rust in peace One Right Reading!**"

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Beyond Pastoral: The Role of Family in Second Language Learning Experiences of Adults

Naeema B.Hann
Leeds Beckett University, UK

Naeema is Course Leader for the MA in English Language Teaching online and coordinated the MA in English Language Teaching and Materials Development. Naeema sits on the national executive committee for the National Association of Teachers of English and Community Languages (NATECLA) and the editorial board for Language Issues, a part-peer reviewed journal of NATECLA. She teaches on the Cambridge Delta (Module Three) and became interested in second language learning whilst teaching English to refugees and new speakers of English. She has taught on English and bilingual programmes in the UK and overseas. Her research interests include language learning for work environments, migrant identity and the teaching of right to left scripts. A fuller profile is available here http://www.leedsbeckett.ac.uk/staff/dr-naeema-hann/.

Abstract:
Drawing on the growing phenomenon of transnational families with global networks, this paper presents findings from a longitudinal study in Yorkshire, UK. The study locates domains of English language use within conversations local to the families which connect across geographical borders. This paper also reports support for [English] language learning within an adult migrant context and reports on the role of family as interlocutors in second language interactions.

The movement of labour from ex-colonies to the UK (Pitt 2005) and to the United States of America following World War Two is well documented. These individuals were followed by their families (Rosenburg 2007) who settled in the UK, the US and increasingly, in other parts of Europe. The 1970s and 80s saw the next major movement of labour, particularly from the sub-continent, to the Gulf States and Saudi Arabia. Members of the same extended family often live and work in different countries. Evidence that English is the language of communication used by these families comes from a longitudinal study from Yorkshire, UK (Hann 2012a, 2012b).

However, in investigations of sites of second language learning such as classrooms, workplaces and online communities, the context of family as a site for language learning for adults is hard to find. Since individuals migrate to seek a better life for themselves and their families, and outside work and study to spend time with their family, the role of family in second language learning needs to be investigated.

A few studies report on positive and negative aspects of the pastoral role of families. Several studies also report on the role of peers in second language (L2) learning (Kormos et al., 2011) as well as the role of family in L2 learning for children (Kenner 2005; Kenner and Hickey 2008; Gregory 2008; Siraj-Blatchford and Brooker 1998; Siraj-Blatchford and Clarke 2008). However, textbook type publications in applied linguistics, for example anthologies by Davies and Elder (Eds., 2006) and Ellis (2008), are largely silent on the role of family in second language learning in the adult migrant context. On the other hand, adult learners of a second language in the target country, especially women, spend significant amounts of time in a family environment, especially during the first few years in their new country. Therefore, family members could be an important resource for language learning and social integration.

Drawing on data from a longitudinal, mixed method study in the UK, this paper shares findings which indicate the role of a specific sociocultural context - a multilingual family home - in the English language development of adult learners of English. The role of family (members) as supporters in a pastoral capacity has been reported to an extent, for example, by Williams and Burden (1997). The current paper locates this type of support within an adult migrant context and also highlights the role of family as interlocutors in second language interactions.

This paper begins with a brief description of the contexts in which English as a second language learners use English and the role of family around this. Data collection contexts for the study reported here are described, followed by findings from the study. Implications for the findings are discussed in the final sections of the paper.

English language learning and immigrants

In the UK, English as a second or other language (ESOL) learner communities tend to be "adults from settled communities of immigrants from the new Commonwealth and from fluctuating populations of refugees, asylum seekers and migrant workers" (Pitt 2005, p. 1) and are considered to be bilingual learners of English (Roberts et al., 2007). Immigrants usually have to balance their needs to maintain links with their family, culture and language with demands to integrate or even assimilate into the host society while maintaining an economic presence (Hartnell 2006; Becker 2011).

It is recognized that while people may migrate for economic reasons and may go to formal lessons to develop their communication skills, they also use English in a *social context.* Kramsch and Whiteside (2007) call attention to the debate around language learning and language use ('knowledge as representation vs language as action' p.909). They suggest that traditional concepts of input, output and interaction be reconceptualised to recognise the socially mediated nature of interaction. Their discussion of fundamental concepts in second language learning research suggests that SLA happens not just in the mind but in the interaction of mind and social context.

Immigrant learners of the L2 live in the target language society with a view to settlement and in addition to economic lives, live social lives as well. They may have children, partners, and parents living with them in the target language country where the dominant language is not their first language. They may want to, and do, access leisure activities which could be passive (cinema, T.V.) or interactive (contact sports, bowling, cricket, etc.). They need language to participate in and contribute to society. It could be suggested that contexts of language use could be family, wider society (such as neighbours who are native speakers of English), work or leisure. Figure 1 illustrates the context/s in which ESOL learners are likely to use English.

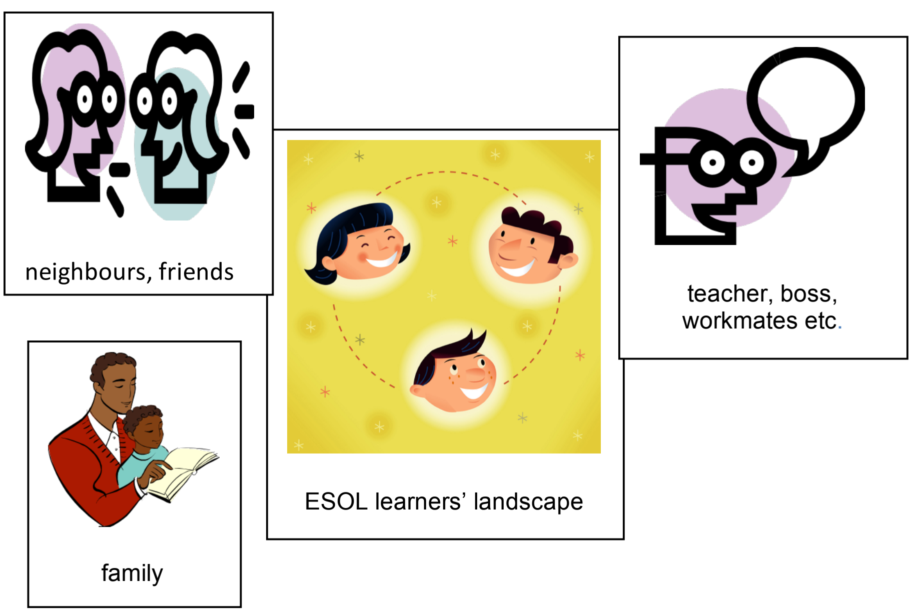

Figure 1 Social and cultural contexts: an ESOL learner's landscape. Based on Khanna et al., 1998; Barton and Pitt 2003; Rosenberg 2007; Ward 2007; DIUS 2008.

Second language learning and family

The role of family in *children's* language learning has been extensively discussed in literature, for instance, see Kenner (2005); Kenner and Hickey (2008); Gregory (2008); Siraj-Blatchford and Brooker (1998); Siraj-Blatchford and Clarke (2008). These studies show a dual role for adults in children's language and other learning – a direct role in terms of scaffolding so helping with homework. etc. and a pastoral or soft role by encouraging, providing conditions conducive to study.

Literature on the role of family in language learning of adults is focused more around this soft role. For instance, Kormos et al (2011) report people in their environment such as family, friends and peers as a major influence on a learner's motivation through encouragement and praise. Noels (2001) relates the influence of family to motivation and L2 learning. Williams and Burden (1997) report on the influence of family as well as significant others – parents, friends and wider family.

This influence has been reported in relation to desire to learn a second language. For instance, Williams and Burden (1997) and Kormos et al. (2011) report that the people in a learner's environment such as family, friends and peers are the key influences on a learner's motivation. A large study of secondary school students in Chile by Kormos et al (2011) found that family, friends and peers play a key role in goal-setting, attitudes and learners' beliefs as to whether they are able to learn a particular bit of language (self-efficacy beliefs), the effort they put in, as well as how much they persist in order to reach the goals they set.

Kormos et al. (2011) also considered the effect of milieu and included parental encouragement and praise reported earlier by Gardner and Lambert (1959) and Gardner (1985), within this concept of milieu. Noels (2001) notes the influence of family whereas Williams and Burden (1997) broaden this circle of influencers to significant others – parents, friends and wider family.

Literature addressing the role of family in the learning of adults is mostly in the contexts of higher and further education. Studies tend to suggest family responsibilities holding adults back from educational achievement (Becker 2011; Sutherland 2011). Other studies evidence the role of self-investment (Vaccaro and Lovell 2010) as well as the relationship between shifting home and class identities in adult female learners' investment in classroom learning.

A study from the discipline of population economics reports on relationships between English language proficiency of family members. Drawing on data on immigrant families from the 1996 Australian Census of Population and Housing, Chiswick et al. (2005, p. 243) found that 'learning takes place within the household'. They arrived at this conclusion by looking at the language proficiency of parents, the eldest and youngest child, and how each family member's ability in English influenced the other's. Chiswick et al's sample consisted of families where both spouses were born overseas and they found that 'within the typical household, both husbands and wives, parents and children, have similar language skills' (ibid, p.249). Furthermore, their data showed that language proficiency of parents and children is linked: '70 per cent of fathers whose eldest child spoke only English at home also speak only English at home … ' Bilingualism in the children was associated with lower English proficiency in the parents - 'Where the eldest child speaks a language other than English at home and speaks English 'well', over 40 per cent of fathers are in the 'not well' or 'not at all' categories' (Chiswick et al. 2005, p. 249).

Chiswick et al. also reported that "there is a positive relationship between the unmeasured determinants of proficiency across family members … if for some (unmeasured) reason one family member acquires greater proficiency, the other family members learn from him or her … If language learning takes place at home, there is a spill-over effect, or externality, from one family member's investment in language training, namely, the improved language skills of other family members" (Chiswick et al. 2005, p. 264). However, this research by Chiswick et al (2005) does not take into account families where one spouse is already resident in the UK and may have been born and educated here, which is the case for many settled communities of migrants in the UK.

Given that being proficient in English is key to newcomers settling in and contributing to their host country, the study being reported here set out to investigate what learners think supports their progress in their second language learning. The research question was: What supports the progress of learners in their English Language Skills?

This paper reports findings from a longitudinal study in Yorkshire which investigated this question. Findings suggest an active role was played by family members in the second language (L2) learning of respondents. Here, it would be useful to note that the study set out to investigate factors supporting progress of L2 learners on work-based / vocational courses rather than the role of family in particular.

Data collection tools and contexts

The study was qualitative and longitudinal. Data were collected on four occasions from the same respondents, at the beginning, middle and end of their courses as well as post course. Respondents came from three groups of ESOL learners enrolled on vocational courses which included ESOL support. Data from twenty-eight respondents from the longitudinal phase of the study is reported here as these were complete data sets. The first point of data collection was a brainstorm and ranking activity (appendices 1 and 2) adapted from a NIACE/LLRC project at the University of Lancashire (Barton and Hodge 2007). A reason for choosing this tool was in case there was sample attrition or for some reason the participants did not want to continue with the study, so at least this data would be available. This tool was used once with each group at the beginning of the study. Thirty-three respondents took part in the Brainstorm and ranking (BS&R)

activity. The BS&R was followed up with semi-structured interviews (appendix 3). The bulk of data comes from repeat interviews with learners who participated in the brainstorm and ranking activity. These were twenty-eight learners and seventy six interviews in total.

Interview data were analysed qualitatively, drawing out categories or themes directly from the data (Bachman 2004; Silverman 2008). The themes were 'derived inductively from the data' (Dörnyei 2007 p.245). The analysis was carried out using NVivo (Lewins and Silver 2006; Silverman 2008). The data was stored in Nvivo, coded into smaller themes (free nodes) which were then gathered into broader themes (tree nodes).

Almost half the respondents (47.92%) were from Pakistan and most (86.21%) respondents were female. Less than a third (20.69 per cent) of the respondents had been living in the UK for 13 or 14 years, 13.79 per cent had been living in the UK for 11 or 12 years and 10.34 per cent had been living in the UK for one or two years. More than a third (7 out of 28) of the respondents had some experience of tertiary education in their country and another third (8 out of 28) had schooling up to secondary level. Apart from two respondents who were bilingual and biliterate, all respondents were at least trilingual and biliterate to varying degrees. All respondents were enrolled on vocational courses (childcare) or preparing for a vocational course (plumbing) at two FE colleges in Yorkshire. A quarter of the respondents (26.67%) reported being in paid employment at the time of the post-course interview.

Findings from brainstorm and ranking activity:

Responses from 33 participants added up to 101 factors in response to the question, '*What helps you make your speaking better*?' On analysis, these factors fell into five categories (Table 1, below):

Table 1 Factors Supporting Speaking Skills

Factors	**Example from data**
Word level strategies	'*Ask husband and children for spellings'*
In the classroom	'*Talking English in the classroom'*
Outside the classroom	*'speak English at home with children and family'* *'a British workplace where other employees speak English'*
Exploiting audio-visual media	'*Listen to news on TV/radio'*
Reading 1	*'read newspaper, magazines in English'* *'read story books'*
Reading 2	'*reading with children'*

Figure 2 below summarizes the results for all three groups.

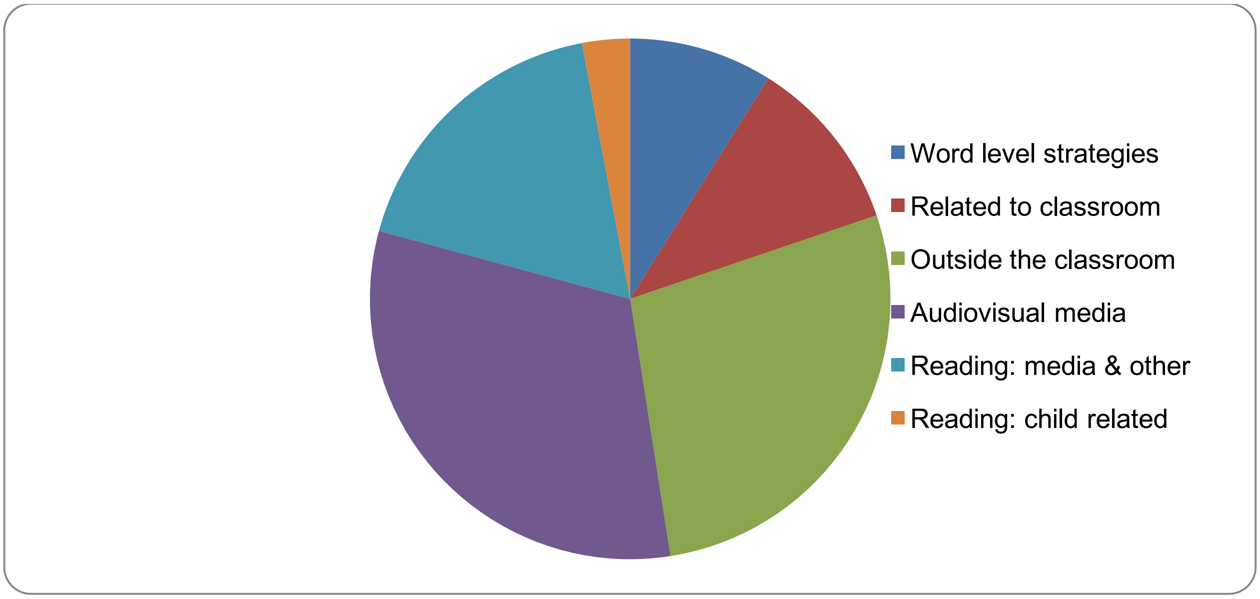

Figure 2 Brainstorm activity findings for all participants.

A frequency analysis of the factors cited by respondents showed that of the 101 factors reported, activities/practices outside the classroom were cited 81 times. This included interaction with their families. In the ranking activity, two out of three groups of respondents ranked speaking English at home with children and family and having an English girlfriend or wife as the top ranking factor which helps to improve English.

Data and findings from interviews

The first level of analysis in relation to factors supporting progress of these ESOL learners suggested three themes. These corresponded to the learning experience component of Dörnyei's L2 Motivational Self System (2009), particularly the role of the environment in learning a second language. Respondents talked about how they exploited their environment for language learning opportunities. The role of family members had a strong presence in the data. For instance, in interviews with three males and one female, the role of family was mentioned 191 times while the classroom was mentioned 84 times in the same interviews. Often the classroom was not mentioned spontaneously whereas family was. Just one respondent, from a total of 28, did not refer to family when talking about factors supporting his progress in English language skills. He did not have any extended family living nearby either.

Participants described their interactions in the L2 with family members in detail, showing how they used these encounters to scaffold their own learning of English, rather than just simply reporting using English with family members. They described their interactions in English with adults in their family, particularly spouses, in detail and mostly without prompting. This role was presented as that of interlocutors and supporters.

One of the ways respondents' new families motivated them to improve their English was by providing practical support. This support ranged from family members acting as L2 interlocutors to not preventing the respondents from accessing English language and vocational courses: "mujhe roka naheen" (did not stop me).

