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"I can reflect on the EPOSTL from an ELF perspective: considering implications for language teacher education"

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To my grandma

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List of abbreviations

CEFR	Common European Framework of Reference for Languages
CLT	Communicative Language Teaching
ECML	European Centre for Modern Languages
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ELP	English Language Portfolio
ELT	English Language Teaching
ENL	English as a Native Language
EPLTE	European Profile for Language Teacher Education
EPOSTL	European Portfolio for Student Teachers of Languages
L1	First Language
L2	Second Language
VOICE	Vienna-Oxford International Corpus of English

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1 Introduction

> *Of course there there is the lingua franca English but I think that it should be changed it should not be there should be active changes in how it is dealt with as as we talked about yesterday for example really teach it as a lingua franca [...] but then in order to say that you can teach lingua franca English then you first of all have to find out what is important because these things haven't been found out so far so that would be important*

<div align="right">(VOICE 2013a: EDwgd241:919)</div>

The utterance above is taken from a working group discussion that revolves around the assets and drawbacks of various future scenarios relating to the status of English in Europe. As such, the exchange is predestined to touch upon the prominent role of English as a lingua franca (ELF), of which the female discussant signals awareness in explicitly referring to the matter. Even more so, the participant makes a case for picking up on ELF in the context of language pedagogy. However—as she rightly indicates—there is a need *to find out what is important* about ELF for language teaching and learning before its pedagogical relevance can be considered. By and large, the speaker communicates a profound understanding of the interplay between the realities of using and learning language when she concludes from *there is the lingua franca English*—as in ELF is how English is used outside the classroom—to the impact this creates on the way it is taught and learnt as a subject. What must be noted here is that she does so in a context which is neither a discussion on language pedagogic concerns nor on research into English as a lingua franca. Instead, the communicative setting is a regular lingua franca context and the discussant is a typical ELF speaker. Still, she as a Jane Doe of ELF users successfully manages to get to the heart of the pedagogical relevance of ELF within the scope of one utterance, even though she seems to be no specialist in either of the fields.

Yet, the participant's input to the discussion is available for a specific reason. In fact, it happened to be captured for the *Vienna-Oxford International Corpus of English* (VOICE). VOICE is a collection of spoken language data of

communication in ELF, which is defined as the use of English "as a common means of communication among speakers from different first-language backgrounds" (VOICE 2013b). The compilation of the corpus was a pioneering development for it facilitated the systematic study and description of ELF. Until then, linguistic research had mainly concentrated on the way native speakers use English, while mostly disregarding how huge numbers of ELF speakers draw on it as a communicative resource in lingua franca contexts on a daily basis. Thus, the discussant quoted initially makes a case for descriptions of ELF to better understand what is significant about it for language pedagogy. Yet, in doing so she already happens to contribute to research.

Since the launch of VOICE in 2009, large scale descriptive research into ELF has been undertaken to systematically explore the way ELF speakers use their linguistic resources for lingua franca purposes. As descriptions become available, these findings yield an increasingly comprehensive picture of what is significant and relevant about ELF for language teaching and learning. In doing so, ELF research begins to carry considerable implications for current principles and practices in the English language classroom and it issues calls for implementing the pedagogically relevant findings on ELF. Those are, however, critical and seriously challenge the very fundamentals of and long-established conventions in English language teaching (ELT) like the eventual learning objective, its methodology or the notion of culture. Unfortunately, these aspects of the language classroom remain underpinned by the idea that English is above all learnt to enable communication with native speakers of the language and, in doing so, do not reflect the sociolinguistic reality. Hence, recognition of the characteristics of ELF appears to be the only way that the English inside the classroom can keep—or catch up—with the developments outside the classroom. Thus, adjustments and reconsiderations concerning central concepts and basic approaches in the English language classroom become urgent and seem inevitable. Transition and progression of this kind "always has to start somewhere. And the obvious place to start is in language teacher education" (Seidlhofer 2011: 201).

Therefore, the aim of this thesis is to explore the implications of ELF for language teacher education. For this purpose, the present paper analyses the *European Portfolio for Student Teachers of Languages* (EPOSTL) (Council of Europe 2007), a reflection tool that specifies competences to be attained by student teachers[1] in the course of language teacher education. Up to now, this language political document has received no attention in considerations on the implementation of a pedagogy of English as a lingua franca and has been entirely overlooked by the academic discourse revolving around the pedagogical relevance of ELF. This study therefore sets out to investigate the EPOSTL against the background of descriptive research into ELF. The specific objective of this research is to examine how and to what extent the native speaker norm is represented and discursively constructed in the EPOSTL and what kind of language awareness is thereby fostered in student teachers working with the reflection tool.

For this endeavour, discourse analytic methods are used to explore the dimensions of culture, communicative competence and monolingualism in the portfolio to ascertain how well these ELT principles and practices reflect the characteristics of ELF. Eventually, the aim is to determine the extent to which the concept of teacher learning and development envisaged by the EPOSTL is compatible with ELF pedagogy and teacher education. Building on these questions, the thesis also discusses by which aspects the EPOSTL might need to be expanded to foster in student teachers a kind of language awareness that enables them to orient to language teaching from an ELF perspective. Ultimately, the findings the analysis yields for this issue allow me to draw conclusions on the implications a possible modification of the EPOSTL has on the concept of language awareness in ELF teacher education and pedagogy.

To establish the theoretical background for this research, Chapter 2 makes a case for the need to revisit the language subject. It likewise frames the pedagogical

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[1] A brief note on terminology is required at this point for the distinction between student teachers and learners is important and may otherwise lead to confusion. Thus, whenever this thesis draws on the term student teacher, this refers to the context of teacher education. The labels students and learners are used interchangeably to refer to a school setting.

ELF discourse and clarifies the relation between the ELF paradigm and the more traditional school of thought of teaching English as a foreign language (EFL). The remaining part of Chapter 2 then gives an insight into different concepts for ELF pedagogy and teacher education by deconstructing the terms ELF-aware, ELF-informed and ELF-oriented. The aim is to determine which framework captures ELF teacher education most comprehensively and, therefore, serves the purpose of the present study best.

Chapter 3 shifts the focus to the EPOSTL. It introduces the document and positions it in the broader frame of European language policy and in relation to other language political guidelines and recommendations. It continues by illustrating the way the portfolio is usually worked with in the context of teacher education and considers possible inconveniences relating to its use. By discussing cultural awareness, communicative competence and the monolingual principle, Chapter 4 presents the analytical dimensions for the later discourse analysis of the document.

The fifth chapter is concerned with the discursive study of the EPOSTL to explore its issues and potentials with respect to ELF teacher education and pedagogy. By building on the theoretical concepts examined in the portfolio, suggestions for adaptations of the reflection tool are offered at points where they deem particularly necessary from an ELF point of view. The findings are subsequently discussed in Chapter 6 that gives indications to a refined concept for ELF-informed teacher education, respectively, also pedagogy. It revisits the results to suggest what the conclusions drawn may be symptomatic of, which establishes the wider relevance of the study. Thus, the final part of this thesis consolidates the pedagogical implications of ELF for language teacher education or reusing the words of the speaker quoted initially, it explores what these *active changes in how it is dealt with* could be.

2   Revisiting the subject for a pedagogy of English as a lingua franca

Owing to its unprecedented international spread, the broad spectrum of communicative functions it fulfils, as well as the wide range of domains in which it is used, the phenomenon of English as a lingua franca is unparalleled (Schendl 2016: 124; Seidlhofer 2011: 3; Widdowson 2018: 101). While history shows that other languages once assumed comparable roles, none of those did so with the same extent, which renders ELF unique (Widdowson 2018: 101). Acknowledging its standalone position, it has further become commonplace to recognise the distinctiveness of English from all other contemporary foreign languages exactly because of its function as the global lingua franca (Mauranen 2018: 7; Pitzl 2015: 98; Seidlhofer 2011: 184–185; Widdowson 2013: 192). Thus, while it may have been self-evident to learn English in the same way as any other foreign language at some point (Seidlhofer 2011: 9), it emerges that the changed status of English creates a need for "rethinking the subject" (Seidlhofer 2011: 196). In other words, advanced and refined approaches in language pedagogy are required (e.g. Graddol 2006: 11). Still, despite an observed change in the role of English, i.e. as a lingua franca, it seems to have developed into a truism to say that the changed linguistic landscape has not exerted the desired effect on the way the subject English is defined. As such, the call for taking the phenomenon of ELF into pedagogic account seems to remain fairly unheeded.

To better understand the ideas behind the need to reconceptualise the subject and what it entails, it deems necessary to indicate a number of connecting factors between current classroom practices and the pedagogical implications of ELF. Therefore, the following part of this thesis discusses essential cornerstones of the ELF paradigm. The purpose is to illustrate arguments out of which the discourse on a pedagogy for ELF has evolved.

2.1 Positioning ELF research in relation to language pedagogy

The broad consensus among applied linguists and ELF researchers appears to be that ELT is still considerably characterised by a favouring of the native speaker[2] as the ultimate model and only valid norm for language teaching and learning (cf. Azuaga & Cavalheiro 2015: 105; Dewey 2015c: 121; Seidlhofer 2011: 41; Sung 2013: 352; Widdowson 2015: 369). As such, the subject English continues to be predominantly exonormatively defined with reference to the linguistic behaviour of native speakers. Even though a growing body of literature in the field addresses specifically the pedagogical implications of ELF (see e.g. Bayyurt & Akcan 2015; Bowles & Cogo 2015; Vettorel 2015), the ELT mainstream seems to continue the tradition of native speaker orientation. Also, despite the increasing availability of descriptive research into ELF made possible by ELF corpora such as VOICE, *The Asian corpus of English* (ACE 2014) or *The corpus of English as a lingua franca in academic settings* (ELFA 2008), the principles and practices in the English language classroom have rather not followed suit with the above developments.

Overcoming the native speaker model is a fundamental concern for ELF research due to the serious inconvenience it causes. One of the caveats issued in relation to the norm is the idea that, as speakers of English as a first language (L1), native speakers can exert "exo-normative" (Widdowson 1994: 386) influence on and authority as owners of the language over non-native speakers. In other words, the implicit assumption is that native speakers can provide norms to be followed—or depended on—for the Expanding Circle (Kachru 1985: 16–17). Yet, as Widdowson (1994: 385) illustrates, L1 speakers cannot claim to be in charge of English in situations where the language is adapted to fulfil communicative and social purposes other than English as a native language (ENL). In its function as a communicative means in international contexts

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[2] Even though calls have been issued to restrain from using this term for the ideologies it evokes (cf. e.g. Jenkins 2000: 8–10), the conventional labels are used in this thesis for the sole reason that most of the literature used in this thesis for citation draws on the traditional terminology. Still, I want to express critical distance to the ideologies associated with the terms as the further line of argument will suggest.

namely, native speaker norms and standards are of no significance (Widdowson 1994: 385). Therefore, a discourse along Kachruvian lines of thinking runs the risk of denying ELF speakers the claim for legitimacy of their language use and independence of native speaker norms.

Obviously, the mention of the term standard in the preceding paragraph requires further terminological scrutiny in a discussion of normativity. Taking the arguments from above one step further, the norm prescribed for non-native language users and EFL learners is said to be Standard English, which tends to become equated with native-speaker English (Seidlhofer 2018: 89–90). As stated by Seidlhofer (2018: 87–88), this circumstance relates to generic notions of standard language ideology according to which a standard language is generally assumed to be the only legitimate and valid model for proper and correct language use. Deriving from this dominant ideology, the unfortunate belief persists that the linguistic norm of Standard English is the proper and accurate way of using English, which is why it is established as the norm for foreign language learners (Seidlhofer 2018: 90). In other words, Standard English usage as synonymous with native-speaker English becomes the model for learners of EFL. Native-like competence understood as "[t]he ability to produce 'correct' linguistic forms" (Seidlhofer 2018: 93) in terms of Standard English then not only defines the eventual end point for learning EFL, but also the benchmark against which non-native speakers' performance is measured and assessed. Hence, learners are categorically seen on a continuum as striving for native-like competence and their deviations from Standard English are treated as errors or signifiers of their interlanguage level, which according to Seidlhofer (2011: 186; also Jenkins 2006a: 167, 2006b: 142) is misplaced from an ELF perspective. In ELF discourse, notions of Standard English, norms of correctness, native-like competence and its link to interlanguage are deconstructed to suggest their inconvenience.

That is to say, ELF research approaches deviations from Standard English and nonconformities to native speaker norms with a fundamentally different mindset than the ELT mainstream. It lets go of the concept of error to make way for

considerations on language variation and it revisits the notion of effective communication (Pitzl in press: 3-5). Studies into ELF recognise that the linguistic variability observed with ELF is functionally motivated by the communicative purpose and the context, which is why it legitimately deviates from the conventional norm (Widdowson 2015: 368). As a matter of fact, descriptions of ELF make tangible that it may be exactly an occasional deviation from the native speaker norm that ensures or, presumably, even enhances communicative effectiveness in interactional settings where ELF is used (Dewey 2009: 73; Hülmbauer 2009: 342; Seidlhofer 2011: 127). This finding seriously challenges native-like competence as the norm to be aspired to by learners. Likewise, linguistic creativity that may stay within the boundaries that conventional norms provide, but equally may not (Pitzl 2012: 34), has been found a characteristic feature of ELF that does not inhibit the intelligibility of ELF. Instead it contributes to the accomplishment of communicative success (Pitzl 2012: 46). All of these observations provide strong indications to the circumstance that the native speaker as the categorical model in ELT is obsolete and English language pedagogy requires remodelling.

Expanding on the premises on which the ELF paradigm operates, the question that has remained open for now is what form a reconceived subject English may take that no longer regards native speakers as norm-providing and learners in the pursuit of native-like competence. However, before closer attention is paid to these aspects, it makes sense to indulge in some "critical pathfinding" (Widdowson 2012a: 4) for a brief consideration of more general concerns relating to the interplay between real language use and language pedagogy as well as the role ELF plays—or can play—in this relationship. This involvement with general language pedagogic matters happens against the background of the controversial issue of distinguishing EFL from ELF in the context of language teaching and learning. As such, it is supposed to provide a broader frame for the then following considerations on rethinking the language subject English from an ELF perspective.

2.2 ELF and EFL: opposing paradigms or two sides of the same coin?

According to Jenkins, Cogo and Dewey (2011: 283–284), different understandings of the concept of English as a lingua franca lead to a view of EFL and ELF as associated with two opposing paradigms, Modern Foreign Languages for the first and Global Englishes for the second (see Jenkins 2006b: 140; also Seidlhofer, Breiteneder & Pitzl 2006: 8 for visual representations of this issue). This dichotomous thinking has, however, triggered a heated debate on the particular points of disagreement between the two schools of thought (see e.g. Kohn 2011: 80 for a call for reconciliation between the fields). The controversy around the notion of delineating the conventional subject English seen in EFL terms from newer ELF thinking is addressed for example in Swan's contribution under the provocative title "ELF and EFL: are they really different?" (Swan 2012) in the *Journal of English as a lingua franca*. His think piece has apparently encouraged a relatively wide readership as it is currently[3] ranked number two among the most frequently downloaded articles by Mouton de Gruyter's online portal to the journal. Widdowson's (2013) response runs fourth in the statistics, which provides evidence for the growing interest in the pedagogical relevance of ELF[4] and the need for clarity of positions in the field.

Following Swan's (2012: 384) train of thought, the differences between ELF and EFL lie in the contexts of occurrence of these language uses: With EFL it is a pedagogical setting of instruction and learning, while with ELF it is one of use in lingua franca contexts, Swan (2012: 379) argues. Put differently, Swan (2012: 388) regards ELF as the outcome of EFL learning, which represents speakers' resulting language use outside the classroom. Yet, it is exactly this successive

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[3] Statistics downloaded via the University of Vienna library server on 24 July 2017.
[4] There is evidence of a general tendency in the statistics that the articles in the *Journal of English as a lingua franca* discussing the pedagogical relevance of ELF have a wider circulation than the descriptive work. With Dewey's (2012) proposal for a post-normative approach in an ELF-oriented teacher education programme being the most frequently downloaded article, three out of the first four texts in the ranking can be categorised as pedagogical. The notable exception is the text by Wei (2016), whose descriptive account of translanguaging practices in China is ranked third in the statistics. The closer attention paid to matters of ELF pedagogy is also reflected in the fact that the first themed discussion on *The English as a Lingua Franca Research Network* (www.english-lingua-franca.org/forum/index) is concerned with the relationship between ELF and ELT, as noted by Dewey and Patsko (2018: 450).

understanding of language learning and use, where the presumed difference between ELF and EFL lies, that points to the crux of the matter and that can be challenged from an ELF perspective:

> It is commonly assumed that language use and learning are two different processes, and that the first is dependent on the second. You first learn a language and then use it, and if you do not learn it properly, you cannot use it effectively. I would argue, on the contrary, that learning and using are *not consecutive but simultaneous* processes. For me the essential point is that language learners are already language users […] [original emphasis] (Seidlhofer 2011: 189).

In a similar manner, Widdowson (2013: 190) criticises Swan's (2012) position by arguing that it is not the purpose of language learning to prompt students to produce formally correct language by adherence to the norms laid down for the pedagogic context. That would mistakenly approach the forms produced by ELF speakers from a "deficit perspective" (Jenkins 2006b: 139), which however "misrepresent[s] ELF as the manifestation of linguistic forms rather than as their functional realization" (Widdowson 2013: 190). Therefore, the conceptual difference lies in the mindset with which language and communication are approached when ELF is not seen as deficient in formal terms, but as communicatively successful language use. This renders it distinct from the perspective on language traditionally adopted in the EFL paradigm.

At this point, ELF research makes a valuable contribution when it provides indications to the interrelation between the actualities of language learning and using (Widdowson 2013: 193). It is also where Swan's expertise from the field of EFL comes in again, when he concedes that the language classroom requires close involvement with both phenomena (Swan 2013: 393). According to Widdowson (2013: 190), everything else would seem rather unreasonable when effective participation in communicative scenarios is taken to be the purpose of studying English. In a nutshell, ELF research provides findings and impetus from the actuality outside the classroom to principles and practices within an educational context. Thus, findings in ELF studies carry pedagogical implications, which is why ELF and EFL cannot be opposing fields. Denying

the relevance of observations made in relation to ELF use proves counterintuitive from the perspective of applied linguistics. Therefore, paradigmatic differences concerning the overall perspective towards the linguistic outcome, the underlying concept of language learning, the role of the L1 and other linguistic resources, as put forward by Jenkins (2006b: 140; see also Seidlhofer 2011: 18), need to be upheld. Those, however, cannot be taken to mean that ELF and EFL are opposing and therefore unrelated paradigms.

Unfortunately, the pedagogical relevance of ELF has at various points been interpreted differently. Most emblematically, it has been perceived by Kohn (cf. 2016: 89) as an integrative understanding of ELF in ELT that tries to make the learning target of Standard English consistent with findings of descriptive research into ELF. In other words, what is considered an overcoming of the paradigmatic distinction addressed before is, "the implementation of a pedagogical space for ELF-related learning activities that enable pupils to focus on their own ELF-specific creativity *within* an overall SE [Standard English] orientation [my emphasis]" (Kohn 2015: 51). The observation that linguistic creativity may break conventional norms of language use (Pitzl 2012: 34) clearly disqualifies such an approach. Analogously to Kohn (2015, 2016), Sewell in an effort to deconstruct the difference between ELF and ENL, also concludes that "[n]orms of some kind will still be required for teaching and learning" (Sewell 2013: 9). Along similar lines, Ferguson (2009: 125) attempts to harmonise ELF and EFL by considering it the teacher's responsibility to communicate the relevance of alternative norms for different communicative settings to students.

Taking into account what has been said in the introduction to the ELF paradigm, it seems questionable whether such an understanding of the pedagogical relevance of ELF can be considered a true reflection of moving beyond normativity in the language classroom. The discussion of the controversy between Swan and Widdowson showed that ELF research carries profound implications for EFL learning through its involvement with language use. Thus, despite a fundamentally different mindset, ELF and EFL must not be kept apart

as otherwise the actualities of language use and learning would be wrongfully separated.

This is why this thesis treats the pedagogical relevance of ELF as the connecting factor between the two paradigms and argues that this implies changes to the conventions in the EFL classroom. What form the remodelled subject English takes, has been merely outlined vaguely so far. Therefore, it seems necessary to take a closer look at the range of alternative terms used to describe concepts for the implementation of a pedagogy of ELF. This is why the subsequent sections in Chapter 2.3 look at different labels adopted to refer to approaches to ELF pedagogy. The overall aim is to show how each framework connects the actuality of ELF use with that of language learning. Additionally, the following sections address the way programmes for language teacher education are affected by a reconceived language subject and its teaching from an ELF perspective.

2.3 A look behind the labels for an ELF-x pedagogy

With the calls for rethinking the subject English and the distinction between the more traditional EFL paradigm and recent ELF thinking, it soon becomes clear that teacher education is the point of departure for innovations towards a pedagogy of English as a lingua franca (cf. Azuaga & Cavalheiro 2015: 107; Dewey 2011: 224; Seidlhofer 2004: 227–228; Sifakis 2007: 357). The assumption from which this finding departs is "that it is ultimately teachers, rather than researchers, who will decide how far descriptions of ELF are relevant to classroom teaching" (Sung 2013: 352). Thus, frameworks and principles were formulated that claim to prepare teachers for the challenges a pedagogy of ELF provides: a transformative approach (Sifakis 2007, 2014), a post-native, multilingual model (Blair 2015), a post-normative approach (Dewey 2012) and an ELF-informed framework (Seidlhofer 2011 see in particular Sections 8.5, 8.6 and 8.7, 2015).

The terms that are then applied to describe language pedagogical concepts are ELF-aware (e.g. Blair 2015: 97, 2017: 350; Bayyurt & Sifakis 2015b: 117; Sifakis & Bayyurt 2015: 471, 2018: 456), ELF-informed (e.g. Seidlhofer 2011:

201, 2015: 25; Wen 2012: 373) and ELF-oriented (e.g. Dewey 2012: 167; Jenkins, Cogo & Dewey 2011: 305)[5]. What is noticeable in this list is the correspondence between certain proposals for ELF teacher education programmes and terms used to describe concepts for ELF pedagogy. The relation between suggestions for teacher education frameworks and associated pedagogical approaches is illustrated in Table 1 together with the corresponding publications for a more legible overview.

Table 1: Overview of frameworks for ELF teacher education and pedagogy including reference texts

Frameworks for teacher education	*Publication(s)*	*Pedagogical concept*	*Additional texts referring to the pedagogical concept[6]*
Post-native, multilingual model, transformative approach	Blair 2015 Sifakis 2007, 2014	ELF-aware	e.g. Bayyurt & Sifakis 2015a, 2015b; Blair 2017; Sifakis & Bayyurt 2015, 2018
ELF-informed framework	Seidlhofer 2011, 2015	ELF-informed	e.g. Wen 2012
Post-normative approach	Dewey 2012	ELF-oriented	e.g. Dewey 2014, 2015b, 2015c; Dewey & Patsko 2018; Jenkins, Cogo & Dewey 2011

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[5] Earlier in the publication, Dewey (2012: 165) uses the label ELF-oriented interchangeably with the term ELF-informed. However, even though Dewey does not use the term ELF-oriented any further in later texts, he keeps referring to "adopting a particular perspective on—or *orientation* towards—language in the classroom [my emphasis]" (Dewey 2014: 17) in ELF pedagogy and addresses aspects such as the "pedagogic *orientatio*n towards language […] when we take account of ELF [my emphasis]" (Dewey 2015c: 121). He also considers it a "challenge to reconceive the way English is *oriented to* in the classroom [my emphasis]" (Dewey 2015b: 191) and addresses the need to overcome the "norm-based *orientation* to language and language learning [my emphasis]" (Dewey & Patsko 2018: 448) to refer to elements of an ELF pedagogy. Therefore, the idea of re-orienting language pedagogy occurs repeatedly in later works, which can be reasonably taken to reflect the concept of an ELF-oriented pedagogy. In contrast to that, the notion of an ELF-informed pedagogy only occurs once in a subsequent publication when Dewey and Patsko discuss how an "understanding of ELF […] may *inform* classroom practices [my emphasis]" (Dewey & Patsko 2018: 449).
[6] This list is certainly not exhaustive but includes some exemplary publications.

Concerning the terms used to describe pedagogies of ELF (see third column), research occasionally tends to give the impression that all three terms are based on identical conceptualisations of the ELF perspective as literature in the field repeatedly uses the labels interchangeably (cf. e.g. Lopriore & Vettorel 2015: 16; Suzuki, Liu & Yu 2018: 502; Vettorel 2016: 107). Alternatively, labels may also be applied with no further specification of underlying concepts (cf. e.g. Jenkins 2012: 487 for ELF-oriented; Kohn 2015: 54 for ELF-informed; Wang 2015: 97 for ELF-aware)[7].

