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DIPLOMARBEIT

Titel der Diplomarbeit

“Intercultural Communicative Competence
of foreign language teachers:
A critical look at EFL and DaF/DaZ curricula”

verfasst von

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angestrebter akademischer Grad

Magistra der Philosophie (Mag.phil.)

Wien, 2015

Studienkennzahl lt. Studienblatt:

A 190 344 347

Studienrichtung lt. Studienblatt:

Lehramtsstudium UF Englisch UF Französisch

Betreut von:

Univ.-Prof. Mag. Dr. Barbara Seidlhofer

Acknowledgements

First and foremost, I would like to express my deepest gratitude to my supervisor Univ.-Prof. Mag. Dr. Barbara Seidlhofer to whom I look up with great admiration. It was an honour for me to have received such careful and expert guidance from her. I very much appreciate all the time she has invested in reviewing large parts of this thesis despite her very busy and demanding schedule and the patience she has shown in explaining to me in great detail her feedback on the draft version. I am also thankful for all the words of comfort she has given me whenever I needed them.

My heartfelt thanks go to my parents for their continued support throughout all these years. I am incredibly lucky to have such loving and indulgent parents like you. Thank you for being by my side!

I am also deeply indebted to my brothers and sisters for all their prayers and words of encouragement. I especially wish to show my sincere gratitude to my sisters in Vienna for being there for me and with me during this whole process.

Special thanks go to Marsela for her all-round support and Sarah, Johanna and my mom for proof-reading this thesis. I am grateful for your effort and your honesty. I would not have made it without you!

I feel incredibly blessed to have all the people mentioned above in my life, including family, friends and colleagues for showing understanding during this time.

I will praise You, O Lord my God, with all my heart, and I will glorify Your name forevermore (Psalm 86:12).

*For by Him all things were created that are in heaven and that are on earth,
visible and invisible, whether thrones or dominions or principalities or powers.
All things were created through Him and for Him.
And He is before all things, and in Him all things consist.*

— *Colossians 1:16-17*

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Abbreviations used

BMUKK	Bundesministerium für Unterricht und Kunst
CEFR	Common European Framework of Reference for Languages
DaF/DaZ	Deutsch als Fremd- und Zweitsprache
EAP	English for Academic Purposes
ECML	European Centre for Modern Languages
EFL	English as a foreign language
ELF	English as a lingua franca
ELT	English language teaching
ENL	English as a native language
EPCO	English in a Professional Context
ESL	English as a second language
EPLTE	European Portfolio for Language Teacher Education
FREPA	Framework of Reference for Pluralistic Approaches
ICC	Intercultural Communicative Competence
ICA	Intercultural Awareness
NNS	Non-native speaker
NS	Native speaker
L1	First language
L2	Second language
ÖSZ	Österreichisches Sprachenkompetenz Zentrum

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Introduction

Having reached the final stage of the teacher's degree programme in English and French, I could not help but feel unready to step into the realities of the teaching profession. The reason for this feeling of anxiousness and incompleteness stems from the fact that I am an aspiring language teacher with a migrant background who feels especially responsible for knowing how to deal with diversity in a multicultural world and for promoting openness and appreciation for all languages and cultures to young people.

In the course of my studies, I have always felt that the development of such intercultural communicative competence (henceforth ICC) has not been treated sufficiently – at least in relation to my expectations. What knowledge, practices and skills have I acquired to achieve such a goal that is so firmly established in the Austrian school curricula for primary and secondary education and the *Common European Framework of Reference for languages: teaching, learning, assessment* (Council of Europe 2001; henceforth CEFR)? Do I myself have this so-called ICC that I am supposed to help my students develop? Which courses have I visited during my studies that have helped me acquire and teach ICC? Were there any? Do I even know or understand how English works in intercultural situations? Conversations with fellow teaching degree students of English as foreign language (henceforth EFL) have revealed that I am not the only one who finds herself astounded when faced with these questions.

In an attempt to fill this missing piece in my educational path, I have chosen to devote my diploma thesis to the topic of **intercultural communicative competence of foreign language teachers**. In fact, this paper is built on my conviction that intercultural education of EFL teaching degree students at the English Department of the University of Vienna needs to be prioritised and explicitly emphasised not only because of curricular demands, but more importantly due to inherent intercultural encounters with which users of English are inevitably faced in the 21st century globalised world.

While there exist certain cross-curricular practices of intercultural education in the teacher development programme at the University of Vienna, such as the *Multilingualism Curriculum* developed by Krumm & Reich (2011), this thesis aims to reveal the global function of English as a lingua franca (henceforth ELF) requires intercultural education of EFL teaching degree students to be different from that for any other foreign language subjects. Language is

variable in nature and is adapted to the different contextual needs and purposes of its user. I claim that those inherent differences necessitate different approaches for the conceptualisation of intercultural education, which must be tailored to the respective language.

In order to show that English – due to its function as a *lingua franca* – entails other principles for the conceptualisation and implementation of ICC development than those for any other foreign language, a comparative analysis of the sub-curriculum for the English Secondary School Subject for the Master's Programme in Teacher Education (2015) and the curriculum for the Master's programme in German as a Foreign and Second language (2013) will be made. The curriculum of the latter has been chosen because of its considerable emphasis on the development of ICC. Concepts surrounding intercultural communication as well as implicit and explicit references to 'target group' 'target language' and 'target culture' will be investigated and their benefit for the development of ICC of EFL teaching degree students discussed. My long term goal in writing this thesis is to call for a revision of the curriculum for the secondary school subject English for the Master's programme in teacher education, in terms of the descriptions of qualifications of graduates, course content and aims, to take the role of ELF in intercultural communication and ICC development into account.

This paper is structured into four chapters. The first chapter deals with terminologies and key concepts evolving around the field of intercultural communication and its link to ELF. The first subchapter provides a theoretical grounding on culture and context, as well as changing concepts of culture learning in the foreign language teaching domain. The model of 'ICC' by Byram (1997) and the notion of an 'intercultural speaker' will be presented to highlight the competences needed for effective communication in intercultural encounters, including a discussion on critical stances towards Byram's ICC model. The concepts of ICC and EFL in the CEFR will also be delineated. The second subchapter is centred on ELF and begins with a presentation of Kachru's (1985) three concentric circles. A definition of ELF is also provided followed by a discussion of the implications of ELF research for English language teaching and teacher education. The third subchapter establishes the connection between ELF and intercultural communication by looking into ICC from an ELF perspective. Baker's (2011) model of 'Intercultural Awareness' and 'ELF competence' according to Knapp (2015) will be presented and compared with ICC.

Chapter 2 focuses on the intercultural education¹ of language teachers. A depiction of the goal of intercultural education and challenges with a particular focus on EFL teachers and Austria will be given. Selected frameworks, such as the *European Profile for Language Teacher Education* (Kelly & Grenfell 2004), *Framework of Reference for Pluralistic Approaches* (Candelier et. al 2010) and *Developing and assessing intercultural communicative competence: A guide for teachers and teacher educators* (Lázár et al. 2007) will also be presented.

In chapter 3, I will present the results of a comparative analysis of the curricula for teaching degree students of the secondary school subject English and German as a foreign and second language. References to concepts of ICC as well as target group, target language and target culture in the curricula will be revealed. An analysis of the English Language Competence Programme at the English department of the University of Vienna is also given.

The results of the analysis will be further discussed and compared in chapter 4. On the basis of the findings, a few suggestions will be presented as to how the sub-curriculum for the English secondary school subject for the Master's programme in teacher education could be modified in order to better foster future English teachers' intercultural communicative competence.