The bulk of the interaction in English, the target language, was reported as having taken place with family members - 225 references across four waves of interviews. Spouses accounted for eighty nine of the 225 references to family in comparison to the classroom which was mentioned eighty four times in seventy six interviews. More proficient respondents[1] referred to family 198 times, compared to sixty references to the classroom.

Family members mentioned in the interviews included:

- Children and husband
- In-laws: parents-in-law or sister-in-law
- Members of the extended family (brother-in-law, sister-in-law)

Members of the extended family were mentioned by female respondents only. Male respondents talked about interaction with spouse and children only. Most respondents lived with their spouse and children, two were single parents and lived with their children. A small number lived with members of an extended family. These single unit families lived within a local and global network of extended family which included in-laws as well as the respondents' own families.

From the descriptions of the respondents, many of their family interlocutors seemed to be proficient users of English as they had been born in the UK and had been educated within the educational system in the UK. Family interlocutors and respondents did not have the same L1 in all cases.

Home and family

Respondents talked about English use at home with reference to interactions with their children and husband. The respondents also mentioned in-laws in relation to their use of English. These were parents-in-law or sister-in-law, though some respondents also talked about brother(s)-in-law when talking about using and learning English. It is interesting to note that extended family

[1] English language proficiency was measured through a rating scale developed for the study with experienced ELT practitioners. The rating scale drew on language from the interviews to develop measures for proficiency.

relatives were mentioned by female respondents only. Male respondents living with their families talked about interaction with spouse and children only. Although exploring this limited reference to family members is beyond the scope of this study, this would be worth investigating in a subsequent study. At this point it would be useful to remember that 86 percent of the respondents were female.

A picture emerges of most respondents living with their husband and children and the two single parents living with their children. However, these single unit families lived within a network of extended family which included in-laws as well as the respondents' own families. Respondents talked about seeing their parents-in-law as well as sisters and brothers-in-law daily, either for meals or just dropping in to each other's houses. They also talked about using English in telephone conversations with family in the US and East Africa.

Respondents described their language environment in their **homes** with adults who may or may not share their L1 while the respondents themselves were not expert speakers of English. From the data, it seems that the adult interlocutors range from being L1 users only to proficient to expert users of English.

"Yah, my husband and my both childrens … no my children was born here, husband's from India" (Fehmida)

"my husband, he came from Pakistan bu' he didn't live in Pakistan when he was about four year, he moved to … in a Dubai so he didn't live in Pakistan … he's English is so so good [laughs]", (Naima).

The children in these households were born in the UK and may not have the same L1 as adults. These children were learning their heritage language as well as English. This can be a rich – or complex – language environment to live and learn in. Respondents talked about using English in their homes:

"*My children er speak in er English and me and my husband in er Gujarati"*, Fehmida, talking about language use in her household.

Jyoti talked about who spoke English in her household: "*Yah, my husband and my both childrens … no my children was born here, husband's from India"*.

"*Yeah, my husband and my daughter … I have three daughters and they all … whenever I speak Urdu give me answer back in English"*, Momina, responding when asked who else in her house spoke English.

"*My children and my husband [smiles] err … my husband, he came from Pakistan bu' he didn't live in Pakistan when he was about four year, he moved to … in a Dubai so he didn't live in*

Pakistan … he's English is so so good [laughs]", Naima, responding when asked who else in her house spoke English. Note here that Naima's children were born in the UK.

Types of L2 interaction with family members:

Two types of interactions with the extended family were reported. The first was interactions in English which helped them develop their own skills in English. An example of interactions which helped respondents develop their own English comes from Naina who says:

"*I speak English with me nephews, two nephews ... we talking about ... I ... I read a story for them and play together ... we doing painting, sticking and gluing nn ... pattern ... If they are good, at weekend I give them star and they'll be happy"*.

This echoes the experiences of Mai, one of Norton's subjects who talked about how she developed a relationship with her nephews which was better than her relationship with her brother. Mai's relationship with her nephews revolved around Mai looking after their meals and emotional needs and the nephews helping her with her English (Norton, 2000).

The other type of interaction with family members served a motivational purpose. Respondents reported being motivated to improve their English because of something said by a member of the extended family. Maleeha talks about how a remark from her father-in-law on an occasion where the extended family were sitting together, encouraged her to improve her English:

"I remember when I came here and I used to remain very quiet and all the cousins of my husband they are speaking and my father-in-law, he used to notice this thing that she is quiet, and he used to say, as a joke, "Oh you should speak in Urdu because someone else is quiet now."

Maleeha also had a 'contract' with her sister-in-law whereby her sister-in-law would respond to Maleeha only if Maleeha spoke in English. Throughout the interview, Maleeha talked fondly about her spousal family and how her father-in-law gave her an opportunity to work in the family business, a carpet shop where she answered the phone and handled paperwork where all the other workers were male.

Role of family members

Data gave insights into the role of family members as teacher/interlocutors, examples are shared below. This role ranged from family member (spouse) showing confidence in respondent's ability to actual scaffolding of language. Here, spousal confidence is referred to as spousal efficacy, drawing on Bandura's (1977) concept of self-efficacy.

*" Erm, a few days ago I went to surgery and er I wanted to go to the reception and ask about my appointment and my husband went with me. And er when I got there my husband said, "Ok, go and ask the lady then, I'm staying here." And then I thought, yes, my husband know [sic] now I can do this" (*Maleeha)

*"… sometimes I got er work from college and I ask my husband can you help me, he says, "No it's your work, you have to find out". So after that I tried to find … Internet or use … books or anything and when […] my teacher ……… said you did well then I feel happy and then I tell my husband … oh … my teacher said you did well, he said "I know you can do it [laughs] so why you ask me?" (*Romana).

Another role played by family members was scaffolding the English produced by respondents.

"*……………………. if I can't explain anything he can help me like … speak like this nor like this but sometime … I feel embarrassed and he said no, he said … if you talk with me I can help you ………………….. sometimes I, I prefer to speak … my mother tongue but he persuade me, you know, he said no [it's] …. good, if you speak with me*, *I can help you …………..*" (Naima).

Respondents also reported being provided with a kind of scaffolding where they were answered in the L2 even when they spoke in L1 to family members: *"And they all whenever I speak Urdu give me answer back in English"* (Momina). Multilingual families often adopt a language policy in terms of which language is used when and with whom, however, a language 'policy' at home wasn't reported by respondents.

The importance of exposure to and practice in the target language is highlighted by, among others, Spolsky (1989) and DeKeyser (2007). These examples of family members providing support through encouraging exposure to and practice in real life and college contexts suggests active promotion of target language acquisition. Spolsky (1989) also suggests that 'the language learner can have exposure to and practice in the target language in *two* qualitatively different settings:

a) 'the natural or informal environment of the target language community

or b) 'the formal environment of the classroom' (in Norton 1995, p.14).

Data from the study reported here suggests we reconsider traditional definitions of the target language community and consider the L2 opportunities offered by multilingual families. While this paper does not suggest the "deinstitutionalisation of knowledge" (Kramsch and Whiteside 2007, p. 911), in keeping with Kramsch and Whiteside, it draws attention to knowledge and resources present with and in use by L2 learners outside the institution.

From the descriptions of the respondents, many of these family interlocutors seemed to be proficient users of English as they had been born in the UK and had been educated within the educational system in the UK. Apart from two, all respondents reported more interactions with family interlocutors than classroom interactions. Outside the classroom, most interlocutors reported were family members – spouses, children and members of the extended family. These findings can be considered within the doubts expressed by Kramsch and Whiteside (2007) about the privileging of the native speaker as a model for English language learners.

To sum up, findings seem to suggest that spouses provided opportunities for practice in the L2 by offering to be interlocutors and respondents also invited input in the L2 from spouse-interlocutors. It can also be said that family interlocutors have a dual role – that of providing support as well as practice in the L2 and finally that interlocutors can have a positive or negative effect on motivation to speak in the L2. These findings have implications for the quality of input in the case of family interlocutors whose proficiency in English was not known. Second language acquisition literature discusses quality of input (DeKeyser 2007; Barkhuizen 2007) but mostly in the context of students on a study abroad year or international students in a target language environment. Earlier, Firth & Wagner (1997) had put forward interaction outside the classroom as 'learning processes in their own right' (in Kramsch and Whiteside 2007, p. 909). This suggests a need to investigate the quality of input, the nature of the interaction with, and feedback from, interlocutors outside the classroom, particularly family interlocutors as 'it is precisely the nature of the interactive practice that may be the most important determiner of proficiency gains' (DeKeyser 2007, p. 214) in the context of settlers in their new country.

References to family - possible explanations

While exposure to and practice in the target language are recognised factors in improving proficiency, barriers to interaction with native speakers are well documented. These include concepts of who is considered to be a "legitimate speaker" (Bourdieu 1977), agency and L2 speakers being positioned as inferior and helpless (Bremer, Roberts et al. 1976; Norton 1995, 2010). Several themes emerge here which are briefly discussed below.

Legitimate speakers and interlocutor availability

The relationship between identity, language choice (use) and language learning is well documented (Bourdieu 1977; Weedon 1997; Norton and Toohey 2001, Yihong 2007; Norton

2010). In the context of this paper, it would be useful to note that there tends to be tension between migrants' needs to maintain links with their birth culture and language and to integrate or even assimilate into the host society (Hartnell 2006).

Block suggests that being assigned this deficit identity (Norton 1995) and lack of co-operation from native speaker interlocutors (Bremer et al. 1996) "might cause immigrants to retreat permanently and avoid contact with the majority ethnic group, effectively narrowing the number of social circles and communities of practice in which a French language identity might develop … as regards being judged and assessed rather than engaged with in conversations, the net effect for migrants might simply be to give up on possible contacts with speakers of the target language and to seek refuge, speaking to friends and family in the L1" (Block 2010, p.81).

It could be suggested that respondents may have felt a greater legitimacy to speak with family members and contrary to what Block suggests, chose to speak in the L2. Respondents used affordances (van Lier 2009) in their family environment to practice with interlocutors more likely to "engage" in the "conversations" suggested by Block (2010, p.81) they need to improve their English.

This feeling of legitimacy to speak with family members relates to the concept of agency, particularly Flowerdew and Miller's (2008) creative discursive agency. In a study which considered social structure and individual agency in language learning through a narrative enquiry of the life histories of three young engineering graduates in Hong Kong, Flowerdew and Miller (2008) found that the subjects invested in their language learning by creating 'discursive opportunities' (p.217) outside the classroom. They did this in various ways including choosing English as the language of emails to correspond with friends and family.

Language brokers: power and status

Learners chose to interact in the L2 with family members including their children even though using the L1 would have been easier and efficient. This may relate to an affective element as Norton (2000) reports in her study on the power relationships related to language and gender in one of her respondent's – Mai's - household. Norton suggests that as Mai's English improved so did her status in the family for two reasons, one was that she could communicate with her nephews in English which their mother could not and also Mai began to act as a 'language broker' (ibid, p. 77) between the different generations in her family. In addition to practicing their English, a reason for my respondents interacting in English could be to maintain their status as parents in a position of power.

Following from the data and discussions above, it could be suggested that the role of family in language learning of adults has 3 dimensions:

- Pastoral (which could be positive or negative) e.g. family members supported participation in language and vocational courses
- Motivational- respondents needed English to speak with family members and to interpret for other family members for instance with medical professionals
- Interactional where family members acted as interlocutors

Implications for family Interlocutors:

While research tells us about the value of feedback and the qualities of a good language learner, it is difficult to locate anything which addresses the qualities of a good interlocutor. Classic debates in SLA tell us about the role of input in second language acquisition and it is a useful source for suggesting principles of effective interaction, as well as qualities of input in spoken interactional contexts, that supports learning in L2. Drawing on theories of input (Krashen, 1985) and output (Swain 1985) it could be suggested that interlocutors in the family should be made aware of the value of input which is:

- direct, that is family members acted as interlocutors
- comprehensible (Krashen 1985)
- simplified if needed
- delivered at a rate of speech which allows input to be comprehensible for the second language learner (Conrad 1989)
- followed by feedback which could be positive and affirming or suggest improvement (White 1987)

Drawing on literature about the interaction hypothesis (Long 1983), some further guidance for family interlocutors could be to:

- Modify or simplify what they are saying as the interaction takes place rather than pre-modifying what they are going to say before the interaction takes place.
- Both family interlocutors and L2 learners need to be comfortable with giving and receiving corrective feedback.
- Negotiate times or topics for L2 interaction. They may also find it useful to negotiate when the purpose of L2 interaction is purely for communication and when the purpose could be a combined one of communication as well as L2 development. Constant focus on language development could put a strain on family life.

Although the above suggestions draw on discussions on input, output and interaction hypotheses, it would be useful to remember that, so far, published sources have discussed the implications of these hypotheses for instructional contexts only and assume that there will be opportunities for interaction between NS (teachers) and NNS (learners). When considering input outside the classroom, we need to consider who is participating in the language learning space: friends, family members or are these instrumental interactions with health professionals or gas and electricity personnel. We also need to consider if these interlocutors are native, proficient or expert speakers of English. The discussions on the input, output and interaction hypotheses do not comment on (unequal) power balances in interactional contexts. For instance, see above for discussions around legitimate speakers, power and status.

Implications

So can this support from family members for adult ESOL learners be harnessed and communicated to families of other ESOL learners? Family support can be affirmed and celebrated by inviting families to end-of-year presentation ceremonies as well as end-of-term parties. Vignettes of support from family could be shared and also how that resulted in a particular kind of success. For instance, the story of a more independent spouse/partner who in turn was able to support other family members, could be broadcast on community radio. There is some evidence of this happening on a local television channel in Yorkshire, UK.

Although a parent/child relationship is very different to that of adult relationships such as spouses, Wolfendale (1983 in Siraj-Blatchford and Clarke 2008) suggests that parents 'provide primary (survival) needs of children, emotional support and endorsement (secondary) needs … the environment for exploration and hypothesis testing, protective environment, models of language, behaviour etc., transmission of knowledge and information about the world …' (ibid, p.102). The data for this study has shown that the role of spouses and spousal families for respondents has been similar. Spouses and spousal families seemed to provide shelter and resources for food for respondents, meeting their primary survival needs and also seemed to meet secondary needs such as emotional support and endorsement. It can also be said that through L2 interaction, spouses and children seemed to provide an environment for exploration and hypothesis testing for learning English and also perhaps provided models of English. However, as said earlier, since the proficiency of family interlocutors was not known, it is difficult to say how useful these models of language were. The data from respondents does not seem to reveal evidence of spouses and spousal families providing models of behaviour, transmission of knowledge or extending respondents' information about the world.

Second language courses could make families feel welcome by recognising cultural differences in the ideas about the role of education, and particularly, the teacher. A sense of belonging to the educational setting could be encouraged by making family members feel that they have a role in the L2 learning of their new family member and that their role is appreciated. Diverse backgrounds can be valued through acknowledging different festivals, languages, etc. A booklet or family guide could be developed which outlines, among other things, the time commitment involved in the language/vocational course and how family members could help as interlocutors.

Space could be made for learners' families and partners at the site of educational settings. This could be a café space, a café in a library or an internet café where ESOL learners and family members could spend time together chatting to other learners and their families or doing some activities. As suggested above, families can also be invited to end-of-year presentation ceremonies and parties.

Respondents talked about interactions in L2 with family members. However, English language materials contain no direct examples of language for 'family talk'. The language presented in ESOL and EFL materials is for interacting with neighbours, officials, etc. Materials used in the classroom, and particularly by those for use outside the classroom, need to reflect and exploit the role of the family as supporters and interlocutors.

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Appendix 1: Brainstorm and Ranking (BS&R):

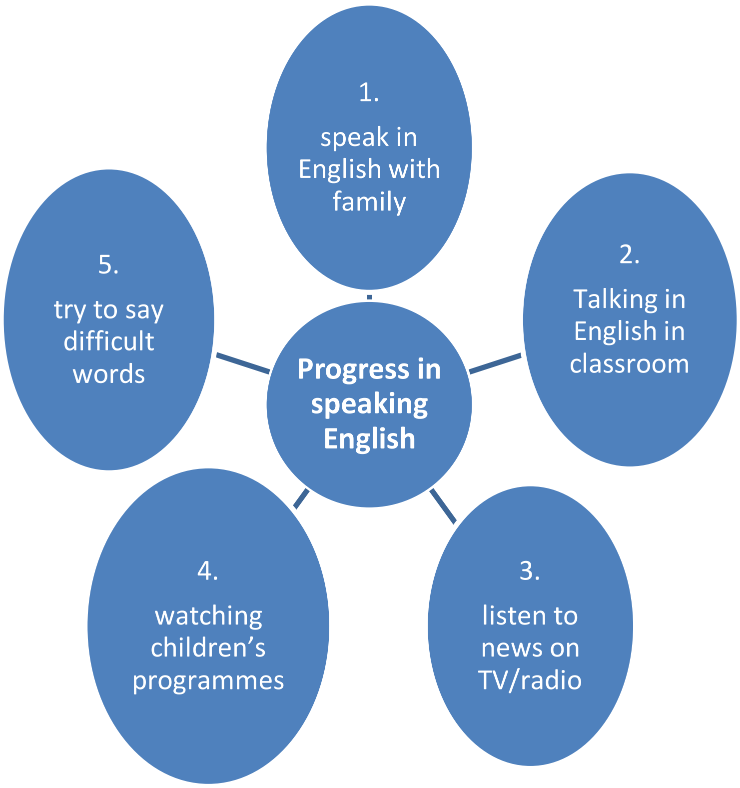
Each group of learners were given 15 minutes to brainstorm and write and display the following on the wall: factors which they thought helped/supported them to learn English. They were asked to do this individually and write one factor per page. Next they were asked, in two groups, to agree on five top factors and put these in a spider gram. Finally, as groups, they were asked to rank order these in order of effectiveness.