Yet, there seems to be heightened critical awareness that the various modifications for referring to ELF pedagogy taking the form *ELF-x pedagogy* are not interchangeable labels and that the concepts need to be further delineated from each other as indicated in the following statement by Dewey:

> Whether we are talking about a pedagogy that is 'ELF-informed' or 'ELF-aware' and whether we are promoting an 'ELF approach', ELF perspective' or 'ELF orientation' (and I think we could probably all do with explaining what we mean when we use whichever of these we personally prefer) the relevance of ELF for English language learners, teachers and teacher educators is in my view both far reaching and profound (Dewey 2015a).

Therefore, each of the subsequent sections provides a scrutinised account of one label and the concept of ELF pedagogy and teacher education implied, before conceptual strengths, probable shortcomings as well as discrepancies between the concepts are discussed. Thus, Section 2.3.1 deconstructs the term ELF-aware, while Section 2.3.2 takes a closer look at the concept ELF-informed. The focus in Section 2.3.3 lies on the label ELF-oriented. The principle underlying this endeavour is to go beyond merely outlining the range of terms, as exemplarily found in Dewey and Patsko (2018: 452–453), to suggest implications that terminological differences may have.

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[7] In earlier publications, also Sifakis (2014: 319) uses the term ELF-aware interchangeably with the alternative ELF-oriented. Likewise, Bayyurt and Sifakis (2015a: 57) equally draw on the label ELF-informed in addition to ELF-aware. Terminological clarification, in the course of which preference for the term ELF-aware is explicitly communicated, is only provided in a recent text, as discussed in Section 2.3.2. Apart from the label, however, approaches remain the same and reasonably similar issues are discussed, which is why earlier publications are also taken to reflect the concept of ELF-aware pedagogy.

2.3.1 ELF-aware classroom practices as the key to a pedagogy of ELF?

Coming to the first concept, Sifakis' (2007, 2014) transformative approach to ELF teacher education is based on the notion of ELF awareness. The eventual aim is to educate ELF-aware teachers to cater for an ELF-aware pedagogy (Sifakis 2014: 317). At the heart of his approach lies the change of teachers' normative stance towards English through reflective engagement with ELF (Sifakis 2014: 317). The rationale behind this framework is to make attitudes, beliefs and assumptions associated with a norm-influenced view of English explicit as those are taken to exert considerable influence on all language teaching and classroom related actions (Illés 2016: 141). From everything said up to now, the concept of ELF awareness seems like a very promising endeavour to be welcomed from an ELF perspective. Yet, a closer look at the framework— more specifically the conclusions drawn from its implementation—suggests conceptual weaknesses of the ELF-aware approach to pedagogy. Those become apparent when the resulting pedagogical practices are considered.

Problematic aspects already relate to the definition of the term ELF-aware pedagogy. This is understood "as the *process* of engaging with ELF research and developing one's own understanding of the ways in which it can be integrated in one's classroom context […] [my emphasis]" (Sifakis & Bayyurt 2018: 459). In other words, the interest in the ELF-aware framework lies in the process of becoming ELF-aware rather than what classroom practices are in fact triggered by the reflective engagement with ELF[8]. Reports from the implementation of the transformative approach in the ELF teacher education project confirm the procedural approach to ELF-aware teaching (see Bayyurt & Sifakis 2015b; Sifakis & Bayyurt 2015, 2018). On those accounts, the lessons teachers had planned based on their understanding of ELF are not considered relevant in the

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[8] As the further line of thought suggests, this cautious and presumably vague conceptualisation of the term ELF-aware may originate from the claims that ELF research should restrain from formulating prescriptions for the language classroom (cf. Sifakis & Bayyurt 2015: 474). Therefore, Sifakis and Bayyurt (2015: 474) seemingly justify their approach on the grounds that the immediate and actual implementation of ELF-related pedagogical practices is to be left to teachers in their individual local teaching contexts. This seems to reflect the general interplay between linguistic theory and pedagogic practice that should still leave room for teachers' own cognition (cf. Widdowson 2003: 12–13).

evaluation of an ELF-aware pedagogy (cf. Sifakis & Bayyurt 2015: 483). Instead, the reflective data on teachers' engagement with ELF literature and their action research are used to draw conclusions on ELF-aware processes in teaching (see Bayyurt & Sifakis 2015a: 62–70, 2015b: 122–127; Sifakis & Bayyurt 2015: 478–481). Suddenly, a link between reflective awareness of ELF and ELF-aware classroom practices—interpreted as the outcome not the process—is established. Put differently, overt ELF awareness as reported by teachers is assumed to translate into ELF-aware pedagogy.

The potential danger that lies in Bayyurt and Sifakis' perspective on ELF-aware teaching is that it may be interpreted as if any teaching practice emerging from reflection on the ELF discourse is worthwhile. Research, however, indicates that misconceptions on the practical implementation of ELF in the classroom tend to be common. Among these are that linguistically speaking everything is allowed in ELF, that it is a newly codified variety to replace previous language models or that it constitutes a simplistic version of English (Jenkins 2012: 491). From Bayyurt and Sifakis' concept of ELF awareness, it remains elusive whether the pedagogic practices resulting from teachers' ELF awareness truly reflect desirable implications of ELF for the classroom. Instead, they could equally lead to misconceived pedagogical implementations of ELF as those described above.

To illustrate the problematic link between ELF awareness and pedagogic practice, the following quote considers an example of a teacher reporting her successful transformation into an ELF-aware teacher:

> Now, I separated my life into two; before and after this project. Before ELF, I was in a great endeavour to be a 'native-like' English teacher. […] Native world which includes Great Britain and U.S.A, was the authority of English for me. Yes, I knew that people were speaking English everywhere but I wasn't aware of this serious issue in a global scale (Bayyurt & Sifakis 2015a: 68).

From this account, Bayyurt and Sifakis (2015a: 68) discern that the teacher has moved beyond a normative orientation to language in teaching. Conclusions of such kind are, however, strongly put into question by Dewey whose research shows, "[w]hat is telling, however, is the apparent unpredictability of a teacher's

stance with regard to normativity, and how this may well not correspond to his or her professed receptiveness to ELF as a concept" (Dewey 2012: 158). In other words, the potential for uptake of an ELF perspective is more complex than one might first assume, as receptivity for ELF cannot be taken to unilaterally translate into the ability to put this awareness of ELF into pedagogic practice.

Working in a reasonably similar framework, Blair (2017: 361) draws on comparable data to point out that explicit overt sympathy towards ELF concerns cannot be interpreted as a guarantee for application in the language classroom. Similar cautious remarks are put forward by Bartels (2005: 419), who—though not in the context of ELF research yet still relevant—has a valid point in arguing that mere knowledge acquisition is not expedient for teachers to transfer that applied linguistic knowledge into classroom practice. By and large, these critical voices easily connect with Illés' (2016: 141, discussing Sifakis & Bayyurt 2015) scepticism towards the use of reflective data as indicators of changed normative mindsets. Indeed, Sifakis and Bayyurt themselves concede that "teachers may be enthusiastic about implementing the ELF-aware perspective in their classrooms, but often resort in replicating 'traditional' instructional strategies" (Sifakis & Bayyurt 2016: 151) in a subsequent text. Therefore, Sifakis and Bayyurt already address this aspect as a goal for future research into ELF-aware pedagogy.

From all these accounts, it emerges that the term awareness in the way is used by Bayyurt and Sifakis in connection with the transformative approach and the concept of ELF-aware pedagogy is rather unsatisfactory. As a matter of fact, the consensus seems to be that awareness-raising of ELF is not enough to cater for a pedagogy of ELF (cf. Dewey 2014: 17; Kohn 2016: 89) even if combined with guided reflective processes (cf. Blair 2017: 347). Instead, the view that ELF awareness should rather be seen as a (promising) starting point for ELF

pedagogy than the end in itself is common[9] (cf. Bowles 2015: 198; Suzuki, Liu & Yu 2018: 499; Widdowson 2012b: 24). By and large, this section has substantiated these calls. It has likewise shown that the transformative approach to teacher education apparently lacks a well-founded and substantiated concept for the ELF-aware classroom, which renders the term ELF-aware pedagogy somewhat shallow.

The next subchapter approaches the term awareness from a fundamentally different perspective. It follows that the term awareness in connection with ELF pedagogy should not be abandoned out of hand but can certainly feature in the implementation of ELF-informed classroom practices. In doing so, the notion of awareness can play a crucial role in considerations relating to teachers' knowledge base, while at the same time broadening the scope of the subject itself. For that purpose, the term awareness needs to be understood not as a process, but as an active condition to inform the way teachers and learners orient to language. The subsequent discussion clarifies what this might mean. In fact, it might prove to be a notion of awareness that can allow the characteristics of ELF to feed into the teaching and learning of English when a non-normative perspective of English is adopted.

2.3.2 Making the language subject ELF-informed

Expanding on the critique issued in relation to the concept of ELF awareness, the following section of the thesis presents the alternative ELF-informed approach to ELF teacher education and pedagogy. As the discussion will show, the understanding of the term awareness as part of the ELF-informed approach is reasonably different.

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[9] This should not be taken to mean that Bayyurt and Sifakis' concept of ELF awareness, the transformative approach and its implementation in the ELF-aware teacher education project should be abandoned. It is particularly the extent to which their practice-oriented research has been scientifically reported and the valuable insights into the challenges encountered in the implementation of a pedagogy of ELF it has yielded that certainly represents a strength of the label in comparison to its alternatives. Still, it seems justified to suggest the need of critical awareness in this context when the term is used that, in turn, renders alternative labels preferable in reflecting propositions for the implementation of a pedagogy of English as a lingua franca.

Interestingly, it may be Sifakis and Bayyurt's delineation of the label ELF-aware from ELF-informed that indicates which concept better reflects principles for the implementation of a pedagogy of ELF:

> For us, the former [ELF-aware] describes a process of becoming, the latter [ELF-informed] a process of being. Being informed is closer to passively receiving information (in the form of established, trialed and tested experience); being aware means being actively (and more critically) involved with whatever information is received. The former is a 'closed' system that allows for minimal original experimentation, the latter is an 'open' system that necessitates experimentation, evaluation and the co-construction of the ELF teaching and learning experience through practical implementation. For these reasons, the former is better suited to EFL teacher education, the latter to ELF teacher education (Sifakis & Bayyurt 2018: 459–460).

With reference to their initial definition of the concept of ELF-aware teaching, the distinction of terms in the above quote seems reasonable. Yet, what is rather elusive and unconvincing from a mere linguistic standpoint is the argument that *aware*, as a stative verb, is taken to denote a process in contrast to the modifier *informed* that is (mistakenly) assumed to describe an absolute state. As for the latter, the use of the passive form also certainly indicates a state, nonetheless, it also hides the referent. For one thing, the label ELF-informed can certainly be interpreted in the sense of informed *about*, where the language teacher becomes the object to passively receive information about ELF. What Sifakis and Bayyurt, however, disregard is an interpretation along the lines of informed *by* as in how an understanding of ELF can impact the approach to language taken in the classroom. Here, the language subject becomes the object of change. Therefore, simply abandoning the term ELF-informed pedagogy as if a presumed ELF-informed teacher education would merely provide teachers with information on ELF seems somewhat misguided[10].

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[10] The origins of this attitude towards the label ELF-informed might be retraced to scepticism towards the idea of teachers being merely informed about ELF issued in earlier publications as opposed to the reflective engagement with ELF as advocated in the transformative framework (cf. Bayyurt & Sifakis 2015a: 71, 2015b: 120).

Ultimately, this might lead to a misrepresentation of the ELF-informed framework[11] as a widely condemned "applied science model" (Wallace 1991: 8–10) for teacher education that is based on the transfer of knowledge from teacher educators to student teachers. However, an unadapted use of theories on language teaching and learning is rather not what the label ELF-informed stands for. Instead, an ELF-informed approach to teacher education follows the maxim of reflective practice (cf. Seidlhofer 2011: 201-202). Thus, the ambiguity inherent in the term ELF-informed pedagogy needs to be acknowledged to fully appreciate the concept.

Expanding on this alternative reading of the label, the concept of an ELF-informed pedagogy then revolves around the

> need to question fixed ideas of the over-riding primacy of native speaker English and, above all, to give critical consideration to how the language is actually put to communicative use, what determines the actual communicative value of linguistic forms […] (Seidlhofer 2015: 23).

As the quote indicates, an ELF-informed pedagogy builds upon the recognition that the normative orientation in ELT yields an unrealistic understanding of the interplay between language forms and communication. Therefore, the aim in an ELF-informed pedagogy is to move beyond the "code fixated" (Seidlhofer 2011: 205) approach to language associated with Communicative Language Teaching (CLT). Support for this line of thought comes from Leung (2013: 305), who argues that it is exactly the prescription of some uniform set of rules—based on a limited array of described native speaker pragmatic and sociolinguistic conventions—that prevents current ELT from catering for the social and unpredictable interactional dimension of language use. To overcome these shortcomings, the learning objective in the ELF-informed classroom is an awareness in learners of how linguistic forms function in communication rather than mere unreflected mastery of language forms (Seidlhofer 2011: 205). This

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[11] See Bowles (2015: 198) for a comparable misinterpretation of the label ELF-informed.

would widen the scope of learning to cover for elements of language awareness[12] understood as "an intrinsic awareness of the nature of the language itself and its creative potential" (Seidlhofer 2002: 294). References to aspects such as linguistic creativity, the interactive functions of creative language forms or the communicative processes that cause them may help learners to develop this kind of language awareness (cf. Pitzl in press: 282–291). Eventually, the link between language competence and awareness would equip students with "a capability for exploiting linguistic resources to communicative effect, i.e. for languaging, rather than getting them [learners of English] to conform to a prescribed competence" (Seidlhofer 2015: 26). From this it emerges that the ELF-informed classroom may represent an important development in language pedagogy. In breaking with notions of normativity, it might offer a more comprehensive and integrated approach to communication.

The theoretical background for the ELF-informed approach comes from descriptive research into ELF, which provides convincing evidence of functionally and interactionally motivated processes of adaptation of linguistic forms to serve the communicative needs in lingua franca contexts (cf. e.g. Björkman 2009: 225; Cogo 2009: 265; Cogo & Dewey 2012: 112; Dewey 2009: 66; Hülmbauer 2009: 342; Pitzl 2009: 316, 2012: 47–48; Pitzl, Breiteneder & Klimpfinger 2008: 40; Seidlhofer 2011: 148). It also outlines the inconvenience of the entrenched principle in ELT that views formal correctness accomplished by conformity to the native speaker norm as prerequisite and automatic guarantee for communicative success (Dewey 2014: 15; Seidlhofer 2018: 92; Widdowson 2012b: 21). Also, an ELF-informed pedagogy would acknowledge

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[12] Retracing the origins of this line of argument shows that this explicit focus on understanding the way language functions in communication on the part of the learners still bears traces of early calls for the implementation of separate courses on language awareness to substitute conventional ELT (cf. Seidlhofer 2004: 227). Here, the special emphasis would be put "on teaching *language* rather than *languages* [original emphasis]" (Seidlhofer 2003: 22, referring to Edmondson 1999), and the focus would shift to conscious and explicit language awareness "as opposed to competence in using a language as an instrument for communication" (Seidlhofer 2002: 291). As the line of argument above indicates, this separation no longer seems to feature in more current texts that tend to revolve around the idea of how communicative awareness and an understanding of ELF can feed into the teaching and learning towards learners' communicatively informed usage of English.

that "the absence of miscommunication and intentionality of creativity tend to be idealized for (L1) communication in the context of language teaching" (Pitzl 2018: 44). Thus, the ELF-informed classroom builds on a (realistic) concept of effective communication that overcomes the native/non-native distinction.

To implement a pedagogy along such lines of thinking, an ELF-informed teacher education programme is required. This "would treat knowledge of language and knowledge about language as equally important" (Seidlhofer 2011: 204–205). Hence, there would be an increased focus on the development of language awareness in student teachers. Clearly, this concept of language awareness would expand on the construct of effective ELF communication described above. In any case, the underlying assumption of the emphasis on teacher language awareness seems to be that it has a significant influence on teachers' administration of language in the classroom (cf. Andrews 2001: 88). That way, ELF-informed teacher language awareness filters through to the way teachers orient to language in the classroom. Not only that, ELF-informed teacher education would link language awareness to methodological skills when it would develop in pre-service teachers the ability to "act upon the understanding of these basic communicative processes to the benefit of their learners" (Seidlhofer 2015: 23). Eventually, this may allow the prospective teachers to exploit even existing ELT material for ELF-informed purposes (Seidlhofer 2011: 201).

In joining language awareness and didactic competences, the ELF-informed approach clearly counteracts Sewell's (2013: 9) point of concern that taking account of linguistic variability in a way that does not make the concept of communication elusive to students represents the true challenge for future innovative teaching practices. Given these insights, it emerges that what teachers need for an ELF-informed pedagogy is language awareness informed by an understanding of ELF and the pedagogic skills to exploit this knowledge base to the benefit of their learners. All of this renders plausible that there is a continued focus of scholarly attention in the teaching-related ELF discourse on investigating general language awareness and the effects it may have on predispositions for the implementation of a pedagogy of ELF (see e.g. Pedrazzini

2015; Wang 2015). Thus, the focus on language awareness in ELF-informed teacher education is already and becomes even more theoretically well-founded.

All in all, the implementation of an ELF-informed approach to teacher education and pedagogy would imply a drastic change to some principles underlying the two domains now. While teacher education would need to pay more attention to the development of language awareness and the didactic skills necessary to put this awareness into practice, pedagogy would have to give way to the development of communicative awareness as a supplement to language proficiency. Therefore, an ELF-informed reconceptualisation of the subject English is certainly different to the way the EFL classroom has been traditionally conceived. However, it certainly foregrounds the communicative perspective, which is an aspect it shares with the third concept that is introduced in the next section, namely ELF-oriented pedagogy.

2.3.3 An ELF-oriented approach to language learning and teaching

The theoretical rationale behind the ELF-oriented approach to pedagogy is reasonably similar to that of the ELF-informed classroom. Yet, the two frameworks seem to diverge in one crucial aspect. Before exploring the difference, conceptual parallels in the way both models conceive the pedagogical relevance of ELF and therefore reconceive the subject are briefly pointed out.

The most substantial overlap between the pedagogical concepts ELF-informed and ELF-oriented is the premise to move beyond the norm-based approach to language in ELT (cf. e.g. Dewey 2015c: 121). As discussed in the previous chapter, ELF-informed pedagogy regards the fixation on native-speaker English as responsible for the preoccupation with the formal properties of the code in the classroom. This bears close resemblance to Dewey's (2009: 74) call for language pedagogy to adopt a more discursive perspective upon language and to see it as a situated, dynamic and locally enacted practice. Such a different approach "requires a methodological and theoretical reorientation that downplays the 'language as object' metaphor, and 'up-plays' the performativity of language interaction" (Dewey 2009: 68). This is to overcome the reification of language

in the classroom and to orient to language from an ELF perspective (Dewey 2009: 74). This line of thought clearly reconnects with that in an ELF-informed pedagogy, which urges ELT to take a more communicative view of language.

Analogously to the ELF-informed framework, findings in descriptive ELF research substantiate the pedagogical propositions for an ELF-oriented pedagogy. ELF studies shows that language contact in ELF scenarios is largely characterised by transience and unpredictability (Pitzl 2016: 306). Due to this transient nature of many ELF encounters, what linguistic resources can be drawn upon for the immediate communicative setting cannot be predetermined, but is rather negotiated ad hoc as the interaction evolves (Pitzl 2016: 299). Here, the perspective of ELF as "a dynamic pool of linguistic resources that is continually being added to and modified in response to the immediate demands of the interaction" (Dewey 2011: 222) seems helpful. This highlights the social dimension of language use by showing that ELF speakers cannot solely rely on the individual factors that shape communication, but need to acknowledge sociolinguistic and pragmatic elements that impact interaction (Pitzl 2016: 306). Therefore, ELF-oriented teaching takes a more interactive view of language.

The account of transient and unstable language contact in ELF can be linked to Dewey's concept for post-normative teacher education. The problematic issue Dewey observes is that the dynamics and fluidity of ELF communication prove to "represent something of a mental barrier for many language teachers" (Dewey 2012: 152), hence, a challenge for an ELF-oriented pedagogy. To counteract this difficulty, Dewey proposes a post-normative approach to learning the pedagogy of ELF. The aim within this framework is to develop in student teachers the ability "to 'construct classroom-oriented theories of language and communication', […] which enables practitioners to 'generate location-specific, classroom-oriented innovative language models'" (Dewey 2012: 166). Thus, a view of language teaching as a situated practice in a particular pedagogic context informs the concept.

Coming from the similarities to the major difference, the point where the ELF-informed approach departs from the ELF-oriented concept lies in the role

language awareness is supposed to play for students. As the discussion of the term ELF-informed suggested, conscious awareness of communication on the part of students is regarded as essential in an ELF-informed classroom. As such, it is supposed to become a central focus in language instruction and to complement the development of language proficiency. Dewey's account of an ELF-oriented pedagogy, however, suggests a tendency to regard language awareness primarily as a relevant factor for teachers' knowledge base. Put differently, ELF orientation is mainly[13] understood as a redefined orientation towards language *by the teacher* as exemplarily reflected in the subsequent quote,

> how *teachers* can be shown both the limitations of English when conceived as a fixed set of language forms, and by contrast, the rich communicative potential of the language when it is untethered from these constraints and is approached from an ELF perspective [my emphasis] (Dewey 2015c: 122)[14].

Allusions to the fostering of conscious language awareness as part of students' skills set are made by Dewey (2009: 74, 2015c: 131), but those remain rudimentary. Therefore, the extent to which this revisited language awareness is to be made relevant to language learners remains largely inexplicit, while Seidlhofer makes clear that they also require conscious communicative awareness. By and large, ELF-informed emerges as more learner-centred than the ELF-oriented pedagogy which mainly foregrounds the teaching and teacher's perspective.

In sum, the two approaches to ELF pedagogy juxtaposed in the present section share many similarities. The ELF-oriented model proved to translate the pedagogical relevance of ELF into a pedagogical concept resembling the ELF-

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[13] I want to restrain from arguing that the learners' perspective is in any way absent from Dewey's arguments, but emphasise that it is more about a degree of explicitness with which these aspects are addressed that makes the difference between Dewey's term ELF-oriented and Seidlhofer's label ELF-informed.

[14] Analogous arguments can be found in Dewey (2011: 224), where he issues the call for an integration of accommodation as integral to language teachers' subject knowledge while leaving out learner's awareness. Also in Dewey (2015b: 190) the point is made that awareness of ELF and knowledge of the diversity of languages needs to form part of ELT practitioners' so ultimately their view of language in the classroom changes. The aspect of "how *teachers* approach language [my emphasis]" is likewise present in Dewey and Patsko (2018: 453).

informed one considerably. Learner-centeredness turned out to be the major point of difference. This aspect, however, makes the ELF-informed framework the more comprehensive one. Therefore, the remaining part of this thesis primarily draws on the concept of ELF-informed pedagogy and teacher education.

2.4 Summary and outlook: teacher language awareness as the key

In sum, this chapter took the role of English as a lingua franca as a starting point for a discussion of different concepts for ELF-x pedagogy. The aim was to conclude which pedagogic framework captures the pedagogic relevance of ELF best. On the way, basic assumptions in the ELF paradigm and how they relate to language pedagogy were outlined. This was followed by a consideration of differences between ELF and EFL in Section 2.2, which was deemed a significant factor so ELF gains recognition in the EFL classroom. Consequently, this distinction is also upheld in this paper. What followed was a discussion of different concepts for ELF teacher education and the way they frame a pedagogy of ELF. This involvement with different approaches contributed to research as it compared and contrasted the various concepts and associated terms in this part of the field. The alternative propositions for the implementation of ELF-x pedagogies then illustrated that influencing teachers' language awareness in teacher education emerges as a crucial variable in rethinking ELT from an ELF perspective. In a final step, the ELF-informed approach to pedagogy and teacher education was deemed the broadest concept as it considers both a learning and teaching dimension. This makes it a particularly suitable framework to work with in the analysis of the EPOSTL, a tool that claims to provide exactly this bridge between teaching and learning.

Coming from this summary to an outlook, the notion of teacher language awareness will guide the subsequent discussion and analysis. The reason for this has already been alluded to but shall be made explicit once more. Teacher's language awareness—or alternatively teachers' subject-matter knowledge—can be justifiably regarded as the core of pedagogic expertise (Andrews 2003: 81).

Against the background of ELF, subject knowledge at the heart of pedagogic professionalism emerges as the variable that requires rethinking (Dewey & Patsko 2018: 442). In doing so, ELF certainly carries considerable implications for current approaches in English language teacher education as the academic discourse revolving around the pedagogy of ELF gradually approaches the centre of teachers' knowledge base. By and large, this substantiates arguments that teacher education is indeed the point of departure for innovations in ELT. The assumption is that if teachers are educated in a way as to develop language awareness that builds upon an understanding of ELF, then this actively informs teaching and learning.