¹ In the literature, one may also encounter the term 'intercultural training'. According to Widdowson (1990: 62), 'training' refers to "a process of preparation towards the achievement of a range of outcomes which are specified in advance", while 'education' is not based on "predictability", but on "a reformulation of ideas and the modification of established formulae". In this paper, references to the development of intercultural communicative competence is used to encompass 'intercultural education' only.

1. Key concepts and terminologies

1.1. Intercultural Communication

It is a well-known fact that globalisation and technological advancements have reinforced the interconnectivity between people all over the world and facilitated communication across borders. The number of intercultural encounters involving people with different L1s has increased for which English is used as a medium of communication. Language teaching has concerned itself with understanding the skills and knowledge needed for successfully coping with interaction involving speakers with different lingua-cultural backgrounds. Culture learning has been identified as a central necessity for successful communication in today's globalised world.

1.1.1. Culture

First of all, the construct of 'culture' cannot be pinned down to one exhaustive definition. There exist various conceptions of culture originating from different fields. In language teaching the notion of culture underwent a paradigm shift which will be elucidated in the following. A well-known and commonly used definition is the one by Geertz (1973), who defines culture as a "historically transmitted semiotic network constructed by humans and which allows them to develop, communicate and perpetuate their knowledge, beliefs and attitudes about the world" (Geertz 1973: 89). In English language teaching (henceforth ELT), culture is often associated with countries, such as Great Britain or the US, also referred to as Inner Circle countries, which will be explained in more detail in section 1.2.1. The association of culture with a specific language and/or country is described by Holliday (2005) as 'essentialist'. He highlights the issue with such a one-sided conceptualisation in the following statement:

The most common essentialist view of culture is that "cultures" are coincidental with countries, regions, and continents, implying that one can "visit" them while travelling and that they contain "mutually exclusive types of behaviour" so that people "from" or "in" French culture are essentially different from those "from" or "in" Chinese culture. (Holliday 2005: 17)

The problem that Holliday pinpoints is the conception of culture as a self-contained system with distinct borders "that can be visited and to which someone belongs" (Holliday 2005: 23). Moreover, it suggests an affiliation with one single culture by which a person's identity is largely defined. Such an understanding of culture would imply that people in a country are homogenous and share the same characteristics and traits. They become representatives of a

country, where generalisations and stereotypical statements, such as “the friendly, happy or lazy members of a national group” would be permissible (Pennycook 1999 qtd. in Vodopija-Krstanovic 2008: 194- 95). Holliday suggests a non-essentialist view, where culture is regarded as something that “flows and shifts” (Holliday 2005: 23). Cultural systems are open entities with fuzzy borders which allow for multiple cultural affiliations. Culture is “a social force which is evident wherever it emerges as being significant” implying that it is a relative construct interactively produced and changed in the course of communication by participants (Holliday 2005: 23).

The notion of culture in the ELT domain has remained largely essentialist. Culture teaching and learning are based on “culture with a big C” and “culture with a small c” (Allen & Valette 1977: 325). Culture with a big C refers to “art, music, literature, architecture, technology, scientific discoveries, and philosophy” (Allen & Valette 1977: 325), while culture with a small c comprises aspects of everyday life:

[...] when and what they eat, how they make a living, the way they organize their society, the attitudes they express towards friends and members of their families, how they act in different situations, which expressions they use to show approval and disapproval, the traditions they must observe, and so on. (Allen & Valette 1977: 325)

The traditional approach to teaching culture mainly consists of the transmission and accumulation of factual knowledge (Vodopija-Krstanovic 2008: 190), also referred to as ‘area studies’ or ‘Landeskunde’. The general aim of ‘Landeskunde’ is to prepare learners for interaction with NSs and thus primarily focuses on teaching traditions and rites of a specific target country. Cultural learning is based on “tangible, unproblematic and stable” (Vodopija-Krstanovic 2008: 190) facts about the target culture, i.e. Inner Circle countries, such as Great Britain or the US (cf. section 1.2.1.). Learners are supposed to consume and take cultural information for granted without further reflection. But such a fact-based approach relies on culture as a static and idealised object and runs the risk of one-sided representations (Sercu 2002: 9; O’Dowd 2006: 15). To oppose the underlying issues of an essentialist view on culture in language teaching, Sercu (2000: 40-42) strongly appeals for a paradigm shift, i.e. a “Sichtwechsel”:

The field of culture-and-language teaching seems in need of a genuine “Sichtwechsel”, a change in perspective. [...] [L]earners of culture can no longer be perceived as passive recipients as yet completely unfamiliar with an “essential” body of knowledge. They need to be conceptualised as active participants in a process of increasingly autonomous construction of cultural meaning. The static opposition of “them on their territory”

versus “us on our territory” has to be left for a dynamic model of constructive interaction between different cultural frames of references and identities. (Sercu 2000: 40-41)

Sercu argues for multi-perspectival views which involve active participation of the learners in culture learning. Rather than a passive consumption of cultural facts, an active engagement in the process of fabricating cultural meaning is advocated. However, one-sided representations and even a “Sichtwechsel” is especially problematic for English given its role as global lingua franca. A more detailed account of this matter will be provided in section 1.3.1.

The spread of a non-essentialist view on culture has led to the conceptualisation of intercultural learning approaches. The shift towards the ‘intercultural’ comprised an understanding of “the processes of meaning creation happening *between* representatives of the target culture and their addressees in other countries” (Delanoy & Volkmann 2006: 12-13 [original emphasis]). Most importantly, the interrelatedness between language and culture ² and their role in constituting cultural practices in interaction has been recognised.

“Third space” and “interculture”

In connection with the active role of learners in the process of cultural learning and meaning construction, Kramsch (1993: 210, 233-259) elaborated on the concept of what Bhabha (1994) calls “third space”. It is a continuum where language learners “see themselves from the inside and from the outside” (Byram & Hu 2013: 62) allowing a conscious positioning in-between cultures. Kramsch points out that the spatial terminology should not be mistaken for “a static place between two dominant cultures” being “reified [and] essentialized into a stable third culture” (Kramsch 2009: 248). Witte (2011: 98) explains it is a “non-locatable and unrepresentable” space. The understanding of foreignness in relation to nativeness also gains a new dimension:

The third space, however, facilitates an understanding of the foreign constructs without an imperialistic suppression of the ‘other’ because it does not exclusively use the categories and patterns of *one* culture but it refers to bi- or multiculturally based conceptualisations. It facilitates an understanding of the foreign linguistic and cultural constructs from a truly *inter*-cultural perspective. (Witte 2011: 98 [original emphasis])

From a third space perspective, ‘foreign’ elements preserve their authentic attributes and are considered to be legitimate qualities, meaning that foreign constructs are not necessarily subordinate to the target culture or native cultures. The third place can be regarded “as a

² cf. Byram & Morgan (1994) for a detailed account of language-and-culture.

metaphor for eschewing the traditional dualities on which language education is based: L1/L2, C1/C2, NS/NNS, Us/Them, Self/Other” (Kramsch 2009: 199).

A similar concept to the third space is the one of “interculture” (Bolten 1999: 22), which will only be briefly explained in this context. It implies that in the course of intercultural communication something new, a so-called ‘interculture’, emerges. An interculture is an in-between world where an overlap of the participants’ living environment results into a new construct, i.e. a third space. This third space is not a synthesis, but a synergy which does not fully correspond to the living environment of speaker A or B. In intercultural communication, unforeseen elements constantly emerge as a consequence of immediate meaning construction (Bolten 2001: 18). Intercultural encounters are not simply a meeting of two cultures, but a meeting between individuals in which a new construct emerges.