Brainstorm and Ranking Procedure

Working individually, please:

1. Write factors which you think helped/supported you to learn English without consulting the others.
2. Write ***one*** factor on each sheet.
3. In two groups, agree on five top factors and put these in a spider gram. Number these 1 to 5 in order of importance.

Appendix 2: Ranking activity with group 1



Appendix 3: Interview Guide

Interview guide:

Can I ask

1. Your Name____________________________________

2. Can I ask about your experience of learning/speaking English (in and outside UK)?/ living in UK?

If they were born in the UK/had all their schooling in UK, next five questions may not be needed.

3. Have you always lived in the UK? Since when?

Ask questions 4-7 only if not answered in response to 2.

4. Have you been to ESOL classes before________________

5. Where____

6. How long_______________________________________

7. Any examinations taken_________________________________

8. What languages do people use in your house ___________

Probe a bit more – if respondent mentions people using English at her home, ask: is this helpful to your progress? How? Does it hinder your progress? How?

9. Can you tell me how you use English in your daily life_____

10. Do you feel you have enough English to *live* in UK_______?

11. Do you feel you have enough English to *work* in UK_____**?**

12. If not, could you please tell me how lack of English effects your work life? Personal life?

13. Do you think you have enough English to get you a job? If yes, what kind of job?

14. Do you think your present level of English is enough for your everyday needs? E.g.

work

children

transport

health

any other?

15. Can I ask you about your experiences of learning English? *Probe: What/who helped?*

What/who didn't?

What have you done to help yourself?

What else/more would help?

If they don't mention college/classroom, then ask…

teacher

venue

other students

resources

16. How did you feel when it was difficult for you to speak? Strategies for overcoming this hurdle? Yours? Others?

Can I just check:

17. Did you learn any other languages ___________

18. Which languages can you speak____________________

19. Which languages can you read______________________

20. Which languages can you write______________________

20. Is there anything else you would like to say?___________________

English Scholars Beyond Borders

Exploring Open (Non-blind) Review: Insights from *ESBB* Review Practice

John Adamson & Roger Nunn

University of Niigata Prefecture, Japan & the Petroleum Institute, Abu Dhabi

Abstract

This paper explores an original non-blind peer review process, or Open Review (OR) using the first rounds of English Scholarship beyond Borders (ESBB) reviews (ESBB, 2015, Volume 1, Issue 1 and 2016, Volume 2, Issue 1) as a primary data source. We consider the nature of the interactions during the non-blind review process and identify characteristics of the interactions between reviewers. We adopted three approaches to examine the process. Firstly, a discourse analysis of data was attempted using variations of a priori coding systems from Sinclair and Coulthard's (1975) rank scale model, and those induced from the data. Secondly, we conducted a survey of participants in the OR process in an online questionnaire (an Open Forum) where responses could be openly viewed. Finally, we acknowledge our own intervention in the process as authors, researchers, editors and reviewers by drafting our own first-person narrative discussions to provide two collaborative auto-ethnographic perspectives. Our results and discussion underline what were perceived as advantages of OR by participants, such as greater transparency, the dialogic nature of the process and the ability to name reviewers in final drafts. At the same time, we consider the potentially less positive issue of 'criticality' in OR when the reviewers are known to the author.

Key expressions: Non-blind, open review, discourse analysis, questionnaires, collaborative autoethnography

Introduction

This study explores the practice of Open Review (OR), that is, peer reviewing which is non-blind as opposed to reviewing styles of either single-blind peer review (SBPR) or double-blind peer review (DBPR) in which authors and reviewers are anonymous, to each other (see Benos, et al., 2007 for a description of different review systems in use in academic journals). OR in this case has been undertaken at the journal *English Scholarship Beyond Borders* (*ESBB*)*,* a publication for members of the association *English Scholars Beyond Borders* which was established in 2014 and has held international conferences annually. The association is made up primarily of scholars engaged in teaching English as a foreign language (EFL).

In its first issue (2015), *ESBB* implemented an OR format in that the authors were selected into small teams and then doubled up as reviewers of each other's papers. In this OR practice, the reviewers are selected making this a closed OR process, as opposed to other OR experiments which may in some cases be open, or available for any interested party to review and comment (Stevenson, 2013). One aim of this approach was to remove anonymity. The ethos underpinning this approach lies in the relationship between reviewers and authors in the sense that it is dialogic and deliberately avoids hiding the identity of both the author and the reviewer. We feel that authors and reviewers have academic identities, values and preferences that may best be respected when they are in the open. Important also is the awareness that academics have a 'self' that includes a history. This is true independently of the role of author or reviewer. This system was therefore implemented because we felt it extremely relevant to both authors and reviewers to know each other's identities. Our stance is that anonymity can be questioned as a rather sinister, secret practice in which too much is hidden from both sides for a fair holistic review to be possible. For example, Tardy and Matsuda (2009) note how in anonymous review situations the reviewers construct author identities and make decisions regarding whether authors are qualified to contribute to the scholarly conversation.

Our exploration into OR will first critically discuss the relevant literature in the fields of closed and open review and pay particular attention to issues of scholarly collaboration, anonymity, the discourse of peer review, and the creation of new 'spaces' for the expression of scholarly voice and agency. Data has been gathered surrounding the OR process in the following: 1. a discourse analysis of peer review interaction, termed as "talk-around-text" (TAT) (Baker & Freebody, 1989; Lillis, 2008; Lillis & Curry, 2010), from selected papers for the first two issues of *ESBB* (2015 and 2016) in which we have participated in some capacity (as editors, reviewers, or authors); 2. a qualitative analysis of perceptions of all invited participants in an online Open Forum to gauge their views on the OR process; and finally, 3. an analysis of online joint narratives written by ourselves.

In these early stages of the existence of *ESBB*, we feel it important to monitor OR practice and *ESBB* members' perceptions by focusing on two broad research questions:

1. What is the nature of the "talk-around-text" (TAT) interaction in the OR process between authors (A), reviewers (R) and mediating reviewers (MR)? How is the "fingerprint" (Heritage & Greatbatch, 1991, p. 95) of that interaction (written 'talk') different to that of standard blind peer review?
2. What are the perceptions of participants, including ourselves, regarding ESBB's closed OR process?

We would also ultimately like to answer one more question:
3. What is the impact of the non-blind review process on the final drafts of manuscripts?

Literature Review

Our review of the literature turns firstly to research into blind review as it is typically a process most participants in *ESBB*'s OR have experienced in working for other journals and, as such, could be seen as shaping views and behaviours in OR.

Blind Review

Blind review, especially DBPR, is argued as a process of peer review which intends to avoid reviewer bias and maintain fairness (Khan, 2010; Hyland, 2015), but Walbot (2009) argues that, in practice, aggressive "pitbull" (p. 24) reviewing practice frequently occurs as reviewers hide behind anonymity. Martin (2008) concurs with this, bemoaning a common culture across disciplines of "bloodletting" (p. 301) among reviewers who unleash "an emotional floodgate… of hostility" (p. 302) towards authors. This may be a result of a "scholarly culture of criticism" (Martin, 2008, p. 302) in which falsification takes precedence over giving co-constructive, supportive feedback. To counter this, training and awareness-raising is often called for among reviewers but even when it exists, its effect on review quality is doubted (Schroter et al, 2008), especially in the long-term (Benos et al, 2007; Callaham & Tercier, 2007; Garcia-Doval, 2007; Rentz, 2005). Gould (2009) even regards the traditional DBPR model of peer review as fundamentally "rotten" (p. 239) as reviewers often can identify authors in narrow fields of study and pass biased evaluation on their work under the guise of anonymity (Matsuda & Tardy, 2007). As a result of these doubts regarding the reliability of DBPR, Stevenson (2013) reports that several journals have changed their review policy to engage in experimentation with OR (the journals *Nature, British Journal of Sports of Medicine, Shakespeare Quarterly, Postmedieval, Atmosphere, Chemistry & Physics* among others). Results have been mixed, with Stevenson (2013) noting that in 2006 the established publication, *Nature*, introduced a hybrid system in which authors had the choice (after blind reviewing) of publishing online for the purposes of OR, an experiment which failed. In contrast, *Atmosphere, Chemistry & Physics*, a newer journal, tried a mixture of OR online and simultaneous blind reviewing, which proved successful.

Open Review

OR is signed, non-anonymous reviewing and, according to Groves (2010), leads to more accountability and responsible reviewing. Khan (2010) counters this by putting forward the traditional arguments against OR: that power relations will influence reviewing, "blunt their opinions for fear of causing offence and so produce poorer reviews" (p. 1082). Cohen (2010) sees peer review as the "cornerstone" (para. 1) of publication practice but feels it requires challenges and experimentation, such as OR and hybrids of OR and blind review, to counter "clubby exclusiveness, sloppy editing and fraud" (para. 13). OR which allows members of the public to post feedback on submissions can lead to quicker reviews but may result in populist opinions by non-specialists shaping serious academic work (Cohen, 2010). This is, according to Lamont (2009), a distortion of the idea of peer review as non-specialists are unqualified to cast opinion on scholarly work. Lamont (2009) maintains that academic knowledge is not to be democratically shared, as it is hierarchical in nature and should remain so.

Whether non-blind OR or blind reviewing is adopted, much depends on the competence of actual reviewing, that is, the ability to pass judgement on the content of a manuscript in appropriate discourse. Issues surround understanding of these competences, making a definition of 'reviewing' skill highly contestable (Adamson, 2012). Lovejoy, Revenson, and France (2011) note that review skills are often self-taught as little reviewer training exists among even elite journals. Reviewing should be driven by the ethos that "Science is a collaborative process and reviewer comments should be made with a collaborative tone and spirit" (Lovejoy et al. 2011, p. 9) whether blind or non-blind. As an example of this approach, Muller and Adamson (2013) describe an induction program run by the *Asian EFL Journal* to train reviewers. The program emphasizes collaboration, an ability to engage through review feedback with the author with appropriate language and discourse sensitivity. In a sense, this program mirrors calls in social science and humanities journals for a refocusing on dialogue between reviewers and authors, albeit in most cases blind, rather than solely an emphasis on the content of text in evaluation of academic writing (Casanave, 2003; Hyland & Hyland, 2006). Lillis & Curry (2010) see this shift towards more direct engagement with, and understanding of, authors as "a social practice perspective" which "takes the analytic focus outwards … from text to context" (p.21). More direct engagement implies a recalibration of reviewer-author relations in academic writing, one which affords the author more agency and negotiating rights in the review process. Similarly, *ESBB*'s OR ethos is to encourage interaction between known authors and reviewers, leading to a sense of co-construction of the text. This process, termed as "talk around text" (TAT) (Baker & Freebody, 1989; Lillis, 2008, p. 359), becomes less stratified and more immediate and so, following Groves (2010), makes reviewers more accountable for their comments and sensitive to authorial positioning and context. Lillis (2008, p. 359) summarizes this succinctly by stating that TAT:

> … encourages comment and reflections that go beyond writing within current dominant conventions and practices and recognizes that the participants' analytic lens and perspectives are central to establishing what may be significant and important in any specific context.

However, if OR is in place, it may be asked as to what effect this has on the "entextualization" of the paper (Lillis & Curry, 2010, p. 103). Bakhtin (1986) surmises that "the life of the text, that is, its true essence, always develops on the boundary between two consciousnesses, two subjects" (p. 106) and to achieve this synergy, we argue that, possibly, if the reviewers assume the role of literacy "brokers" or more important "pivots" (Lillis, 2013, p. 112) in the co-constructive review process, the author is given negotiating rights regarding content and expression in a temporary community of academic publishing practice. Davies (2005) states that a healthy Community of Practice encourages newcomers to a community to challenge the "apex" (gatekeepers, in our case, reviewers and editors) in a mutually respectful "safe environment" (p. 567), a sentiment which strongly resonates with OR practice. The existence of this community creates a better likelihood that an authorial "third space" (Gutierrez, 2008; Moje, McIntosh Ciechanowski, Kramer, Ellis, Carrillo, & Collazo, 2004; Bhabha, 2004) can emerge, one which allows authors, and arguably reviewers, greater agency in the publishing process, a sentiment which resonates strongly with Harvie's (2004) ideas of a true "intellectual commons" (p.8) in academic publishing. It also carries the potential of bringing both sets of participants together in a closer "conversation of the discipline" (Bazerman, 1980), pressing reviewers to be accountable for evaluation rather than hiding behind anonymity and avoiding the standard submit-resubmit cycle of review practice in DBPR. There emerges then the sense of Gao and Wen's (2009) "co-responsibility" (p. 702) between editors and authors for co-construction, a shift in responsibility of participants in the publishing process supported by Nunn (2009) and manifesting itself in the creation of a new category of submissions and evaluation criteria in Nunn and Adamson's (2009) "alternative voice." An alternative voice submission in this context is one that cannot be reviewed as a standard research paper. It was created to make sure that non-standard submissions are reviewed for their own intrinsic quality and argumentation.

Despite these possible positive outcomes, Hyland (2015, p. 182) argues that OR "may actually increase bias" in feedback since a revelation of identities leads to subjectivity among those providing feedback and authors making amendments which are motivated by pleasing more renowned reviewers. The implications inherent in non-anonymity need to be seriously considered, particularly for early career scholars engaging in OR as opposed to DBPR, as Harwood and Hadley (2004) warn. Accompanying this concern is also the consequence of knowing an author's multilingual status if reviewers harbour biased views towards multilingual scholars.

Concerns about a lack of anonymity and specialist feedback are taken up by Fitzpatrick (2011, p. 32) who claims that redefining 'peer' as in peer review may already be happening in online communities where the original meaning is shifting from "professional of equal rank" to "every man". This means that review may be seen as a move towards anti-elitist "wisdom of the crowds", i.e. "communal knowledge-production" (p.33). Fears exist of layman-style reviewing as in criticisms of Wikipedia entries, but experiments with "community-based peer review" (p. 33) reveal that the collaborative open review among those wishing to participate cancels out extreme views by creating a body of consensus. In effect, this happens because the community consists of experts or those close to being so. In our analysis within our own ESBB academic community setting, we will take this view into account.

Methodology

For the purpose of this exploration of non-blind open review within the *ESBB* community, we wish to investigate the nature of the discourse in the 'talk around text'(TAT) of review feedback and responses given using the comment functionality on Google Drive. Secondly, to reveal the perceptions of the participants in this process, an interactive Open Forum in the form of an online questionnaire was placed on Google Drive with questions regarding the OR process. Finally, our own joint narratives on this OR process and on data gathered in the discourse analysis of TAT and the Open Forum are given.

Our joint narratives (the third method) are partially autoethnographic in nature. We felt it was important to integrate and acknowledge our own interventions in the process as researchers, editors, reviewers and authors by drafting our own first-person narrative discussions and to transform these into two autoethnographic perspectives of our experience. Autoethnography acknowledges the 'self' as a valid form of enquiry providing that there is sufficient reflective and analytical distance to counter the inevitable bias of such an approach. As our narratives are co-constructed, we adopt the specific methodological approach of "collaborative autoethnography" (CAE) (Allen-Collinson, 2013, Chang, Ngunjiri, & Hernandez, 2013, p. 17). This is partly an attempt to mitigate the inevitable bias of the singular nature of individual narratives in order to create an intersubjective, shared account of lived experiences of our engagement in OR and sense of solidarity inherent in the joint constructivism of CAE (Chang et al., 2013).

Mitigating bias was further attempted by integrating the views of all informants who took part (our second method). In this type of research we do not aim at "so-called" objectivity. A phenomenological approach (Nunn & Brandt, 2016) admits inevitable bias but does try to expose this as an "object" of research. Bias is also a central theme of a discussion of any review process. The important thing for us was to expose our inevitable bias transparently. Confronting our own perspectives with those of the other participants' viewpoints provides differing perceptions of a similar experience. Our aim was therefore to transparently expose our own participation for the critical reader in the way we wrote this paper. The reader is the ultimate "judge and jury" of our approach in the sense that we attempt to evaluate our relatively new trial process by exposing it to public scrutiny, but we also hope to extrapolate beyond this one case by discussing the essential nature of blind and non-blind review in terms of bias itself. In brief, a triangulation of data is gathered in three formats:

1. Discourse analysis of the 'talk around text' (TAT) (Baker & Freebody, 1989; Lillis, 2008) from participants (authors, editors termed as 'mediating reviewers', and reviewers). This is an analysis of the discourse of review feedback and its responses by authors, particularly in terms of how OR dialogue shapes text construction.
2. Open Forum responses and interaction from the questionnaire responses by reviewers, mediating reviewers, and authors.
3. Collaborative autoethnography (CAE) (Allen-Collinson, 2013; Chang, Ngunjiri, & Hernandez, 2013), the joint online narratives from ourselves, John Adamson and Roger Nunn, who have acted as authors, mediating reviewers, and authors in the first two editions of the journal.