In any case, the involvement with ELF in the context of teacher education renders the link between linguistic theory and pedagogic practice ever more relevant. According to Widdowson (2003: 3), the ability to overcome this gap is what turns teachers into pedagogic professionals. In other words, the skill to move from theories of language to classroom practice seems to be the central aspect of pedagogic expertise to be attained by student teachers (Widdowson 2003: 3). A tool that claims to help pre-service teachers to overcome the theory-practice-divide described above is the *European Portfolio for Student Teachers of Languages*. In its formulation of can-do statements for teacher education, the EPOSTL defines a certain knowledge base it deems necessary for teacher development. In doing so, it also delineates a specific concept of language awareness for pre-service teachers. The issue this raises is what kind of language awareness it is that is fostered in the EPOSTL. In the context of ELF pedagogy, it emerges to be a specific kind of language awareness that needs to be developed to overcome the gap between theory and ELF-informed practice. Therefore, it needs to be clarified what notions of linguistic awareness the EPOSTL triggers and whether those can also cater for an ELF-informed classroom. Before this matter will be resolved in Chapter 5, the EPOSTL shall be presented on a more general basis. Therefore, the next chapter takes a thorough look at the EPOSTL to see what it *can do*.

3   The EPOSTL as a tool for teacher education

Building on the theoretical framework established in the previous chapter, this part of the thesis introduces the object for the later analysis, the EPOSTL. The purpose is to explore the principles, ideologies and assumptions implied in the document and to arrive at a more comprehensive understanding of the portfolio. For this overall aim, Section 3.1 traces the roots of the EPOSTL and discusses its role in the broader context of European language policy. An introduction to the way it is used as a tool to promote reflection in teacher education programmes then follows in Section 3.2.

3.1   Contextualising the EPOSTL in European language policy

The aim of the present part of this thesis is to explore how the EPOSTL is embedded within a series of European language policy instruments and to trace the origins of the document. The components of this major educational political initiative include besides the EPOSTL, the *Common European Framework of Reference for Languages* (CEFR) (Council of Europe 2001)[15], the *European Language Portfolio* (ELP) (Council of Europe 2004), and the *European Profile for Language Teacher Education* (EPLTE) (Kelly & Grenfell 2004). In recognising the points of critique raised by ELF research with respect to these other policy texts, this interrelation with other publications will be explored in more detail. First, however, the aims, structure and contents of the document are clarified.

Designed as a reflection tool for student teachers in teacher education, the main aim of the EPOSTL is to offer guidance to pre-service teachers in their reflection on the methodological knowledge and skills required in language teaching (Council of Europe 2007: 5)[16]. It does so by formulating 193 can-do statements

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[15] I am aware of the fact that a fairly recently published companion volume with new and revisited scales from the original CEFR exists (see Council of Europe 2017). While I will include reference to these revisions and innovations in Chapter 6, the focus for now is on the past origins of the EPOSTL so concepts informing it can be addressed and their origins traced.
[16] The validity of the EPOSTL as an instrument for ongoing self-assessment and reflective practice has been emphasised even beyond the context of initial teacher education for practicing

that "may be regarded as a set of core competences which language teachers should strive to attain" (Council of Europe 2007: 5). The descriptors are organised in seven chapters that are *Context*, *Methodology*, *Resources*, *Lesson Planning*, *Conducting a Lesson*, *Independent learning,* and *Assessment of learning* (see Council of Europe 2007: 6 for a visual overview). These chapters include several alphabetically ordered subsections which contain the individually numbered descriptors.

In general, the document is meant to structure and guide student teachers' reflective processes on pedagogic competences, so they can self-evaluate their teaching competence and monitor their development towards becoming pedagogic professionals (Council of Europe 2007: 5). Essentially, it can offer the necessary bridge between the theoretical pedagogic concepts underlying the can-do statements and how those manifest in didactic competences (Council of Europe 2007: 5). This link can be further explored in discussions with colleagues, teacher educators and supervisors (Council of Europe 2007: 5). Hence, the EPOSTL is clearly intended to overcome the divide between theory and practice that is often addressed in discussions of teacher education, pedagogic professionalism and teaching expertise (e.g. Widdowson 2003: 3). Thus, its publication fills a perceived gap between theories of language teaching and their transfer to concrete pedagogic contexts. Simultaneously, the EPOSTL also complements a series of several interrelated documents part of European language policy.

The language political origins of the EPOSTL lie within the Council of Europe. Published in 2007, the EPOSTL was written by the European Centre for Modern Languages (ECML), an institution in charge of spreading innovations and catering for good practice in the modern language classroom (Martyniuk & Slivensky 2012: 195). Since its publication, Heyworth (2013: 16) reports translations of the EPOSTL into 12 different languages. Those translations were commissioned by countries with the future intent to introduce the tool in their

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teachers in the pursuit of continuous professional development (Heyworth 2013: 18; Urbaniak 2010: 189).

local European teacher educational contexts (Heyworth 2013: 16), which indicates an increasingly widespread adoption of the portfolio. Coming to its roots, the EPOSTL anchors in the language political endeavour to standardise and unify European teacher education for foreign language teachers (Mehlmauer-Larcher 2009: 91; Newby 2012a: 2). As such, its publications is representative of a general move to enhance the quality of educational programmes (Heyworth 2013: 15). Eventually, transparency and comparability of qualifications should be reinforced via the formulation of educational standards (Mehlmauer-Larcher 2012b: 186). This determination of competences to be attained should lead to outcome-orientation also in teacher education (Mehlmauer-Larcher 2012b: 186). In this context, Cakir and Balcikanli accord the EPOSTL the status of a "benchmarking tool" (Cakir & Balcikanli 2012: 12) for it increases the comparability of parameters set in different teacher education curricula in Europe. That is to say, the EPOSTL can inform the contents of teacher education programmes and represents a valuable supplement in the design of curricula (Grenfell 2012: 169). All in all, the reflection tool emerges as a unifying instrument and continues a tradition of standardisation.

The coordinative policy move towards harmonisation of language education in Europe had already been initiated by the publication of other language political documents. Figure 1 below provides a graphic illustration of the relationship between the major documents of European language policy and indicates their target groups.
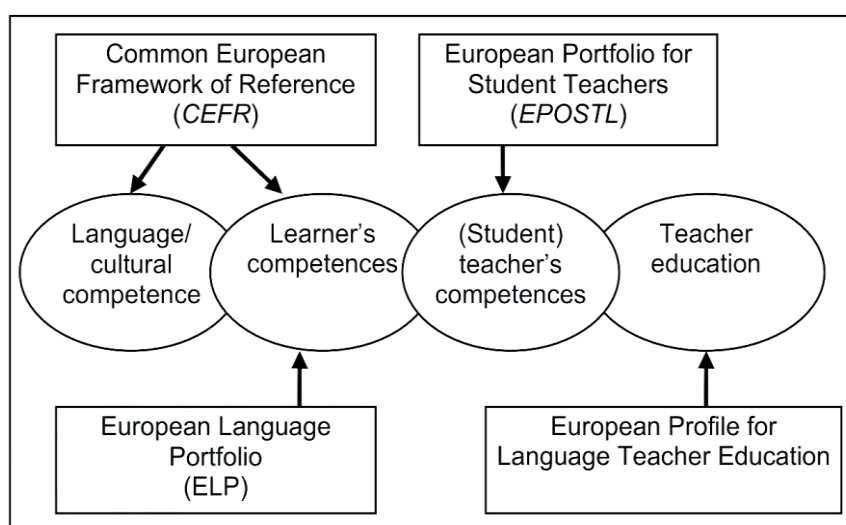
Figure 1: Overview of European language political instruments and their target competences (Newby 2012d: 14)

As Figure 1 shows, the EPOSTL is for student teachers what the ELP and the CEFR are for the language learner and what the EPLTE is for teacher educators. Each of them defines target competences for the respective group in an outcome-oriented fashion. As the EPOSTL constitutes the chronologically last publication in this series, its content is to a significant extent based upon these aforementioned language political documents (Newby 2012b: 208). With regard to the CEFR, this aspect is most evidently reflected in the unilateral adaptation of its mission statement for the EPOSTL:

> It [the CEFR] describes in a comprehensive way what language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively (Council of Europe 2001: 1)

As for the EPOSTL, the reformulation then goes,

> The European Portfolio for Student Teachers of Languages describes in a comprehensive way what language teachers have to learn to do in order to teach a language for communication and what knowledge and skills they have to help learners to develop so as to be able to act effectively (Newby 2012d: 12).

This suggests an interpretation of the EPOSTL as "[a] systematic device for introducing the underlying principles stated in CEFR" (Hismanoglu 2013: 940). Along similar lines, parallels of aims and correlations in principles have been

found between the ELP and the EPOSTL (see Komorowska 2012: 149) and also between the EPLTE and the EPOSTL (see Grenfell 2012: 170). The interrelation between the EPOSTL and the other instruments for language education is also apparent from the cross references the EPOSTL makes to these other language political instruments:

(1) (Council of Europe 2007: 15)

     [Chapter 1 Context; A. Curriculum; Descriptor 3]

     I can understand the principles formulated in relevant European documents (e.g. Common European Framework of Reference, European Language Portfolio).

(2) (Council of Europe 2007: 15)

     [Chapter 1 Context; A. Curriculum; Descriptor 4]

     I can understand and integrate content of European documents (e.g. Common European Framework of Reference, European Language Portfolio) as appropriate in my teaching.

(3) (Council of Europe 2007: 16)

     [Chapter 1 Context; B. Aims and Needs; Descriptor 7]

     I can take into account attainment target levels set in curricula (e.g. deriving from the *Common European Framework of Reference*) [original emphasis].

(4) (Council of Europe 2007: 53)

     [Chapter 7 Assessment of Learning; B. Evaluation; Descriptor 6]

     I can use assessment scales from the Common European Framework of Reference.

(5)   (Council of Europe 2007: 54)

[Chapter 7 Assessment of Learning; C. Self- and Peer Assessment; Descriptor 3]

I can help learners to use the *European Language Portfolio* [original emphasis].

A brief look at the different contexts of occurrence of the examples (1) to (5) indicates the scope with which the process of standardisation, referred to above, impacts teaching informed by the EPOSTL. References to other language political documents are made in the chapter *Assessment of Learning* and in the sections *Aims and Needs* and *Curriculum* within the first chapter. Therefore, the influence of the described language political initiative extends from the determination of learning objectives to the specification of principles for learning and teaching to attain those, and eventually, offers guidelines for assessment.

References of these kind are rather likely to be seen with scepticism by ELF research. This relates to the fact that critical accounts on components of the aforementioned European language education documents are not rare in the field. On a very general basis, Cogo and Jenkins (2010: 272) find that the status of English is not adequately reflected in language policy documents provided by the European Union for they do not consider the way English relates to other European languages. On a more concrete account, Seidlhofer (2011: 185) argues that in not providing a distinction between modern foreign languages and English, the ELP does not take the unique status of ELF into consideration and therefore fails to be valid for all languages. Also, the CEFR could partially not withstand a critical analysis from an ELF perspective as it was found to create a misleading picture of intercultural communication by essentialising notions of understanding along the idealisation of L1 communication (Pitzl 2015: 91). Furthermore, the discourse in the CEFR reinforces the divide between native speakers and non-native speakers and constructs the former as standard of achievement for language learners (Hynninen 2014: 306). In a similar manner,

Leung and Lewkowicz (2013: 398) question the validity of the CEFR by illustrating how the concept of communicative competence implied in the framework lacks a social dimension. McNamara (2012: 200) also provides an exemplary illustration of descriptors that run contrary to findings on ELF communication. Against the background of these critical accounts, closer involvement with the descriptors from above deems necessary. The aim is to consider the extent to which the EPOSTL allows student teachers of English to adopt a critical stance towards the related language educational documents.

A more detailed look at the examples (1) to (5) shows that they require different levels of commitment from student teachers due to the fact that they fall into different categories of knowledge (see Newby 2012c: 106–109). The first type of descriptors focuses mainly on explicit knowledge, which means that the initial *Can do* could be paraphrased with *I know* (Newby 2012c: 106). The descriptor in (1) belongs to this category, which means that a student teacher may indicate development on the descriptor without the obligation to act upon that knowledge. Put differently, a pre-service teacher who knows the principles formulated in the specified documents can equally conclude that those are inadequate for the respective teaching context. Theoretically speaking then, student teachers do not have to (actively) follow the guideline. Nevertheless, they would be able to chart progress on the descriptor. The EPOSTL here seems to leave space for rejection.

The next example (2) links explicit knowledge with the skill to put this knowledge into practice. Thus, the descriptor in (2) presupposes understanding and prior involvement with the European documents for the ability to integrate that. Yet, it still leaves the student teacher a critical space for questioning the validity of the policy instruments when it says *as appropriate in my teaching*. Analogously, the descriptor in (3) with the operator *take into account* suggests a mix of knowledge and didactic skills as it presupposes a kind of knowledge that has to be considered for resulting actions. This, however, entails that the emphasis clearly is on the need to base teaching practices on the respective educational document to achieve progress on the competence in question. The final examples (4) and (5) then, no longer leave any space for manoeuvre on the

part of student teachers critical of the documents as they require action and the exercise of procedural knowledge for developments on the descriptor. Thus, the EPOSTL clearly promotes the enforcement of principles underpinning the CEFR and the ELP via cross-references at various points in the document.

By and large, this section briefly introduced the aims of the EPOSTL, surveyed the language political origins, and finally examined its relation to other European language policy documents. It has been shown that the EPOSTL as the chronologically last publication in a series of language political papers, addresses with student teachers a target group that had previously gone unnoticed by other language political instruments. For its audience, the reflection tool specifies competences to be attained during teacher education that clearly correlate with the principles also underpinning the CEFR, the ELP and the EPLTE. The relation between the EPOSTL and other policy texts then proved to be a problematic issue from an ELF perspective. Expanding on these findings, the focus of the following section is shifted to the EPOSTL and its implementation in teacher education.

3.2   Using the EPOSTL in teacher education

As mentioned in the previous chapter, the EPOSTL is a tool to guide pre-service teachers' reflection during teacher education. The document establishes a link between concepts of language teaching and the way they are operationalised in can-do statements to be explored through reflection. It is the underlying purpose of the subsequent section to consider how the EPOSTL does so. For that, the way the document can be positioned in relation to theories of reflection and teacher learning is studied as well as how it can be—and has been—implemented in various programmes for teacher education. Eventually, the discussion is concluded by applied linguistic considerations, though not openly ELF-related, yet still voiced in the context of the pedagogical ELF discourse and therefore highly relevant.

Mehlmauer-Larcher (2012b: 188–189) describes a general move towards reflective models for teacher education[17]. The driving force behind developments of this kind seems to be the common conviction that it is through the capacity for reflexivity that teachers acquire the ability for making informed decisions in the classroom and to ultimately gain teacher autonomy (cf. Akbari 2007: 204; Burkert & Schwienhorst 2008: 239; Burton 2009: 298; Crandall 2000: 39–40; Schauber 2015: 124). It is not the purpose at this stage now to provide an in-depth analysis of theories of reflection and its relevance as an educational concept, as those points have been addressed in connection with the EPOSTL in detail elsewhere (see Fenner 2011: 37–38, 2012: 32–39; Mehlmauer-Larcher 2012a: 181–183, 2012b: 189–191; Schauber 2015: 124–125). However, the contexts—and here more specifically the way—in which the EPOSTL can be used as a reflective tool are discussed and references made to the kind of teacher learning fostered in doing so.

The EPOSTL as an instrument for reflection can be used in three different contexts of language teacher education: university courses, preparatory seminars for teaching practice, and meetings with mentors prior to or after the actual teaching experience (Fenner 2011: 44). As far as the first of these settings (i.e. university courses) is concerned, teacher learning happens very much at a remove from actual teaching experience, which entails that reflection mostly revolves around the didactic knowledge and concepts implied in the descriptors (Fenner 2012: 41–42). Thus, reflection centres on the theories informing the can-do statements and how the didactic concepts might manifest in future teaching scenarios in this context (Fenner 2012: 43). It is easy to see this process within the framework of "prospective" (Akbari 2007: 192) reflection, which is also triggered when the EPOSTL is then used for lesson planning (cf. Jones 2011: 91; Schauber 2015: 128; Urbaniak 2010: 190; Velikova 2013: 208).

The other two contexts (i.e. preparatory seminars for teaching practice and meetings with mentors prior to or after the actual teaching experience) are usually coupled with field experiences. Reflection here manifests itself in a

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[17] See Wallace (1991: 6-14) for an overview of different models for teacher education.

"constant questioning, rethinking, reconsidering, and continuous evaluation and re-evaluation of one's teaching practice and the underlying concepts and assumptions which teaching enactments are based on" (Mehlmauer-Larcher 2012a: 181–182). As such, the form reflection mostly takes in these contexts is "retrospective reflection-on-action" (Akbari 2007: 197) understood as the capability to revisit and reconsider past experiences in the classroom. With regard to the practical component of actual teaching experience inherent in these contexts, teacher development can be linked to the theory of situated learning (Mehlmauer-Larcher 2012a: 179, referring to Lave & Wenger 1991). This means that students teachers learn through participation in these contexts as they "strive to become full members of a community of practice" (Fenner 2012: 44, referring to Wenger 1998).

When the EPOSTL is used in the context of pre-service teaching practice, it serves an important purpose: It is supposed to prevent pre-service teachers from merely reproducing the teaching practices observed with their mentors, who act as representatives of their established community of practice of language teachers (Fenner 2012: 47). Instead of simply imitating and thus continuing the intrenched and existing practices of language teaching observed with the respective community of practice, the portfolio clearly states the institutional expectations (Fenner 2012: 47). In the course of this process, students are thus encouraged to find their own teacher identity by not subscribing unthinkingly to the norms and conventions of the community of ELT practitioners (Mehlmauer-Larcher 2012a: 179). From everything said up to now, the EPOSTL seems like a valuable tool for the empowerment of pre-service language teacher in the context of EFL teacher education.

Findings from the practical implementation of the EPOSTL, and its effect on student teachers are comprehensively and thoroughly documented in the research literature (see below). Most of the studies report general approval of and positive reactions to the introduction of the tool not only on the part of mentors and teacher educators, but also the student teachers themselves. Studies investigating the reflective processes triggered by working with the descriptors

reveal that the EPOSTL indeed enables student teachers to establish a link between the theoretical concepts and classroom practices (cf. Bagarić 2011: 82; Cakir & Balcikanli 2012: 9). Put differently, it helps pre-service teachers to overcome the gap between theory and practice. Moreover, the EPOSTL is generally regarded a useful tool for revisiting teaching practices to make sense of the experience (cf. Cakir & Balcikanli 2012: 9; Mehlmauer-Larcher 2012a: 189, 2012b: 201) and to initiate prospective reflection during the design of lesson plans (cf. Fenner 2011: 41; Mehlmauer-Larcher 2012b: 201).

Other studies suggest that the EPOSTL is considered a convenient tool to monitor professional development and to initiate self-evaluation, while it likewise indicates strengths and areas for improvement in student teachers' didactic knowledge and skill set (cf. Cakir & Balcikanli 2012: 8; Fenner 2011: 39; Hoxha & Tafani 2015: 76; Mehlmauer-Larcher 2012a: 189, 2012b: 199; Orlova 2011a: 25–26; Straková 2016: 78; Velikova 2013: 211). Additionally, research shows that student teachers generally appreciate the EPOSTL as it provides a frame of reference for teaching practices (cf. Cakir & Balcikanli 2012: 9; Ingvarsdóttir 2011: 67) and gives a comprehensive, transparent and coherent overview of the broad field of language teaching (cf. Cakir & Balcikanli 2012: 11; Jones 2011: 88; Orlova 2011b: 99; Velikova 2013: 211). In contrast to this overwhelming consensus on the great value of the EPOSTL, the dissenting voices seem to be much rarer, questioning mostly the huge learning effect accorded to the tool (cf. Cindric, Andraka & Bilić-Štefan 2015: 130; Ivanova & Skara-Mincane 2016: 535).

Coming from the generally favourable positions to a more critical perspective on the EPOSTL, it seems to be exactly the attested reflective power of the portfolio that requires closer scrutiny. From the conventional standpoint of EFL teacher education, it seems entirely legitimate to argue that the EPOSTL may give student teachers greater authority when being socialised into an existing community of practicing teachers, exactly because it is a standardised and institutional tool (cf. Fenner 2012: 45). The implicit assumption here is that student teachers are empowered by the portfolio and do not simply imitate the

teaching practices they observe with other teachers or their teacher educators, but instead consult and refer to the presumably objective EPOSTL. Similarly, a view of the EPOSTL as a reflective tool that can make mentorship less subjective looks inviting (cf. Fenner 2011: 43). In such a context, however, Akbari observes the following paradox:

> [W]hile teachers are supposed to become empowered and liberated from restrictions imposed by abstract theories through engagement in reflection and finding solutions to their classroom problems themselves, they are required to reflect the way researchers and academics have specified, and any other mental activity directed at performance improvement not sanctioned by the academia is doomed to oblivion (Akbari 2007: 200).

For the above reason, the EPOSTL can also be interpreted as a tool that enforces what the Council of Europe and the ECML regarded as good practice in the year 2007. Thus, claims that the EPOSTL renders mentoring less subjective carry the implicit presupposition that the tool is in itself entirely objective. However, as Newby (2007: 26, 2011a: 31, 2012b: 212, 2012d: 15) concedes repeatedly, the EPOSTL is clearly not an undogmatic tool. As such, the main principles underlying the portfolio reflect a communicative approach and a cognitive, constructivist view of language and learning (Newby 2011a: 31). Thus, the EPOSTL perpetuates the perspective towards language proficiency also articulated in the CEFR that originated in functionalist and communicative thinking of the 1970s (cf. McNamara 2014: 227). Additionally, the portfolio openly advocates learner autonomy and treats language and culture as interdependent (Newby 2007: 26).

Revisiting the aforementioned reflective paradox, the EPOSTL—while certainly successfully initiating and instigating the intended reflective processes—also imposes a direction on student teachers' reflection that is informed by a certain view of language, learning and teaching. The problematic aspect here seems to be that student teachers—in particular those in the initial phases of teacher education who lack an overview of the field—working with the tool are encouraged to subscribe to these principles rigidly and somewhat unthinkingly. This is not to say that the theoretical concepts and approaches underlying the

EPOSTL are in any way detrimental per se but that it is a matter of awareness. In other words, student teachers working with the portfolio need to be made aware that there are certain understandings and principles implied in the document. For that reason, quotes like the following need to be approached with care.

> The EPOSTL operates much like a GPS wherein destination coordinates are plugged in and a roadmap appears in the form of descriptors with intermittent stops along the way to review the route and the final destination (Schauber 2015: 131).

Indeed, the EPOSTL may indicate steps to be taken in teacher education and encourage reflection on the process of development. However, this quote might also mean that reflection prompted by the EPOSTL is supposed to evolve in a clearly defined scope, while disregarding any alternative concepts or approaches to language, learning and teaching. Even though emphasis is repeatedly placed on the aspect that the EPOSTL is not prescriptive in its formulation of didactic competences (cf. Newby 2007: 25; 2011b: 10, 2012d: 18), when these claims are subjected to thorough scrutiny another picture is yielded. As it turns out, flexibility is only granted for the choice of competences within the EPOSTL and the level of competence to be attained during the respective teacher education programme (cf. Newby 2012d: 18). Put differently, leeway is only given for variation within the system, but not beyond. What is telling in this context is that the EPOSTL was not only translated without any modifications on several occasions, but also adapted and turned into a Japanese variant, the *J-POSTL* (see Jimbo et al. 2011). While it is not possible to explore the modifications introduced to the portfolio in the course of the adaptation, it is still meaningful and significant that alterations within, and changes to the document, have already been deemed necessary at some point. What emerges from this is that the principles and theories implied in the document may not be appropriate in every local teacher educational context.

Given these insights, the distinction between teacher education and teacher training becomes increasingly relevant. Everything said up to now suggests an interpretation of the EPOSTL as a tool for teacher training, even though the

subtitle of the document clearly says, *a reflection tool for language teacher education*. Widdowson defines teacher training as follows:

> Training is a process of preparation towards the achievement of a range of outcomes which are specified in advance. This involves the acquisition of goal-oriented behaviour which is more or less formulaic in character and whose capacity for accommodation to novelty is, therefore, very limited. […] It is dependent on the stability of existing states of affairs since it assumes that future situations will be predictable replicas of those in the past (Widdowson 1990: 62).

From this definition, it is easy to draw parallels to the way the EPOSTL formulates a limited and fixed set of competences to be attained. The EPOSTL is quite telling in this respect if one considers that "how we define language teaching will influence, to a large extent, how we educate people as language teachers" (Freeman 1989: 28). That is to say, the EPOSTL (as representative of the ECML and Council of Europe) expects to a certain degree that language teaching can be covered by a stable body of competences. Apparently, it does not anticipate any unpredictable developments in teaching practices, which is why the EPOSTL educates future language teachers within a fairly limited scope of foreseeable teaching scenarios. All of this seems to associate the EPOSTL with the concept of teacher training.