1.1.2. Context

The consideration of context becomes especially important for understanding the meanings conveyed in a particular interaction. Hall (1976) draws attention to the fact that context and meaning are mutually nondetachable, suggesting that understanding the context is crucial to understanding the message. Meaning is context-bound and constituted by the setting (pace Firth 1957³). Pölzl and Seidlhofer (2006) state that “exactly *where* the conversation takes place seems to be crucial in that it influences the way the interlocutors perceive the interaction [...]” (Pölzl & Seidlhofer 2006: 154 [original emphasis]). The setting is not only comprised of the location in which the conversation takes place, but also the interactants and the aim of conversation, which according to Meierkord (2002: 128), should be considered as central factors of a context. Saville-Troike (1989) establishes that

[c]ontext includes understanding of *culturally defined aspects* of a communicative event, such as role relationships and norms of interpretations, of holistic scripts for the negotiation of meanings, as well as observable aspects of the setting. (Saville-Troike 1989: 258 [my emphasis])

While meaning is context-bound, context is largely dependent on culture, i.e. context and culture are interdependent. Meierkord (2002) found that not only the environment of interaction, but also the diverse cultures of the speakers influence communicative behaviour. In lingua franca communication, the use of language is “locally coloured” (Pölzl & Seidlhofer 2007: 154) meaning that, for example, the use of ELF varies according to the local context in

³ Firth (1957: 182) defines the ‘context of situation’ which relates to the relevant features of participants (including verbal and non-verbal action of the speakers), the relevant objects and the effect of verbal action.

which interaction takes place. The variability in use implies that users of ELF do not necessarily conform to English language use associated with a specific culture as the yardstick for communicative success. The success of communication across cultures is essentially driven by the constant negotiation of shared knowledge. Effectiveness of communication through ELF will be presented in detail in section 1.3. What follows in the following section is a brief discussion about the concept of authenticity and its relation to culture learning.

Cultural authenticity

In the language teaching domain, the concept of authenticity has underwent radical reconsideration with the growing importance of the intercultural approach (cf. section 1.1.3.). ‘Authenticity’ is often used to refer to native speaker-like (henceforth NS) uses of language. To sound ‘authentic’ in a foreign language, speakers have to “respond with behaviors that are socially appropriate to the setting, the status of the interlocutors, the purpose, key, genre, and instrumentalities of the exchange, and the norms of interaction agreed upon by native speakers” (Kramsch 1993: 178). A lot has been said about this in the ELT literature, but more is needed when it comes to ELF. The extent to which the imitation of NS-like behaviour can be imposed on learners for the benefit of successful communication has been put into question:

The ability to ‘behave like someone else’ is no guarantee that one will be more easily accepted by the group who speaks the language, nor that mutual understanding will emerge. (Kramsch 1993: 181)

The privileging of NS conventions would require students to become linguistically and culturally “schizophrenic” by rejecting their own personal identity for taking on an NS-like identity (Byram 1997: 11). However, a learner could never entirely adopt the identity of an NS and should not be expected to do so because it would only be an imitative rather than a natural act. Furthermore, an obligatory link is seen between language and the community (cf. section 1.2.1.). Such an understanding would suggest that speakers of any given language act as representatives of a respective speech community, which is exactly what Holliday criticised (cf. section 1.1.1.). Like Holliday (2005), Kramsch maintains that “[t]he notion: one native speaker, one language, one national culture is, of course, a fallacy” (Kramsch 1998: 26) and that “the link between a given language and the communities that speak that language can

vary a great deal” (Kramsch 1993: 181). There also remains the question of how to establish and define the body of representative usages of a speech community, especially for ELF.

The issues highlighted above demonstrate the dynamic and subjective nature of intercultural communication. The static notion of authenticity has also been put into question in consideration of its benefit for communicative success. In the following, ICC will be defined.

1.1.3. Intercultural Communicative Competence

Generally speaking, ICC is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes” (Deardorff 2006: 247). There are various approaches to ICC and one of the most elaborate descriptions of the elements needed for successful communication across cultures was provided by Byram (1997). Byram (1997) differentiates between

- intercultural competence as the skill to communicate with someone from another country and culture in one’s own L1 (Byram 1997: 70-71); and
- intercultural communicative competence⁴ as to the ability to engage in an interaction with members of another country or culture using a foreign language (Byram 1997: 70-71).

Byram’s (1997) model of ICC provides an elaborate guideline on the knowledge, skills and attitudes necessary for effective communication in intercultural encounters. It is specifically designed for teachers to help them grasp the needs of foreign language learners and their experiences with their own culture and another culture. Byram defines ICC on the basis of five *savoirs*, namely *savoir être*, *savoirs*, *savoir comprendre*, *savoir apprendre/faire*, and *savoir s’engager*. The knowledge, skills and attitudes for successful intercultural communication are comprised in these five *savoirs*, which will be explained in detail below.

1.1.3.1. Byram’s five savoirs

- Attitudes (*savoir être*)

The pre-condition of successful intercultural interaction is an attitude of “curiosity and openness, readiness to suspend disbelief about other cultures and beliefs about one’s own” (Byram 1997: 91). There is an eagerness to seize opportunities of encounters with

⁴ In most literature, the terms are considered as synonyms. In this thesis, I will apply ‘intercultural communicative competence’ (ICC) without implicit allusions to underlying differences.

otherness and an interest to engage with members of all social groups – not necessarily the ones represented as the dominant culture. It is further explained that an intercultural attitude comprises the ability to “decentre” (Byram et al. 2002: 12), i.e. to look at one’s own beliefs and values from an external view and relativising them to other perspectives without presuming that there is only one possible and correct standpoint. It can also be understood as the willingness to experience change in one’s own mindset through engagement with the outlook of the other interactant (Byram et al. 2002: 11-12).

- Knowledge (*Savoirs*)

Another key component of ICC is knowledge of “social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction” (Byram 1997: 94). This concept of knowledge is reminiscent of culture with a small c (cf. section 1.1.1.). However, Byram’s conceptualisation takes into account that knowledge about conventions and rites in the interlocutor’s cultural background do not suffice, but there is a need to link the perceptions of each other’s cultures in order to trace potential reasons for misunderstandings caused by inherent standpoints in interaction (Byram et al. 2002: 12). Therefore, it can be stated that the knowledge component of ICC is also based on a non-essentialist view on culture, where the consumption of factual knowledge is not advocated, but an active engagement with and reflection on cultural information (Byram et al. 2002: 12).

- Skills (*savoir comprendre & savoir apprendre/faire*)

Byram draws attention to the fact that the gained insights and knowledge about one’s own and the other culture should not be consumed without further reflection. Therefore, skills are necessary to know how to deal with a body of cultural knowledge. Byram, Gribkova and Starkey (2002) define the two following skills for ICC:

- skills of interpreting and relating (*savoir comprendre*) suggesting the “ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own” (Byram et al. 2002: 13); and
- skills of discovery and interaction (*savoir apprendre/faire*) referring to the “ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (Byram et al. 2002: 13).

- Values (*Savoir s'engager*)

ICC is also established on critical cultural awareness of values (Byram 1997: 101). It is 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 et al. 2002: 13). Byram explains that critical cultural awareness should help to become conscious of personal ideological perspectives and to develop an understanding of how such a perspective influences the course of interaction to either evoke agreement or misunderstanding (Byram 1997: 101).