This manuscript was also subject to a similar non-blind review process and as such was partially shaped by the critical process of dialogic review and revision described for the other manuscripts discussed as data here.

Findings
The findings will be presented in the aforementioned order:

1. Discourse Analysis of Talk Around Text
The DA is conducted by coding the feedback exchanges between MR/R/A with both 'existing' codes (*a priori* speech coding moves from analysis of exchange structures, Tsui, 1994; Francis & Hunston, 1992; Sinclair & Coulthard, 1975) and those which are naturally induced, or "emergent" (Boyd & Rubin, 2002, p. 500), from the data (Strauss & Corbin, 1998). The latter coding gives us possibly more localised insights into the data without imposing potentially inappropriate *a priori* categories onto the interaction. Additionally, the discoursal exchanges are marked with our own researcher "memoing" (Strauss & Corbin, 2008, p. 117; Maxwell, 1996) in the form of comments at the side of the manuscript to denote our subjective notes and help us reflect upon what we observe as both insiders (participants) and outsiders. These research comments supplement the *a priori codes* (listed below) that we use to categorize the data (from Tsui, 1994; Sinclair & Coulthard, 1975 inter alia).

(I) Initiations by MR/R
Elicitation (e)
Requestive (r)
Directive (d)
Informative (i)
(R) Responses by A (possibly also R)
Positive (p)
Negative (n)
Temporisation (t)
(F) Feedback by MR (possibly also R)
Endorsement (end)
Concession (con)
Turn-passing (t-p)

However, such asymmetrical interaction, in which MRs and Rs typically employ Initiation and Feedback/Follow-up turns and As Response turns in exchanges, may be altered by the potentially more symmetrical nature of OR interaction, leading to participants using turns/moves normally associated with others.

An alternative view of a default exchange is that it is a unit of negotiation. A "negotiation", "N", is then proposed as a fourth element of exchange structure (Nunn, 1996, 2001). A "negotiation" is an optional but available choice and can occur at any point before the exchange termination. It reflects the interactive process that participants are engaged in as they continually adjust to the other participants' contributions. In structural terms, it delays the closure of a flexible, extendable exchange while the content is being negotiated by the participants. The right to 'negotiate' is important in our discussion of asymmetrical or symmetrical roles, as it is the availability and use of the elements of structure to participants that is constitutive of the roles rather than the reverse.

Figure 1 - The Structure of Negotiation

$$I - ((R) - N)^n - R - (T)$$

Nunn (1996) points out that, while optional as an element of structure, the 'N' is potentially the most powerful exchange element in terms of the role of the participant able to use it. It may take on different forms at 'act' level for example, seeking an expansion of a contribution or may simply be a request for clarification or repetition. Structurally it is important because it may simultaneously make use of two principal interactive mechanisms of an exchange, encapsulation and prospection. Once a "negotiation" has been identified, analysis at a more delicate (act) level may then seek to clarify its purpose in a particular context. The right to 'negotiate' naturally has in-built implications and potentially assumptions about the relationship between participants. We will provide this model as an alternative analysis of our data below. We will also consider in this alternative view that the 'initiation' of each exchange may be the author's text itself so that a reviewer's comments are in structural terms in response.

The papers were chosen (listed 1-4 below in Table 1) based on our (Roger and John) roles (as MR, A, or A) to give a variety of discursive perspectives. For the papers listed in Table 1, we played all these roles on multiple occasions.

Table 1: Selected papers for analysis and roles of participants

Selected paper	Mediating Reviewer (MR)	Reviewer (R)	Author (A)
1 **John Adamson** & Naoki Fujimoto - Adamson 2015	**Roger Nunn**	John Unger	**John Adamson**
2 **Roger Nunn** 2015	**John Adamson**	Theron Muller & Sivakumar Sivasubramaniam	**Roger Nunn**
3 Theron Muller 2016	**John Adamson**	**Roger Nunn**	Theron Muller
4 John Unger 2016	**Roger Nunn**	**John Adamson** & Biljana Cubrovic	John Unger

(our roles in **bold**)

The extracts for analysis have been purposely selected since they illustrate a mixture of what is perhaps expected in review practice and also what stands out as unexpected. In the latter cases, this is typical of Conversation Analysis (CA) as it identifies the unusual in exchanges (Sacks et al, 1974). However, in contrast to CA's stance that the researcher needs to initially ignore context when analyzing discourse in order to avoid preconceived views, or bias, being imposed subconsciously in the process of analysis, this analysis considers context as predominant in our thoughts and so we accept the subjectivity associated with discourse analysis which foregrounds context. Our analysis is, in brief, context-rich and reflective of our possible bias. By providing an alternative version of exchange structure, we attempt to reduce the inevitable bias that is built into any single system.

Selected paper 1: John Adamson & Naoki Fujimoto-Adamson, 2015

In the first paper under analysis, authored by Adamson and Fujimoto-Adamson (2015), the first extract below reveals what is possibly expected in peer review. The MR takes the lead and the reviewer concurs. The authors comply (a positive response), although not signalling that through interaction, but by amending the text as seen to the left below under the original text. This seemingly smooth interaction would then show that asymmetrical discoursal roles are in operation. In our alternative coding, the MR is negotiating the contribution of the authors with a suggestion. It is another reviewer who responds to this negotiation by agreeing to the suggestion. The authors terminate this particular exchange by making the suggested change. It could be concluded that it would be difficult for the authors to disagree with two reviewers, so in this sense it is possible to see this as asymmetrical.

Extract 1: MR-R-A

Original and amended texts	Exchange	A priori coding	Alternat -ive Coding	Induced coding	Our Research Memoing
Original: *The editorial board consists of a Chief Executive Officer (CEO) who owns the journal group, a Chief Editor, three Senior Associate Editors* *(SAEs), and over ninety-five reviewers*	MR: Roger Nunn: Perhaps you need to point out that you as authors hold some of these roles. R: John Unger: Yes, this is an important part of an ethnographic perspective; Spradley's work on participant observation is relevant here (I wonder why I can't think of	Id Rp	N R	Request to amend Concur	A standard exchange with MR and R in agreement and the As following the advice not through interaction but by adding the required

Addition: *As authors of this current study, we currently hold the position of SAE and AE and have previously worked as reviewers.*	these things on my own and have to piggy-back on Roger :) The authors' response seen left as an addition to the text.	Rp	T	Comply	text.

The next extract shows an exchange which conforms to the standard IRF sequence but, interestingly, without the As' participation. In this sense, it is possibly unique in that only MR and R interact, the MR in this case overriding the R's query as to the paper's structure. This latter point would appear to denote the asymmetrical nature of the discursive roles. With our alternative coding the authors do initiate this exchange. As the first 'negotiator' ends up concurring with the second, the exchange is terminated by the reviewer's 'agreed'. There is therefore no action or reaction needed by the authors.

Extract 2: R-MR-R

Original and amended texts	Exchange	A priori coding	Alt cod-ing	Induced coding	Memoing
Original: *This would appear to contradict the tendency of some Western-educated Non-Anglophone scholars towards strict "hypercorrection" and conservative stances to academic standards in writing (Lillis & Curry, 2010, p. 164).*	R: John Unger: Seems that a bit of the Findings Section are presented with the Results, though this is often the way to go, but the reader needs a heads up that that is what you are doing, if you are reading this the same as me.	Ir	N	Query/ indirect request to amend	Interesting exchange without As' intervention. Purely R-MR interaction.

No change made to text.	MR: Roger Nunn: I think the combination of results and discussion is clearly signposted so I'm not sure it is an issue. Actually I felt it was a good way to organize this part of the paper given the nature of the data. R: John Unger: Agreed. Yes, the heading says both; sorry; sometimes I miss things (an understatement, for sure).	Rn Fcon	N T	Challenge to the query Concession	

Extract 3 delves into the issue of authorial self-identification for Keiko (revealed later as Nao, the co-author). Interestingly, the MR's prompt for Naoki to reveal her identity in the text was taken up enthusiastically, resulting in an expanded text as seen below. The prompt to adopt a first-person voice was, however, not taken up in text itself, but only in the ensuing direct quotation "I am not a native speaker and I am a woman."

Extract 3: MR-A

Original and amended texts	Exchange	A priori coding	alt. cod-ing	Induced coding	Memoing

Original: *Keiko's comments appear to exhibit some self-doubt about editorial competence despite a long apprenticeship and ask the question as to what degree these factors impact on editorial competence.*	MR: Roger Nunn: I know as a privileged reader that you are an SAE and the review trainer and that Nao is Keiko. I suggest adding an ethnographic angle that could add a fascinating dimension. A first person voice where you are involved in your own data could clarify who you are as researchers and authors.	Ir and i	N	Request and express -ion of stance	The Initiation combines: the identification of a participant's identity; request for amendment plus a stance.
Reformulated: *Finally, the theme of status and identity was revisited by Nao, the only AE to mention her non-Anglophone status, gender, and qualifications. Her comments appear to exhibit some self-doubt about editorial competence despite a long apprenticeship and so we need to question the degree to which these factors impact on editorial competence:* *"I am not a native English speaker and I am a woman."*	The authors' (John Adamson and Naoki Fujimoto-Adamson) response seen left as amended text.	Rp and T	R	Partial concur	The amended version accepted the suggestion by the MR with the use of Nao but did not move to first person voice in the text itself, instead in the direct quotation which followed.

Selected paper 2: Nunn, 2015

The second selected paper, authored by Nunn (2015), involves an R to A exchange without MR intervention which is possibly more typical of the "fingerprint" (Heritage & Greatbatch, 1991, p. 95) of OR in contrast to blind review in the sense that the directness between the participants is enabled.

Extract 4: R-A

Original and amended texts	Exchange	A priori coding	Alt	Induced coding	Memoing
Original: *A linear generic structure is a format that suits experimental studies that move through the stages in a consecutive order: an abstract, an introduction/description of the problem – literature review – methodology – results – discussion – conclusions.*	R: Theron Muller: I agree that this is a common perception of the research article. There has been some interesting work around how scholars going from doing research to writing articles need to recast their experience of the laboratory as a narrative into the expected format of the research paper, so it could be that the preferred RA structure is one that has been socialized into existence through the development of norms of production, rather than an ideal way of presenting research toward which researchers have been striving. I'm not sure if you want to go into any of these issues here, and so you may simply want	Ir and i	N	Request and expression of stance	An R-A exchange without MR intervention, again as in extract 3 showing the R's stance.

Reformulated: *A linear generic structure may be...*	to change the 'is' to 'may' rather than delve deeper. A: Roger Nunn: amended text left and message: Point taken ..changed to may be.	Rp	T	Concur	

Extract 5 is of interest in that the MR concurs and reiterates the R's request and stance, a not uncommon exchange in blind or non-blind open review. This type of exchange was quite frequent in the paper, showing more Initiations in terms of requests for amendments by the R than the MR. Again, this may be a sign of the more symmetrical power relations between MR and R than expected in blind review. In the alternative analysis, this is represented as a negotiation of the author's text with a supporting response by the MR leading to a text addition by the author.

Extract 5: R-MR

Original and amended texts	Exchange	A priori coding	Alt	Induced coding	Memoing
Original: *The German phenomenologist Scheler (in Davis and Steinbock (2014) for example identified four levels of community that are very relevant to this discussion...* Reformulated: *The German phenomenologist Max*	R: Theron Muller: I would recommend including some information about when Scheler first wrote about these concepts to give your reader a sense of perspective regarding what you are considering to be historical here. MR: John Adamson:	Ir	N	Request and stance	Clear concurrence between R and MR.

Scheler (1824-1928 (in Davis and Steinbock (2014), with his late nineteenth/early twentieth century background would not normally be cited in this kind of discussion. I believe the extensive citation below illustrates the value of making historical work available. *Scheler identified four levels of community that are very relevant to this discussion, the fourth and most sophisticated of which is described as follows:*	Final mediation: Theron's point could be considered here about providing a historical backdrop for Scheler so the reader has a sense of when the research occurs chronologically compared to other references.	Rp	T	Concur and reiterate -ion	

In extract 6, the two Rs exchange views to lead the request for amendments. Of note here is the tentative nature of the first Initiation move which is then taken up and reinforced by the second reviewer. The MR concurs in an additional R move and the A's final F move concurs with the requests by expanding the text. Overall, this I-R-R-F exchange is a further illustration of the symmetrical power relations between the MR and two Rs.

Extract 6: R-R-MR-A

Original and amended texts	Exchange	A priori coding	Alt	Induced coding	Memoing
Original:	R: John Unger:	I e	N	Request for	Interesting 4 participant

We are there to support their development, not to limit it through a narrow testing mentality.	Funny; I'm thinking if I were writing this, I would anticipate some reviewer asking me: "what do you mean by a narrow testing mentality?"			clarificat-ion	exchange from an initial question.
	R: Theron Muller:	Rp	R	Concur	
Reformulated: … *a narrow testing mentality which 'zooms in' on atomistic skills in isolation, such as testing the ability to conjugate a verb as a skill in itself. A holistic testing approach would take this kind of ability into account in a holistic writing task, but alongside other skills. (See Nunn and Thurman, 2010, for a discussion of holistic in-house assessment).*	I agree with John that perhaps this needs to be teased out a bit more. I get the sense that you're perhaps responding to local pressures and expectations, but this is only implied with the way you've written this in its current form.	Rp	R	Concur	
	MR: John Adamson: *(Final mediation as MR):* The 'narrow testing mentality' does seem to require a little more expansion.	Fcon	T	Concur	
	Amended text left showing addition to the original by A: Roger Nunn				The resultant amendment was quite considerable.

Selected paper 3: Theron Muller 2016

The third selected paper, authored by Muller (2016), similarly shows an R Initiation and request for a shift towards a first-person voice to which the MR concurs. The A makes some considerable amendment to the text but maintains his methodological stance by referring to the literature (Van Maanen, 1995). In a sense, although the amendment can be seen as only a partial concurrence with the R and MR, the defence of the A's stance strengthens the paper's epistemological position on use of authorial voice. The alternative classification underlines the non-blind nature of the review in the sense that 'I' (RN) have raised the issue of voice in my own papers and this is known to the author and the other reviewer. There is a negotiation (N) of the idea that neutrality can exist in an author's stance that may be implicit in the original text. To the extent that these were clearly responded to by the author in his own way, there is no requirement of total concurrence (which may sometimes be perceived to be expected in blind review). Particularly in the case below, the aim was not to impose a view, but rather to raise it as relevant.

Extract 7: R-MR-A

Original and amended texts	Exchange	A priori coding	Alt	Induced coding	Memoing
Original: *In seeking to further elaborate on Japan-based language teachers' writing for publication practices, this paper examines the interaction of authors and editors using data from a larger ongoing investigation into the topic with both Japanese and non-Japanese language teachers based in Japan. Attention is given here to a brief review of the literature on the topics of writing for academic publication and the state of university-level*	R: Roger Nunn: I think as we are discussing author, readership journal relations, would it be possible to refer to yourself here differently as you are writing for publication too but are in an unusual situation too? A first person voice would be helpful here? MR: John Adamson: I'd concur with Roger on this. Maybe consider	Ir and e Rp and Ir	N R	Request and stance Concur and request	An exchange which starts with a basic request in terms of language (1st person use) and is then expanded upon by the MR.

English education in Japan before outlining the investigative methodology employed. Some preliminary results are explored, but mainly to illustrate the investigation's methods and to suggest some potential implications. Addition/Amended text: *While a researcher into the practices of Japan-based language teachers writing for publication, I am simultaneously a Japan-based language teacher and author who has held various editorial and journal review positions since 2005. Thus the perspective I take in this paper is one of an insider in the sense that as an author and editor myself I am in some ways aware of the experiences Japan-based authors face in seeking to write and publish their work. Nevertheless, I also seek to establish a critical distance from my research data, thereby "making the familiar strange" (Van Maanen, 1995, p. 20).*	using 'I' to position yourself in this study as a Japan-based non-Japanese scholar/PhD student. This introduces a more 'emic' stance on yourself in terms of the study. It also alludes to your own. A: Theron Muller: I added a section on researcher positioning below and the first person where I felt appropriate here.	F con	T	Partial concur	The author here does partially comply with the request but justifies some objectification - "critical distance."