In contrast to teacher training, education is intended to develop in pre-service teachers an ability to adapt to changed circumstances so they do not rely on established conventions and practices (Widdowson 1990: 62). On such an account, it seems difficult to imagine how the EPOSTL with its established set of goal-oriented can-do statements is supposed to account for unpredictability and innovations, even though it is clearly intended to complement reflective teacher education programmes. This aspect may relate to the fact that the prevalent perspective on reflection in teacher education does not encourage a critical position as it mostly revolves around rational matters (Akbari 2007: 192), which also seems to be very much the case with the descriptors in the EPOSTL.

The bottom line from this critical involvement with the EPOSTL is that, if the portfolio is indeed a document for teacher education—and not teacher training—

then one may expect that it is able to account for the novelties that ELF holds. The analysis in Chapter 5 addresses this issue. What remains for now is that the EPOSTL has been found successful in triggering reflective processes in teacher education and that most stakeholders view its implementation as a benefit to teacher education/training programmes. The initial introduction to the EPOSTL in Section 3.1 showed that language policy filled an important gap with the publication of the self-assessment tool to complement reflective approaches to teacher education. The EPOSTL introduced novel approaches to reflection, as well as innovative ways for gaining teacher autonomy and pedagogic professionalism to teacher education. Still, Chapter 3 also issued points of concern relating to the authoritative and somewhat dogmatic nature of the tool. As the portfolio determines the knowledge base of future teachers, the EPOSTL is a significant, while also powerful tool. Therefore, it is necessary to take a closer look at the theoretical concepts implied in the document for these provide the basis for student teachers' subject-matter knowledge. Thus, selected didactic principles of the English language classroom become the focus of the following chapter.

4   Exploring selected principles of the English language classroom

Cultural Awareness (Byram 1997), Communicative Competence (Hymes 1972) and what Howatt and Widdowson refer to as the "monolingual principle" (Howatt & Widdowson 2004: 155) are key principles informing the conventional EFL classroom. As such, they represent generally accepted concepts in mainstream ELT and exert profound influence on the way teaching and learning are traditionally conceptualised. For this reason, each of the subsequent sections discusses one principle in greater detail. Also, the concepts of cultural awareness, communicative competence and the monolingual principle will provide the variables for the analysis of the EPOSTL in Chapter 5. The choice fell on these principles for several reasons: First, they impact several key areas of ELT and an involvement with them will enable conclusions on broad aspects such as language teaching methodology, assessment, the objectives in studying an additional language, as well as the purpose of learning. Put differently, the concepts can be seen as symptomatic of greater concerns in language pedagogy. Second, all models (i.e. cultural awareness, communicative competence and the monolingual principle) have been addressed in the pedagogic ELF discourse (see below). Therefore, these principles may represent potential starting points in the implementation of the pedagogical relevance of ELF.

The aim with each section is not to explore the concepts of culture, competence and monolingualism in their entirety as the limited scope of this paper does not allow more than a rough outline. Instead, the main purpose of introducing these main principles of ELT is to trace their roots and the school of thoughts they follow. This overview is then supposed to serve as a theoretical foundation for closer involvement with the concepts and the way they feature in the EPOSTL. The sections also give indications to how these concepts are problematic when considered from an ELF perspective.

4.1.1 The model for cultural awareness

Byram's model of intercultural communicative competence becomes the first mainstream approach in EFL teaching to be discussed with respect to its roots, basic assumptions, and issues. At the time of its publication, Byram's concept was groundbreaking for it merged notions of communicative competence with aspects of interculturality (Baker 2015a: 17–18). Prior to that, the—according to Kramsch—unfortunately prevalent approach to culture was to view it as an additional and "expendable fifth skill" (Kramsch 1993: 1). Thus, Byram's model answered Kramsch's call to acknowledge that culture is an omnipresent factor underlying the other language skills from the very beginning of language learning and using onwards (cf. Kramsch 1993: 1). Its widespread influence has since then managed to render culture a more immanent topic in language teaching (Baker 2015a: 18) and still remains the currently dominant approach in mainstream ELT (Baker 2018: 32; Pitzl 2015: 97). As such, it also underpins the self-assessment section in the EPOSTL.

Byram himself—while being in parts critical of the way the cultural dimension of foreign language learning is operationalised in the EPOSTL (cf. Byram 2012: 91–92)—likewise finds almost all elements of his model for cultural competence to some extent reflected in the document (Byram 2012: 89)[18]. Yet, while the concept was certainly a pioneering development at the point of its publication, the question that remains open is whether it is fit for language teaching today that takes place in a reasonably different sociolinguistic landscape. Before the usefulness of the model is considered, basic assumptions in the model are discussed.

The aspect of particular relevance in the present context is that of critical cultural awareness, which Byram (2008: 162) himself regards as the core of intercultural

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[18] See Byram (2012: 89) for a table exemplarily relating one or more descriptors to each of the elements constituting cultural competence. While readers may notice rough correspondence with the generic links established between the EPOSTL descriptors and Byram's framework, the later analysis will go beyond an exemplary classification. In doing so, it will provide a more comprehensive picture of the way Byram's model has been operationalised within the reflection tool of the portfolio.

communicative competence. Defined as the "ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram 1997: 53)[19], critical cultural awareness forms the basis for learners' ability to achieve understanding with speakers from culturally different backgrounds (Byram 2008: 163). Learners' awareness of the way culture becomes an essentially relative category in international settings is central to the concept for it should enable the juxtaposition and negotiation of different cultural frames (Baker 2011: 200). The underlying assumption is that learners need to make use of "knowledge, skills and attitudes" (Byram 1997: 64)—taken to inform their overall cultural awareness—for the ability to communicate and to negotiate meaning with people from foreign cultures. In Byram's framework then, knowledge of the own and foreign communities forms the basis for learners' ability to interpret cultural manifests from other cultures as relative to their own (Byram 1997: 35–37). A favourable predisposition for this skill is fostered through attitudes displaying a general awareness of cultural differences (Byram 1997: 37–38)[20]. While the notion of cultural awareness underpinned by the factors knowledge, skills and attitudes certainly represented an auspicious move forward in language pedagogy as it shifted the focus towards cultural factors and their impact on intercultural communication, the concept has also become the object of criticism.

The first point of concern to emerge from the initial introduction to Byram's conceptualisation of cultural awareness is that of the imposition of cultural dichotomies between the learner's own and the foreign culture (cf. Baker 2015c: 138). As the above line of thought suggests, learners' knowledge of the foreign culture is considerably relational. As such, cultural meanings, beliefs, and practices become mainly relevant for their difference, which easily renders their introduction in the classroom through cross-cultural comparisons the most convenient way. However, as Holliday illustrates, "such Othering" (Holliday

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[19] See Byram (1997: 49–54) for a more detailed contextualisation of critical cultural awareness within the broader frame of intercultural competence.

[20] Readers familiar with Byram's concept will notice that the aspects discussed here roughly correspond to Byram's famous 'five savoirs' for intercultural competence (see Byram 2008: 163).

2011: 5) is easily associated with "essentialism" (Holliday 2011: 4) that runs the danger of seeing foreign cultures as uniform. From there it is only a small step in cognition to making simplifying and generalising assumptions about cultural differences, which may mistakenly impose "a universal essence, homogeneity and unity [upon] a particular culture" (Holliday, Hyde & Kullman 2004: 2). Therefore, such an approach may result in "stereotypical understandings of other cultures and people which are more likely to hinder rather than aid intercultural communication and collaboration" (Baker 2015c: 134). This aspect becomes a point of concern in Byram's concept when it is viewed from an ELF perspective.

To become aware of issues associated with Byram's model, one needs to consider what assumptions underlie such cross-cultural comparisons. The introduction of cultural meanings, beliefs, and interactive practices in contrast to learners' own culture, suggests that these accumulated cultural characterisations are generally valid for every individual (Baker 2015b: 137). This carries the implication that culturally shaped communicative means are essentially fixed and invariable and one needs to assume that people always adhere to these norms (Baker 2015b: 137). In other words, the logical argument goes that speakers will always subscribe to the culturally normed pool of communicative means instead of adjusting their talk with regard to the person they are communicating with (Baker 2015c: 138). Such a perspective, however, does not take account of the "pluralism of communicative practices associated with ELF" (Baker 2011: 211) and disregards the way speakers modify their communicative resources to ensure effective communication in ELF (cf. Cogo 2009: 269–270). The argument receives further ground when recognising that accommodation has in the meantime become a widely acknowledged characteristic feature of ELF talk (cf. Cogo & Dewey 2012: 102). Thus, otherisation and essentialism prove highly incompatible with a pedagogy sensitive to findings from ELF research.

A second aspect that represents a controversial issue in Byram's framework for intercultural communication is the national understanding of culture. As indicative of the initial references made to *countries* in Byram's definition of cultural awareness, the assumption underpinning the framework is a correlation

of cultures and nations. Such default thinking, however, erroneously equates the one with the other (cf. Holliday, Hyde & Kullman 2004: 16). By and large, Baker views "simplistic and essentialist cultural characterisations" (Baker 2015a: 9) that associate cultures with nations as the reason for why ELT based on Byram's concept is preoccupied with Anglophone cultural norms. Consequently, pedagogical content informed by the target culture remains at least preferred as the primary point of reference for the development of cultural awareness in learners. Therefore, the normative orientation in mainstream ELT is extended to the cultural dimension of teaching, when the implicit assumption prevails that Anglophone cultures are, in any case, the most relevant norm for students of English (cf. Baker 2015a: 27).

Yet, ELF research suggests that there is no need for ELF speakers and learners to adopt an Anglophone frame of cultural reference (Baker 2009: 586; Pölzl & Seidlhofer 2006: 153). One reason for this is the fact that ELF settings are usually characterised by sociocultural diversity and heterogeneity with "no fixed, culturally defined speech community" (Pitzl 2009: 300; see also Baker 2011: 200). Since ELF communication mainly happens in the context of contingent and emergent communities of practice or "transient international groups" (Pitzl forthcoming), rather than within the more traditional concept of speech communities, interlocutors' "language use is not restricted by an affiliation to a single sociocultural or national group" (Cogo & Dewey 2012: 112–113; see also Seidlhofer 2011: 91). In fact, the use of communicative resources relating to a particular cultural frame of reference might even have a negative impact on cooperation and appropriateness in ELF communication if norms were transferred to different contexts with no consideration given to the original purpose (Cogo & Dewey 2012: 113; see also Seidlhofer 2009a: 201 for unilateral idiomaticity). Therefore, Baker repeatedly emphasises that culture and language in ELF communication are best viewed as "fluid, complex, and emergent" (Baker 2015a: 20; cf. also 2009: 567–568, 2011: 199, 2012: 66) as communicative means and cultural norms are negotiated ad-hoc and modified for every intercultural encounter.

As it turns out, Byram's model for intercultural communication assumes that not only does culture equate with nation, but language and culture are likewise interdependent[21]. According to Byram (2000: 9), even in language classrooms where English may be mainly learnt and taught for lingua franca communication, the frame of reference for language and culture learning would still have to orient along a native speaker norm. Otherwise "there is in principle a danger of using English as a code for the learners' own language rather than as a language proper […]" (Byram 2000: 9). Arguments challenging this culturally deterministic perspective come, for example, from research undertaken in the field of idioms and metaphors and their usage in ELF talk. Those can be reasonably taken to substantiate calls for deconstructing the ties between culture and language[22]. Building on the notion that idioms in ELF communication can serve as windows into particular cultures (cf. Pitzl 2009: 300, 2016: 306), it has been demonstrated that ELF speakers make use of formally varied idioms to introduce their own culture among other reasons (cf. Pitzl 2009: 317, 2012: 47). Metaphors associated with ENL idioms have been found to communicate original meanings that differ from the conventional ENL denotations in ELF contexts (cf. Pitzl 2009: 310–311). These findings that discuss language use independent of cultural reference to the target language community in ELF interactions seem to be in alignment with the observation that language and culture may be viewed in dissociated terms (cf. Baker 2015a: 17). In sum, the extent with which ELF use challenges the intrinsic connection between language and culture may be of considerable pedagogic relevance.

From everything said up to now, it proves difficult to reconcile Byram's concept of cultural awareness with the characteristics of communication in ELF. With regard to the analysis of the EPOSTL at a later point in this paper, it will be particularly interesting to explore not the fact that, but the particulars of Byram's concept of cultural awareness and how it features in the portfolio. This involvement with notions of culture in the EPOSTL will enable conclusions on

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[21] See also Risager (2007: 236) for how even more current adaptations of Byram's concept continue this tradition.
[22] See also Gu (2009: 140) for a more recent view that a linguistic code comprises cultural norms.

whether it can be used in the ELF-informed classroom. Prior to the analysis, the other two variables, communicative competence and the monolingual principle, need to be presented.

4.1.2 The concept of communicative competence

Analogously to the way Byram's model was introduced in the previous section, this part of the thesis now looks at the concept of communicative competence with regard to the school of thought it follows, basic premises, and potential limitations. The introduction of CLT that expanded on Hymes' seminal formulation of the concept of communicative competence (Pitzl 2015: 108), induced a paradigm shift from structuralist to functionalist and communicative orientations to language in pedagogy in the 1970s (Burkert 2009: 11). This dogmatic change resulted from dissatisfaction with structuralist language teaching that was based on the assumption that learners acquire knowledge of the linguistic code and are consequently able to use the language interactively (Widdowson 2012a: 8–9). CLT takes a different path. Here, the expectation holds that as learners put the language to communicative use, they are able to make sense of the code required to do so (Widdowson 2012a: 9). With regard to this reversed approach adopted in CLT, the move away from structuralist language teaching to CLT can also be conceived as revolutionary at the time it occurred (Widdowson 2012a: 9). Yet, again this raises the same issue as with Byram's model of cultural awareness, namely whether the convenience still applies.

In fact, Hymes' framework, originally established for empirical research, was recontextualised by Canale and Swain (1980) for language pedagogy with the rise of CLT and has become dogmatic and highly influential in the field of ELT since then (Leung 2005: 124). As such, Canale and Swain's concept also played a major and fundamental role in the writing of the CEFR (Leung & Lewkowicz 2018: 62; Newby 2011a: 25). Linking this now to the circumstance that Newby (2012c: 109) discloses that communicative competence is the variable that provides the bridge between learning and teaching, hence the CEFR and the

EPOSTL, it seems plausible to expect Canale and Swain's concept of communicative competence as an underlying feature of the reflection tool.

Turning to the essentials of the model, Canale and Swain (1980: 29–31) specify grammatical, sociolinguistic and strategic competence[23] as the three dimensions of communicative competence. They define grammatical competence as "knowledge of lexical items and rule of morphology, syntax, sentence-grammar semantics, and phonology" (Canale & Swain 1980: 29). According to Tarone, it is best captured through the concepts of "*complexity*, *accuracy*, and *fluency* [original emphasis]" (Tarone 2016: 221). Knowledge in these areas is then seen as prerequisite to "determine and express *accurately* the literal meaning of utterances [my emphasis]" (Canale & Swain 1980: 30). Thus, despite the fact that the concept is embedded in a communicative tradition, the parameter of accuracy still features fairly prominently in the dimensions of language production and understanding within the framework. This, however, proves counterintuitive when grammatical competence is approached from an ELF perspective below.

Coming to the next dimension, sociolinguistic competence is constituted by "rules of use and rules of discourse" (Canale & Swain 1980: 30). Closer involvement with the parameter reveals that there is a clear emphasis on notions of appropriateness for the production and interpretation of social meaning in specific sociocultural contexts (cf. Canale & Swain 1980: 30). The third and final component, strategic competence, is understood as the ability to make use of compensatory communication strategies to counteract shortcomings relating either to performance, or gaps in grammatical or sociolinguistic competence (Canale & Swain 1980: 30). In fact, Canale (1983: 9) revisits the concept to expand it so strategic competence also captures the proactive moves speakers make to enhance the effectiveness of communication at a later point. Analogously to grammatical, also sociolinguistic and strategic competence

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[23] The CEFR uses linguistic, sociolinguistic and pragmatic competence to describe parameters of communicative competence, but from the specifications it emerges clearly that the terms are synonyms for grammatical, sociolinguistic and strategic competence (cf. Council of Europe 2001: 13–14).

prove problematic in the way they are framed in Canale and Swain's concept from the position of ELF research.

Principles in ELT revolving around notions of grammaticality and accuracy are conventionally viewed with a great deal of suspicion and have therefore already been subjected to thorough scrutiny by ELF studies. CLT builds on Canale and Swain's concept and is geared towards the acquisition of communicative competence. It presupposes that learners rely on grammatical knowledge to produce and understand utterances in accurate terms. Widdowson (2012b: 21–22), however, indicates the way grammar can become a function of the pragmatic purpose within a specific interactive context in ELF communication. Thus, knowledge of the code comprising aspects of "morphology, syntax, sentence-grammar semantics and phonology" (Canale & Swain 1980: 29) to produce and understand language correctly, may play an inferior role in interactions through ELF. This is why it seems counterintuitive that CLT would treat grammatical competence side by side with sociolinguistic and strategic competence.

The status of grammatical competence in CLT seems particularly odd when considering ELF research that reports the way accuracy does not constitute a key determinant for communicative success (Dewey 2014: 15). Rather it is the case that effectiveness in ELF conversation depends on the accommodation of speakers towards their interlocutors, which may involve deviation from established norms of correctness (Dewey 2009: 73). This would accord pragmatic skills primacy over grammaticality in the pursuit of effective communication. The essential point is that CLT is apparently unable to take adequate account of the way grammatical competence can become auxiliary in communication, to which ELF studies draws attention. All of which raises the question whether CLT is indeed geared towards communication, when it disregards the arguably most distinctive feature of ELF communication, "namely the adeptness with which interlocutors estimate and thus select and adapt the shared linguistic resources available to them in order to best achieve communicability" (Dewey 2009: 73). What remains an open issue, is why

Canale and Swain's framework mentions grammatical competence side by side with other competences while, to the outside, CLT is communicated as to attach less significance to notions of grammaticality and accuracy (cf. e.g. Byram & Mendez 2009: 502).

Turning to the second dimension, sociolinguistic competence, it has already been established that the ability to express and interpret utterances appropriately with reference to the particular context is a key parameter in the concept of communicative competence. Widdowson, however, concludes that even without further specification, notions of appropriateness are traditionally interpreted as "appropriate to native speaker contexts" (Widdowson 2012b: 20) in ELT. Leung associates this issue with the "recontextualization" (Leung 2005: 131) of communicative competence from ethnographic research to language pedagogy. In the course of this, a set of particular linguistic forms was chosen to specify a model for the classroom based on some normative ideas of language use in notional communicative contexts (Leung 2005: 131). Hence, the concept of appropriateness is conventionally framed in a norm-dependent way. ELF research, however, questions such views when it indicates how ELF contexts evolve independently of native speaker norms for appropriate language use (Widdowson 2012b: 20). From an ELT standpoint, it raises the question whether not subscribing to the norms of appropriateness, while still interacting successfully (Leung 2005: 132), is a more convenient approach to communication in the classroom.

Finally, strategic competence has been observed to be very much defined in compensatory terms in Canale and Swain's original framework. However, it was later revisited to capture also proactive pragmatic strategies geared towards communicativeness as mentioned above. Otherwise, the concept of strategic competence would have been unable to reflect the pragmatic effort ELF speakers take to jointly negotiate meaning and ensure mutual understanding. Cogo and Pitzl (2016: 340–343) provide an overview of a range of communicative strategies ELF users employ in the pursuit of communicative success and suggest their pedagogical relevance. Especially the first part of their article gives insight

into the proactive work as opposed to the compensatory effort ELF speakers undertake. This is certainly relevant to the concept of strategic competence for the communicative classroom. In raising students' conscious awareness of these interactive strategies, like Cogo and Pitzl (2016: 344) propose, they also echo calls for the need to increase learners' language awareness of the communicative function such strategies can assume in lingua franca interactions. Similarly, Murray proposes to equip students with a body of strategies that enables them to work out "'hybrid' pragmatics" (Murray 2012: 321) understood as pragmatics specific to particular interactive contexts. Those, however, would not rely on the application of predefined language forms and sociopragmatic norms informed by the linguistic behaviour of native speakers (Murray 2012: 321). Instead, they may be based on the pragmatic skills ELF participants display when negotiating understanding in a goal-driven fashion (Murray 2012: 322). In doing so, ELT could prevent a norm-dependent approach to strategic competence.

Taking everything said on the dimensions of Canale and Swain's theoretical account of communicative competence into consideration, the concept is not easily fitted into an understanding of language and communication informed by the reality of ELF usage. The points raised for consideration suggest the need to adapt the concept of communicative competence. When acknowledging the pedagogical implications of ELF studies, it turns out that "communicative competence is not a set of knowledge and skills that one can prescribe in advance; it is an outcome of how people use their knowledge and skills" (Leung 2013: 307). This observation seems reasonably consistent with Blair's (2015: 90) view of communicative competence "as being located somewhere *between* speakers in communicative interaction (as opposed to solely inside one person's mind) [original emphasis]", which he argues to be particularly relevant in ELF interactions. Hence, the competence ELF speakers display cannot be detached from communication, which very much foregrounds the factor of performativity in ELF communication (Canagarajah & Kimura 2018: 296). All these points of concern echo that the concept of communicative competence cannot be defined a priori by relying on a set of native speaker conventions. Instead, the critique

mainly coming from ELF research indicates that it needs to be approached from a more situated perspective.

All in all, the concept of communicative competence that triggered the rise of CLT certainly promised to become a welcome break with old teaching habits. In view of ELF, it seems time to overcome the normative orientation of the model and consider ways that might make notions of communicative competence better equipped to reflect the way ELF communication functions. Therefore, the analysis in Chapter 5 studies the way communicative competence has been operationalised in the EPOSTL to investigate the degree of communicativeness targeted by the portfolio. The purpose is to point out potential weaknesses of the communicative dimension in the EPOSTL when it is considered from an ELF perspective. Meanwhile, the only variable for the later analysis left unexplored so far is the monolingual principle, which becomes the focus in the subsequent chapter.

4.1.3 The monolingual principle

To gain a comprehensive picture of the way language use is approached in the mainstream EFL classroom, the history, main ideas, and usefulness of the monolingual principle are discussed now. Similarly to Byram's and Canale and Swain' concepts, the "monolingual principle" (Howatt & Widdowson 2004: 155) also needs to be considered for the school of thought it follows. It is primarily associated with the grammar-translation method and builds on the assumption that language teaching and learning in the classroom should generally—while not by all means—proceed in the target language (Howatt & Widdowson 2004: 155). Even though the origins of the principle date back a while ago, the currently influential methodological approaches, i.e. CLT and task-based learning, sustain an essentially monolingual concept of language learning and teaching (Cook 2001: 404; Dewey & Patsko 2018: 441). The problem is that the move away from previous methods like the grammar-translation method to render ELT more communicative, only changed the process, not the content, which stays "language as a system" (Wright & Zheng

2018: 515). Cook (2001: 404, 2009: 148) links the continued monolingual orientation to the fact that the role of the L1 in the classroom is essentially avoided and left unmentioned in most current materials on communicative methodology altogether[24]. In the meantime, the monolingual approach is further advocated, which is exemplarily reflected in Ellis' (2005: 217) formulation of principles for instructed language learning that urges ELT practitioners to increase the use of the second language (L2) in the classroom to a maximum.

The basic premise on which ideas discouraging the incorporation of the L1 into the foreign language classroom operate is the idea that language contact between the L1 and the L2 in the individual is undesirable (Cook 2009: 152; Cummins 2009: 317; Widdowson 2003: 150). This is why the monolingual language classroom generally conceives the two languages as independent and compartmentalised systems in the individual and therefore bans approaches like translation out of hand (Widdowson 2003: 150). Thereby, the classroom is supposed to serve the purpose of an "ersatz monolingual situation" (Cook 2009: 154), in which occurrence of the L1 is a bad sign per se and learners are viewed as a blank slate with no previous language and learning experience. Such an understanding of ELT is, however, at odds with the inherent characteristic of language learning as "a process of compound bilingualisation" (Widdowson 2003: 150) in the course of which the L1 and the L2 "fuse into a single signifying system" (Widdowson 2003: 150) within the individual. Put simply, "although English is generally **taught** monolingually, it is actually **learned** bi- or multilingually [original emphasis]" (Widdowson 2012b: 22) as the L1 is always present even if not overtly (Cook 2009: 154). Research into ELF substantiates such claims and challenges the convenience of the monolingual principle seriously.

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[24] A cursory look at the index of Tricia Hedge's (2000) manual, *Teaching and learning in the language classroom*, a coursebook widely used in teacher education programmes according to Leung (2005: 122), seems to confirm these claims when it omits any reference to the L1, classroom language or anything comparable. The single mention of the term monolingual in relation to classes proved to relate to a recommendation for teachers to consult materials to foresee issues specific groups of learners may experience in the acquisition of the second or foreign language (cf. Hedge 2000: 270).