Byram’s model is an interplay between an affective domain (attitudes), a cognitive domain (knowledge), and a skills domain. In fact, these domains indicate the ability “to reach Kramsch’s ‘third place’ [...], a vantage point from which the learner can understand and mediate between the home culture and the target culture” (Corbett 2003: 31). What is essential about Byram’s ICC, in contrast to other existing competence models, such as van Ek’s (1986) model of communicative ability and Canale and Swain’s (1980) communicative competence, is that it does not solemnly perceive NS-like competence as a yardstick for communicative success. Communicative competence is often measured against NS norms as a determining factor for measuring proficiency (cf. Canale & Swain 1980). The attainment of NS-like proficiency or acquiring “knowledge of what a native speaker is likely to say in a given context” (Canale & Swain 1980: 6) is often the aspired goal of language learning. While Byram does not completely reject native-speakerism in the conceptualisation of his ICC model – as he does make a distinction between L1/L2 and native/foreign – he highlights that not only linguistic competence, but also sociolinguistic and discourse competence contribute to effective communicativeness. Figure 1 below illustrates that all four competences, namely linguistic competence, sociolinguistic competence, discourse competence and intercultural competence, are equally important for communication across cultures and none of them should be regarded as more important than the other. An underlying principle of Byram’s model is that “intercultural competence is never complete and perfect” (Byram et. al 2002: 11). ICC is a lifelong process with no “definable end-product” (Witte 2011: 102-103). Intercultural learning is a process-orientated rather than a product-orientated approach, where no objectifiable goal, such as perfect knowledge of a specific culture or NS standards, can be reached. The justification given by Byram, Gribkova and Starkey (2002: 11) is the following:

[...] [I]t is not possible to anticipate the knowledge language learners need and this has been the main failure of the emphasis on knowledge in [...] *Landeskunde*, because whatever is taught it is inevitably insufficient. (Byram et al. 2002: 11 [original emphasis])

The discussion in section 1.2.1. has shown that the acquisition of cultural knowledge does not ensure communicative success. The privilege of the NS for setting norms has also been briefly taken up. When it comes to the use of English as a tool for intercultural communication, ELF users put NS norms even more into question since ELF users are primarily non-native speakers (henceforth NNS). An evaluation of the ICC model from an ELF perspective will be given in section 1.3.1. of this paper.

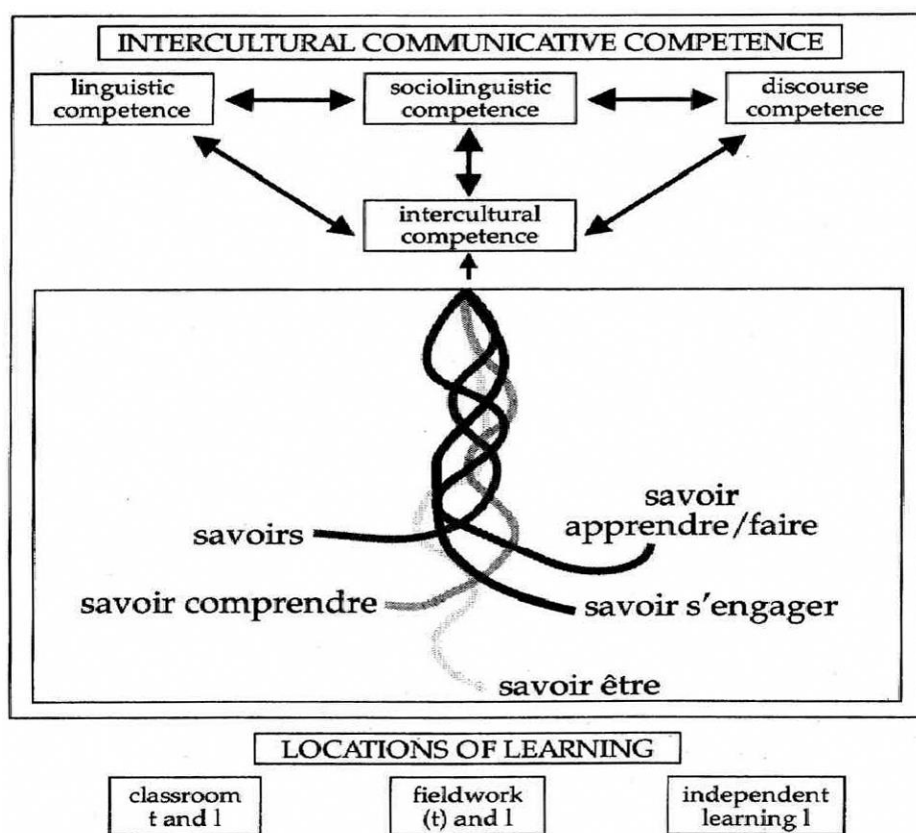


Figure 1 Byram's (1997: 73) model of Intercultural Communicative Competence

On the whole, Byram's model of ICC has had considerable impact in foreign language teaching. It does not only provide an extensive explanation of the term *intercultural communicative competence*, but also offers a comprehensive and accessible description of the components constituting ICC to facilitate implementation for teachers. His model has been taken into account by many scholars and incorporated into influential documents, such as the CEFR and Austrian national curricula. The most considerable aspect of Byram's concept of

ICC is the replacement of the native speaker with the notion of the ‘intercultural speaker’, which will be further discussed below.

1.1.3.2. The “*intercultural speaker*”

The term *intercultural speaker* was coined by Byram and Zarate (cf. Byram 2009: 321) and further discussed by Kramsch (1998). In fact, the notion of intercultural speaker derived from a critique towards the implicit power relationships between NS and NNS interaction:

We have judged the best language learner to be the one who comes nearest to a native speaker mastery of the grammar and vocabulary of the language, and who can therefore “pass for”, or be identified as, a native, communicating on an equal footing with natives. (Byram & Fleming 1998: 8)

The reasons for criticism lie in the unattainability of NS proficiency and the inappropriate demand on learners to reject their own personality for a privileged NS identity (Byram 1997: 11). It is even declared that the NS goal is an “outdated myth” (Kramsch 1998: 23). Therefore, the intercultural speaker serves to replace the native speaker in intercultural communication. The underlying principle of the intercultural speaker notion is to legitimise the status of the language learner in social interaction as someone who owns the meanings of words and does not have to impersonate rules of behaviour or ways of speaking of a particular social group (Kramsch 1998: 31). An intercultural speaker “has a knowledge of one or, preferably, more cultures and social identities” and “has a capacity to discover and relate to new people from other contexts for which they have not been prepared directly” (Byram & Fleming 1998: 9). The competence of an intercultural speaker is not defined by the level of linguistic competence, but by the ability “to select those forms of accuracy and those forms of appropriateness that are called for in a given social context of use” (Kramsch 1998: 27). As established in section 1.2.2., the context, including participants, purpose and local setting of an interaction, have an influence on forms of behaviour. Therefore, it is important to have an awareness of these contextual features to know how to respond accurately and appropriately during a conversation.

The concept of the intercultural speaker highlights the importance of developing awareness of the characteristics of intercultural interaction and the ability to relate to cultural differences (Byram & Fleming 1998: 9). The five *savoirs* are said to complement the notion of the ‘intercultural speaker’ and offer a detailed account of the necessary knowledge, skills and attitudes of an interculturally competent speaker. The following table summarises the findings

so far and highlights the most essential principles about the intercultural approach to language teaching by delineating its differences to the traditional ‘Landeskunde’ approach.