Selected paper 4: John Unger 2016

The final selected paper from Unger (2016) reveals a number of exchanges which illustrate direct R-A dialogue. Extract 8 below is an example of this interaction in which the standard Initiation (or negotiation in our alternative model) by the R gives information but does not directly ask for an amendment. The implication to do so is then taken up by the A in a manner which suggests the dialogue is becoming co-constructive and symmetrical in nature. The R's Response move extends into an insightful comment on interdisciplinary research.

Extract 8: R-A

Original and amended texts	Exchange	A priori cod-ing	Alt	Induced coding	Memoing
Original: *Galante chose critical incidents to prompt students into identifying with cross cultural or language issues that were important enough to students so they would engage in more profound analysis of how their beliefs and value systems compared to others in the community (see also Freire, 1970, as cited in Galante).*	R: John Adamson: Butterfield, Borgen, Amundson, & Maglio (2005) have some interesting stuff on critical incidents in identity formulation. Butterfield, L. D., Borgen, W. A., Amundson, N. E., & Maglio, A. T. (2005). Fifty years of the Critical Incident Technique: 1954–2004 and beyond. *Qualitative Research, 5*, 475-497.	Ii/r	N	An initiation giving information (implying a request)	An exchange which is extended beyond the original purpose (of giving literature leads) into an overall reflection by the author on the nature of the study.
Reformulation: *Another study that delves into pragmatics is Galante (2014), who takes a*	A: John Unger: Thanks; I'll have to hunt it down; the problem with this kind of	Rp and Ii	T	Concur and comment	

project approach to using digital cameras. That is, as with many studies and papers where videos are used as teaching and learning tools, students delve deeply into the actual video recording process (see Mahdi 2014, Majekodunmi & Murnaghan, 2012). One of the many challenges that Galante (2014) faced in Canada, as with any educational situation with multiple languages and cultures, was interweaving culture and language teaching into instruction while increasing cultural sensitivity. Her solution was for students to make videos about what are called critical incidents that occurred to them as they were adjusting to life in Canada. Galante (ibid) describes critical incidents as an event that occurred due to a misunderstanding grounded in culture or language. Galante chose critical incidents to prompt students into identifying with cross cultural or language	interdisciplinary, (a word I can never spell right) stuff is the massive areas of overlap and rich material out there..that's why something like what I am doing has no conclusion; all is movement, there is no final conclusion to all of these questions about how learning works; that's what makes it so wonderful.				

issues, These issues were important enough to students so they would analyze how their beliefs and value systems compared to others in the community (see also Freire, 1970, as cited in Galante).					

In extract 9 this sense of co-constructive dialogue is seen frequently between the two Rs, and, as the memoing comment shows, is a rare occurrence in standard blind peer review in which reviewers do not have the opportunity to exchange views, whether positive (as seen below in the praise for how a section reads) or negative. Our alternative analysis model indicates that there is no negotiation move here.

Extract 9: R-R

Original and amended texts	Exchange	A priori coding	Alt	Induced coding	Memoing
Original: *Through this assessment protocol, it is hoped that the emphasis on expressing intentions provides reliable and repeatable feature that is carried into the sentence completion activity.* No change made to text.	R: John Adamson: Overall, I feel this section reads really well. After reading through so much data/findings, it comes at a timely point. R: Biljana: I concur:-) That was exactly what I was about to say.	Ii Rp	R T	Express-ion of praise Concur	Interesting R-R exchange rare in standard blind peer review practice.

Overall, in the four selected papers in which we have played varying roles of MRs, Rs, and As with our colleagues, the discourse analysis of TAT through *a priori* coding (IRF moves, or alternatively N moves), our own induced coding, and memoing comments have provided micro insights into the participants' interactions. Although IRF and induced coding show some evidence of MR-led interaction in which Rs and As concede or concur about requests or suggestions given, there are numerous instances in which As defend their original stance, for instance, Muller (2016), or only partially amend, for example, Adamson and Fujimoto-Adamson (2015). This implies that negotiation (N) is an important feature of the exchanges. What is possibly more revealing, though, is the dialogic nature of TAT in A-R and A-MR exchanges, but also between MRs and Rs without A intervention. The TAT appears in such cases to be freely conducted without the expectation that participants are obliged to adhere to their "inscribed" (Thornborrow, 2002, p. 86) discursive roles and identities, as is typical in blind review where papers undergo a submit - evaluation - amendment - reevaluation cycle. This is particularly clear in Unger (2016) in which interaction is frequently more symmetrical in nature, and in Nunn (2015) in which direct R to A interaction did not necessitate frequent MR intervention or mediation. Tentatively, a "fingerprint" (Heritage & Greatbatch, 1991, p. 95) of OR practice would appear to be emerging in the TAT, yet it is one which differs from paper to paper as participants exhibit varying degrees of willingness to engage in the more symmetrical nature of discursive interaction. One issue here might be a perception of the roles. An MR might prefer to keep distance or might prefer to participate as a reviewer while the discussion is in process. In a sense, the interaction here is 'live' in that it is happening in real time, so an MR may choose to role switch. As the dialogue is 'live' online, there is also a logistical issue of geographical location and time zone and the ability of all participants to actually be online in the same time frame.

2. Open Forum and questionnaires

As a second method, we felt that it was important to provide all those who had participated in our non-blind process with an opportunity to express their own views about their experience of our novel process. We used open-ended responses to make sure that we did not curtail any of these views. This kind of data therefore is essential to provide the lived experience of participants in and beyond the interaction we exemplified and classified more formally in the preceding section. It ensures that the data goes beyond our own auto-ethnographic experience as researchers and authors of this paper. Perhaps most importantly, it allows participants to express potential negative perceptions of the process and suggestions to improve it.

English Scholars Beyond Borders

The following questionnaire was placed on Google Drive and shared among authors, (As), reviewers (Rs), and mediating reviewers (MRs) of submissions submitted to ESBB from 2014 to 2015. Participants had the choice of filling in their responses on the Open Forum, in which case, other participants could respond to their views, or downloading the questionnaires and completing them without interaction with other participants. They were given the option of remaining anonymous by using pseudonyms.

The six questions firstly asked participants to identify themselves as As, Rs, and MRs so their views could be recognized in the capacity that they played in the OR process. Secondly, their perceptions of the OR process were solicited. Important to this research is how they saw OR compared to standard blind review practice. This was followed by asking for any recollections of incidents in the OR process which they thought as being rewarding or uncomfortable. As ESBB wishes to see how sustainable this type of OR is, their willingness to participate in a similar process again was then elicited, as were their suggestions as to how to improve the review system.

1. What role(s) have you played in the Open Review (OR) process for ESBB?

a. Author

b. Reviewer

c. Mediating Reviewer

2. How do you feel in general about the OR process (as an author, reviewer and/or mediating reviewer)?

3. How has the OR process been for you compared to standard blind peer review?

4. Have there been any particular incidents or occasions during the OR process which have stood out for you (as rewarding, uncomfortable, etc)? If so, can you indicate which incident/occasion?

5. How would you feel about participating in OR again sometime in the future?

6. Do you have any suggestions or recommendations how to improve this OR process at ESBB?

7. Do you have any comments further to 1-6?

Responses were collected from September to October 2015 from 6 respondents. Data was extensive in volume and responses frequently veered from the prompting questions to delve into participants' personal reflection. As these responses are relevant and insightful pathways into understanding the participants' lived experiences which shape their attitudes towards editorial practice, Hycner's (1985) guidelines on reduction of phenomenological data were adopted. This approach, originally for the longer process of transcribing and analyzing interview data, has been shortened here as respondents themselves have input their own responses in a, at times, free-form manner. Data reduction for the purpose of this study involves "crystallization" (p.279), in this case, the highlighting of responses both directly relevant to the Open Forum questions and those responses which, despite their indirect relevance to the questions, are adjudged to possibly shape the participants' views. This latter data is crucial to this study as it brings life experiences to the fore. The process of selecting such data is open to some researcher bias so we both reviewed the highlighted selections and made amendments to achieve a degree of inter-rater reliability. Crystallized responses are presented below according to each Open Forum question:

1. What role(s) have you played in the Open Review (OR) process for ESBB?

All six respondents preferred to place their comments in the Open Forum so that responses could be seen by others. As can be seen below, all had been authors in the OR process, and most of them reviewers or mediating reviewers.

- ***a. Author***
- ***b. Reviewer***
- ***c. Mediating Reviewer***

John Adamson: a, b and c
Roger Nunn: a, b and c
Z. N. Patil: a, b and c
John Unger: a, b and c
Naoki Fujimoto-Adamson: a and c
Chakri Kasatri: a and b

2. How do you feel in general about the OR process (as an author, reviewer and/or mediating reviewer)?

Responses to this question varied from generally enthusiastic support for the OR process to the more tenuous. John Unger's positive advocacy stems in part from his own positioning within the field in which he feels "wary of [his] own place" and has received "biting criticisms" when submitting his own work in the blind review process. This negativity has led to him adopting an attitude to reviewing and editing in which he strives to "see what is good about the papers" and asks "what can the paper and research do for classrooms or the Academy." In essence, OR represents an opportunity to create a "more inclusive, collaborative approach to [reviewing] manuscripts." Roger Nunn holds deep concerns about the anonymity in blind reviewing and even when engaged in blind review has "always signed e-mails to authors." His motivation emanates, in a similar fashion to John Unger, to the sense that we live in an "impersonal world" and that the anonymity in blind review processes is "sinister, even dangerous." he argues that "If we have evidence to support our view as a reviewer/editor why should we be worried about signing it." From the author's perspective, there exists a need - if not a "right" to know reviewer identity and backgrounds. Chakri sees OR as "progressive" and Z N Patil as "democratic and fair practice."

In contrast, Naoki's experiences as author and mediating reviewer in the formative stages of the *ESBB* OR process were less enthusiastic. She felt "uneasiness as both an author and a MR." As an MR, two issues quickly emerged as problematic: the technical aspect of using Google Drive for her and fellow reviewers, and the "awareness of OR of a reviewer" who appeared unwilling to share feedback to other reviewers and the author without mediation of the editor, herself. In addition, she raised concern about the nature of using Google Drive which, in her view, created an expectation to respond quickly through Google Drive like social media, in that social media tends to require a rapid but perhaps superficial response. When authors and reviewers can respond immediately and at will in a shared Google Doc it might not be possible for all participants to give an independent response, because other responses are already there. John Adamson shared this latter concern since, as an author, the Google Drive system "allowed for simultaneous interactions (at times, seeing two reviewers give comments on the screen in front of me while seeing it)" leading to the temptation to "react to it [feedback] quickly." He maintained that the review process should be, at times, more reflective, affording more time to participants to respond. His main thrust was pointed to "how the interpersonal dynamic would unfold" between OR participants as he was particularly "conscious of the asymmetrical discoursal rights in blind review" in light of the non-anonymous nature of OR.

3. How has the OR process been for you compared to standard blind peer review?

Contrasts with blind reviewing again showed that the non-blind dialogic review process among ESBB circle members was a popular one among most respondents, yet some comments revealed potential issues of procedure. Our process allowed simultaneous interaction between authors and reviewers on Google Docs. This was seen as an advantage by some but as an issue by others. Firstly, John Unger's comments showed the downside of blind review as it usually entails "wait time between criticism, revision, and more revision, or acceptance" in contrast to the speed of interaction between participants in OR. However, Naoki noted that the online platform used for

OR at *ESBB* (Google Drive) was similar to "social media", meaning that "a quick response was expected" to reviewers' and authors' comments. This pace of interaction caused "enormous pressure" as she needed more time "to think properly." The dialogic nature of OR was generally welcomed by Chakri, with Roger noting that it was "rewarding and has allowed real dialogue" in that he "felt less tainted as it was clearly me speaking and the author had the right of response." One specific advantage outlined by Roger was the opportunity to "acknowledge contributions by reviewers in the final draft and even name them in the paper." John Unger added that OR can "break through old, outdated, politically maintained 'standards' for publication" and that its "more open discussion in different directions can be compared and contrasted more effectively when scholars cannot hide behind their walls built of theoretical idolatry." John Adamson, in contrast, pointed out that blind review "protect[s] reviewers", an issue on which Z N Patil concurred by noting that in OR "inexperienced reviewers may get affected by familiarity." A further potential issue was indicated by Nao who in her experiences as an MR in blind review could "advise reviewers to be diplomatic and write constructive comments" before passing their comments on to authors. She felt in senior editing or blind review the "responsibility [for] protecting authors and nurturing reviewers." In OR, however, she noted the difficulty of "control[ling] reviewers' comments because they are expressed directly to the author before I can mediate."

4. Have there been any particular incidents or occasions during the OR process which have stood out for you (as rewarding, uncomfortable etc)? If so, can you indicate which incident/occasion?

Each respondent referred to their own specific incident, or incidents, during the OR process. John Adamson pointed out that in the 2014 submission with Naoki Fujimoto-Adamson on the theme of review practice, that, despite Naoki's initial "uneasiness" in revealing her identity as recommended by the reviewers, there was a "sense of real co-construction" with reviewers "as data extracts spoke directly" to them. This connection with reviewers due to their shared experiences in reviewing created collegiality which, if the manuscript had been blinded, may have been reduced. John also noted that when reviewing John Unger's 2015 submission, he felt some discomfort as his lack of knowledge of the theme of the paper made it impossible for him to hide behind a screen of anonymity as in blind review. This awareness of "who is reviewing you or who you are reviewing could bring the asymmetry in knowledge to the fore", leading in that case to him focusing his review comments more on the micro elements of the paper or "reading as a layman, rather than being able to help co-construct the paper as a true equal."

In contrast, Roger felt more comfortable with the absence of anonymity, and indeed rewarding, when John Unger, in the same submission, "gave a strong view, in colourful language" which made him appreciate "the authenticity of what we were doing." Z N Patil too expressed the view that various incidents made the process "rewarding and enriching".

5. How would you feel about participating in OR again sometime in the future?

Most respondents professed a willingness to continue participating in OR again, both John Unger and Roger stating their preference for OR over blind reviewing. Roger's motivation to engage only in OR was due to his career entering its later stages, a time in which he "feel[s] better about [him]self as an academic when we do the non-blind approach." Chakri and Z N Patil too expressed positive views about OR. Naoki felt that OR is rather "demanding" and chose not to participate in OR in future editions. John's advocacy is perhaps more measured in that continuation with OR at *ESBB* requires further reflection on, and inquiry into how we can "improv[e] a paper (i.e. the product), as well as the process (i.e. how Rs, MRs and As engage with each other)." This implies that studies such as this current one need to be extended so that "evidence can be found which backs up, or contradicts, our perceptions of the OR process."

6. *Do you have any suggestions or recommendations how to improve this OR process at ESBB?*

Looking to suggestions and recommendations for the future of OR at *ESBB*, it became clear that several members had not, as Roger stated, "fully embraced" what John Unger termed as "alternative approaches" yet. Both Roger and John Adamson were keen to continue the inquiry longitudinally so that member views on the process could inform editors better about how to readjust procedure. John Adamson commented that the "removal of anonymity" may constitute the main reason for a lack of comfort among some members. John suggested that a mindset which is "frank yet respectful, non-hierarchical yet authoritative" would be ideal, and that a "core set of people who are comfortable with OR" could be placed into MR roles to "ease newcomers into the process, set the tone (especially in discourse terms), and encourage them to engage more openly." Finally, Z N Patil proposed that the OR theme be foregrounded at future ESBB conferences to highlight issues of reticence with engagement in the review process.

7. Do you have any comments further to 1-6?

In the final comments, Roger noted that although OR is not the norm in reviewing in our field, we should not be "self-conscious about non-blind review." For himself, it is something that "fits [his] own beliefs much better than any other system". In concrete terms, Roger suggested that the "screening" stage be considered carefully as all published papers in the *ESBB* journal have already been presented at the conference, meaning that presentation proposals have been screened as being "ready" and that subsequent full paper submissions are reviewed with the knowledge that an OR, not blind review process, will be used to give them feedback. This "selfselect", Roger believes, "leads to higher quality, as we wish to interest our fellow circle members with something new and original and carefully written." Naoki suggested that as both anonymity and the speed of Interaction on Google Drive presented some reviewers with problems, an email system should replace the online platform to allow for more reflection. John Unger commented that we need to be "mindful of how we are breaking the norm", a point with which John Adamson concurred by adding that this 'mindfulness' manifests itself in this current study to reflect upon data and create "an evidence base" on *ESBB* non-blind OR practice.

3. Autoethnographic accounts

In the previous results sections we have firstly analysed actual review data using our talk around text approach. We then provided a forum in the second results section for all participants in the process to recount their lived experience of the process and eventually to highlight issues that they faced. In this final results section, we attempt a critical autoethnographic account of the process that we have helped develop. We will first provide some more background on this approach which was briefly described in our methodology section.