The first counterargument provided by ELF studies is that transfer and interference are no inhibition to communicative success. Based on her ELF data, Hülmbauer (2007: 27–28) concludes that notions of transfer from the L1 or any other language require revisiting due to the beneficial impact they can exert on ELF communication when they are part of a shared repertoire. Put differently, transfer can have an enhancing effect on ELF exchanges when speakers have comparable concepts in their L1 (Hülmbauer 2007: 25). Jenkins (2006b: 138), however, notes that any L1 transfer that results in non-conformity constitutes an error out of hand in ELT, as opposed to functionally effective and valid linguistic variations. In other words, it appears that the language classroom only tolerates L1 influence as long as it does not yield deviations from the norm despite the positive impact it may have on communication.

Theoretically, what the 'English-only' principle does is to prevent the use of the L1 in the classroom. Simultaneously, however, it also discourages reference to all other languages that may represent available and valuable resources for language learning and using. A methodological approach along these lines eventually disqualifies tasks to promote language-using patterns such as code-switching within the classroom (Dewey & Patsko 2018: 441). Thus, it stigmatises practices of this kind and views them as indicators of gaps in student's language competence (Cogo 2018: 359). It is this point, where it seems that ELF research again carries considerable pedagogical implications by indicating how English as a lingua franca can serve the functions of a plurilingual code.

ELF speakers have been observed to successfully and strategically make use of other languages available in their linguistic repertoire to negotiate meaning (Klimpfinger 2007: 58, 2009: 367). This renders the ability to use other languages an additional communicative skill that only multilinguals can draw on (Cook 2009: 154). Franceschi (2017: 75–76) also reports the use of plurilingual resources in ELF interactions and how they are employed as strategic tools geared towards successful communication rather than as compensatory recourses stemming from insufficient language proficiency. Arguments of this

kind substantiate the claim that "ELF speakers are more effective precisely *because* they speak other languages and are multicompetent [original emphasis]" (Cogo & Jenkins 2010: 273). Correspondingly, Pitzl finds that "the (implicit) linguistic ideal in many ELF situations is not the 'monolingual' English 'native speaker' but rather the multicompetent multilingual ELF speaker" (Pitzl 2016: 306). Recognising the pedagogical value of this kind of research, it seems that the monolingual norm in ELT can no longer be sustained.

Importantly, it is not only the linguistic resources which can be overtly observed in ELF exchanges that are relevant, but also the way ELF speakers' plurilingual repertoire influences language production in ELF that appears to be mono-codal on the surface (Cogo 2016: 61; Jenkins 2015: 75; Mauranen 2018: 20). The consensus in ELF studies is that all languages available in an ELF users' repertoire are always present in communication (Jenkins 2015: 75; Larsen-Freeman 2018: 53–54; Mauranen 2018: 20). As such, the L1 as well as previous language learning and using experiences are legitimate contributions to the mental language construct ELF speakers bring to interaction (Hall 2018: 76). Consequently, ELF is best perceived as "plurilingual *through and through* [original emphasis]" (Hülmbauer 2013: 67). The view of ELF as a plurilingual communicative means entails that the boundaries between languages in ELF speakers' mental constructs and equally ELF communication, are frequently blurred (Hülmbauer 2013: 67; Mauranen 2018: 20; Seidlhofer 2011: 108). In the monolingual classroom, however, languages are commonly treated as distinct and unrelated entities and tasks are designed to prevent mutual influence between the systems (Widdowson 2003: 150). It is this point where ELF research gives further substance to arguments in favour of overcoming dichotomies between the L1, the L2 or any Ln available in the monolingual classroom in highlighting the complexity of communication in ELF.

Recapping the arguments challenging the 'English-only' principle currently informing the ELT mainstream, a monolingual orientation emerges as difficult to uphold if the realities of using English outside the classroom are taken into account. If classroom practices generally discourage the use of the L1 or

languages other than the target on the part of teachers and students, then the learning dimension runs contrary to the way ELF users apply their at least bilingual repertoire. These resources have been attested to prove helpful and to be of communicative value in ELF interactions. Additionally, the arguments in favour of overcoming strict dichotomies between language A and language B and of viewing language learning as a compound bilingual process are substantiated by findings on ELF users' language cognition. The question that remains open for now is how the EPOSTL envisages communication in the classroom.

Before Chapters 5 and 6 answer the question of how classroom language is conceptualised in the EPOSTL, however, the presented variables are briefly brought together. The involvement with the concepts of cultural awareness, communicative competence, and the monolingual principle, showed that all these models may have broken with old traditions at the time of their publication. As such, they were innovations and novelties at that time and moved ELT forward. Still, this does not mean that they stay valid for the language classroom today. As we have seen, the characteristics of ELF seriously challenge the ongoing validity of those approaches. What this suggests is that ELF appears to be the next step to be taken so ELT does not lose touch with sociolinguistic reality. This the why the following analysis takes a careful look at the EPOSTL to determine what kind of language awareness it is that the reflection tool fosters in student teachers with regard to the concepts discussed in Chapter 4. The purpose is to determine whether it is an appropriate instrument for ELF-informed teacher education and can be used to guide student teachers towards considerations on ELF or, instead, needs to be revisited and modified to reflect current principles and ideas.

5   Analysing the EPOSTL from an ELF perspective

Drawing on the theoretical background established in the Chapters 2, 3 and 4, the subsequent study of the EPOSTL is concerned with the representation and discursive construction of norms as relating to the concepts of cultural awareness, communicative competence and the monolingual principle in the portfolio. In doing so, the analysis touches upon and cuts across several pedagogic areas such as teaching methodology, testing, curricula or task design and course books. All of them have been identified by Jenkins, Cogo and Dewey (2011: 305) as relevant in the pedagogic ELF discourse. The analysis also considers how well notions of cultural awareness, communicative competence, and the monolingual principle in the way they feature in the EPOSTL reflect the reality of ELF usage. The purpose is to explore what kind of language awareness the discourse along these dimensions fosters in student teachers working with the EPOSTL descriptors. Eventually, the analysis also addresses the question of whether the reflection tool can be used in an ELF-informed pedagogy and teacher education programme. Therefore, the critical involvement with the portfolio outlines strengths, detrimental discourses and ultimately makes suggestions for improvements.

In general, the EPOSTL is an interesting object of analysis as it enables a look at teacher education and pedagogy simultaneously: On the one hand, it shows what priorities are given and which principles become the focus in teacher education. On the other hand, it also allows for a look at what is generally considered good practice in the ELT mainstream. Many of the conventions currently informing the EFL classroom were shown to largely disregard the characteristics of ELF (see Chapter 4). Therefore, Dewey argues,

> [t]hese perceptions must originate somewhere. It is likely that the descriptions partly emanate from and/or become reinforced by the materials and resources that teachers encounter during their professional development (Dewey 2015c: 126).

This is why the following analysis sheds light on the EPOSTL to find out whether it falls into the category of ELT material that upholds principles and

practices in the language classroom which may require adaptations to better reflect how English functions as a lingua franca.

The overall principle behind this analysis is not "to advocate abandoning traditional practices and ways of thinking out of hand, but rather to argue the need for a reconsideration of the assumptions on which they are based" (Seidlhofer 2011: 201-202). Following Hynninen's (2014: 295) line of thinking, it seems clear that the EPOSTL—just as the CEFR—will face some difficulties in accounting for an ELF-informed understanding of language considering that it was published when ELF research was beginning to gather momentum. Also, one cannot expect that the portfolio is able to account for the characteristics of ELF when it does not recognise the difference of English from other foreign languages that may require a particular approach. However, if it is truly a tool for teacher education and not teacher training (see Section 3.2 for the distinction), then the analysis can be justified. Even more so, one may even expect the EPOSTL to cater for the changed sociolinguistic landscape. Building on this rationale, the purpose is to work out those points that are of concern from an ELF perspective and to suggest existing potentials that the EPOSTL offers as well as to identify areas that may require some reconsidering.

5.1 Methodology

The methodological approach for this analysis follows Pitzl's (2015) critical examination of the discourse on understanding and misunderstanding in the CEFR. In doing so, discourse analytic methods are used to study the operationalisations of the concepts of cultural awareness, communicative competence and monolingualism in the self-assessment section of the EPOSTL. This means that not only the 193 descriptors are included for analysis, but also the texts introducing the individual chapters[25]. A qualitative analysis of the

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[25] This results in a total word count of 5,099 words, which excludes the text in headers and footers.

contexts of occurrence and emerging co-textual patterns follows this step to arrive at and allow for a broader interpretation of the discourse.

As an initial step, search queries are performed by applying the search function (Ctrl + F) to the PDF version[26] of the EPOSTL to retrieve the occurrences of these terms that are seen as operationalising the concepts central to the analysis based on the research literature studied. Thus, search queries are conducted for "cultur" to retrieve all possible variations of terms associated with and denoting the concept of culture. With regard to communicative competence, the search function is applied to the EPOSTL for instances of "accura", "appropria", "strateg", "range", "fluen", "interpret", "understand", "coheren", "cohesi" to retrieve all variants that could possibly denote dimensions of communicative competence. These search tokens relate to the terms used to specify criteria for evaluating language performance in the assessment section. In other words, the search for parameters of communicative competence is based on the concepts that feature in the section *Assessment*. The assumption behind this is that the criteria for assessment also inform the teaching and learning dimension of the EPOSTL. For the investigation of the variable monolingualism, searches are performed to look for the phrase 'target language' in the document. I presume that these will give an insight into the way the EPOSTL conceptualises classroom language.

During the process of analysis, it became necessary to adapt the methodological approach since the goal of the study was to arrive at a comprehensive picture of the EPOSTL. Thus, where the search results referred me to implicit operationalisations of the concepts within the immediate context, these additional descriptors or passages in the text were included in the analysis. That

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[26] The search process was complicated by the fact that the PDF version of the EPOSTL turned out to be imprecise. By that I mean that I noticed that the regular use of the search functions did not yield all possible results during the search process. Transforming the EPOSTL into a text file revealed that several words were split up, and therefore could not be found via the search function. This might originate from faulty optical character recognition that presumably happened in the transformation of the EPOSTL into a PDF. As a consequence, the relevant assessment section of the EPOSTL was transformed into a text file that was then corrected so it could be used for analysis. All in all, this problematic aspect seems worth pointing out, on the one hand, to future users of the PDF version of the EPOSTL and, on the other hand, to future research approaching documents with a similar methodological approach.

is to say, it turned out particularly helpful to pay close attention to the context in terms of methodology, for it enabled me to obtain a more holistic picture of the way the EPOSTL articulates certain concepts. This aspect became for instance relevant in the analysis of the concept culture when I noticed that the search results did not refer me to a descriptor that is concerned with stereotypes. Similarly, where the initial search term did not fully cover the concept, which a cursory look through the EPOSTL revealed, additional aspects that could not be neglected were incorporated. This step was taken so I did not exclude aspects from the analysis that would have biased the results. Therefore, the collocation function in *AntConc* (Anthony 2016) was used to include conceptual representations that complemented the search, which became fundamental to the analysis of the monolingual principle. In this case for instance, I looked for two-word clusters that pre-modify the lexical item language and noticed bigrams like 'other languages' or 'previous language' that denoted linguistic resources other than the target language. Thus, it was possible to refer to implicit operationalisations of the concepts in the study of the dimensions monolingualism and cultural awareness.

This complementary approach that allowed me to cover these concepts in considerable detail would have gone beyond the scope in the analysis of the concept of communicative competence. Since the concept of communicative competence is already reasonably complex and broad, here, the limited extent of this paper only allowed me to analyse explicit references to the concept. As mentioned above, the choice of search tokens was not based on the established theoretical background as it would in a deductive category construction for qualitative text analysis, but was mainly informed by the empirical data (cf. Kuckartz 2014: 55). Therefore, the analytical dimensions for the study of communicative competence in the rest of the EPOSTL relate to the terms occurring in the chapter specifying the assessment criteria. This, however, seems a reasonable thing to do when the ties between CLT and communicative language testing are taken into account (see McNamara 2014: 227). This allowed me to stay within the methodological approach, while still opting for a comprehensive analysis.

Before moving on to the actual analysis, the structure of the following sections needs to be outlined briefly. As mentioned above, the analysis is concerned with contexts of occurrence and emerging co-textual patterns. Therefore, every chapter (i.e. 5.2, 5.3 and 5.4) will first address the contexts which provided instances of the search terms and will then move on to the discussion of thematic patterns. Having established the methodological approach adopted for the remaining part of the thesis, the next section analyses the concept of culture as portrayed in the EPOSTL.

5.2 The conceptual representation of culture

The focus of the next chapter is to study notions of culture in the EPOSTL from an ELF perspective. While it is clear that Byram's concept of cultural awareness informs the descriptors, it is not the purpose to point out the fact that the EPOSTL builds on the model (for that see Burkert 2009: 183–188; Byram 2012: 89). Therefore, the subsequent section shifts the focus away from the model that has already been found problematic from an ELF perspective in Section 4.1.1. Instead, the aim is to analyse the discourse on culture in the EPOSTL and to investigate not that, but the way cultural awareness is represented in the portfolio.

5.2.1 Culture in context: (still) the fifth skill?

The concept of culture features 18 times[27] in total in the self-assessment section of the EPOSTL. 11 of these are literal occurrences of the term *culture* itself (2.157 per 1,000 words) and four that make use of the adjectival form *cultural* (0.784 per 1,000 words). The remaining three occurrences premodify the adjective *cultural*, which once takes the form *intercultural* (0.196 per 1,000 words) and *sociocultural*[28] (0.392 per 1,000 words) in the other two instances.

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[27] Two instances are excluded from the count as the EPOSTL also includes two headlines termed *culture*.
[28] The term is once spelt with a hyphen once without, a distinction that is not drawn in the present thesis as it was considered irrelevant for the analysis.

Despite the overall low frequencies of the terms in the EPOSTL, the occurrences are scattered in a broad range of different contexts. Table 2 offers an overview of the contextual occurrences of terms denoting conceptualisations of culture.

Table 2: Contexts of terms operationalising notions of culture in the EPOSTL

Chapter	*Section*[29]		*Descriptor/paragraph*
Context[30]	B.	Aims and Needs	1
	C.	The Role of the Language Teacher	2, 4
Methodology		Introduction	2
	A.	Speaking/Spoken Interaction	3
	G.	Culture	1, 1, 2, 3, 4, 7, 8
Lesson planning	B.	Lesson Content	4
Conducting a Lesson	B.	Content	4
Assessment		Introduction	2
	E.	Culture	1, 2, 3

As the broad spectrum of different contexts of the terms indicates, occurrences are widely dispersed throughout the document. The chapters *Resources* and *Independent learning* are the only two remaining chapters that do not make explicit reference to the concept of culture. The fact that operationalisations of notions of culture cluster in the two sections with the corresponding heading (i.e. culture) seems reasonably predictable and does not really constitute a finding altogether.

Yet, it is the issue that culture qualifies as a distinct category and, therefore, receives two separate sections that is noteworthy. In addition, the fact that each

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[29] The capital letters included in this column correspond to the alphabetical sorting of sections within the main chapters of the EPOSTL. Introductions to the sections remain unnumbered in the EPOSTL even though they can be reasonably assumed to qualify as distinct sections for they are clearly separated from the other subsections. This is why they are included in Table 2 as sections, yet, without capital letters.

[30] The descriptors referring to notions of culture in Chapter 1, *Context*, are included in this over-view, but merely introduce culture as a relevant category in ELT in a very broad sense. Therefore, they remain unaddressed in the analysis as they did not feature any of the thematic patterns discussed.

of these explicit sections features towards the end of the chapter needs consideration. As evident from the alphabetical sorting in the EPOSTL, the seventh and last section in the chapter on methodology and the fifth in the part focusing on assessment are explicitly concerned with the cultural dimension of foreign language education. Again, this appears to be a minor (and potentially irrelevant issue). Still, when considering the circumstance that the introduction of Byram's model to the EFL classroom was in fact supposed to blend communication and culture to overcome the understanding of culture as a fifth skill, then the EPOSTL poorly reflects these developments in ELT. Instead, it rather continues the unfortunate tradition of seeing culture as an additional skill along listening, speaking, reading and writing as exemplarily also found in Shahed (2013: 98).

The portrayal of culture as a fifth skill seems to run contrary to proposals for ELF-x pedagogies. As Baker (2011: 199) points out, there is no such thing as culturally neutral ELF communication. Consequently, Baker expands Kramsch's (1993: 1) argument to ELF communication when he clarifies that "culture is a central part of intercultural communication and intercultural competence and cannot be dealt with in isolation from other aspects of communication" (Baker 2015c: 135). Yet, the obvious interpretation the EPOSTL suggests is that the issue of culture does not need to be given that much attention and its inclusion in the language classroom is optional, when the portfolio mentions it as ultimate and penultimate points in the corresponding chapters. Therefore, the EPOSTL can only partially fulfill the task of presenting culture as a central factor in communication. Certainly, the occurrences in descriptors and text passages other than the explicit sections on culture can be interpreted as promising points of departure that signal that, and how, culture can be integrated into other aspects of language teaching. Still, the question that remains open is whether an EPOSTL informed by an understanding of ELF would truly need these explicit sections or might alternatively opt to embed these descriptors in other sections.

Besides these contextual observations, the identification of thematic patterns within the more immediate co-text is possible. The first co-textual link that is repeatedly established through the discourse in the EPOSTL is that between *culture* and the *target language community*, which is the focus of the next subchapter.

5.2.2 The target language community as the only frame of reference

The salient thematic pattern that emerges from the co-text of five out of the 18 relevant uses (i.e. in 27.78% cases) of the search term 'cultur' is the reference to the target language community. The concept is either referred to literally or encoded in the formulations *those who speak it*, or *target language culture* in the descriptors provided in the examples (6) to (10):

(6) (Council of Europe 2007: 40)

[Chapter 5 Conducting a Lesson; B. Content; Descriptor 4]

I can relate the language I am teaching to the **culture** of those who speak it[31].

(7) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 2]

I can create opportunities for learners to explore the **culture** of target language communities out of class (Internet, emails etc).

(8) (Council of Europe 2007: 56)

[Chapter 7 Assessment; E. Culture; Descriptor 1]

I can assess the learners' knowledge of **cultural** facts, events[32] etc. of the target language communities.

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[31] Bold face is used to highlight the key terms in the descriptors; underlining shows thematic patterns identified within the co-text.
[32] See Section 5.2.4 for a discussion of this thematic pattern.

(9) (Council of Europe 2007: 56)

[Chapter 7 Assessment; E. Culture; Descriptor 2]

I can assess the learners' ability to make <u>comparisons between their own and the</u>[33] **culture** of <u>target language communities</u>.

(10) (Council of Europe 2007: 56)

[Chapter 7 Assessment; E. Culture; Descriptor 3]

I can assess the learner's ability to respond and act appropriately in encounters with <u>the target language</u> **culture**.

A closer look at the occurrences of the item 'cultur' reveals that in every fourth instance where the EPOSTL makes use of the search term, the concept of culture is directly and explicitly linked to notions of the target language community. Even more so, the contexts of occurrence range from the chapters *Assessment* and *Methodology* to the section *Conducting a Lesson*, which entails that the explicit native speaker orientation in terms of culture affects major areas of ELT. In fact, it turns out that all the descriptors in the section concerned with the assessment of culture follow this pattern. This means that the assessment of culture as articulated in the EPOSTL can only happen with reference to the norm of the target language culture.

Additionally, an analysis of clusters within the subcorpus[34] for *culture* shows that the most frequent trigram is *the culture of*, which clearly serves to indicate the frame of reference for the concept. As shown in Table 3, this collocates then with notions of the native-speaking community in every instance:

Table 3: Word clusters indicating the norm for the cultural dimension of language teaching and learning in the EPOSTL

can create opportunities for learners to explore	*the culture of*	**target language communities** out of
relate the language I am teaching to	*the culture of*	**those who speak it**. They
to make comparisons between their own and	*the culture of*	**target language communities**. I can

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[33] See Section 5.2.4 for a discussion of this thematic pattern.
[34] The subcorpus (consisting of 331 words) comprises all the co-texts of the EPOSTL that make use of the search term 'cultur'. As such, it contains all the descriptors and sentences in which one of the 18 instances of the item occurs.

Clearly, the EPOSTL here suggests that the native-speaking community is supposed to provide not only the preferred norm for the cultural dimension of language learning and teaching—which it strictly speaking would in Byram's concept—but rather the one and only norm. This is unlikely to be considered an ELF-informed classroom practice when the Anglophone frame of cultural reference is deemed largely irrelevant (or at least not the only relevant norm) in ELF communication (Baker 2009: 586; Pölzl & Seidlhofer 2006: 153). In fact, Baker (2015b: 79) observes on the basis of his data that intercultural communication through ELF can naturally evolve without practices, meanings of or allusions to the culture of its native-speaking community. Given these insights into ELF talk, instead of following a native speaker norm, a more favourable position would be to enable learners "to express their own cultural values through English" (Kirkpatrick 2012: 134), which can be considered an important ability for successful intercultural communication in ELF.

To arrive at an even better understanding of culture in the EPOSTL, a more thorough examination via additional word searches[35] of the way sociocultural frames of reference are conceptualised and articulated in the portfolio is conducted. Search queries are performed for "communit" to retrieve all tokens of this type and "group" that may reflect any other social categories and entities. The search yields the following results: within the reflection tool, every occurrence of the item *communities* collocates with *target language* (see examples (7), (8) and (9)), which further substantiates claims that the only sociocultural norm in learning and teaching English is the target language speech community. Scarcity—or more accurately a lack—of references to communities and groupings that could be interpreted to imply a non-native speaking cultural frame of reference suggests a very restrictive approach to culture and language contact. In interactive settings where ELF is used as communicative means, native speakers may be absent altogether, which is an aspect that seems to go unaccounted in the EPOSTL. As a matter of fact, ELF research indicates how

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[35] As for the occurrences of tokens relating to the word search for "group", all instances that made use of the lexical item related to groupings of learners within the classroom context, group-work or groups of descriptors and for that reason were excluded from the analysis.

ELF frequently unfolds in more liminal and much looser communities of practices that are not confined to particular sociocultural norms and where cultural identities are established ad hoc instead (Cogo & Dewey 2012: 112–113). All of this renders the document unable to cater adequately for a perspective of culture as a socially emergent and dynamic system where cultural meanings and resources cannot be ascribed to any sociocultural frame of reference (cf. Baker 2011: 199). The EPOSTL also seems to deny a view of language users who do not defer to the cultural resources of the respective target language community (cf. Baker 2011: 199).

What this line of thought eventually entails is that the development of sociocultural competence as envisaged by the portfolio is mainly concerned with its acquisition for intercultural encounters with the target language community. The aim is articulated in the descriptor in example (11):

(11) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 4]

I can evaluate and select activities (role plays, simulated situations etc.) which help learners to develop their **socio-cultural** competence.

Taking into account the language-independent orientation of the EPOSTL, this finding may not come as much of a surprise. While it may be entirely reasonable for other languages to be learnt within the conventional framework of foreign language education that traditionally orients along the linguacultural norms of the native-speaking community, such an approach is no longer appropriate for English due to its function as the global lingua franca (Seidlhofer 2011: 9). Nevertheless, the overrepresentation of notions of the target language culture in the EPOSTL seems to reflect an essentialist understanding of culture. This circumstance also runs the risk of fostering an interpretation of cultures as epitomes of national cultures on the part of the users of the portfolio. This, however, disregards that national culture is just one social group upon whose cultural frames of reference an individual in an instance of intercultural communication may draw (cf. Baker 2018: 31; Holliday, Hyde & Kullman 2004:

4). Example (12) below seems to make this clear by mentioning *identity* and *culture* side by side.

> (12) (Council of Europe 2007: 21)
>
> > [Chapter 2 Methodology; A. Speaking/Spoken Interaction; Descriptor 2]
> >
> > I can evaluate and select meaningful speaking and interactional activities to encourage learners to express their opinions, <u>identity</u>, **culture** etc.

As the descriptor reflects, individual identity does not conflate with national cultural identity, which can be reasonably taken to account for the fact that "[t]he learner does not want to acquire a new socio-cultural identity, but aims at participating in one or more functionally defined lower level speech communities" (Knapp 2015 [1987]: 182). In doing so, the descriptor relativises the essentialist perspectives towards culture and identity to some extent. Still, investigating the relationship between language learning, teaching and culture shows that the discourse in the EPOSTL conceptualises culture via an association with the community of its native speakers. Thus, even without an explicit use of the term native speaker, culture becomes very much synonymous with the target language culture in the EPOSTL and, in turn, comes to constitute the sociocultural norm for the teaching and learning of language.