	Intercultural approach	Landeskunde
<i>Content of teaching</i>	Intercultural communicative competence	Declarative knowledge of Inner Circle countries
<i>Concept of culture</i>	Dynamic understanding of culture, interdependence between language and culture	Static notion of culture, Culture with a capital C, language and culture as separate entities
<i>Method</i>	Experiential learning through reflection of knowledge, skills and attitudes	Accumulation of factual knowledge of cultural products, including ‘the language’
<i>Model speaker</i>	Intercultural speaker	Native speaker

Table 1 Intercultural approach vs ‘Landeskunde’

1.1.3.3. Critique of ICC

The intercultural approach to language learning and ICC have not gone without criticism. A concern is raised towards the growing dominance of ICC (Byram 1997) over communicative competence (Canale & Swain 1980). Even though Byram (1997) claims the equal importance of intercultural, linguistic, sociolinguistic and discourse competence, it has been argued that the development of linguistic competence is increasingly neglected at the cost of a focus on the sociolinguistic aspect of language learning (e.g. House 1996). House considers the intercultural approach to be one-sided and idealistic because it is primarily centred on the affective domain. She draws attention to the repeated uses of phrases, such as understanding the other culture, overcoming prejudice, becoming tolerant etc., to describe ICC (House 1996: 2). In her point of view, the cognitive and skills domain, which are supposed to constitute equally important elements of communicative competence, are widely overlooked. The climax of her critique, where she calls for the abolishment of the ICC notion, reads as follows:

Wenn wir nun den Begriff “Interkulturelle Kompetenz” ohne diese emotionale Einstellungskomponente begreifen, dann – so glaube ich – brauchen wir ihn eigentlich nicht mehr, denn eine umfassend verstandene Kommunikative Kompetenz beinhaltet alles andere, was man mit interkultureller Kompetenz dann noch meinen kann. (House 1996: 4)

House's radical criticism has, of course, also faced opposition. Bredella and Delanoy (1999) affirm the relation between communicative competence and ICC as equally important priorities of language teaching:

Ein interkultureller Fremdsprachenunterricht verdrängt nicht die linguistische und kommunikative Kompetenz [...] Er lenkt den Blick vielmehr nur darauf, daß [sic] wir beim Fremdsprachenlehren und -lernen drauf Rücksicht nehmen müssen, daß [sic] die Lernenden die fremde Sprache und Kultur aus ihrer eigenen Perspektive wahrnehmen und daß es daher darauf ankommt, diese Differenz nicht zu überspielen, sondern ins Bewußtsein [sic] zu heben. (Bredella & Delanoy 1999: 11)

It is stated that ICC does not rule out communicative competence, but simply emphasises the importance of considering the learners' perspective on the foreign language and culture and making them aware of differences. Byram & Hu (2009) also call for maintaining both competences in language teaching:

In addition to the important goal of communicative competence in foreign language learning, intercultural learning has been identified, especially since the 1980s, as one of the main objective of foreign and second language pedagogy. (Byram & Hu 2009: vii)

The statements above suggest that communicative competence and ICC are often considered to be separate entities, but it has also been argued that ICC is part of communicative competence. As shown in section 1.1., culture has become increasingly important for communicative language teaching, which led to the establishment of ICC as an essential component of communicative competence (Sercu 2000: 32). Thus, ICC should be part of communicative competence by definition rather than be seen as an "expendable fifth skill tacked on" to the four basic language skills of speaking, listening, reading and writing (Kramsch 1993: 1).

Another criticism is directed towards the practicability of the large scope of theoretical foundations of the intercultural approach. Existing work on ICC provide a detailed account of the notion of ICC and its assessment, but they are considered too general for teachers to be applied in practice. Thus, more teacher-centred work on the practical implementation of ICC in the classroom is needed (cf. Altmayer 2006; Hesse & Göbel 2007; Hesse et. al 2008). A more detailed evaluation of the current state of intercultural practice will be given in section 2.2. The following section will present the *Common European Framework of Reference for Languages: teaching, learning and assessment* (Council of Europe 2001) and its relation to ICC and EFL.

1.1.4. A note on the Common European Framework of Reference for Languages

The CEFR is a document that provides a description of “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). The framework defines six levels of communicative proficiency that reflect an individual’s language competence and provides descriptors for each level in terms of the four skills: speaking, writing, reading and listening⁵. It is a comprehensive framework that is intended to be applicable to all learners of any foreign language (Council of Europe 2001: 8). Byram’s (1997) model of ICC has greatly influenced the CEFR. In the opening page of the CEFR, the importance of intercultural learning is highlighted:

In an intercultural approach, it is a central objective of language education to promote the favourable development of the learner’s whole personality and sense of identity in response to the enriching experience of otherness in language and culture. (Council of Europe 2001: 1)

A look at the general competence descriptions reveals that the CEFR adopted the five *savoirs* (Council of Europe 2001: 101-107). The components of general competence are declarative knowledge (*savoirs*) including intercultural awareness, skills and know-how (*savoir-faire*) involving intercultural skills, existential competence (*savoir-être*), and the ability to learn (*savoir-apprendre*) (Council of Europe 101-107). Additionally, intercultural competence, intercultural awareness and intercultural skills are listed as essential constituents of general competence (Council of Europe 2001: 103-104; 158).

The influence of the proficiency level descriptors on the CEFR has been considerable in the language learning and teaching domain and assessment scales are largely based on these level descriptions. However, in view of the growing number of NNSs over NSs of English, the generalisability and comprehensiveness of the CEFR for all languages have been questioned. Certain ELF researchers criticised the NS focus of the descriptors (Seidlhofer 2011; McNamara 2012; Hynninen 2014; Pitzl 2015). First of all, Pitzl (2015) discovered a contradiction in the CEFR in terms of its approach to language learning and foreign language education. Even though the CEFR claims to reject “the ideal native speaker as the ultimate model” (Council of Europe 2001: 4), the proficiency scales actually use NS norms as benchmarks. Hynninen (2014) investigated the occurrence of the term ‘native speaker’ in the

⁵ The six levels are: basic user levels A1 = Breakthrough, and A2 = Waystage; independent user levels B1 = Threshold, and B2 = Vantage; and proficient user levels C1 = Effective operational proficiency, and C2 = Mastery

document and found that ‘native speaker’ occurred 44 times in total and 19 of those occurrences were in the descriptors. *Native* occurred once in the combination of *native norms*, 13 times in the combination of *native language*, in contrast to 3 occurrences of *non-native language* (Hynninen 2014: 302-303). References to native speaker were especially found in the descriptions for the highest level of language proficiency (Council of Europe 2001: 24, 27, 75, 78, 122, 129). It follows that the CEFR does conceive the NS as the ideal successful communicator. However, in light of today’s widespread use of English as a lingua franca, such a conceptualisation seems outdated (cf. section 1.2.3.). In terms of references to culture in the CEFR, it has been revealed that “the framework is not explicit in defining what culture means, but the target culture focus of the CEFR seems to rely on the idea of linking a nation-state and its language together” (Hynninen 2014: 310). Despite the ambiguity in the meaning of culture, it appears that the CEFR reproduces the idea that each language represents a particular NS culture (cf. Pilkinton-Pihko 2013: 159-160). The CEFR is also criticised for constructing an “imagined reality” in terms of the types of interaction for which language learners are prepared (Pitzl 2015: 101). Based on a discussion of the following B2 descriptor:

Can sustain relationships with native speakers without unintentionally amusing or irritating them or requiring them to behave other than they would with a native speaker. (Council of Europe 2001: 76)

Pitzl (2015) claims that the “[...] descriptors and the framework are not describing actual individuals who are NNSs of a particular language and who are interacting with actual learners/users of the language in a specific situation” (Pitzl 2015: 102). The descriptor seems to imply the sole responsibility of the language learner to accommodate to the NS, while the NS appears to be incapable or unwilling to adjust to their interlocutor (Pitzl 2015: 102). What the CEFR also fails to consider is that learners of EFL will most likely interact with NNSs of English. Seidlhofer (2011) draws attention to the “lack of differentiation between ‘modern languages’ on the one hand and ‘English’ on the other [...]” (Seidlhofer 2011:185). In contrast to any other foreign language, English **is** the most commonly used medium for intercultural communication. Therefore, the status of ELF implies different objectives for learning than for French or Russian. The consequence of the “lack of differentiation” (Seidlhofer 2011: 185) is manifested in numerous (international) tests, which continue to be conceptualised on the NS-based descriptors of the CEFR. To conclude, the descriptors in the CEFR are highly prescriptive and perpetuate an essentialist view of culture. The CEFR seems to fail to

incorporate the implications of ELF use today. After a theoretical grounding on concepts of intercultural communication, the following chapter is devoted to English as a lingua franca.