Autoethnographic responses were prompted loosely by "narrative frames" (Barkhuizen & Wette, 2008, p. 373) which enabled us to reflect on the *ESBB* OR process. As we chose to compare and contrast our responses, these accounts adopted a Collaborative Autoethnographic (CAE) approach as outlined by Allen-Collinson (2013) and Chang, Ngunjiri, and Hernandez (2013). Chang et al (2013) see CAE as a "collective exploration of researcher subjectivity" to achieve "deeper learning about self and other" (p. 25). Practically viewed, CAE involves more than conveying narratives to another participant; rather, as Ochs and Capps (2001) explain, methodologically it transcends the idea of "telling a story to each other" (p. 2) to "telling a story with each other" (p. 2) and so can be seen as mirroring the dialogic and co-concurrent "co-construction" (Jacoby & Ochs, 1995, p. 171) of views and text as practised, and revealed in the OR process. In a similar light, although phenomenologists do not directly address journal review, the in-depth exploration of the relationship between the 'self' and the 'other' which is the essence of phenomenology, is highly relevant and can enhance this perspective. Wyman (2008) sums up some of the underlying issues as follows:

> As an alternative to the purely empathetic, duplicating understanding resulting from a passive merging with another's psyche, recommended by many of their philosophical contemporaries, the two thinkers [Bakhtin and Scheler] propose a creative approach to another consciousness. Such an approach is grounded in the empathizer's sovereignty as an active subject, whose unique individuality is not dissolved in the process of empathizing. "In what way would it enrich the event if I merged with the other, and instead of two there would be only one?" (p. 61)

In terms of reviewing, an open dialogic process does not require the author to 'merge' with the other's consciousness or ideology. There is potential transcendance of the 'self' with dialogic support, but without an implicit insistence on concurrence. Perception is an important issue. It is never very clear in an anonymous, blind review if the author has to obey without discussion. In a non-blind dialogic review, the author is still confronted with an outsider's perspective. When the other is anonymous, the relationship changes. The author has a voice in the review, but, in the extracts we have shown, does provide evidence or further arguments in support of any countering of review comments. Interestingly, the topic of the interaction in two of our extracts was 'authorial voice' and the transparency of using the first-person or the need to reveal one's own agency in the research process. Paradoxically, the authors partially used their voice in the review to justify their choice of a non-first person voice, but at the same time they did adjust their positioning on this. This appears to us to reflect the essence of dialogic review and in our view is a sign of healthy and open debate.

In this respect, we are ourselves authors who participated in the review process that we are now studying. We therefore feel it is appropriate as a third method to provide our own unique narrative frames. These are presented as hyperlinks to this paper. Our four "narrative frames" were as follows:

1. **The experience so far of the *Open Review (OR) process for ESBB is…***
2. ***We've looked at the discourse of talk around text, Open Forum and questionnaire responses, and are now engaged in Collaborative Autoethnography (CAE). Findings so far suggest…***
3. ***This mixed methods approach to assessing OR is…***
4. ***Participants' engagement in OR so far has been …***

As with the Open Forum data, our intertwining narratives yielded lengthy responses which needed to be reduced for this study. Narratives also naturally diverged from the frames into other issues. The data analysis adopted the process recommended by Chang et al (2012) of identifying naturally emerging sub-themes, termed as the "macro-review" (Chang, et al., 2012, p. 103) in each narrative frame. This is a simple labelling of chunks of narrative and benefits from the interspersed addition of some researcher commentary about the narratives, or "memoing" (Strauss & Corbin, 2008, p. 117). Similar to Hycner's (1985) "crystallization" (p. 279) process in data reduction, the macro-reviews and memoing intentionally embrace both responses directly pertinent to the frames and issues we deemed as important in shaping our views. Our key findings are presented below: ('macro-reviews' themes emerging from the larger 4 frames are labelled **in red**; 'memoing' which was originally in the margins in comment function is **in blue** below.**)**

1. The experience so far of the Open Review (OR) process for ESBB is….

Roger's narrative commenced with a response through the lenses of 'self', 'other' and 'community' as phenomenology "pervades" much of his recent writing. As a macro-review theme this could be represented as his **motivation for OR**, brought about by a "dissatisfaction" with blind review as journal editor, reviewer, and author. Since his paper (Nunn, 2015), his wish to "explore the non-blind nature of review within a community" has grown and been driven by his "later years in terms of career", a period in which he no longer harbours "institutional ambitions in the sense of seeking advancement" and takes little heed of journal rankings. John's memoing interjection at this point was a reminder of differences in age (John is in his mid-50s and Roger mid-60s) and career positioning and how those factors may impact views on OR: **There's a clear difference in career stages between us which may account for our relative stances towards OR here. I'm still in the process of engaging with blind review so I can't disengage with it completely.** In response, Roger admitted: **In practice, I do also go through blind review too with some current book chapters/ papers. It is just that I don't worry about accreditation or what it is called.**

Roger's narrative then continued into the macro-review of **peer dialogue and community** as he is deeply interested in the "relationship between [him]self, 'other' voices from the literature and….known reviewers who are important members of [his] academic community." This fundamentally necessitates knowledge of the backgrounds of reviewers to understand "where they are coming from" and has enabled him to integrate reviewer comments in his own paper (as in Nunn, 2015). John's memoing at this point shows a similar desire to be aware of participant motivation for their comments: **I really connect with this inter-relationship.** John likens the relationship between reviewers, editors and authors to the concept of an "Individual Network of Practice" (INoP) (Zoffmann & Doff, 2015), a community of scholars engaged in a common research project led by one researcher (the individual). The way in which reviewer comments were interwoven into the argument regarding 'community' in Nunn's (2015) paper is seen in the following (**Writing process**):

> *One peer reviewer and contributor to this volume, John Unger, points out that Gutiérrez (2008, p. 148) proposes a 'third space' creating a kind of hybrid literacy located somewhere between "traditional conceptions of academic literacy and instruction for students from nondominant communities" which are "contested and replaced with forms of literacy that privilege and are contingent upon students' sociohistorical lives, both proximally and distally." Although Gutiérrez is considering migrant youth 'communities' in the US, there is a useful interconnection with our attempt to provide an alternative publishing space within a notion of what is partially an international virtual community.*

> *This view of hybridity of emergent communities and therefore emergent literacies links to Canajarajah's description at his 2014 BAAL Plenary (2014, September) of, as Muller paraphrased in a review comment for this paper, "people from different locales, such as Pakistanis, Indians, Chinese, and Filippinas, who can meet in a new context, say the US, and there create a new local context which is co-constructed between them, say working as janitors in a hospital, that is largely independent from the national culture in which they happen to be."*

Roger sees this "constructive" interaction between reviewers and authors as a means to identify and "eliminate" "inevitable individual blind spots that narrow the perception", yet remains "aware that this process is a kind of privileged process that may not be easily available to all academics." **(John: It's fascinating how the improvement of one manuscript can reveal this alternative community feeling. It is so fluid in practice, I hope (wonder) if all participants in their varied stages of their careers can relate to it.)**

John's experiences of review so far were admittedly more "ambivalent" with a mixture of blind review experiences, both positive and less so, even at times 'pitbull' reviewing which constituted "the biggest incentive for [him] to engage in Open Review." Although stressing the importance of keeping OR to a selected group of known and trusted reviewers, he later reflected in a memoing insert: **I wonder if I am right here - 'selectedness' is important it seems. If the 'right' members are chosen or the 'wrong' ones, then it leads us to a discussion of who is appropriate to join this community** to which Roger responded : **I think this relates to our 'academic circle'. Inevitably within that set up, we will have selected members to join as a relatively small size is important.**

(Motivation/accountability/anonymity) John felt a sense of "yearning" for the potentially closer relationships in OR on both an intellectual and social level as "knowing a reviewer's or author's background does help to situate or rationalize what is written much better." It is also a means to make participants more "accountable" for their comments; however, from the data collected so far, there is some indication of a lack of criticality and a lot of conceding and concurring leading John to question whether that would be the case in blind reviewing. A counter-measure is put forward with the term 'metanoia' (Senge, 1990, p. 13), meaning a total shift of mind in expression of thoughts and a removal of inhibitions inherent in hierarchical relations. This remains, according to John, an "ideal" which he is unsure how to achieve since many members are from high-context cultures.

2. Findings so far suggest….

(OR process not product)

John sees a "healthy diversity of views about OR" among *ESBB* members and, like Roger, views 'third space' literature, the "fluidity between spaces ... and the ways in which we co-construct text, and talk-around-text", as important themes to discuss. This creates an OR process which is possibly more of a focus than the final product.

3. This mixed methods approach to assessing OR is…

John felt strongly that the methodology of discourse analysis of TAT, the Open Forum and CAEs represents a means to form an on-going archive of evidence of OR practice. **(Evidence)** Roger interjected at this point in a memo: **Yes, accountability for me is often used in contexts where someone is exerting power. Who holds who accountable? The 'self' is also important in this for me. I am unhappy if I feel I published something below standard.**

(Accountability, OR as democratizing, intellectual commons, knowledge as hierarchically organized)

John's narrative continued by stating that investigations such as in this study can move beyond "accountability" to "demystify the review process, or de-occlude it" more than than blind review. He recalls Siva's comments that OR acts as a democratizing process. However, to problematize the issue, Lamont (2009) sees knowledge as undemocratic in nature. Despite this potential pitfall, OR does attempt to create an "intellectual commons" (Harvie, 2004, p. 8), a process which should allow participants the right to request accountability in review practice. In a memo, John notes: **These ideas of accountability, and a democratic 'commons' around here are emerging as my key perspectives on OR.** Roger responded by adding: **The intellectual commons is a good way of bringing in the notion of community. The self and the other are also part of the equation or triangle.**

4. Participants' engagement in OR so far has been …

(Criticality & OR)

John felt that OR at *ESBB* is a "work-in-progress" in which participants "are still coming to terms with the absence of anonymity and perhaps hesitant to give critical feedback." Roger takes up this theme by pointing to the revisions made by Siva Sivasubramaniam in Volume 1 of *ESBB*. In this submission, it was known that Siva's "powerful and ideological tone" in presentations was perhaps not so evident in his written contribution. Reviewers proposed that the paper could be "strengthened if evidence in the form of extensive data could be provided to support the arguments" and a more critical stance be added to the paper. Roger could put forward these revisions as he "knew personally that this data was available in the author's own context" and knew of Siva's normally critical perspectives. Fundamentally, in blind review, anonymity would have made these revisions and "ideological discussion and argumentation" impossible. Blind review, Roger feels, leads to "a weakening of strong voices and a uniformity of styles in published academic writing." There is always a fine balance between criticality and respect of authorial voice.

Discussion

We return now to the original research questions as guides through the discussion.

1. ***What is the nature of the "talk-around-text" (TAT) interaction in the OR process between authors (A), reviewers (R) and mediating reviewers (MR)? How is the "fingerprint" (Heritage & Greatbatch, 1991, p. 95) of that interaction (written 'talk') different to that of standard blind peer review?***

The nature of TAT in OR has been seen through the use of discourse analysis of four papers in which we took one of the roles (MR, R or A). *A priori* coding systems (Sinclair & Coulthard, 1975; Tsui, 1994; Nunn, 1996, 2001) used in conjunction with induced coding from the data itself gave rise to memoing comments which focused attention back to the research question concerning the 'nature' or "fingerprint" (Heritage & Greatbatch, 1991, p. 95) of the OR interaction between participants. Notable findings show that some asymmetrical interaction was evident in the data (Extracts 1 and 2) with, at times, concessions to R and MR requests. However, Extracts 3 and 4 reveal that the OR process led to a directness in interaction between MR and A, and R and A, respectively without intervention by a third party. This is also clearly seen in Extract 8 with John Unger's R to A interaction in which a series of expansions on specific issues in the text led to larger discussions, at times resulting in author-initiated extensions to the text. The "co-construction" (Jacoby & Ochs, 1995, p. 171) of the text is the product here of the "collaborative tone and spirit" (Lovejoy et al, 2011, p. 9) and "co-responsibility" (Gao & Wen, 2009, p. 702) between participants. This is also evident in Extract 7 in Theron Muller's amendments, but in this case less of a result of conceding to R and MR suggestions, rather as a counter-argument. Although different in tone to the text amendments made by John Unger, this challenge to the MR and R is symptomatic of a healthy repositioning of discursive roles from those expected in blind review. Of note in this case, though, is the author's level of experience which, in contrast to Harwood and Hadley (2004) was not that of a novice hesitant to challenge review feedback. Of final interest is the sense of more symmetrical power relations in Extracts 5 and 6 between the MR and R which would appear to support Cohen's (2010) advocacy of the need to experiment with the nature of the significance of the 'peer' relations in review practice in order to counter the "clubby exclusiveness" of blind review. The discourse under analysis has not revealed Walbot's (2009) "pitbull" reviewing, perhaps due to the revelation of participant identity, a process which has acted to position MR, R and A more as collaborative "brokers" (Lillis, 2013, p. 112) in a "safe environment" (Davies, 2005, p. 567). A reviewer is no longer seen as judge and final jury. While this has not yet happened, the potential to reject a paper could also include the author who may decide that a paper is not suitable for publication based on the interaction.

How these findings contrast with the perceptions expressed by participants in the Open Forum and collaborative autoethnographies can be gauged better through discussion of the second research question.

2. ***What are the perceptions of participants, including ourselves, regarding ESBB's closed OR process?***

Positive Perceptions

The perceptions of participants seem to be largely positive about the the non-blind side of our open review experiment. No reviewer has commented on any reduction of academic standards and several comments refer to satisfaction with the academic outcome of papers, whether as authors or reviewers. The overall perception is that papers were improved by the process. All participants do have the right to negotiate. One respondent did express worries about a potential influence on personal relationships within the group.

Negative Perceptions

Negative perceptions seem to be limited to the procedures in operation, in particular using Google Drive through which immediate access is available to all. (This can be seen as an advantage or disadvantage depending on perception). The negative perceptions are partly accounted for by time gaps across countries, in situations when a team has members located in North America, Japan, and the UAE all engaged in simultaneous dialogue. There is then a potential for someone to be temporarily left out of the dialogic process at a potentially critical stage. Another related issue is the potential lack of time to reflect enough about a response in a multi-participant on-going exchange. There is also a potential revealed in the dialogic extracts for a consensus by two participants to dominate. Another potential issue is that inexperienced reviewers have equal rights in that they have immediate access to authors and that a review coordinator does not have the opportunity to filter review responses. These viewpoints all relate to the symmetrical /asymmetrical relations of participants and the exchanges they have through the mediating technology.

Anonymity as an aspect of non-blind review.

Unsurprisingly, in an academic circle like ESBB, no comments opposed the approach specifically because of the lack of anonymity of the process, although one participant appears to favour returning to an anonymous process or at least a modified process that would prevent immediate access to authors. On the other hand, we acknowledge that anonymity is likely to remain the most controversial aspect of a non-blind process, with the inevitable potential criticism that members of a closed circle are less likely to be rigorous in feedback, possibly with a view to preserving relationships in relation to 'face'. However, our evidence suggests that feedback is rigorous in the sense that major changes were the most frequent outcome of the process.

The attractive side of non-blind review is that it was easier for all participants to understand a review comment and place it in the historical context of the reviewer's own publications and background. Reviewers were also generous in making original suggestions.

Conclusions & Implications for OR practice at *ESBB*

One conclusion is that non-blind open review as practiced so far in this journal appears to have enjoyed support and success, although not unanimously. The approach raises important practical issues about procedural difficulties. These relate to the timing of interventions, the extent to which these should be filtered by a review coordinator, the acceptance of a more symmetrical role of the review coordinator and the nature of the relationship between participants.

It is important to re-iterate that we have found no evidence that review quality is affected by a non-blind process. Indeed, the evidence appears to point in the opposite direction given the perceptions that papers are extensively revised and that negotiation, while it can lead to rejection of review comments, does lead to deep reflection on the issues involved.

One contextualized study cannot claim to justify a radical shift in global review policies. Our claim is that we do raise certain important issues and that we do this transparently by providing free online access to all papers published via the system and by publishing our ethnographic research results into the process openly.

Given the more symmetrical nature of the interactions, one suggestion for future practice could be to discuss procedures of interaction with each team openly prior to the start of the review rather than placing a submission in google docs and immediately inviting responses. Another possible strategy could be to circulate the paper several weeks prior to the dialogic discussion to make sure knowledge of the paper precedes interaction.

By resolving some of the procedural issues, it would then be easier to focus our attention on two important related aspects of open review, anonymity and non-blind interaction with authors.

Another important issue that underlies our discussion is that of intellectual commons and the nature of academic communities. It is important to debate issues related to what we do share with academics from very different international contexts, what we can and should share openly, what might oppose or justify anonymity. Most importantly, it is important to continue to shed light on such a common but poorly understood activity that affects all academics: the nature of access to publication.

This paper has also been through our closed non-blind review process. It is in interesting to note that we included one external reviewer for the review of this paper. It has appeared in the external reviewer's comments (that we hope have now been responded to) that clarity can be an issue for outside readers within a closed review system of known reviewers who are all familiar with the process. We should therefore continue to ask non-members and non-participants in our events to take part in our review process.