In the case of English, this means that Anglophone cultures are supposed to provide the frame of reference for the cultural dimension of an English classroom informed by the EPOSTL. All this suggests a traditional normative, hence restrictive, understanding of culture in the EPOSTL that urges teachers to orient to the target language community within the sociocultural dimension of teaching English. Thereby, the discourse in the EPOSTL comes to construct a native speaker norm in terms of culture for learners of English. This tendency becomes ever more of an issue from an ELF perspective, when the concepts of culture and language are articulated as closely intertwined at various point in the portfolio, which the analysis in the subsequent section reveals.

5.2.3 Emphasis on the close ties between culture and language

The second observation that can be made in terms of thematic patterns within the co-text of *culture* is a focus on the interrelation between *culture* and *language*. The strong emphasis put on the interdependence between concepts of culture and language is reflected in the EPOSTL as follows:

(13) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 8]

I can evaluate and select a variety of texts and activities to make learners aware of the <u>interrelationship between</u> **culture** <u>and language</u>.

(14) (Council of Europe 2007: 35)

[Chapter 4 Lesson planning; B. Lesson Content; Descriptor 4]

I can plan activities to emphasise the <u>interdependence of language and</u> **culture**.

(15) (Council of Europe 2007: 20)

[Chapter 2 Methodology; Introduction; Paragraph 2]

Also, the teaching of **culture** <u>and its relationship with language</u> will require specific methodological insights.

Through the lexical choices *interrelationship*, *interdependence* and *relationship* in the examples (13), (14) and (15), the EPOSTL takes a culturally deterministic position that renders the connection between notions of language and culture irrevocable. This circumstance does not come as much of a surprise when such a view was found to be a fundamental assumption in Byram's model in Section 4.1.1.

An overemphasis on the close ties between language and culture runs contrary to research into ELF communication. "Indeed, it is the ability of language and culture to come together in novel ways that enables a language such as English to function as a global lingua franca" (Baker 2018: 29), which considerably challenges a priori associations of cultures and languages. Thus, the focus on the

interrelation between culture and language in the EPOSTL may be seen as a problematic issue. Not only that, it even constitutes a salient pattern in the co-text of notions of culture. The crux of the matter, however, lies in the way the EPOSTL conjoins the discourses on culture and language. Thereby, the discourse in the EPOSTL applies the normative orientation to culture also to language. Put differently, the portfolio seems to implicitly extend the native speaker norm informing the cultural dimension of teaching English to language. Additionally, this discursive pattern affects with *Methodology* and *Lesson planning* also different contexts within the document. The repeated emphasis on language and culture as intertwined has been interpreted by Burkert (2009: 187) as a merely redundant feature in the EPOSTL. This interpretation disregards the impact such repetitions can have when embedded in a certain discourse. As illustrated by the EPOSTL, they may serve to affect different contexts in a document with certain convictions, which ultimately expands their scope.

After all, such static notions of culture and language are by no means a rare occasion in the ELT mainstream, which the analysis of a range of coursebooks performed by Baker (2015a: 27) indicates. With the issues addressed in relation to the thematic patterns observed so far, the EPOSTL can be justifiably seen as material rather likely to conform to and continue the unfortunate tradition of a somewhat normative understanding of culture in language pedagogy. This circumstance renders its use in the ELF-informed classroom rather difficult. The third and final thematic pattern, cultural knowledge and comparisons, is dealt with in the subsequent section to further explore the potential of the EPOSTL for an ELF-informed pedagogy.

5.2.4 Overreliance on knowledge and cultural dichotomies

Drawing on the theoretical background established in Section 4.1.1 for Byram's concept of cultural awareness, the purpose of the present section is to analyse the extent to which the EPOSTL can also prepare learners for the challenges of intercultural communication through ELF. The problems that become apparent upon closer scrutiny concern the relative weighting certain elements informing

cultural awareness, i.e. knowledge, attitudes and skills, receive within the EPOSTL. As the examples (16) and (8) (already introduced in Section 5.2.2) as well as the passage in example (17) show, recurring reference is made to the development of students' cultural knowledge along the parameters *facts* and *events*:

(16) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 1]

I can evaluate and select a variety of texts, source materials and activities which awaken learners' interest in and help them to develop their <u>knowledge and understanding</u> of their <u>own and the other language</u> **culture** (**cultural** <u>facts</u>, <u>events</u>, attitudes and identity etc.).

(17) (Council of Europe 2007: 51)

[Chapter 7 Assessment; Introduction; Paragraph 2]

They [tests and examinations of learners' competence or performance] may focus on a student's <u>knowledge</u> of language or **culture** or on performance, the ability to use language in realistic contexts.

Given that Byram's concept of cultural awareness was found to inform the self-assessment tool, it is clear that knowledge features prominently and thus constitutes a thematic pattern in the reflection section of the EPOSTL. In the framework for cultural awareness, knowledge is recognised as the predisposition for the ability to engage in the interpretation of other cultures in relation to one's own (Byram 1997: 35–37). The circumstance that Byram's concept revealed to propose a prioritisation of cultural knowledge relating to native-speaking (thus, Anglophone cultures) has already been addressed as an inconvenience of the model in Section 4.1.1. To avoid this issue, students may be encouraged to develop awareness of those cultures where the likelihood for intercultural encounters is greater (Kirkpatrick 2012: 133). Baker (2012: 65–66) takes this line of thought one step further to question the significance accorded to knowledge of specific cultures altogether. While he agrees with the idea that knowledge may serve as a point of departure in the development of cultural

awareness, knowledge of a particular culture does not go far enough in raising awareness of the impact culture exerts in intercultural encounters through ELF (Baker 2012: 65–66). In doing so, his argument challenges the special emphasis the EPOSTL accords to knowledge in terms of *facts* and *events* that are rather unlikely to capture the way culture impacts communication.

In a similar fashion, the EPOSTL mainly introduces foreign cultures via cultural dichotomies, which emerges from formulations such as *similarities and differences* in example (18), a repeated reference to the *own* and the *other culture* as in example (16), but also relevant in example (9) (see Section 5.2.2).

(18) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 3]

I can evaluate and select a variety of texts, source materials and activities which make learners aware of <u>similarities and differences</u> in **sociocultural** 'norms of behaviour'.

Example (19), which occurs in the cluster of references to notions of culture in the corresponding section, does not make explicit reference to the concept, but still implies the thematic pattern.

(19) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 5]

I can evaluate and select a variety of texts, source material and activities which help learners to reflect on the concept of <u>'otherness'</u> and understand different value systems.

In encouraging learners to engage in reflection on the concept of otherness, a binary opposition already established in the aforementioned descriptors is maintained that foregrounds cultural differences, presumably on a national level. This, however, disregards the way speakers overcome the cultural diversity in ELF communication and establish "common ground" (Jenkins, Cogo & Dewey 2011: 294) to arrive at mutual understanding. This suggests that cultural differences move very much into the background in ELF communication, while

the goal of effective communication is foregrounded (see section 4.1.1). In language teaching envisaged by the EPOSTL, however, the focus lies on cultural dichotomies. This clearly serves the development of skills for relating other cultures to one's own and the ability to engage in cultural comparisons, which are fundamental to Byram's concept.

In contrast to that, Baker discusses cultural dichotomies under the heading "[f]indings that have been over-applied" (Baker 2015c: 138). Such a restrictive understanding of the way culture features in intercultural communication through ELF has already been criticised in reference to the CEFR (cf. Pitzl 2015: 113). Acknowledging the close link between the documents, it does not come to much as a surprise that the EPOSTL continues this tradition. In doing so, the portfolio runs the danger of imposing homogeneity over cultural groups and essentialises their cultural meanings and practices, which is not an adequate approach to intercultural communication through ELF.

Coming from knowledge and skills to the aspect of attitudes, Byram (2012: 89) himself finds it hard to reconstruct the parameter in any of the EPOSTL descriptors. When it comes to the central category critical cultural awareness, which is simultaneously an overarching while also attributable category, Byram (2012: 89) assigns examples (19) and (20) to this type as he considers the verbs *reflect* and *challenge* to imply the ability for critical evaluation of culture.

(20) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 6]

I can evaluate and select texts, source materials and activities to make the learners aware of stereotyped views and challenge these.

While such a classification is certainly reasonable, it seems equally justified to allocate example (19) to a group of descriptors signifying cultural dichotomies and differences. This suggests that the EPOSTL runs the danger of promoting a restrictive othering approach to notions of culture and cultural awareness in

enabling such a categorisation. This renders example (20) the only one to address cultural awareness.

Expanding on the findings that the portfolio proposes a prioritisation of cultural knowledge together with the ability for understanding other cultures in relative terms as different and 'other', the concept and the way it has been operationalised in the EPOSTL seems not compatible with the concept of ELF-informed pedagogy. Despite the strong focus on elements contributing to the development of critical cultural awareness in language learners, the portfolio seems unable to advance into deeper levels of cultural awareness that would allow learners to manage intercultural communication through ELF. Via example (21), however, the EPOSTL obviously claims to do so.

(21) (Council of Europe 2007: 29)

[Chapter 2 Methodology; G. Culture; Descriptor 7]

I can evaluate and select activities which enhance the learners' **intercultural** awareness.

Yet, it seems justified to argue that the development of intercultural awareness is a more challenging task and urging student teachers to do so in a single descriptor does not adequately reflect the complexity of the issue. Therefore, it seems necessary to broaden the scope of the EPOSTL.

5.2.5 Including the notion of transcultural awareness

In recognising the limits inherent in Byram's framework that equally apply to the EPOSTL, some modifications in the tool may be needed to adapt it for the ELF-informed classroom. These adaptations would include additional can-do statements that are informed by an understanding of the way culture functions in ELF communication. Baker's (2011: 202) model for transcultural awareness[36],

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[36] In fact, Baker proposed the model under the term "intercultural awareness" (Baker 2011: 202). The label "transcultural" (Baker 2015a: 14) is only introduced in a more recent text. Apart from the term, however, the arguments remain reasonably similar, which is why the present paper draws on the term transcultural awareness to refer to Baker's concept. The purpose behind this is to clearly distinguish Baker's proposal from Byram's model.

which he claims to be particularly apt for capturing intercultural communication through ELF, seems to form a sound basis for the formulation of original EPOSTL descriptors.

According to Baker, what participants in ELF settings need instead of cultural awareness based on knowledge of a specific culture and the skill to make cultural comparisons, is an "ability to interpret, negotiate, mediate, and be creative in their use and interpretation of English and its cultural references" (Baker 2009: 585). Therefore, Baker (2011: 202) recommends the concept of transcultural awareness to embrace the adaptability and the way knowledge, skills and attitudes needed for ELF communication conjoin with the context of interaction. As Baker remarks, a view of ELF communication as transcultural rather than intercultural is more adequate for capturing the way culture emerges "'through' and 'across' rather than 'between' cultures as implied in intercultural'" (Baker 2015a: 14). The argument receives further ground when considering the fluid and liminal nature of culture that renders uncertain between what cultures it is that ELF communication evolves (cf. Baker 2015a: 14). In Baker's model, the focus is shifted to the ability to manage the complexities of intercultural communication through ELF, when it is defined as,

> a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication (Baker 2011: 202).

Thus, Baker's model adds to Byram's the notion of situationality and context-specificity to overcome the static understanding of culture. Shifting with these insights the focus in the analysis of the EPOSTL from Byram's to Baker's model, it can be seen to what extent the EPOSTL recognises culture as a relevant factor in intercultural communication through ELF.

As it turns out, the EPOSTL soon reaches its limits when it is investigated for notions of transcultural awareness. Table 4 gives an indication to what the EPOSTL can capture in terms of transcultural awareness at the present stage.

Table 4: Level of transcultural awareness addressed within the EPOSTL

Model of transcultural awareness (adapted from Baker 2011: 204–205)		*What the EPOSTL can do*
Level 1: basic cultural awareness	a conscious understanding of C1 [Culture 1] (and the manner in which it influences behaviour, beliefs, values, and communication).	I can evaluate and select a variety of texts, source materials and activities which awaken learners' interest in and help them to develop their knowledge and understanding of their own and the other language culture (cultural facts, events, attitudes and identity etc.).
	an awareness of cultural differences irrespective of systematic knowledge and the concept of culture itself.	I can evaluate and select a variety of texts, source materials and activities which make learners aware of similarities and differences in sociocultural 'norms of behaviour'.
	an ability to articulate one's own cultural perspective and to make general cultural comparisons.	I can evaluate and select meaningful speaking and interactional activities to encourage learners to express their opinions, identity, culture etc.
		I can assess the learners' ability to make comparisons between their own and the culture of target language communities.

Table 4 shows that despite repeated reference to aspects of cultural awareness, the EPOSTL only provides descriptors that can cater for the basic level of transcultural awareness as conceptualised by Baker[37]. This issue may result from the fact that the EPOSTL is redundant on the aspects of knowledge and cultural comparisons, which leaves no more room for notions of transcultural awareness. Put differently, the current focus of the portfolio is too narrow to foster the kind of transcultural awareness necessary for ELF communication. So if the EPOSTL aims to foster transcultural awareness in learners, then it needs to extend the scope of descriptors offered for the sociocultural dimension of language learning. Therefore, Table 5 provides original EPOSTL descriptors in line with Baker's proposed framework.

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[37] The second level of Baker's concept was omitted because no corresponding descriptors could be found within the EPOSTL that could be taken to capture Baker's operationalisations of advanced cultural awareness. Likewise, no descriptors were formulated for level 2 because according to Baker, the third level of ICA "is most relevant to extending intercultural competence to the contexts of global and lingua franca English use" (Baker 2011: 204).

Table 5: Expanding the level of transcultural awareness in the EPOSTL

Model of transcultural awareness (adapted from Baker 2011: 204–205)		*What the EPOSTL could do[38]*
Level 3: transcultural awareness	an understanding of the liminal and emergent nature of much intercultural communication through ELF that recognises that cultural references and communicative practice may or may not be related to specific cultures.	I can evaluate and select a variety of texts and materials to raise learners' awareness of how culture behaves as an emergent system in lingua franca[39] settings.
	an ability to mediate and negotiate between different cultural frames of reference and communication modes as they occur in specific examples of IC.	I can assess the learners' ability to interpret and deal with different communicative practices and cultural references as they occur in lingua franca contexts.
	an ability to mediate and negotiate combined with an awareness of the emergent nature of cultural forms, references and practices in intercultural communication.	I can design and select interactional activities to help learners develop an ability for understanding and negotiating new cultural meanings and references.

These descriptors would certainly increase the level of transcultural awareness of student teachers working with the EPOSTL and help them to foster the same in their students. All in all, they would urge pre-service teachers to equip their learners "with a general knowledge of the relationships between language, culture and communication and an ability to apply this to diverse situations" (Baker 2011: 200). As it turns out, the EPOSTL lacks exactly this dimension in its current conceptualisation of notions of culture.

In sum, the way the EPOSTL articulates notions of culture suggests that it perpetuates a view of culture as an additional fifth skill, which is in conflict with an understanding of ELF communication. The normative orientation prompted by the portfolio turns out most problematic when the discourse in the EPOSTL continues to construct and extend the native speaker frame of reference to language. It does so by repeatedly foregrounding the interrelation between

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[38] In formulating the descriptors, the intention was to adhere and remain faithful to the wording and style observed with the rest of the document. As such, the descriptors may appear broad and general, which is the result of the aforementioned purpose.

[39] An explanation and definition of the term would have to be integrated into the glossary at the end of the portfolio.

culture and language. All in all, the analysis showed the problematic extent to which Byram's model informs the portfolio and as such current principles and practices in teacher education and language pedagogy. Even more so, the critical involvement with the cultural dimension of the EPOSTL revealed that it is exactly the—from an ELF perspective—inconvenient parts of Byram's framework that provide salient co-texts and contexts, hence, are foregrounded. It was shown that emphasis and weight is put on the wrong elements in the portfolio through mere repetition, which then limits the scope of the cultural dimension to cultural awareness. In doing so, the intercultural dimension of language use remained largely unaccounted. In expanding the EPOSTL for transcultural notions with the new descriptors that were based on Baker's description of transcultural awareness, the portfolio might become useful in an ELF-informed pedagogy. As Byram's model proves somewhat incompatible with an ELF-informed classroom, Baker's concept might complement the framework of ELF-informed teacher education and pedagogy. Additionally, the problematic discourses on culture as a fifth skill, the norm of the target language community and the irrevocable link between language and culture (discussed in the Sections 5.2.1, 5.2.2 and 5.2.3) would need to be revisited so student teachers could use the EPOSTL for ELF-informed teaching.

5.3 The communicative dimension: from teaching to assessment

Coming from the notion of culture to the acquisition of language competence, the following section looks at the way communicative competence is portrayed in the EPOSTL. Grammatical competence is reflected in the reflection tool via five literal occurrences of the term *accuracy* (0.981 per 1,000 words), four uses of the lexical item *range* (0.784 per 1,000 words) and three instances where the EPOSTL refers to *fluency* (0.588 per 1,000 words). The second parameter, sociolinguistic competence, is established via three instances where the EPOSTL makes use of the adverbial form *appropriately* (0.588 per 1,000 words), twice via the lexical items *appropriacy* (0.392 per 1,000 words) and via one occurrence of the term *appropriate* (0.196 per 1,000 words). Additionally, sociolinguistic

competence is reflected via two co-occurring uses of the terms *coherence* and *cohesion* (0.392 per 1,000 words for each) that on one occasion is even linked to the lexical item *accordingly*, which can be interpreted as a close synonym to *appropriate*. The final parameter, strategic competence, occurs literally at five different points via the use of the lexical item *strategies* in the document (0.981 per 1,000 words), in three instances via the term *understand* and (0.588 per 1,000 words) and in three descriptors that use the word *interpret* (0.588 per 1,000 words)[40].

Taking the 33 instances where the EPOSTL explicitly refers to dimensions of communicative competence into account, one arrives at the following overview of contexts of occurrence, which Table 6 illustrates.

Table 6: Contexts of terms operationalising communicative competence in the EPOSTL

Chapter	*Section*	*Descriptor/paragraph*
Methodology	A. Speaking/Spoken Interaction	4, 7, 9, 12
	B. Writing/Written Interaction	2, 5, 10
	C. Listening	5, 6, 7
Conducting a Lesson	Introduction	3
Assessment	C. Language Performance	1, 2, 3, 4, 5, 6
	D. Culture	3

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[40] While with the search token "accura" all occurrences of the term *accuracy* are considered in the discussion, 25 out of 31 instances that the word search yielded for "appropria" were excluded from the analysis for the resulting terms did not relate to the sociolinguistic dimensions of language use. Searches for "range" yielded nine occurrences that do not describe grammatical competence but refer to the *range* of activities and materials within the teacher's didactic repertoire. As for "fluen" "coheren" and "cohesi", all instances where the EPOSTL refers to *fluency*, *cohesion* and *coherence* are included into the analysis. Coming to the search for "understand", a few occurrences are not counted as they refer to the understanding of "the requirements set in national and local curricula" (Council of Europe 2007: 15) or other language political documents. Some uses that the search for "interpret" yielded also had to be excluded as they did not describe the interpretation of language. From the results provided for the search token "strategy", three instances were not included for they denoted strategies for listening and reading that did not relate to interactive language practice, three more occurrences related to learning strategies and one occurrence is discussed in Section 5.4.2 and not counted here as does not concern communicative competence as studied here in relation to the learning objective.

Despite the aforementioned 33 uses of terms that operationalise the concept of communicative competence, only 18 points of occurrence in the document are listed in Table 6. This is owed to the fact that some of the terms co-occur within their immediate co-text. What is striking is the observation that notions of communicative competence cluster with *Methodology* and *Assessment* in two different contexts. Based on these insights, one may assume that what is taught and learnt via the respective teaching methodology reflects what is then later tested and assessed. Simply put, the expectation is that the way communicative competence is operationalised for the methodological section is analogously transferred to the context of assessment. This circumstance renders a juxtaposition of the learning and teaching dimension with the specifications for assessment particularly suitable. Therefore, the analysis draws on the terms used to specify criteria for evaluating language performance in the assessment section and looks for the way these feature at other points in the document. This enables a comparison of contextual occurrences to arrive at a closer understanding of the way the EPOSTL portrays communicative competence. For that, however, a closer look at the occurrences within the contexts is necessary. Examples (22) to (32) yield the operationalisations of communicative competence for teaching and learning.

(22) (Council of Europe 2007: 21)

[Chapter 2 <u>Methodology</u>; A. Speaking/Spoken Interaction; Descriptor 4]

I can evaluate and select a range of meaningful speaking and interactional activities to develop **fluency** (discussion, role play, problem solving etc.).

(23) (Council of Europe 2007: 21)

[Chapter 2 <u>Methodology</u>; A. Speaking/Spoken Interaction; Descriptor 7]

I can evaluate and select activities which help learners to participate in ongoing spoken exchanges (conversations, transactions etc.) and to initiate or respond to utterances **appropriately**.

(24) (Council of Europe 2007: 22)

[Chapter 2 <u>Methodology</u>; A. Speaking/Spoken Interaction; Descriptor 9]

I can help learners to use communication **strategies** (asking for clarification, comprehension checks etc.) and compensation **strategies** (paraphrasing, simplification etc) when engaging in spoken interaction.

(25) (Council of Europe 2007: 22)

[Chapter 2 <u>Methodology</u>; A. Speaking/Spoken Interaction; Descriptor 12]

I can evaluate and select a range of oral activities to develop **accuracy** (grammar, word choice etc.).

(26) (Council of Europe 2007: 23)

[Chapter 2 <u>Methodology</u>; B. Writing/Written Interaction; Descriptor 2]

I can evaluate and select a range of meaningful writing activities to help learners become aware of and use **appropriate** language for different text types (letters, stories, reports etc).

(27) (Council of Europe 2007: 23)

[Chapter 2 <u>Methodology</u>; B. Writing/Written interaction; Descriptor 5]

I can evaluate and select activities which help learners to participate in written exchanges (emails, job applications etc.) and to initiate or respond to texts **appropriately**.

(28) (Council of Europe 2007: 24)

[Chapter 2 <u>Methodology</u>; B. Writing/Written Interaction; Descriptor 10]

I can use a variety of techniques to help learners to develop awareness of the structure, **coherence** and **cohesion** of a text and produce texts accordingly.

(29) (Council of Europe 2007: 25)

[Chapter 2 Methodology; C. Listening; Descriptor 5]

I can design and select different activities which help learners to recognise and **interpret** typical features of spoken language (tone of voice, intonation, style of speaking etc.).

(30) (Council of Europe 2007: 25)

[Chapter 2 Methodology; C. Listening; Descriptor 6]

I can help learners to apply **strategies** to cope with typical aspects of spoken language (background noise, redundancy etc.).

(31) (Council of Europe 2007: 25)

[Chapter 2 Methodology; C. Listening; Descriptor 7]

I can help learners to apply **strategies** to cope with difficult or unknown vocabulary of a text.

(32) (Council of Europe 2007: 38)

[Chapter 5 Conducting a Lesson; Introduction; Paragraph 3]

Also involved is the teacher's ability to help learners **understand** what is said or written, […].

A cursory look at the descriptors suggests a promising approach to communicative competence in the teaching and learning dimension. All the parameters, grammatical, sociolinguistic and strategic competence, feature in the section on teaching methodology. Grammatical competence as mastery of the linguistic system is reflected via the occurrences of *accuracy* and *fluency.* The EPOSTL then refers to *coherence*, *cohesion*, *appropriate* and *appropriately*, which can be summarised under the heading sociolinguistic competence. The third and last component, strategic competence, features in the reflection tool through the instances where the document makes use of the lexical items

strategies, *understand* and *interpret*. The following examples (33) to (39) define the criteria for assessing learners' communicative competence:

(33) (Council of Europe 2007: 55)

[Chapter 7 <u>Assessment</u>; D. Language Performance; Descriptor 1]

I can assess a learner's ability to produce a spoken text according to criteria such as content[41], **range**, **accuracy**, **fluency**, **appropriacy** of register etc.

(34) (Council of Europe 2007: 55)

[Chapter 7 <u>Assessment</u>; D. Language Performance; Descriptor 2]

I can assess a learner's ability to produce a written text according to criteria such as content, **range**, **accuracy**, **cohesion** and **coherence** etc.

(35) (Council of Europe 2007: 55)

[Chapter 7 <u>Assessment</u>; D. Language Performance; Descriptor 3]

I can assess a learner's ability to **understand** and **interpret** a spoken text such as listening for gist, specific or detailed information, implication etc.

(36) (Council of Europe 2007: 55)

[Chapter 7 <u>Assessment</u>; D. Language Performance; Descriptor 4]

I can assess a learner's ability to **understand** and **interpret** a written text such as reading for gist, specific or detailed information, implication etc.

(37) (Council of Europe 2007: 55)

[Chapter 7 <u>Assessment</u>; D. Language Performance; Descriptor 5]

I can assess a learner's ability to engage in spoken interaction according to criteria such as content, **range**, **accuracy**, **fluency** and conversational **strategies**.

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[41] Content is the only criterion that is not included in the analysis as it could not be assigned to any parameter within the framework of communicative competence.