1.2. English as a Lingua Franca

1.2.1. The speakers of English: Kachru's three concentric circles



Figure 2 Kachru's (1985) model of three concentric circles

As it has been repeatedly mentioned before, English has spread rapidly all over the world and has become the most internationally used language. Kachru (1985) developed a model of three concentric circles of English to categorise the different types of users of English in the world. The model also intends to reflect patterns of acquisition and to establish the functional domains in which English is used worldwide. The Kachruvian paradigm speaks of 'Inner Circle', 'Outer Circle' and the 'Expanding Circle' (cf. Figure 2). Firstly, the 'Inner Circle' refers to those countries where English is traditionally spoken as a first language, e.g. the USA, the UK and Canada. Secondly, the 'Outer Circle' is comprised of regions where English has become an official or state language as a result of colonisation. The Outer Circle includes, for example, African and Asian societies where English has found its way into legal and educational domains. Finally, the 'Expanding Circle' is defined as comprising those societies where English is spoken and learnt as a foreign language. The term 'English as a foreign

language' is mainly associated with the Expanding Circle countries, whereas English used in the Outer Circle regions is referred to as 'English as a second language'. The English used in the Inner Circle is termed 'English as a native language'.

Although the Kachruvian circle model provides a practical and convenient way for categorising English users worldwide, generalising models have certain limitations. It mainly fails to consider the fact that English has gained the status of a lingua franca due to its international spread and has become the frequently mutual language of choice in a wide variety of settings. There are between 500 million and 1,000 million L2 users of English compared to 320-380 million Inner Circle speakers and 300-500 million speakers from the Outer Circle (Crystal 2003: 61). English is nowadays spoken by a larger number of NNSs than NSs in many contexts and communication among NNSs rather than between NSs and NNSs has become more common (cf. Jenkins 2007: 4; Seidlhofer 2001).

The growing number of NNSs leads to a reconsideration of the distinctness of the boundaries between each circle. Kachru admits that the boundaries, especially between Outer and Expanding Circle countries, should not be regarded as clear-cut and thus are subject to change (Kachru 1985: 13-14). Since Kachru's three concentric circle model was published in 1985, the classifications indeed no longer capture the dynamic changes that English has undergone in the last decades. What has become especially blurred now is the distinction between EFL learners and ESL users in certain parts of the world, particularly in Europe. That is why the use of English today cannot be described within three circles anymore because ELF is "not representative of any English use within those three defined circles" (Jenkins 2009: 21).

Another point of criticism is the implicit hierarchical structure in Kachru's formulation of 'Circles'. In the Kachruvian paradigm, ENL varieties are seen as the driving force of development and standard norm. The Inner Circle is defined as 'norm-providing', while the Outer Circle varieties are 'norm-developing' and the Expanding Circle is 'norm-dependent' (Kachru 1985: 16-17). These terminologies suggest that Outer Circle and Expanding Circle varieties are subordinate to the linguistic norms of the Inner Circles and have to orient themselves towards ENL varieties. Nevertheless, the growing number of NNSs in the world puts the centrality of Inner Circle speakers into question as well as the extent to which Inner Circle countries can still be regarded as norm-providing. This shift in perspective is also reflected in the changing notions of culture in the language teaching domain and the question of authenticity previously discussed in section 1.1.1. and 1.1.2.

Technically speaking, the definition of a lingua franca actually excludes complete adherence to NS norms. It is “a ‘contact language’ used among persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen *foreign* language of communication” (Firth 1996: 240 [original emphasis]). According to Gnutzmann (2000), “[w]hen used as a lingua franca, English is no longer founded on the linguistic and sociocultural norms of native English speakers and their respective countries and cultures” (Gnutzmann 2000: 358). Widdowson (1994) even criticises the right of Inner Circle speakers to claim ‘ownership’ of the English language in the following statement:

How English develops in the world is no business whatever of native speakers in England, the United States, or anywhere else. They have no say in the matter, no right to intervene or pass judgement. They are irrelevant. The very fact that English is an international language means that no nation can have custody over it. To grant such custody of the language, is necessarily to arrest its development and so undermine its international status. (Widdowson 1994: 385)

Such claims question the right of NSs to establish language norms and reinforce a consideration of the importance of Expanding Circle speakers for influencing developments of the English language. Even though the decrease in the global impact of the norm-providing Inner Circle has been recognised, there is still a strong belief in the superiority of NSs, particularly in the ELT domain. The intercultural approach to language teaching and current ELF trends challenge such superiority and ELF research has revealed that NNSs are gradually establishing their own uses of English that deviate from linguistic norms and standards imposed by NSs. The result of ELF use is linguistic hybridity, which will be put under examination in the following section.

1.2.2. Defining characteristics of ELF

First of all, ELF cannot be defined in terms of its speakers: “ELF does not stop being ELF if inner or outer circle members happen to be present” (Jenkins 2007: 2). ELF comprises “any use of English among speakers of different languages for whom English is the communicative medium of choice, and often the only option” (Seidlhofer 2011: 7). The ‘E’ in ELF does not imply that English has to be the L1 of speakers involved in ELF settings. On the contrary, ELF is defined by its function in communication rather than its formal reference to NS norms (Hülmbauer et al. 2008: 27). Hence, anyone who uses English whether as a native, second or foreign language for the purpose of intercultural communication can be described as an ELF speaker – NS and NNS alike.

ELF speakers communicate in their own ways and ‘deviate’ from (native) Standard English norms (Seidlhofer 2009a). Intercultural communicators, in general, who use the lingua franca mode do not stick to stable and strict codes (Hülmbauer & Seidlhofer 2013: 387). But it is not suggested that ELF uses are ill-formed uses of language. Empirical descriptions of ELF by various scholars have reinforced the acceptance of ELF as a legitimate linguistic code in its own right. ELF corpora, such as the Vienna-Oxford International Corpus of English (VOICE)⁶ (Seidlhofer 2001) and English as a lingua franca in Academic Settings (ELFA)⁷ (Mauranen 2003), provide an empirical basis for describing ELF usage. There exist descriptions of ELF features in terms of phonology (e.g. Jenkins 2000), lexicogrammar (e.g. Breiteneder 2005; Dewey 2007; Seidlhofer & Widdowson 2007) and pragmatics (e.g. Böhringer 2007; Cogo & Dewey 2006; Klimpfinger 2007; Pitzl 2005). ELF speakers ‘appropriate’ ELF for their own purposes in view of achieving a communicative goal for which adherence to NS norms may not necessarily be beneficial (cf. Hülmbauer et al. 2008: 27).