Naturally to further counterbalance our more inward-looking autoethnographic account, it would be interesting if our study could generate parallel research analysing non-blind reviews in other disciplines and fields. Previous research (Fortanet, 2008) has indicated there are notable differences in the language used in reviews in several disciplines. Our study could also be broadened out over time by including more authors and reviewers unfamiliar with this approach regarding their opinion of the process we are following. To some extent this has been going on with one external reviewer for this paper and three new ESBB authors engaging in a non-blind reciprocal process with an ESBB review specialist in another review team for this same published issue. Our overarching aim is to raise extensive debate about the standard blind review process that all authors encounter during their academic life yet few are satisfied with.

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ESBB English Scholars Beyond Borders

Standard Englishes: Perceptions and Pedagogical Implications

Silvaana Maree Udz

Ming Chuan University, Taiwan

Silvaana Maree Udz, Ed.D is an assistant professor from Belize, currently teaching at Ming Chuan University, Taiwan. She has over 30 years of teaching and training experience at the secondary, tertiary, and adult continuing education levels. Her specialty areas are language education, Kriol language studies, English-as-a-second-language methodologies, teacher education, and the development of communication skills for diverse audiences.

Abstract

Clearly, English today transcends borders. Equally clearly, Asian countries are aware of its universality. A looming question is this: whose English is today's teachers' referent point? English first language (L1) speakers worldwide number around 350 million; other English speakers number over a billion. The British Council has identified several English standards worldwide besides the traditionally accepted British and American Englishes; it has also identified others that are becoming standardized, such as South Asian Standard(izing) English. The differences are evidenced mainly in pronunciation, lexicon and semantics, and some syntactic structures, with morphology remaining largely the same. This study seeks to fill a gap created by the lack of research into East Asian Standard English, being labelled herein as EASE. It presents sociolinguistic support for a two-phased effort: the first phase deals with approaches to documenting EASE, beginning with Taiwanese English use, and initial findings are reported with the caveat that the research is only just beginning and is expected to be ongoing. Phase 1 sets the foundation for the second phase, which is to determine perceptions among Chinese L1 faculty and students of what constitutes a standard English. One pedagogical implication is to conduct an intervention with Chinese L1 language students to determine if knowledge about world Englishes, inclusive EASE, affects motivation to use English; with more use, fluency develops.

Keywords: world Englishes, language attitudes, East Asian Standard English (EASE)

Introduction

English is clearly today's global language. It transcends borders, with Young and Walsh (2010) citing British linguist David Graddol's 2006 figure of 350 million L1 speakers of English worldwide and over a billion second language (L2) or other speakers of English. At the turn of the current millennium, English was the first language (L1) in more than 40 countries and the L2 in over 55 countries (Graddol, 2001). Moreover, Graddol predicted that the number of people who learn English as an L2 or third language will have doubled by 2020; however, the number of English L1 speakers will remain relatively unchanged. Graddol (2004) further noted that while 9% of people worldwide had English as an L1 in the middle of the 1900s, by 2015, the percentage will be closer to 5%. Indeed, in his chart of world Englishes published in the mid-1990s, David Crystal (1995) had as a listing "East Asian Standardizing Englishes" with five specifically listed examples: Hong Kong English, Singapore English, Malaysian English, Philippines English, Japanese English, and then noting "etc." on the chart. For purposes of this study and for the necessary follow up studies this proposal will have, the geographic region for EASE is that as listed by Yoneoka (2002): Hong Kong, China, North Korea, Japan, Taiwan, Mongolia, and South Korea. The initial research targets only one of these countries: Taiwan.

Lewis, Simons, and Fennig (2016) listed 7,097 living world languages today in the 19th edition of the ethnologue of world languages. Among the most used five international world languages, English is way ahead of French, Spanish, Hindi, and Chinese (Mandarin specifically) as today's undisputed global language, notwithstanding that languages such as Mandarin or Hindi have more L1 speakers than English has. The countries in Asia are aware of English's universality. This acknowledgement is evidenced in many ways: the plethora of cram schools, the ease with which a perceived native speaker of English can get a job at one of them, even if such an instructor may have no pedagogical training, and the requirement in national and private schools at all levels to pass English, or the Test of English for International Communication (TOEIC), or similar tests. The pass can be at minimal competence in listening, reading, and writing English, even if such competence withers after the test from lack of use. Often, no speaking skills are tested, even though communicative competence assists fluency. Yet many Chinese L1 students are hesitant to speak English and get the necessary practice (Hsu, 2015), particularly as many matriculation tests do not require oral proficiency. Schneider (2014) noted that many Chinese students fear speaking English because they fear "making mistakes and thereby losing face" (p. 18). It is true that the usual grammatical mistakes of early L2 learners of English are evident, such as lack of subject-verb agreement, lack of plural markers, and lack of consistency in tense use. And pronunciation mistakes are evident with similar-sounding words, such as "spices" and "species," or "deep" and "dip," or minimal pairs like "short" and "shirt." Often, once the speaker's meaning is conveyed, mistakes are either overlooked or corrected depending on the situation. This paper posits that certain structures and word usages in these learners' English outputs are emerging as being systematically used, not just by Chinese L1 students, but also by Chinese L1 faculty and other professionals whose English fluency ranges from a high intermediate level to fluent L2 use. The premise for the study herein is that such instances of usage do not constitute errors but, rather, are features of what can be called East Asian Standard English (EASE). This research and its subsequent studies, therefore, have the potential to move EASE's demarcation beyond the more fluid implications of "standardizing" as it was referred to in Crystal's (1995) listing. This is particularly so because much more widespread English teaching in the region has occurred since then; for example, post-1990s Taiwan has seen English become a compulsory subject at more levels in the education system.

This paper, therefore, presents sociolinguistic support for a two-phased project into how East Asian speakers and writers of English use English, focusing on systematic use across registers and education levels in order to document them as features of EASE. Phase 1 proposes a path for documenting EASE, beginning in Taiwan, by addressing three research questions: (1) What are major sources for finding authentic, documented uses of EASE? (2) What are the parameters that define EASE as distinct from other standard world Englishes? (3) Do the same phrases and usage occur across registers and types of users? Phase 2 seeks to determine pedagogical implications of documenting EASE. It proposes two research questions: (1) Do East Asian students of English, specifically Taiwanese students in the first instance, have a concept of accepted English beyond British and American English? (2) Does knowledge about world Englishes and specifically the concept of EASE affect English language learning motivation?

Whose Standard English Is Taught?

The standard of English in use today is no longer based on just British and American Englishes (Conteh & Meier, 2014; Graddol, 2001; Power, 2005; Williams, Schneider, Trudgill, & Schreier [WSTS], 2015). The British Council has identified several standards of English worldwide; these include Canadian Standard English, Caribbean Standard English, Australian, New Zealand, and South Pacific Standard English (Power, 2005), as well as others that "can be considered in process of becoming standardized, such as South Asian Standard(izing) English" (p. 43). Generally, morphological features, commonly thought of as the grammar, remain the same across the world Englishes; the differences are primarily in word use and pronunciation (Allsopp, 2010; Caribbean Examinations Council [CXC], 2010; Schneider, 2014). It is consistency of use among speakers, along with documentation, that causes systematic variations to become "standard" and receive a stamp of approval. Allsopp (2010), who did much work with documenting Caribbean Standard English, pointed out that standard English "used to be anchored in Britain" (p. xii), with the United States, Canada, and Australia traditionally considered as "territorial and population giants together with the computer, in the making of today's English" (p. xii). However, Allsopp further specified that every country "is entitled to recognition of its own standard variety of English, technically equal in status, unrelated to political and commercial national standing or historical seniority" (p. xii). Conteh and Meier (2014) pointed to publications from three sources in stating categorically that scholars have questioned the concept of a standard language, with English language varieties and dialects being recognized, for which a 2011 BBC study is cited, or world Englishes, for which a 2006 Jenkins' study is cited.

Given such diversity, one might ask: Whose English is the teacher's referent point? In East Asian countries, American or British English reigns supreme as the desired choice of world English. One assistant professor of English who has been living and teaching for over seven years in South Korea and is married to a South Korean stated that South Korea "continues to be influenced by the 'native speaker fallacy' and specifically the privileging of 'American English' as an ideal language variety" (Tanghe, 2015, p. 35). Observation notes made by the writer of this paper during Tanghe's conference presentation and reinforced during a post-conference discussion with her further elicited that teachers were often asked to ensure they speak English with a certain accent, and that, in fact, in some instances only American or British accents were considered acceptable, with even an Australian accent being eschewed (S. Tanghe, personal communication, October 24, 2015). Tanghe's determination is buttressed by her interacting with numerous parents and teachers in South Korea not only in a collegial setting, but also as a parent in social and informal settings with her two South Korean-American children. Tanghe's comments also are readily supported by even a cursory search through online job listings for English teachers in East Asia. One such search on *tealit.com* conducted November 13, 2016, of job vacancies for English teachers in Taipei, Taiwan, revealed several ads with the emphasis such as demonstrated in the example: "We prefer native speakers from US, UK or Canada." Another site *www.eslemployment.com* notes in an ad for English teaching in Beijing, Shanghai, Hangzhou, and other eastern provinces in China that it requires "Native English speaker from UK, USA, Canada, Australia, New Zealand or South Africa." This view of the native speaker fallacy, moreover, abounds in the literature today; for example, Selvi (2014) referred to the 1985 work of Paikeday entitled "The Native Speaker is Dead!" Selvi supported the replacement of *native speaker* with *proficient user*, and he further cited six studies in emphasizing that a reliance on the traditional native speaker as a target norm is not suitable in the majority of English-as-a-Foreign-Language environments. Similarly, Graddol (2004) pointed out that "the expectation that someone should always aspire to native speaker competence when learning a foreign language is under challenge, as is the notion of 'native speaker' itself" (para. 18).

In other areas, pragmatism can be seen as the rationale for non-L1 teachers of English in choosing American or British English; basically, they were taught by such speakers and used such textbooks. Even within the choice between these two traditional varieties, Young and Walsh (2010) found that with a group of 26 international non-L1 English teachers, choosing which standard to teach was determined by the availability of English materials and on where they themselves had learned English. The authors noted that future research into which English to teach and whose English to teach "should be related closely to developing an understanding of local contexts in the first instance" (p. 136). Although the focus was on British and American English, the implication for the research into documenting EASE is based on Young and Walsh's point about understanding local contexts. The critical implication is that with knowledge and acceptance of EASE, teachers in East Asian countries will refrain from presenting as acceptable only the traditional stalwarts of British or American English models. As Seilhamer (2015) noted in his research entitled "The Ownership of English in Taiwan," despite the reality that researchers like Halliday from as far back as the 1960s questioned whether English was still owned strictly by British or American users, and despite the fact that virtually all linguists and academics today "grant ownership of English to all who use it" (p. 371), for the majority of English speakers and students worldwide "the birth-right paradigm still prevails" (p. 371). Clearly, the reality is that one's ethnicity, or place of birth, or both continue to be seen as the biggest determiners in whether or not one has a right to claim that one is a native English speaker. However, with more and more documentation coming forth of different varieties of English (WSTS, 2015), the paradigm shift towards accepting the existence of different world Englishes has begun—even if very slowly—among teachers of English, even if only in some places.

Precedents Exist

Once EASE is at least partially documented, the road to acceptance might follow that of other accepted world Englishes, beginning, as happened with Caribbean Standard English, with its acceptance in educational circles. Allsopp (2010) pointed out that the salient features of Caribbean Standard English are seen mainly in pronunciation, sentence structure, and semantics. In 2009 at the second five-year syllabus review of its CXC's Communication Studies syllabus, the CXC determined to replace all references to *Standard English* as the target English to *Caribbean Standard English* and, after due process, it did so (CXC, 2010). The syllabus is used in the CXC's postsecondary level of examinations taken by students throughout the Caribbean region. This researcher represented the Caribbean-Central American country of Belize on the 2009 syllabus review panel which noted that in 2005 all references to Standard English had referred to British or American Standard Englishes. And, although no language variety can claim stability even more so now with globalization, the extant features identified for Caribbean Standard English are as constant as can be expected for any of the features of other world Englishes. One example is in phonology, with the "constancy across users documented of the "t" or "d" sound for "th" (CXC, 2010). Incidentally, this disappearance of the "th" sound is also being suggested as a stable feature that will be in most if not all world Englishes by the year 2066 (Knapton, 2016).

Recognition of differences in pronunciation, spelling, and word use is also increasingly obvious in spell checkers and other electronic editing programs today. One example is the listing of 18 types of Englishes in the "Spelling and Grammar Review" of Microsoft Office Version 2013. It lists the following world Englishes: Australia, Belize, Canada, Caribbean, Hong Kong SAR, India, Indonesia, Ireland, Jamaica, Malaysia, New Zealand, Philippines, Singapore, South Africa, Trinidad and Tobago, United Kingdom, United States, and Zimbabwe. Again, although linguistic stability has never been a given, it does not reduce the validity of the importance of the identified differences in features among the world Englishes, especially in terms of the empowerment in gives to nations across the globe to own their own versions of English.

Furthermore, the publication *Further Studies in the Lesser-Known Varieties of English* by Cambridge University Press (WSTS, 2015) explores the world English varieties in six countries—Malta, Bermuda, the Netherlands Antilles, Brazil, the Cook Islands, and Palau—with a view to more "sociolinguistic documentation of minority Englishes in a postcolonial world," as the publication blurb states in the "Front Matter" found online at www.cambridge.org. This 2015 publication followed the first collection done in 2010 that documented some of the native English varieties in regions of the Pacific, South America, the South Atlantic, and West Africa. Included in the 2010 publication were Anglo-Argentinian English, Pernakans English in Malaysia and Singapore, White Kenyan English, Honduras/Bay Islands English, Norfolk English, and Eurasian English in Singapore, among others. The evidence of such work on lesser known varieties of English provides additional precedents to support exploration into EASE.

Phase 1 and Initial Findings

In this paper, the demarcation of East Asia as a region for determining speakers of EASE draws on Yoneoka's (2002) listing of the countries listed in the "Introduction" herein. Of these, only Hong Kong has English as an official language and only for Hong Kong were some speakers listed as English native speakers, that is L1, and mainly British English given Hong Kong's history as a former British colony. It is noted that some studies do exist on some aspects of East Asian use of English, but they are primarily about attitudes with a focus on accents, such as Zhang's (2013) study about Hong Kong English use and Sasayama's (2013) study on Japanese students' attitudes to English. Phase 1 of the research herein focuses primarily on one East Asian territory, Taiwan, with the idea being to use the systematic structures that are collected to then explore their usage similarities or differences with other East Asian territories.

Phase 1 thus is the documentation of EASE. This is to be a collaborative listing compiled over several years with a view towards a future publication of a dictionary of EASE, much as Richard Allsopp took years with help from others in various Caribbean territories to put together the *Dictionary of Caribbean English Usage,* noting for each listing if the phraseology was specific to one or more Caribbean country and noting the etymology where possible. Thus far, a listing of Taiwanese English use has begun, with examples from different regions across Taiwan being collected, codified, and categorized. It is reiterated that this research is expected to be ongoing for several years and that other researchers can be co-opted into the process. Furthermore, at this time, whether or not the Taiwanese speaker has Mandarin, Hakkanese, or Taiwanese as an L1 is not being considered but can certainly be a feature of future research. Additionally, Hakkanese, for example, has four dialectical versions (for example, the Hakkanese of Taiwan speakers versus the Hakkanese of Indonesian speakers, some of whom are in Taiwan living and studying, have differences although they are mutually intelligible). However, the phenomenon of regional dialects of any language, and of world English varieties, is an established reality and does not negate the validity of documenting any given language variety by drawing on the most common use to establish what appears to be the standard in such documentation, with widely used regional variants also documented as time and resources allow.

Research Question 1. What are major sources for finding authentic, documented uses of EASE? Extant materials suggest an initial listing of sources which include the following:

National proficiency tests. One example is Taiwan's General English Proficiency Test (GEPT). The GEPT is taken by high school leavers.

English textbooks in use in East Asia. These texts, especially those in use in the school system, often contain English written by Chinese L1 speakers or speakers of other East Asian languages considered expert English users. The phraseology often results in expressions used differently from how an American, Caribbean, or other English expert user would speak. This follows sound student-centered practices, drawing on local contexts and stories to capture students' attention in the lesson's material, often translating stories from Chinese or other East Asian languages into English to draw on authentic topics of interest. One example is the text *GEPT: Perfect Score Achievers Edition Reading Test (Elementary)* that teachers in Taiwan use to prepare students for the GEPT test. Another is *English 1*, which is a 7th grade second semester book used in Taiwan's high schools, with a new version generally created every three years. A third example is the GEPT review book for 7th to 9th graders, published by Han Hwa Publishing. Even a cursory look through these three texts provides examples to address the second research question, as seen later in this paper in Figures 1, 2, and 3.