(38) (Council of Europe 2007: 55)

       [Chapter 7 Assessment; D. Language Performance; Descriptor 6]

       I can assess a learner's ability to engage in written interaction according
       to criteria such as content, **range**, **accuracy** and **appropriacy** of response
       etc.

(39) (Council of Europe 2007: 56)

       [Chapter 7 Assessment; E. Culture; Descriptor 3]

       I can assess the learner's ability to respond and act **appropriately** in
       encounters with the target language culture[42].

Similarly to the way the EPOSTL offers specifications for teaching and learning,
also the section on assessment addresses all the components of communicative
competence. Closer involvement with the descriptors, however, yields
interesting insights, which are illustrated below.

Table 7 juxtaposes the assessment criteria as specified in the EPOSTL (see
examples (33) to (39)) in the right column to those instances where the EPOSTL
explicitly refers to the same parameters at other points in the document (see
examples (22) to (32)). Except for example (32), which occurs in the section
Conducting a Lesson, all other occurrences cluster in the section on teaching
methodology to constitute the teaching and learning dimensions of
communicative competence. The literal occurrences[43] in these two contexts are
summarised under the heading *Criteria for teaching and learning* and
represented in the column on the left-hand side. The first number provided for
each term gives absolute frequencies of the item or lexical variations. The second
number in parenthesis indicates the relative weighting accorded to the variable
within the context of occurrence, hence, either *Methodology* and *Conducting a
Lesson* (i.e. teaching and learning) or *Assessment*.

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[42] This descriptor has already been discussed in Section 5.2.2 in relation to the concept of culture
but is viewed from a different angle here. Therefore, it seems justified to refer to the descriptor
twice.
[43] Lexical variations of the terms were summarised under one heading, as for instance, the in-
stances of *appropriate*, *appropriately* and *appropriacy* under the heading *appropriateness*.

Table 7: Teaching and learning dimensions of communicative competence in the EPOSTL contrasted with assessment criteria

Criteria for teaching and learning	Number of occurrences and relative weight		Assessment criteria	Number of occurrences and relative weight	
accuracy	1	(0.08)	accuracy	4	(0.20)
range	0		range	4	(0.20)
fluency	1	(0.08)	fluency	2	(0.10)
appropriateness	3	(0.23)	appropriateness	3	(0.15)
coherence and cohesion	2	(0.15)	coherence and cohesion	2	(0.10)
understanding and interpreting	2	(0.15)	understanding and interpreting	4	(0.20)
communicative strategies	4	(0.31)	communicative strategies	1	(0.05)
Total	**13**			**20**	

The juxtaposition in Table 7 yields valuable insight into the portrayal of communicative competence in the EPOSTL and is particularly interesting for the different approaches it enables: while a vertical reading within the two columns illustrates the focus that is accorded to parameters of communicative competence within the respective context, a horizontal reading across the columns allows for contextual comparison between the relative weighting each of the components is supposed to receive.

Looking at the vertical axis, it is noteworthy that *accuracy* and *fluency* as representative of grammatical competence carry relatively little weight in the specifications the EPOSTL provides for teaching and learning. The explicit references to parameters of grammatical competence in the left column show that the EPOSTL indeed reflects that mastery of the linguistic code is not an end in itself for learning. It seems promising that knowledge of the language system represents only one among a range of criteria for successful communication. This may indicate that CLT in the way it is framed in the document signals awareness of the fact that grammatical competence may only play an auxiliary role in (ELF) communication (cf. Widdowson 2012b: 21–22) and that language practice through ELF can be functional without an overreliance on accuracy (cf.

e.g. Dewey 2014: 15). *Appropriateness* and the discourse functions, *coherence* and *cohesion*, receive considerably more attention in teaching informed by the document as do conversational strategies aiming at effective communication that are represented via the concepts *communicative strategies* and notions of *understanding* and *interpreting*. This aspect will be welcomed by ELF researchers highlighting the relevance of accommodation skills as strategic elements in ELF talk for ELT (cf. Dewey 2011: 224). It will also be seen a positive sign by ELF research that emphasises the benefits of an increased focus on pragmatic strategies in the language classroom that could be informed by the linguistic behaviour displayed by ELF speakers (cf. Cogo & Pitzl 2016: 344; Murray 2012: 322).

Turning now to the column on the right-hand side that formulates assessment criteria for communicative competence, different observations are made. Even if the portrayal of communicative competence in the specifications for teaching and learning yielded reasonably promising results from an ELF perspective, the picture is reversed in the chapter on assessment. Here, an emphasis on grammatical competence is established when the parameters for grammatical competence, *accuracy*, *complexity* and *fluency*, receive a cumulative weighting of 50 percent. Leung (2013: 289) eventually refers to the primacy accorded to grammatical competence as the reason why language teaching remains occupied with language forms. The focus on linguistic forms, however, seems, misinformed when the EPOSTL clearly aims at teaching towards communicativeness. The next issue that the emphasis on grammatical competence raises comes to light when taking into account the fact that the three constitutive variables (i.e. complexity, accuracy and fluency) are essentially conceptualised within a native speaker frame of reference (Seidlhofer 2011: 184), which is certainly an issue for an ELF-informed pedagogy. According to Seidlhofer (2015: 24–25), ELF speakers demonstrate reasonably well that the three dimensions, accuracy, complexity and fluency are not so much interrelated at all and one can manage communication well without adherence to the norms associated with them. Additionally, notions of *appropriateness* also feature prominently among the assessment criteria. This becomes an issue as the matter

of appropriate language use is conventionally considered in the sense of "appropriate to native speaker contexts" (Widdowson 2012b: 20). Consequently, the per definition norm-oriented components of communicative competence add up to 65 per cent in the assessment of language competence based on the EPOSTL. This means that the assessment of grammatical and sociolinguistic competence relies on the native speaker norm. Hence, the discourse in the reflection tool clearly constitutes that the fields of testing and assessment cannot do without pre-established normative criteria. Putting these insights into a broader context, it becomes clear that ELF truly represents a challenge to the testing industry (cf. Jenkins 2006c: 42; McNamara & Shohamy 2016: 228).

An interpretation of the horizontal dimensions of Table 7 finally indicates the aspects that receive different weighting in the two contexts. It emerges that all parameters of linguistic competence gain in importance, while the focus on components of sociolinguistic competence remains almost equal in weight. For grammatical competence, the reading across the contexts shows that *accuracy* becomes the most frequently referred to parameter in total. This indicates that student teachers using the EPOSTL "are trained to look at language primarily with regard to notions of correctness" (Cogo & Dewey 2012: 173). Meanwhile, it is particularly noteworthy that the significance of conversational *strategies* declines across the different contexts. The weight of accumulated strategic competence falls from 46% in teaching and learning to 25% in the assessment. The reason for that may relate to the difficulty of measuring and rating the interactive nature of strategic competence to achieve understanding and render communication effective, as the construct is still too incomprehensive (cf. Galaczi 2014: 553; May 2009: 397, 2011: 127). In any case, Tarone (2016: 217) argues that a neglect of strategic competence has a detrimental effect on learners' acquisition of communicative competence. According to her, strategic competence is the prerequisite to participate in unpredictable and contingent interactive processes (Tarone 2016: 218). Even more so, she regards strategic competence as "the essential ability to creatively and flexibly draw upon a range of different target language forms and expressions in order to reach a communicative goal" (Tarone 2016: 217). Thus, the development of strategic

competence can become central to the acquisition of communicative awareness that is necessary for the skill to use linguistic forms in line with the purpose of communication (cf. Seidlhofer 2015: 26–27). This link between strategic competence and communicative awareness may be provided for teaching and learning based on the EPOSTL but is lost on the way to assessment. Put differently, what has been found a positive point of departure for a teacher education programme with the intention to prepare student teachers for a pedagogy of English as a lingua franca in the teaching dimension is clearly deconstructed in the context of assessment.

Ultimately, all of the inconveniences concerning normativity and questionable focuses on parameters of communicative competence described in this section seem rather unlikely to direct student teachers' reflection towards the kind of communicative awareness that should be characteristic of the ELF-informed classroom. In the course of the argument, strategic competence emerged as the key to communicative competence and communicative awareness. Thus, an increased focus on strategic competence in the EPOSTL may urge student teachers to direct their attention (and that of their students) to the communicatively effective use of linguistic forms. In shifting the focus away from accuracy and grammatical competence to strategic aspects of language use, the EPOSTL could show pre-service teachers during teacher education how they might go beyond notions of correctness in the assessment of language production. Developments in this respect would also answer the call for assessment criteria to better reflect sociolinguistic reality (cf. Sato 2014: 5) and can be safely assumed to render testing and assessment more ELF-informed. Thus, a change of discourse in the relevant parts of the EPOSTL might better direct student teachers towards the development of communicative awareness in their learners.

5.4 The approach to classroom language and linguistic resources

Turning to the final analytical dimension, this section studies how the EPOSTL conceives language use in the classroom and linguistic resources for language

learning. To gain deeper insight into the way the EPOSTL conceptualises classroom language, all instances where *language* collocates with *target* within the document are studied. The EPOSTL makes use of the phrase *target language* in 16 instances[44], which renders the collocation the most frequent bigram generated from language. The phrases *language learning* (nine instances) and *of language* (nine occurrences) are second and third in the ranking generated by *AntConc*. Out of the 16 times the EPOSTL refers to the *target language*, 11 occurrences remain relevant for the analysis[45]. Their contexts of occurrence are represented in Table 8.

Table 8: Contexts of terms operationalising classroom language in the EPOSTL

Chapter	*Section*	*Descriptor/paragraph*
Conducting a Lesson	Introduction	3, 3
	E. Classroom Language	1, 2, 3, 4, 5, 6
Lesson planning	B. Lesson Content	6
	C. Lesson Organisation	3
Methodology	A. Speaking/Spoken Interaction	10

The following two sections address these occurrences in relation to co-textual- and contextual observations. Coming to the first insight, it is striking how the use of the target language is communicated as a major accomplishment in a student teachers' development in various contexts of the document. This issue becomes the focus of the next section.

5.4.1 The monolingual classroom as milestone in teacher development

It comes as no surprise that the instances where *language* collocates with *target* to form the phrase *target language* cluster in the chapter C*onducting a Lesson* in

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[44] Relative frequencies are omitted because the search token here is a collocation, while with the other two analytical dimensions single lexical items were used.
[45] The four occurrences where the collocation *target language* relates to the target language community or culture have been omitted at this point as those have already been discussed in Section 5.2.2. Additionally, one use of the term was excluded from the analysis as it was used for signposting within the text.

the EPOSTL. More specifically, they occur in a section offering specifications for *Classroom Language*:

(40) (Council of Europe 2007: 38)

[Chapter 5 Conducting a Lesson; Introduction; Paragraph 3]

Also involved is the teacher's ability to help learners understand what is said or written, as well as to encourage them to use the **target language** when communicating with the teacher and with each other.

(41) (Council of Europe 2007: 43)

[Chapter 5 Conducting a Lesson; E. Classroom Language; Descriptor 1]

I can conduct a lesson in the **target language**.

(42) (Council of Europe 2007: 43)

[Chapter 5 Conducting a Lesson; E. Classroom Language; Descriptor 3]

I can use the **target language** as metalanguage.

(43) (Council of Europe 2007: 43)

[Chapter 5 Conducting a Lesson; E. Classroom Language; Descriptor 5]

I can encourage learners to use the **target language** in their activities.

In sum, the section *Classroom Language* comprises six descriptors[46], all of which make explicit use of the phrase *target language*. A closer look at the examples (40) to (43) suggests that the EPOSTL constructs the 'English-only' classroom as the ideal to be achieved. Example (40) means that student-teacher interaction is supposed to happen in English. While the descriptors in (41) and (42) then concern teacher language, example (43) extends the aim of maximising the use of the target language likewise to communication between language learners. Eventually, the discourse in the EPOSTL communicates that maximising the use of the target language in the classroom is an accomplishment

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[46] See the examples (47), (48) and (49) in Section 5.4.2 for the remaining three descriptors 2, 4 and 6 that have not been included at this point as they are discussed in relation to a co-textual pattern.

and an indicator of progress in student teachers' development in urging them to chart their progress on the above descriptors. Thereby, the self-assessment tool perpetuates a monolingual orientation (cf. Section 4.1.3) to language and the teaching thereof that is also reflected twice via the descriptors in (44) and (45) in the chapter *Lesson planning* and once in the part *Methodology* via example (46):

(44) (Council of Europe 2007: 35)

[Chapter 4 Lesson planning; B. Lesson Content; Descriptor 6]

I can plan to teach elements of other subjects using the **target language** (cross- curricular teaching, CLIL etc.).

(45) (Council of Europe 2007: 37)

[Chapter 4 Lesson planning; C. Lesson Organisation; Descriptor 3]

I can plan when and how to use the **target language**, including metalanguage I may need in the classroom.

(46) (Council of Europe 2007: 22)

[Chapter 2 Methodology; A. Speaking/Spoken Interaction; Descriptor 10]

I can evaluate and select a variety of techniques to make learners aware of, discriminate and help them to pronounce sounds in the **target language**.

While the examples (44) and (45) again encourage language teachers to use the target language though in the new contexts *Lesson planning* and *Lesson Organisation* of the document, the descriptor in (46) implies that learners are not only supposed to use the target language, but also encouraged to acquire the sound system of the target language. A lot of research has been conducted into pronunciation in relation to ELF, most importantly by Jenkins (see 2000). Studies in this part of the field indicate that learners may well adhere to certain features of their L1 repertoire, while still being intelligible in international contexts (Jenkins 2004: 115). From this perspective it seems a somewhat

unreflected approach to urge student teachers to guide learners unthinkingly towards the pronunciation of sounds in the target language, while clearly an informed focus on those certain sounds that ensure intelligibility in lingua franca communication may be an available alternative.

The contextual observations also show that the phrase *target language* features in three more different contexts despite the clustering of the phrase in the section *Classroom Language*. This indicates that the use of the target language plays a significant role in a range of different didactic areas. Due to the fact that the EPOSTL addresses *target language* on seven occasions as the desirable classroom language, which is a reasonably high number considering the vast variety of didactic areas and skills covered by the descriptors, the reflection kit places relatively strong emphasis on the use of the language to be acquired. All of this is likely to suggest that the use of the target language within the classroom is a quantitative matter: the more the target language is used in the classroom the better. Simultaneously, the implications a discourse articulating a clear preference for a mono-codal pedagogy carries are that less of the rest—meaning the L1 and other languages teachers and learners may be able to draw on—is always better irrespective of the learning objectives and the local teaching context. According to the EPOSTL then, a gradual reduction of the role and function linguistic resources other than the target language is welcomed and indicates an improvement of a student teachers' professional skills.

All of this seems somewhat incompatible with propositions for bilingual- or multilingual pedagogies for English to adequately reflect its role as a lingua franca. These would capitalise on leaners' at least bilingual linguistic repertoire, which is unfortunately often seen as a hindrance rather than benefit to language learning (cf. Cook 2009: 152; Kirkpatrick 2012: 134). As a matter of fact, the EPOSTL here mirrors the findings of a study conducted by Ziegler (2013: 18) who concludes that European language policy may well promote multilingualism outwardly, while the pedagogical practices remain monolingual and any available plurilingual resources go unaccounted. Also Cogo and Jenkins (2010: 274–275) argue that policy recommendations frequently overlook the

importance of other languages and varieties in fostering plurilingual repertoires. As a matter of fact, however, the EPOSTL refers to students' supplementary linguistic resources several times within the immediate co-text of the term *target language*. These references become the focus of the next section.

5.4.2 Conditioning and limiting Ln functions

As already indicated at a previous point, all of the descriptors in the section *Classroom Language* make explicit reference to *target language*. Examples (47), (48) and (49) have remained unaddressed up to now and constitute a thematic pattern together with the passage presented in example (50).

(47) (Council of Europe 2007: 43)

[Chapter 5 Conducting a Lesson; E. Classroom Language; Descriptor 2]

I can decide <u>when it is appropriate to use the</u> **target language** and <u>when not to</u>.

(48) (Council of Europe 2007: 43)

[Chapter 5 Conducting a Lesson; E. Classroom Language; Descriptor 4]

I can use various strategies <u>when learners do not understand the</u> **target language**.

(49) (Council of Europe 2007: 43)

[Chapter 5 Conducting a Lesson; E. Classroom Language; Descriptor 6]

I can encourage learners to relate the **target language** to other languages they speak or have learned where and <u>when this is helpful</u>.

(50) (Council of Europe 2007: 38)

[Chapter 5 Conducting a Lesson; Introduction; Paragraph 3]

Experience and research tell us that the skills involved here [in the teacher's ability to use the target language as classroom language] have to do with deciding when it is most effective in terms of learning to use the **target language** and for what purposes, and <u>when recourse to the home language might be more appropriate</u>.

The descriptors in (47) and (49) certainly relativise the monolingual approach to language teaching articulated in several places in the EPOSTL by openly allowing languages other than the target language into the classroom. The descriptor in (48) also implies this trend, as one may safely assume that reference to students' plurilingual repertoire can represent one out of a variety of *strategies* to enhance mutual understanding in the classroom.

Considering everything said up to now concerning the potential that would be lost through the exclusion of all the linguistic resources available in the individual learner, the above descriptors surely constitute a useful starting point for an ELF-informed pedagogy. The ELF-informed classroom builds upon the awareness that learners "have previous experience of at least one other language, which they will quite naturally and inevitably draw upon" (Seidlhofer 2011: 188). The EPOSTL continues to articulate an understanding of the fact that the language repertoire available in the classroom offers a true potential at other points in the document. While the descriptors in which the EPOSTL does so are unrelated to notions of the target language, they are still relevant to the analysis and therefore included in the examples (51) and (52)[47].

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[47] I obtained these descriptors via the use of *AntConc* to look for adjectival pre-modifications with the word *language* in the EPOSTL. Out of the collocations this search yielded with the terms *European*, *other*, *spoken*, *additional*, *another*, *appropriate*, *foreign*, *home*, *informal*, *modern*, *previous* and *written*, only the occurrences in examples (51) and (52) addressed and encoded linguistic resources other than the target language.

(51) (Council of Europe 2007: 17)

[Chapter 1 Context; C. The Role of the Language Teacher; Descriptor 3]

I can take into account the knowledge of other languages learners may already possess and help them to build on this knowledge when learning additional languages.

(52) (Council of Europe 2007: 40)

[Chapter 5 Conducting a Lesson; B. Content; Descriptor 2]

I can relate what I teach to learners' knowledge and previous language learning experiences.

By and large, the EPOSTL addresses the benefit of *other languages learners may already possess* and the value of *previous language learning experiences* for prospective learning. In doing so, the reflection tool certainly relativises its primarily monolingual orientation to some extent, indicates a high standard in this respect and an already established awareness of the potential hidden in teachers' and students' plurilingual repertoire. This circumstance also accords the EPOSTL a special place among materials geared towards a communicative approach to language teaching since it dedicates an appropriate space to the already existing linguistic knowledge of the L1 and a language repertoire beyond that.

Coming back to the thematic patterns observed within the co-text of the expression *target language* in the examples (47) to (50), there is still room for improvement. It is noteworthy that while examples (40) to (46) do not attach any conditions to the use of the target language, the descriptors in (47) to (50) only approve reference to alternative linguistic resources with reservations. Put differently, while the use of the target language goes without saying in the EPOSTL, deviations from this norm are not tolerated unconditionally. That is to say, syntactically, non-adherence to the monolingual orientation is always linked to a conditional clause (see examples (47) to (50)). This aspect in the discourse renders the inclusion of L1 and Ln linguistic resources not as self-evident and straightforward as the use of the target language.

Additionally, none of the examples from (47) to (50) explicitly allow also language learners to systematically switch to languages other than the target language when it may be *more helpful, more appropriate* or to enhance mutual *understanding*. As encoded in these descriptors and additionally also in the examples (51) and (52) then, the plurilingual repertoire students bring to the classroom remains a resource solely for language learning as opposed to language use. Thus, while translation may feature in the language classroom for learning purposes, code-switches would presumably not be tolerated in EPOSTL-informed language teaching. As such, the EPOSTL may not fully commit to the 'English-only' principle for learning, but the resulting language production on the part of learners implied in the document is still rather monolingual than bilingual- or plurilingual as frequently observed in ELF (cf. e.g. Cogo 2016: 68; Klimpfinger 2009: 366; Klötzl 2014: 40–41; Pietikäinen 2014: 1, 2018: 329–330). Hence, the dichotomy between students' existing linguistic repertoire A and the target language B may be deconstructed for learning purpose but would still be kept very much intact for language use. The essential point is that natural ELF communication if it occurred in an EPOSTL-informed classroom would rather not enable the language teacher to chart progress on any of the descriptors. Owing to the fact that none of the EPOSTL descriptors allows active and systematic use of linguistic resources from learners' L1 or any Ln, language teaching based on the document is rather unlikely to trigger ELF-informed learning.

5.4.3 Supplementing the EPOSTL with a translingual dimension

All in all, the monolingual orientation to learner's language production in the EPOSTL is unlikely to foster awareness of the potential inherent in students' plurilingual resources, which may become a valuable resource in ELF communication that by definition proceeds bilingually (cf. Klimpfinger 2009: 350). Therefore, ELF researchers emphasise the need to revisit the monolingual principle (Cogo 2018: 359). Otherwise, language pedagogy informed by the EPOSTL runs the risk of "counter-socializ[ing] students into monolingual

ideologies and norms" (Canagarajah 2013: 184). It would perpetuate a mono-codal view of English language use, which learners are likely to take to communicative contexts outside the classroom. A welcome supplement to the EPOSTL may therefore be the concept of translingual awareness, defined as "a reflective *awareness* of the potential of language resources and the negotiation of meanings, transcending the limiting monolingual and normative ideologies of society or classroom [original emphasis]" (Canagarajah 2013: 188–189). So far, it appears to be highly improbable that teachers working with the EPOSTL foster in their learners the kind of translingual awareness that makes them recognise the meaning potential hidden in their plurilingual repertoires (cf. Canagarajah 2013: 188–189).

Even more so, the notion of translingual awareness may not only expand the scope of the EPOSTL but likewise complement the concept of ELF-informed pedagogy. So far, the focus in the framework has been very much on the need to develop communicative awareness. However, similar to the way language awareness is supposed to be attached to language competence, the use of plurilingual repertoire may be linked to translingual awareness. This would correspond well with the learning objective in an ELF-informed pedagogy which is defined as "the development of a capability for effective use which involves the process of exploiting *whatever* linguistic resources are available [my emphasis]" (Seidlhofer 2011: 197). Thus, students need to recognise the communicative capacity inherent in a plurilingual repertoire and how this can be put to effective use in ELF encounters. Through this claim, it becomes obvious that overcoming the strict dichotomy between language A and language B seems to lie very much at the heart of the approach. This, however, presupposes an understanding of the fact that learners "are not learning *a language* but learning to *language* [original emphasis]" (Seidlhofer 2011: 197). Thus, the development of translingual language awareness would become one major learning objective in an ELF-informed pedagogy to adequately prepare students for communication through ELF. Put differently, an ELF-informed pedagogy that fosters translingual awareness would go beyond notions of learning and using 'a

language' towards capabilities for exploiting all the available resources, hence, languaging.

Given these insights, it becomes clear that ELF-informed teacher education needs to prepare student teachers for a methodological approach to language teaching that acknowledges that boundaries between different languages are contingent—in cognition as well as in use—which becomes a particularly salient factor in a pedagogy intended to prepare for ELF communication. It is this point, where an ELF-informed pedagogy can expand on knowledge gathered in the fields of multilingual and translanguaging pedagogies. As for the first, this analogously operates on the premise that there is no such thing as a distinct language, but only a complex network of interconnected linguistic resources (cf. Vetter 2012: 228). Concerning the second, translanguaging has already become the centre of much attention in language educational research discussing its potential for language learning (see e.g. Creese & Blackledge 2010; García & Li 2014).

Therefore, the concept of translingual awareness may well complement the didactic repertoire of student teachers who are supposed to equip prospective learners with capabilities for 'languaging' and communication. An ELF-informed EPOSTL would therefore, first, revisit the two contextual- and contextual patterns discussed in the previous and present section. Additionally, new descriptors that would consider the issues addressed in the previous paragraph are necessary. They are proposed in Table 9.

Table 9: Supplementing the EPOSTL with a translingual dimension

	What the EPOSTL can do	*What the EPOSTL could do*
Languaging	I can encourage learners to relate the target language to other languages they speak or have learned where and when this is helpful.	I can create a supportive atmosphere in the classroom that invites learners to language[48].
Communicative capability	I can take into account the knowledge of other languages learners may already possess and help them to build on this knowledge when learning additional languages.	I can plan and design activities that help learners to develop a capability to draw actively on any of the language resources available to them as appropriate to the context.
Translingual awareness	I can relate what I teach to learners' knowledge and previous language learning experiences.	I can raise learners' awareness of the way language can be used as a plurilingual- or translingual code.