While ELF researches investigate patterns and regularities in ELF usage, the findings also reveal that ELF is inherently fluid and hybrid (Seidlhofer 2009b: 242). ELF is not English per se, but an “open source code of English” (Seidlhofer 2011 in Hülmbauer & Seidlhofer 2013: 390), which has the potential to integrate plurilingual elements. The results of such flexible uses of ELF are rather ‘unconventional’ features, but Hülmbauer, Böhringer and Seidlhofer (2008) also highlight that ELF does not “only consist of language which diverges from established norms” (Hülmbauer et al. 2008: 31). ELF is used in innovative and creative ways during the process of which meaning is constantly co-constructed and negotiated in each specific context of interaction (Cogo & Dewey 2012). Each ELF interaction has particular characteristics that are adapted to the context of use. It is the communicative context and purpose that largely define how ELF manifests itself in interaction (Jenkins 2007: 1).

The premium in ELF settings is not on correct Standard English forms, but on working towards mutual understanding. The fact that ELF speakers have different L1s and cultural backgrounds suggests that the way they use and appropriate ELF will differ individually, also depending on each given context. Eventually, the interplay of different language systems in ELF interaction will inevitably influence ELF on all linguistic levels.

⁶ VOICE was the first ELF corpus to be made freely available online, cf. www.univie.ac.at/voice, Sept. 21, 2015

⁷ cf. <http://www.helsinki.fi/englanti/elfa/elfacorporus.html>, Oct. 18, 2015

Communities of practice

The hybridity and fluidity of ELF is not to be misunderstood as constituting own varieties of ELF in a traditional sense. Conventionally speaking, a variety is created and established by a well-defined speech community whose members interact locally (cf. Hülmbauer et al. 2008: 28). But this does not apply to ELF for two reasons: firstly, ELF interaction does not necessarily depend on face-to-face communication; secondly it is the speakers of ELF who establish own ways of speaking and not the language system that dominates over its users. To put it in Hülmbauer, Böhringer and Seidlhofer's (2008: 28) terms: "the community is no longer created by a common language variety, but rather the language variety is created by the community". Seidlhofer (2009c: 238) prefers to call the network of ELF speakers 'communities of practice'. The following statement by House (2003) highlights the relation between the concept of community of practice to ELF by identifying that ELF interactions are comprised of speakers from diverse backgrounds:

The activity-based concept of community of practice with its diffuse alliances and communities of imagination and alignment fits ELF interactions well because ELF participants have heterogeneous backgrounds and diverse social and linguistic expectations. Rather than being characterised by fixed social categories and stable identities, ELF users are agentively involved in the construction of event specific, interactional styles and frameworks. (House 2003: 573)

The characteristics of a community of practice are "mutual engagement", a "jointly negotiated enterprise" and a "shared repertoire of negotiable resources" (Wenger 1998: 76). Members engage in shared practices and negotiate meaning by recurring to a shared repertoire. Sharing a native language is irrelevant. Communities of practice can be considered as a phenomenon of global interaction where all interaction takes place between speakers with different L1s, which reflects intercultural communication through ELF.

1.2.3. Implications of ELF research for ELT

The challenge that ELF researchers and teaching professionals now face is how to cope with the dichotomy of hybridity versus 'observed regularities' of ELF (Seidlhofer 2009b: 240). It seems obvious to conclude that in the face of such linguistic hybridity, it would not make any sense to describe a set of so-called ELF 'core features'⁸ since such classifications are subject to constant variability and change anyway. The dynamic and individualised use of English in

⁸ The term is traced to "Lingua Franca Core" originally coined by Jenkins (2000). In terms of phonology, Jenkins attempted to define the core aspects that constitute successful communication through ELF.

intercultural settings would not allow for a fixed classification of ELF that could potentially be taught to EFL learners in a systematic way (Knapp 2015: 186-187).

Generally speaking, the implications of ELF study findings have provoked controversy and misunderstandings within the ELT domain. While corpus research demonstrates ‘frequent’ and ‘systematic’ features of ELF (Jenkins 2006: 41, 2007: 14, 37), as it has been briefly mentioned above, and ELF scholars speak of ‘local ELF varieties’ (cf. Jenkins 2007: 21-22, 37; Cogo & Dewey 2012: 87), they have led to the assumption that ELF research pursues the goal of establishing a set of norm-providing ELF features which could potentially serve as a yardstick in international communication or in ELT (Jenkins 2007: 21). ELF scholars (e.g. Seidlhofer 2006: 48; Seidlhofer 2011: 192; Cogo & Dewey 2012: 5) countered such claims by explicitly stating that the objective of ELF research is **not** to set up an ELF variety that is to replace the current English teaching model. To quote Cogo and Dewey (2012: 5):

[...] [W]here we describe emerging language forms we do so not in attempt to establish ELF as a distinct variety, but rather to illustrate the many varied language practices involved in lingua franca communication.

The interest of ELF study in explaining how interlocutors of different lingua-cultural backgrounds establish and negotiate common ground in intercultural communication is not to be mistaken for the desire to determine universal principles of ELF. Cogo (2012: 98) explains that there is no single unique ELF variety, but different uses of English that emerge and adapt to the L1 language systems of particular speakers and to the function of language in a specific context:

The reality is that ELF communication can both show characteristics that localize it and make it typical of a certain region, but it can also be fluid and realized in transnational, or international, networks, and movements. (Cogo 2012: 98)

The desire to establish a monolithic ELF variety would fundamentally contradict the nature of ELF itself. Due to the “diversity at the heart of ELF” (Jenkins et al. 2011: 296), ELF cannot be defined as a variety or even a group of varieties of English because it is not codifiable. As mentioned repeatedly before, EFL speakers do not strictly conform to NS norms nor to so-called identifiable ELF norms, since the use of ELF is very much differentiated and individualised. All in all, ELF studies do not desire to show what should be taught, on the contrary, they show what is **not** necessary to teach for effective international communication, in terms of specified grammar, vocabulary and phonology (cf. Swan 2012: 387; Baker 2012: 4).

1.2.4. Importance of accommodation

ELF data is not only useful in showing patterns and regularities of ELF, but mainly sheds light on how ELF speakers make use of existing language repertoires for effective international communication. The observed ELF features emerge as a result of communicative strategies. The capacity for accommodation, i.e. the speakers' ability to manipulate language to make themselves more understandable to their interlocutors, is said to be especially crucial for achieving communicative success in ELF settings.

Accommodation is comprised of three strategies: convergence, divergence and maintenance (cf. Giles et al. 1987). Convergence refers to “a strategy whereby individuals adapt to each other's communicative behaviors in terms of a wide range of linguistic/prosodic/non-vocal features” (Giles & Coupland 1991: 63), while divergence suggests “the way in which speakers accentuate speech and non-verbal differences between themselves and others” (Giles & Coupland 1991: 65). Maintenance is a form of divergence where speakers preserve their speech behaviour without converging to their interlocutors (Cogo & Dewey 2006: 70). Convergent accommodation strategies are used for two purposes: firstly, for communicative efficiency, where one changes his or her speech to sound more similar to the other interlocutor, and secondly to “maintain integrity, distance or identity” (Giles & Coupland 1991: 66). The intensity of convergence largely depends on the need to gain another person's approval for the benefit of reaching a shared communicative goal (Giles & Coupland 1991: 73).