English documents and newspapers. These are to be samples clearly written or translated by Taiwanese, Mandarin, or L1 speakers of other East Asian languages who have English as an L2 or as a third language.

Student papers. Permission is being sought from teachers and administrators to do post-hoc content analysis of student papers, given that a requirement of many universities is that past exams be kept for one year.

Sign Safari: Institutional notices and general advertisements. Here official public notices from schools, corporations, and organizations are being analyzed along with advertisements in English. Care is being taken that EASE use is reflected and that samples are not automatic/computer-generated translations. Figure 1 shows three examples of notices and signs that are to be excluded.

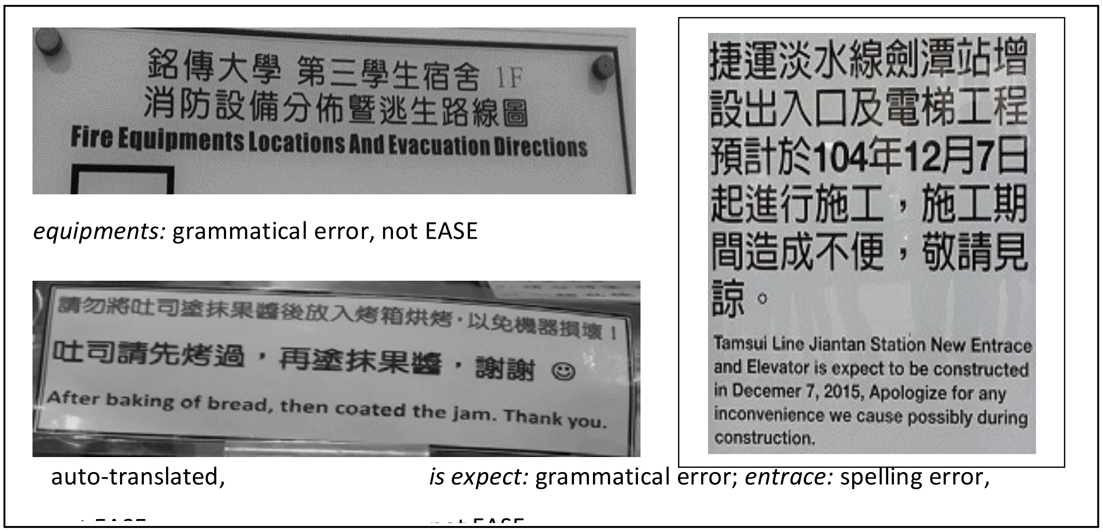

Figure 1. Examples of types of items to exclude from analysis of EASE.

Research Question 2. What are the parameters that define EASE as distinct from other standard world Englishes? Already, based on a cursory look through one of the teaching texts, the use of "take exercise" as seen in Figure 2 is emerging as standard for what American English would say as "do exercise" or simply "exercise." Another common use of "take" was heard very many times in just the first eight months of this researcher's presence in Taiwan; it is the expression "take a rest" for what American English would say as "take a break" or British English might say as "have a break" or "have a rest." For example, the researcher was advised she could "take a rest" when there was a 10-minute break in the proceedings of a meeting, and again in another instance by another Chinese L1 colleague when there was a short break in the administering of an exam. In neither of these cases was a health break implied, for which "take a rest" could be used in Americanese by a doctor if one is running and out of breath. A couple other single instances from student papers showed this divergent use of "take": "If I try to do Parkour [a free-running urban sport], I might stop taking breath because of the heights" and "I every day go to the place across and take a breakfast with milk tea." Figure 2 provides the textbook "take exercise" and "take the Ferris Wheel" examples.

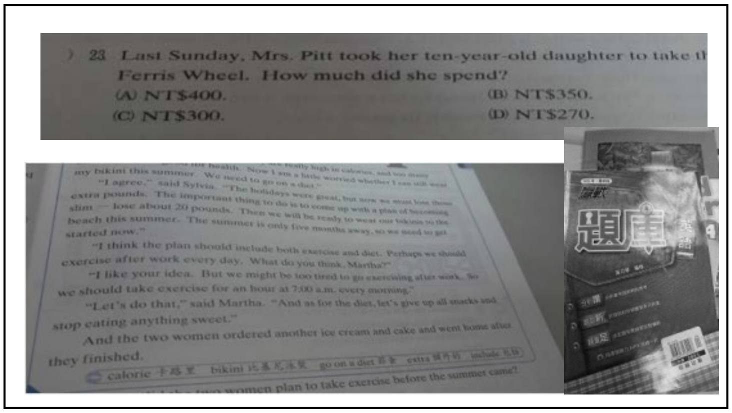

Figure 2. Use of "take the Ferris Wheel" and "take exercise" in one textbook.

In the case of "take a rest," it is further noted that a review of an English textbook in Taiwan teaches this use as standard. It is the GEPT review book for 7th to 9th grades (see Figure 3).

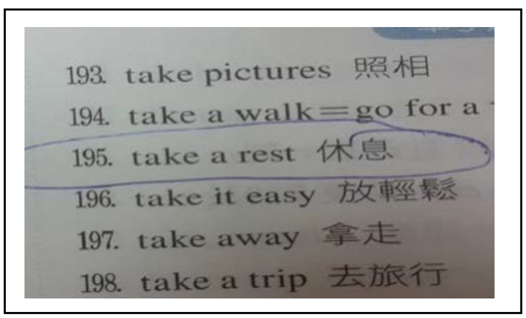

Figure 3. Use of "take a rest" in one Taiwanese textbook for GEPT preparation.

Interestingly, the website *www.english.stackexchange.com* lists 326 public responses to date as to whether "take a rest" or "have a rest" is correct. A summary of the responses yields: (1) either is correct; (2) none is correct and "get some rest" is preferred; (3) American English is "get some rest," but British is "have some rest"; (4) "take a break" is the correct everyday American English rather than "get some rest" or "have some rest"; (5) preferred is "take a break" for a brief interval and "get some rest" for a longer period; and (6) never use "take a rest." One further comment was that while some dictionaries state that "rest" can be a countable noun, the preference is "some rest" rather than "a rest." Of the 326 posted responses to date, perhaps this one summed it up best:

> American English would use "take a break" or "get some rest", using "rest" as a noun. It is almost never used as "take a rest" by native English speakers in the USA. However, this phrase is very commonly taught to and used by EFL/ESL learners in Asia. (Kevin M, 2012)

Thus, while it is clear that meaning is transferred either way ("take a break" or "take a rest"), the difference in use is the identifying point. In other words, mutual intelligibility is there, as it generally is in the various world Englishes other than when semantic differences—often in nuances—are attached to certain words or phrases. For example, in Taiwan, once a waiter knows some English and realizes you do not understand Chinese, you may be asked if you want the food to be spicy. If you answer in the affirmative, the waiter often then asks "small or large"? The first time this occurred with the researcher herein, she thought the waiter was asking if she wanted the small or large size of the food item, but as there was only one size indicated in the menu, she asked the waiter if, in fact, there was an option in sizes. After a few minutes of further discussion, it transpired that by "small or large" the waiter meant if she wanted a lot of spice or a little.

Research Question 3. Do the same phrases and usage occur across registers and types of users? Answering this question will assist in determining that such use is not merely idiolectal. In order to test how widespread EASE usage and structures are, it is recommended that surveys be done, directly with EASE speakers, directing the participants to fill in the blanks from choices provided. To increase the validity, participants can also be asked to fill in the blanks with appropriate expressions based on pictures provided.

Towards Phase 2

The concept of different world Englishes beyond the traditional American and British standards may be a novel idea to many Chinese-speaking faculty and students. Equally, East Asian students typically do not interact much in English classes or with foreigners when proficiency is limited or is perceived as such. The well-touted test culture and general classroom culture, as well as fear of being wrong when speaking English, are all affecting factors (Chen, 2014; Chung, 2010; McKenzie, 2008; Sasayama, 2013; Seilhamer, 2015; Zhang, 2013). Phase 2 seeks to explore the pedagogical implications that knowledge about world Englishes, and EASE in particular, would have on students' motivation to use English.

Methodology. Phase 2 would thus be an exploratory study, using mixed methodology with a triangulation convergence design. A questionnaire would be administered before and after intervention with a group of students to measure the statistical significance of the effect of the intervention on the students' attitudes to using English (speaking motivation). The intervention would be conducted over a four-week period and would provide four hours of information sharing and teaching about the concept of world Englishes and about EASE specifically, using the results of Phase 1. Following the intervention, the questionnaire would be re-administered to the students. Additionally, the teacher would keep observation logs to further track if any change in attitude occurred pre and post intervention. Volunteers would also be sought for a focus session which would further explore the effect of the intervention and, along with the observation logs, serve to triangulate results, thereby increasing validity. Also, Chinese L1 teachers of English would be asked to complete the questionnaire, but only once, and to participate in a focus session to discuss such issues as to whether EASE is somehow being used by Chinese L1 teachers of English.

Instruments. The questionnaire would draw on previous surveys on language attitude. For example, Udz (2012) dealt directly with this attitude to English among speakers of Caribbean English, while Zhang (2013) explored how Hong Kong English and Mandarin-accented English were perceived by Hong Kong students. Zhang studied how university students rated eight different English varieties in Hong Kong. Among the varieties some were rated positively and some negatively, with American English rated at the top. In the study envisaged here, a particular focus might be placed on eliciting how accent and expression affect perceptions.

One question in the Udz (2012) questionnaire to replicate is its item 9: "There are different accepted standards of English." Another to be adapted is its Item 29; adaptations are indicated in brackets: "British or American English is more correct than the English spoken in Belize [Taiwan] and the Caribbean [East Asia]." The same concept of which English is perceived as better can be worded differently to increase the internal validity of the instrument, that is, that the respondents respond the same way even when the item is worded differently. Responses would be represented on a Likert scale ranging from *strongly agree* to *strongly disagree*, with 1-3 open-ended questions directly seeking reasons perceived for the attitudes. Surveys in similar attitudinal research studies in this regard can be more fully reviewed to use as guidelines in developing a specific questionnaire to administer to EASE students and teachers, following due piloting of the developed instrument.

Participants. Two types of participants would be involved. First, the participation of one or more groups of university students in an English class, in Taiwan in the first instance, would be sought, with the clear caveat that all data would be reported anonymously. The participants would have had the usual Taiwanese high school English which focuses on a 2000-word vocabulary list, but most likely none would have passed the TOEIC test above 550 if, in fact, they had sat for the TOEIC before. The second type of participant would be English-speaking Chinese L1 faculty members with English L2 proficiency levels ranging from low intermediate to high. As previously noted, they would be similarly surveyed, with a pool sought to do a structured, focused interview.

Implications and Sociolinguistic Support

Phase 1 is to provide documentation on systematic features of EASE, with the primary implication being that Chinese L1 teachers and learners of English would then perceive EASE as correct and as acceptable as American, British, or any of the other standards of world Englishes. Phase 2 is based on determining how instructive an understanding of the existence of different world Englishes, and EASE in particular, would be on motivating students to use more English in general and how the teachers perceive such EASE information, with a further exploration into the implications on their English teaching. Not the least, such an understanding can also be used in further discussions with education administrators and textbook writers.

Most importantly, though, the primary implication of this study is seen to be its attitudinal effect. It provides a basis for understanding that EASE is legitimate and then explores how it would affect English language learning motivation. In particular, if such knowledge then motivates Taiwanese students to use English more thus building their self-confidence and enabling them to get the practice needed to improve, this study can be replicated in other EASE territories. As Hsu (2015) elaborated in the literature review of his study with 354 Taiwanese freshmen's views regarding participation in English class, some Asian students in general "are restrained in their participation and interaction with classmates" (p. 63), with reasons ranging from weak confidence in their ability to use the language, being afraid of making mistakes, the simple fear of communicating, and not wanting to "lose face" or, conversely, appearing boastful. Hsu's results point to the value of teachers' facilitating class participation in using English, particularly given his conclusion that "class participation significantly correlated with their course achievement and English listening proficiency" (p. 61). Moreover, in relation to the point that what constitutes *native speaker* competence is under much discussion and challenge in today's world of multilingual speakers (Graddol, 2004; Selvi, 2014), more studies towards acceptance that the EASE speaker owns his or her nation's brand of nativized English are legitimate and practical efforts towards motivating learners of English in East Asia.

Another implication of Phase 1 is that this research can be followed up with research into documenting more markers of EASE. Additionally, by replicating Phase 2 with more participants, more oral English may become evident in EASE classrooms, despite the focus being on English-as-a-Foreign-Language rather than English-as-a-Second-Language, perhaps even affecting the test culture in Taiwan and other East Asian countries.

Limitations

The major limitation is that the goal of the research may be too ambitious in attempting to suggest what constitutes EASE. Considering the full complement of territories that constitute

East Asia, as per Yoneoka's (2002) aforementioned listing, the EASE documentation goal may not even be seen as realistic, primarily because each of these countries has variations in English use. Thus, after enough data in Taiwan is collected, tested, and revised as needed and given that it substantiates the establishment of Taiwan's English use as a veritable world English, one avenue for further study is clearly expansion of the research into other East Asian countries and doing comparative analyses. For example, one audience response in the Q&A period of this researcher's presentation of this topic at the 3rd English Scholars Beyond Borders conference held in Taichung, Taiwan, came from a teacher of English in South Korea. She is a Chinese L1 Taiwanese citizen who has been living in South Korea for 10 years. She noted that one will hear in South Korea "one shot" for American English's "bottoms up" in reference to drinking and swallowing the entire drink at once (T. Lee, personal communication, May 20, 2016). This may not be the utterance a Taiwanese would say, either because the direct translation from Chinese may be different from the direct translation from Korean, or the cultural equivalent differs in terms of actual practice. In pursuing this line of thinking post conference, this researcher interviewed a Chinese L1 Taiwanese citizen who also has English as an L2, asking her what she would say when doing this same activity in Taiwan. After discussion in clarifying that it was not merely "cheers" but the idea of downing the drink at once that was being elicited, the phrase normally said in Taiwan is "gān-le" as reproduced here in the Hanyu Pinyin transliteration system (Chia-Hui [Amy] Chou, personal interview, July 6, 2016). This translates most closely in this context to "let's finish it" or "all at once," and further discussion with the informant elicited a preference for the English to be just simply "finish up." Thus, if "one shot" is the South Korean English use and "finish up" is the Taiwanese English use, clearly there is no one EASE usage. However, this limitation can be mitigated by looking for the overall approach EASE speakers use when using English to refer to certain activities, such as addressing the question: Do EASE speakers resort to direct translation for the English version in reference to certain activities? It is also to be considered that whether or not a speaker translates directly may be determined more by his or her proficiency level rather than such direct translation being indicative of an EASE feature. Therefore, follow-up research is clearly needed to test the recurrence of samples of direct translation across speakers with varying levels of proficiency. Moreover, as indicated by Richard Allsopp's (2010) entries of different English phraseology and word usage in the *Dictionary of Caribbean English Usage*, the compiled usages reflect documentation of English use in the Caribbean as a region, much as the East Asian countries' usage to be represented in EASE would be reflective of a region.

Another limitation is, in the gathering of data, to ensure one is capturing authentic use of EASE expressions; thus, having a cadre of researchers fluent in both an accepted English variety and the local language or languages of the EASE territories would be ideal. Finally, in terms of Phase 2, an inherent limitation is that initially only one or a few groups of students and faculty would be used and only in one of the EASE countries in the first instance.

Conclusion

Empowering Asia's citizenry with skills in today's global language is, without question, a vital component in its peoples' global participation. In Phase 1, the burgeoning attempts to document EASE can certainly add to the totality of studies done thus far on other Asian regions' Englishes, such as Prescott's (2009) research on the English varieties in South East Asia. Perhaps the time is indeed upon us to elevate, as it were, Power's (2005) reference to South Asian Standard(izing) English to South Asian Standard English for that region and now also EASE, East Asian Standard English. Regarding Phase 2, it is useful to reiterate Dangling Fu's (2015) comment in his review of Conteh and Meier's edited volume of 18 contributors from five countries on opportunities and challenges facing language educators. Fu noted that more studies are needed to examine teachers' beliefs and practices about language education given the "profound linguistic, cultural, and societal changes" (p. 624) the world is undergoing. Above all, it cannot be overstated that encouraging the learning of English—motivating students to improve during and beyond classroom time—is an essential weapon in empowering them in today's world where English is unquestionably the world's most prolific language. The approach proposed in this paper can be particularly valuable in assisting English language learners, particularly Taiwanese learners in the first instance, by assuring them that they should not feel hesitation in using English, and that all language learners make mistakes at first. Above all, this research and its further studies seek to develop understanding and acceptance of their English use—with its own systematic phonological, semantic, and syntactic differences from other world Englishes—as a documented and legitimate tool for communication. It is reiterated that this ongoing project is not proposing an "anything goes" approach to teaching and using English, but rather it is emphasizing that beyond the normal, obvious grammatical and usage mistakes all beginning learners make, systematic variations exist in Taiwanese (and other EASE users) use of English to establish it as a veritable world English.

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