The first line in Table 9 addresses the issue of classroom language and serves to encourage student teachers to include tasks for 'languaging' in their teaching. This would turn learners into 'languagers' when classroom interaction requires students to use language for the negotiation of meaning as reflective of the local communicative purpose (cf. Seidlhofer 2009b: 242). The additional descriptor in the second line is supposed to enable students to acquire communicative capability through in-class practice of using a linguistic code irrespective of language boundaries (cf. Seidlhofer 2009b: 242). Finally, the last line would supplement the EPOSTL with the concept of translingual awareness that may complement the notions of 'languaging' and communicative capability and broaden the concept of the ELF-informed classroom.

All in all, the way the EPOSTL mentions the use of the target language in a range of different descriptors may well direct student teachers implicitly towards a monolingual pedagogy as the norm for language use. While one may argue that the repeated emphasis on *target language* in the EPOSTL is simply a matter of

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[48] A definition of the term would have to be included in the glossary.

redundancy, it seems equally justified to point out that these various references also up-play the use of the target language. As such, they render it a milestone in student teachers' development that affects different areas of language teaching, when the EPOSTL refers to *target language* in different contexts. In the meantime, it restricts the use of a language repertoire other than the target language, which eventually remains a resource for learning not for use. While these aspects constitute problematic discourses in the document that would have to be adapted for the ELF-informed classroom, the EPOSTL also somewhat lacks a plurilingual dimension. The guidance offered by the EPOSTL, seems unlikely to direct student teachers towards the development of communicative capability and translingual awareness in their learners, which is why additional descriptors were formulated to supplement the EPOSTL.

6   Discussion of results: implications for teacher education

The analysis of the EPOSTL yielded revealing insights into the representation of the native speaker orientation in ELT and the discursive construction of a monolingual norm. As it turned out, the portfolio conceptualised culture and communicative competence mainly in reference to a native speaker norm. With regard to the concept of culture, the norm was primarily constructed by repeated reference to notions of the target language community. In a next step, this normative approach to culture was discursively extended to language, when the EPOSTL foregrounded the close bond between culture and language in various contexts of the document. The concept of communicative competence as envisaged by the EPOSTL proved equally problematic. The major issue observed was that the parameters for the acquisition and assessment of communicative competence used in the portfolio are inherently normative and would clearly urge student teachers working with the tool to orient towards a native speaker frame of reference. The final norm concerned monolingualism. Repeatedly, the EPOSTL emphasised the use of the target language, which rendered the monolingual classroom a major accomplishment in a student teacher's development towards an 'ideal' language teacher. Given these insights into the EPOSTL, it is reasonable to conclude that the kind of language awareness fostered in student teachers working with the EPOSTL is fairly normative and monolingual in character.

All these problematic discourses were linked to the reinforcement of approaches in ELT that do not reflect the realities of ELF usage. The major inconvenience noticed with the way the EPOSTL envisages the cultural dimension of ELT was that the portfolio discursively reinforced exactly those aspects of Byram's model for cultural awareness that had been criticised from an ELF perspective (cf. Section 4.1.1): a focus on cultural knowledge and the overreliance on cultural dichotomies in and for instruction. Additionally, the document was found to continue the tradition of seeing culture as a fifth skill, which actually the introduction of Byram's concept in ELT was supposed to overcome.

Moving on to communicative competence, a key finding in this respect was the clear discrepancy between notions of learning and assessment in the EPOSTL. While the weight that components received in the specifications for teaching and learning may have been equipped to reflect the characteristics of ELF, the criteria formulated for assessment were rather not. The emphasis in matters of assessment is put on grammatical competence, hence, linguistic proficiency, which runs contrary to findings in ELF research. In relation to the monolingual principle, the most important result that proved misinformed from an ELF perspective was that the functions learners' plurilingual repertoires may serve in the classroom were conditioned and limited. This occurred to an extent that would reinforce a clear separation between language A and B that is unlikely to prepare learners for the plurilingual use of linguistic resources in ELF communication.

The results of the analysis suggest that the EPOSTL may need to be adapted so it could be used in ELF-informed teacher education and pedagogy. This need becomes apparent from a look at the ratio of analysed to undiscussed descriptors. In total, 46[49] out of 193 descriptors were studied and qualitatively discussed in this thesis. This results in a percentage of 23.83%, which is approximately one quarter of can-do statements that the methodological approach referred me to. The majority of these descriptors was found problematic from an ELF perspective and thus difficult to reconcile with an ELF-informed pedagogy and teacher education. This number may seem too small to make any general claims concerning the degree of 'ELF-compatibility' of the EPOSTL and its potential use in the ELF-informed framework, but two more aspects need to be taken into consideration here: First, the EPOSTL contains a number of descriptors that, strictly speaking, do not exclusively relate to language teaching, but can equally be interpreted as subject-independent pedagogic concerns. As such, they do not categorically and solely apply to language teaching but can be considered generally useful didactic skills for the teaching of any school subject. The

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[49] In sum, 52 examples have been provided in the course of this thesis, which includes one double reference to a descriptor and five linguistic examples that were no descriptors but relevant text passages in the EPOSTL.

following descriptors in (53) and (54) serve as illustrative examples for this tendency:

(53) (Council of Europe 2007: 46)

[Chapter 6 Independent learning; B. Homework; Descriptor 3]

I can provide necessary support for learners in order for them to do homework independently and assist them with time management.

(54) (Council of Europe 2007: 32)

[Chapter 3 Resources[50]; Descriptor 10]

I can guide learners to use the Internet for information retrieval.

Secondly, the examples in (1) to (52) scattered across almost all seven different contexts that the EPOSTL provides, which is indicative of the way problematic discourses in the portfolio affect a variety of different areas of ELT. The only two chapters that yielded no descriptors are Chapter 3, *Resources*, and Chapter 6, *Independent learning*. This aspect is simply explicable for these general pedagogic can-do statements, of which examples (53) and (54) are representative, apparently cluster in these parts of the document.

Owing to the limited 'ELF-compatibility' of the current form of the EPOSTL, I concluded that it very much falls into the category established by Leung and Lewkowicz (2018: 70) of recommended material that needs revisiting and that requires from language teachers reflected engagement with respect to ELF. Thus, some suggestions were offered for expandability (see Sections 5.2.5 and 5.4.3). In terms of communicative awareness, the focus on linguistic proficiency in matters of assessment was found to have a detrimental effect on the development of communicative awareness. A break with this tradition in the portfolio and an increased emphasis on strategic competence instead emerged as the key towards a more communicatively aware pedagogy. This different focus would necessitate changes to fundamental discourses on communicative competence in the document. As with the portrayal of culture, the EPOSTL

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[50] This chapter does not contain any subsections.

might benefit from the descriptors that were newly formulated to include Baker's concept of transcultural awareness in the portfolio. Similarly, the notions of communicative capability and 'languaging' would find a way into the reflection tool if it included the additional can-do statements specified in Section 5.4.3.

In general, notions of translingual and transcultural awareness were found largely absent in the EPOSTL. These, however, would be essential for a teacher education programme that would better prepare student teachers to teach towards ELF communication. So far, the concept of ELF-informed pedagogy and teacher education tended to revolve around the notion of communicative awareness[51]. Including the concepts of translingual and transcultural awareness in models for ELF-informed teacher education would well complement the concept of 'ELF-informedness', which the critical involvement with the EPOSTL suggested. Thus, one arrives at the following parameters for ELF-informed teacher development and learning illustrated in Figure 2.
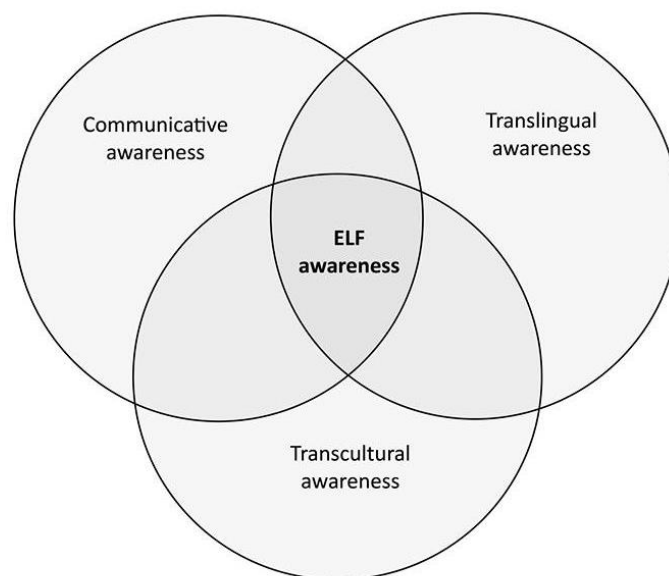
Communicative awareness

Translingual awareness

ELF awareness

Transcultural awareness

Figure 2: Awareness factors in ELF-informed teacher education and pedagogy

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[51] I want to restrain from arguing that the intercultural and translingual perspective have gone entirely unaccounted so far. Seidlhofer (2011: 205) mentions the aspect of intercultural communication as a relevant factor in the knowledge base of ELF-informed teachers. Likewise, her definition of communicative capability that implies the use of *whatever linguistic resources* already presupposes and implies the notion of translingual awareness. Still, these aspects could be made clearer, which Figure 2 does.

The first point that needs to be raised is that, obviously, ELF awareness as envisaged in Figure 2 is reasonably different from the procedural understanding of the term in the transformative approach to teacher education and the concept of an ELF-aware pedagogy discussed in Section 2.3.1. In the ELF-informed framework, language awareness may become fairly synonymous with ELF awareness that combines communicative, translingual and transcultural awareness. Put differently, the kind of language awareness that guides the way teachers orient to language in the ELF-informed classroom is characterised by an understanding of ELF that relies on the three parameters suggested in Figure 2. As such, it describes the knowledge base of (student) teachers and their subject-matter knowledge about language and conceptualises the way ELT practitioners approach language in the ELF-informed classroom. Even more so, ELF awareness as represented in Figure 2 simultaneously expands the scope of the subject by indicating the learning objectives for students. Here, ELF awareness would add the concepts of communicative, translingual and transcultural awareness to notions of 'languaging' and communicative capability. This would complement the skills that learners need to be adequately prepared for ELF communication.

The suggestions for adaptation and modification provided would add notions of communicative, translingual and transcultural awareness to the EPOSTL so it reflects the characteristics of ELF better. While the current form of the EPOSTL was found ill-equipped to develop in pre-service teachers the kind of ELF awareness necessary for the ELF-informed classroom, an adapted version that changes the problematic discourses and adds the newly formulated descriptors may be more useful. Yet, this proposition directly leads up to the next issue namely whether a tool like the EPOSTL is compatible with an ELF-informed teacher education on a general basis. This complex question shifts the focus from the modification ELF-informed to the notion of education. According to Seidlhofer (2004: 227–228), the distinction between teacher training and teacher education gains renewed relevance with respect to ELF. Section 3.2 already voiced concerns over the rather restrictive approach to reflective teacher education that the EPOSTL offers. It was suggested that the EPOSTL may be

considered a tool more compatible with the concept of teacher training than the notion of teacher education in some respects. Still, the suggestions provided for modifications in the discourse and the additional descriptors to improve the EPOSTL from an ELF perspective may supplement an ELF-informed teacher training programme. This seems an entirely reasonable thing to do if the major goal is to arrive at the implementation of an ELF-informed pedagogy. Even more so, it may be used to implicitly draw in-service teachers' attention to ELF to indicate where they may expand their didactic repertoire. The shortcoming of such an approach certainly is that the additional descriptors equally specify the teaching and learning outcomes in a goal-oriented manner. Therefore, the new descriptors likewise fail to develop in student teachers a favourable disposition to methodological novelties and innovations for something that may go beyond the current ELF paradigm at some point.

Still, I would argue that a modified and adapted version of the EPOSTL might be a worthwhile complement to ELF-informed teacher education. When the aim in an ELF-informed teacher education is to enable future teachers "to use existing teaching materials in ways which allow learners to exploit their linguistic resources strategically and knowingly [my emphasis]" (Seidlhofer 2015: 26), then it seems reasonable to assume that an adapted EPOSTL may guide them towards this accomplishment. The crux of the matter lies in the use of a presumably ELF-informed EPOSTL beyond this aim. Here, the crucial point is that an EPOSTL that is adjusted for ELF-informed teacher education would have to be used as a prompt rather than a script (cf. Seidlhofer 2015: 26 for the distinction). Thus, similarly to the cautious approach recommended for the CEFR (cf. Pitzl 2015: 98), the danger in using an ELF-informed EPOSTL would equally lie in "a rigid adoption – rather than adaptation – of the descriptors" (North 2014: 230). That is to say, the changes proposed, and the newly formulated descriptors should not be interpreted as exhaustive and prescriptive in any sense. First of all, this aspect relates to the circumstance that additional can-do statements may become necessary when ELF research provides new results and findings. Secondly, the danger in a nonreflective and unadapted use of the portfolio, be it the original or the ELF-informed modified version

proposed in this thesis, needs to be pointed out so teacher education does not become teacher training.

The bottom line from this discussion is that the suggestions offered for adaptation and the additional descriptors would eventually yield a kind of EPOSTL that can be used in ELF-informed teacher education. For that, it would have to be made explicit, clear and transparent to student teachers that it is indeed an ELF-informed reflection tool that is as much informed by a certain view of language than the original version (even if this perspective reflects the current sociolinguistic landscape better). This appears to be the way for language teacher education to "move beyond a mere coverage of the surface-level issues" (Galloway 2018: 478), but to truly educate (ELF-informed) language teachers.

By and large, what the involvement with the EPOSTL from an ELF perspective showed is the case for continuous enquiries into validity also made by Leung and Lewkowicz:

> Instead we are suggesting that any curriculum and assessment framework, given its potential impact on pedagogy, should be empirically interrogated and theoretically critiqued regularly and systematically with reference to its context of use (Leung & Lewkowicz 2013: 410).

Mentioning the need for reconsiderations and regular enquiries into validity is a cue for some thoughts on the way this has been handled in the recently published companion to the CEFR that includes new and revised scales (see Council of Europe 2017). From an overview of the modifications made to the CEFR in the first place (cf. Council of Europe 2017: 50), it becomes apparent that the critique issued in relation to the original CEFR (e.g. Hynninen 2014) has made an impact and been taken into account. Unfortunately, the principle underlying the revision of the framework was "to supplement the 2011 set rather than change descriptors in it" (Council of Europe 2017: 45).

Considering the results from the present analysis that indicated the way fundamental principles and major concepts of teaching and learning are contested by the characteristics of ELF and findings in ELF research, the approach in the remodelling of the CEFR seems limited. Seeing in particular the

outcomes on problematic discourses of the present analysis in a wider context, these suggest that approaches that supplement rather than adapt essential principles and practices in ELT are somewhat narrow and incomprehensive. This is why this thesis emphasised repeatedly that fundamental discourses in the EPOSTL may need to be revisited while it also proposed a set of supplementary descriptors. It can be concluded from this that the adaptation of ELT materials, language policy documents and pedagogic guidelines like the EPOSTL that do not distinguish between languages, hence, do not address the lingua franca specific role of English, needs to include the modification of discourses and supplementation. It seems that this might be a useful approach to revisiting ELT materials.

The focus in the revision of the CEFR, however, was to add new scales, which means that the theoretical foundation of the document remained unaltered. Consequently, Byram's concept of cultural awareness was a source for new descriptors in the companion volume (cf. Council of Europe 2017: 218). This is a somewhat problematic aspect when the weaknesses of Byram's model discussed in Section 4.1.1 are taken into consideration. The adapted CEFR also refers to the identical parameters for communicative competence than the original one (cf. Council of Europe 2017: 129). However, these dimensions were challenged from an ELF perspective in Section 4.1.2. Merely the new scales for plurilingual competence that refer to the building on pluricultural and plurilingual repertoires can be viewed as promising and seminal development (cf. Council of Europe 2017: 143–148). Taking the close ties between the CEFR and the EPOSTL into account, it would be particularly interesting to research how these new scales may translate into new EPOSTL descriptors.

7 Conclusion

The main purpose of this thesis was to consider the implications of ELF for language teacher education by analysing the discourse in the EPOSTL, a reflection tool part of an influential language political move that had gone unnoticed by ELF research so far. The primary concern was to explore the extent to which normativity is represented and discursively constructed in the document and in what aspects the portfolio counteracts the pedagogical relevance of ELF. The aim was to conclude whether the EPOSTL can be used in ELF teacher education and—where need be—to give indications for expandability.

While Chapter 1 briefly introduced the research project and illustrated the need for further studies in this part of the field, the second chapter outlined the need for reconceptualising the curricular subject in the light of ELF and research findings. The discussion of the distinction between the EFL and the ELF paradigm made a case for recognising that the pedagogical relevance of ELF is the connection between the two schools of thought. This necessitates their involvement with each other and denies a binary opposition. The subsequent discussion of alternative concepts for ELF teacher education and pedagogy suggested that the ELF-informed framework is the most comprehensive model. The involvement with different pedagogic proposals also shifted the focus to the notion of language awareness. As it turned out, language awareness becomes a crucial factor in concerns over the pedagogical implications of ELF for it defines the knowledge base of language teachers. This in turn informs the way ELT practitioners orient to language in the classroom and is equally relevant to students as a learning objective.

In Chapter 3, the focus was shifted to the EPOSTL which was first contextualised in the broader frame of language policy and then seen in relation to other language political documents. An insight was then given into the way the portfolio is conventionally used in teacher education and where its weaknesses lie. Its dogmatic orientation and the way it is conceptually close to the notion of teacher training were considered the main inconveniences of the tool.

The involvement with Byram's model of cultural awareness, Canale and Swain's concept of communicative competence and the monolingual principle—all fundamental concepts of the EFL classroom—showed how all of them were questionable from an ELF perspective (see Chapter 4). The detailed discussion of principles underlying the teaching and learning of EFL showed that while the three concepts had broken with old habits at the point of their publication, their validity for present-day ELT is seriously challenged by the characteristics of ELF.

Chapter 5 analysed the discourses in the dimensions cultural awareness, communicative competence and the monolingual principle in the EPOSTL. With regard to cultural awareness, the normative orientation stimulated by the reflection tool became an even greater issue when the discourse extended the scope of the norm to language. Even more so, the critical study revealed that the EPOSTL categorically articulates those aspects of Byram's model as salient that are most inconvenient from an ELF perspective. Moving on to the concept of communicative competence, one major finding was that the normative concepts for grammatical and sociolinguistic competence cover large parts of the learning and testing dimension in the portfolio. This might encourage student teachers to orient to a native speaker norm in their teaching. Another crucial observation was the discrepancy between the criteria for assessment in the corresponding section of the EPOSTL and the dimensions for teaching and learning in the remaining parts of the document. The analysis indicated that there is an increased focus on grammatical competence, which might have a detrimental effect on the status of strategic competence.

With regard to the monolingual principle, I noticed that the EPOSTL establishes the monolingual classroom as an ideal with little room for the L1 and other linguistic resources that may be available in students' plurilingual repertoire. By and large, the results of the analysis pointed towards the need to provide suggestions for modification and for original descriptors to account for the notions of transcultural, communicative and translingual awareness. These concepts were recognised as central to the framework of ELF-informed teacher

education and pedagogy. The following discussion of results (see Chapter 6) considered the wider relevance of the findings gathered through the involvement with the EPOSTL. It revisited the concept of language awareness for the ELF-informed classroom, the distinction between teacher training and teacher education in relation to the EPOSTL and approaches to adapting existing ELT documents and material.

In sum, I argued for the need to adapt fundamental discourses and principles in the EPOSTL and proposed a set of additional descriptors that would lead student teachers to approach language from a non-normative perspective in the classroom. A modified version of the EPOSTL that takes these suggestions into account would foster a kind of language awareness that reflects the characteristics of ELF. Thus, the proposed adaptations would render the reflection tool useful in a refined framework for ELF-informed teacher education and pedagogy. However, the suggestions I offered are by no means definitive and exhaustive. They should enable a constructive dialogue between ELF research and teacher educators rather than provide a prescriptive account for changes in the EPOSTL and teacher education.

Additionally, the findings of this research project are certainly not without their limitations. As the ratio of analysed to undiscussed descriptors indicated, the present discourse analytic study of the EPOSTL is restricted in scope. In particular, the notion of communicative competence could be merely addressed via the explicit operationalisations of the concept in the document. A more holistic study of the EPOSTL would have certainly yielded a clearer picture of normativity in the portfolio and the extent to which it reflects the characteristics of ELF. The proposed can-do statements were formulated in relation to the concepts analysed in the thesis, but the set of additional descriptors could be more comprehensive to counteract the affiliation of the portfolio with teacher training. As the discussion of the concept of teacher education indicated, the level and scope of reflection in the EPOSTL may be expanded to render the portfolio open to future innovations and developments in ELT. This, however, would have necessitated adaptions that would have gone beyond the focus of the

present research. Yet, a complete revision of the EPOSTL for the ELF-informed classroom was also not the purpose of this thesis. Instead, I wanted to make tentative suggestions for where room for improvement lies. Thus, conclusions and proposals for expandability relate to the analytical dimensions of this study.

In saying this, future research may expand on exactly these limitations of the present study. Also, subsequent studies could explore the impact ELF-informed descriptors may have on the reflective processes triggered in student teachers. Additional considerations on awareness factors relevant to the ELF-informed classroom may follow up on those proposed in the present thesis and may further refine and broaden the concept of ELF awareness. Alternatively, the updated version of the CEFR might be a worthwhile focus for future research. It would be particularly interesting to examine how the supplements to the original CEFR would translate into concrete EPOSTL descriptors and what the adaptations made during the revision of the CEFR mean for the EPOSTL. By and large, it emerges that there are many different possibilities to explore the pedagogic relevance of ELF further. The purpose is to gain a clearer picture of what the ELF-informed classroom may eventually become and to arrive at a more comprehensive concept for ideal ELF teacher education. As it turns out, when it comes to the implications of ELF for teacher education and pedagogy, the key premise is to come from what language teaching *can do* to what it *could do*.

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9 Appendix

Abstract

The status of English as a lingua franca (ELF) has drastically altered the sociolinguistic landscape, which carries profound implications for English language teaching if pedagogy wants to keep up with the realities of using English outside the classroom. This, however, requires an adequate preparation of prospective teachers during teacher education that has already become recognised as the place to start the implementation of a pedagogy of ELF. A tool increasingly used in teacher education programmes is the *European Portfolio for Student Teachers of Languages* (EPOSTL) that defines methodological competences to be attained by student teachers in the form of can-do statements. Up to now, this reflection tool has remained largely overlooked by ELF research. Therefore, the present thesis uses discourse analytical methods to study what kind of language awareness the EPOSTL fosters in student teachers working with the portfolio. In doing so, the potential of the EPOSTL for the implementation of a pedagogy of ELF and the extent to which teaching informed by the portfolio reflects the realities of ELF usage is examined. Suggestions for improvements are offered that may have implications for the concept of language awareness in the framework of ELF-informed teacher education and pedagogy.

Deutsche Zusammenfassung

Der Status, den Englisch durch seine Rolle als Lingua franca erlangte, führte zu drastischen Veränderungen in der soziolinguistischen Landschaft, was eine Entwicklung darstellt, die weitreichende Implikationen für den Englischunterricht mit sich bringt. Sofern dieser nach wie vor die Realität wie Englisch außerhalb des Klassenzimmers tatsächlich verwendet wird widerspiegeln möchte, wird es nötig sein, diese soziolinguistischen Entwicklungen zu berücksichtigen. Dieser Anspruch legt jedoch den Bedarf nach einer Lehramtsausbildung für das Unterrichtsfach Englisch offen, die zukünftige Lehrpersonen adäquat auf diese neuartigen pädagogischen Umstände vorbereitet. Deswegen wird das Lehramtsstudium weitgehend als Ausgangspunkt für die Implementierung einer auf Englisch als Lingua Franca (ELF) basierenden Englischpädagogik gehandelt. Ein Instrument zur Reflexion, das momentan vermehrt in der Lehramtsausbildung eingesetzt wird, ist das *Europäische Portfolio für Sprachlehrende in Ausbildung* (EPOSA), das didaktische Kompetenzen für künftige Sprachlehrpersonen in der Form von Kann-Beschreibungen definiert. Bis dato wurde das Tool von der Forschung zu ELF weithin außer Acht gelassen. Demzufolge analysiert die vorliegende Arbeit anhand des Einsatzes von diskursanalytischen Methoden, welche Art von Sprachbewusstsein (*language awareness*) die Arbeit mit dem EPOSA bei künftigen Lehrpersonen suggeriert. Auf diese Weise wird das Potential des Portfolios für die Implementierung einer ELF-basierten Pädagogik eingehend betrachtet. Außerdem wird untersucht, inwiefern auf dem Dokument beruhender Sprachunterricht die Gegebenheiten des Sprachgebrauchs von ELF widerspiegelt. Im Zuge dessen werden Verbesserungsvorschläge präsentiert, die wiederum Implikationen für das Konzept des Sprachbewusstseins im Ansatz der ELF-geprägten (*ELF-informed*) Lehramtsausbildung und Pädagogik haben können.