The most common accommodative strategies employed in ELF interaction are “exploitation of redundancies” and “simplification” (Hülmbauer et al. 2008: 32). Simplification processes are a natural result of “the shared human tendency to reduce effort” and achieve communicative efficiency (Hülmbauer et al. 2008: 30). Repetitions⁹ are a means to show agreement with the listener and engagement in the conversation. Reusing certain expressions used by the participant shows support and approval during interaction. This way, efficiency is not only boosted, but cooperation among the speakers is signalled as well. Seidlhofer's (2009c) investigation of the use of idiomatic expressions by NNSs of English in ELF interaction came to the conclusion that ELF users appropriate languages to fit **their** purpose, which may naturally result in unidiomatic uses of English. Especially in the professional domain, time constraints reinforce the urge to reach a communicative goal:

⁹ Cogo & Dewey (2006) demonstrate how the use of repetitions highlight accommodation in ELF interaction.

ELF encounters typically happen in a third space where interlocutors need to arrive at a *modus operandi* from scratch and to negotiate ad-hoc norms that will enable them to get a particular job done. (Seidlhofer 2009c: 210)

It seems that in ELF encounters the attainment of communicative goals overrides standard uses of English. NNSs using English in *lingua franca* settings are not primarily driven by NS adherence, as it has been shown in ELF research (cf. section 1.2.3). Communicative success in ELF encounters is determined by the application of accommodation strategies rather than the speaker's language competence of English. Therefore, ELF competence is comprised of different skills and abilities that go beyond linguistic knowledge of standard native English (cf. Knapp 2015 in section 1.3.3). Jenkins (2007: chapter 7) discusses the importance of accommodation in ELF talk and the preparation for users to function in international settings in her work on ELF phonology.

In this context, it also has to be pointed out that the basis for effectiveness of communicative strategies in ELF encounters are also dependent on affective factors, such as 'interpersonal sensitivity', i.e. the ability to understand a person in his or her own right, and 'cognitive flexibility', i.e. openness to new ideas and beliefs (Gnutzmann 2000: 358 in Hülmbauer et al. 2008: 32). The success of ELF interaction is dependent on the collaboration of both interlocutors, which is why "open-mindedness towards innovative linguistic forms rather than formal linguistic criteria, the ability to signal non-understanding in a face-saving way and *lingua-cultural* awareness" are primary (Hülmbauer et al. 2008: 32). The importance of *lingua-cultural* awareness will be taken up in detail in section 1.3.1. and 1.3.2.

1.2.5. Implications of ELF for teacher education

While ELF research has provided a valuable insight into the dynamic and invariable uses of language, the implications of ELF awareness in teacher education and practice remain to be explored. The ELF trend calls for the adoption of a pluricentric rather than a monocentric approach to the teaching and use of English, where learners and speakers of English have to reflect on and reconsider the way English is used globally in *lingua franca* communication (Jenkins 2006: 173). An 'ELF-informed pedagogy' (Seidlhofer 2011) emphasises the importance of language awareness for teaching professionals. Teachers in all three circles should acquire a comprehensive understanding of ELF themselves first and consequently reflect on traditional views of effective communication and intelligibility. On the basis of the gained insights, teachers should be empowered to make informed choices for supporting the

development of communicative capability in learners (Widdowson 2015: 231). Communicative capability comprises the ability to make use of existing linguistic repertoire for effective communicativeness (cf. Widdowson 2003). But as Dewey (2012) claims:

[...] [I]t is not enough to simply say that ELF has implications for pedagogy, that teachers need to be aware of ELF, and that it would therefore be useful for language teachers to adopt an ELF perspective in classroom practice. (Dewey 2012: 143)

There is an urgent need to find practical ways of relating pedagogic implications of ELF research and theory in teacher education, which is what Dewey¹⁰ (2012) was particularly concerned with. In addition to a pluricentric approach, Dewey (2012: 166) calls for a ‘postnormative’ approach¹¹ to language learning and use:

[T]he postnormative condition can be described as an approach to language in the classroom in which practitioners can be empowered to ‘construct classroom-oriented theories of language and communication’, and which enables practitioners to ‘generate location-specific, classroom-oriented innovative language models’. In other words, ELF is relevant not so much in terms of identifying alternative sets of norms, but more in terms of enabling us to move beyond normativity. (Dewey 2012: 166)

The findings on the linguistic hybridity and fluidity of ELF ‘open up’ conceptions of language, and also the range of choices for teachers to decide “whether/to what extent/which (if any) language norms are relevant to their immediate teaching contexts” (Dewey 2012: 166). However, it has to be taken into account that teachers are not free agents. The choices they make have to conform to curricular requirements. Therefore, a reconsideration of concepts of language to better capture the diversity of ELF communication has to take place in the curriculum first. The difficult question remains how this can be implemented in practical terms.

The innovations caused by ELF within the ELT domain should by no means pose an obligation to adopt completely new ways of thinking and doing things, as it is sometimes believed (cf. Jenkins 2007). Engagement with theoretical and empirical work on ELF invokes rethinking of common beliefs and assumptions. But more importantly, teachers and teacher educators need to be involved in systematic and practice-orientated rethinking of diversity and plurality. On the one hand, gaining awareness of ELF and developing an understanding of its relevance is certainly necessary. Jenkins (2000), Seidlhofer (2011) and Dewey (2012)

¹⁰ Dewey (2012) investigated teachers’ and teacher educators’ understanding of ELF and their engagement with recent ELF studies and curriculum changes. His study consisted of a questionnaire about teacher perceptions of ELF and a series of teacher interviews about established practices of ELF in the ELT domain.

¹¹ cf. also Seidlhofer (2011: chapter 8)

highlight the importance of sociolinguistics in teacher education to attain a comprehensive understanding of how language is manipulated and changed to fit local contextual uses. On the other hand, it is no guarantee that teachers will actually act upon the implications of ELF research in classroom practice. Kirkpatrick (2010), Seidlhofer (2011), Baker (2011) and Dewey (2012) look into a number of objectives that can be considered for incorporating ELF in the ELT domain. In this paper, Dewey's list of objectives will be presented and used as a guideline for a discussion in section 3.2.2. and 4.1. of this paper:

- Investigate and highlight the particular environment and sociocultural context in which English(es) will be used
- Increase exposure to the diverse ways in which English is used globally; presenting alternative variants as appropriate whenever highlighting linguistic form
- Engage in critical classroom discussion about the globalization and growing diversity of English
- Spend proportionately less time on ENL forms, especially if these are not widely used in other varieties; and thus choose not to penalize non-native-led innovative forms that are intelligible
- Focus (more) on communicative strategies, e.g. by prioritizing accommodation skills; gauging and adjusting to interlocutors' repertoires, signalling (non)comprehension, asking for/providing repetition, paraphrasing etc. (Dewey 2012: 163-164)

Dewey's list highlights the importance of communicative strategies rather than a focus on NS forms and the need for exposure to varieties of English. The acceptance of a certain variety of English is not strived for, but an outbreak of prescriptive NS forms. Seidlhofer (2004) is also against restrictions imposed by certain teaching models:

Rather than just being trained in a restricted set of pre-formulated techniques for specific teaching context, teachers will need a more comprehensive education which enables them to judge the implications of ELF phenomenon for their own teaching context and adapt their teaching to the particular requirements of their learners. (Seidlhofer 2004: 228)

On the basis of a familiarisation with English varieties, teachers should be empowered to make a decision on which English to teach in consideration of contextual factors and learner needs. While Dewey's list provides a helpful guideline for thinking about ELT from an ELF perspective, if and how these goals can be achieved in practice remains to be investigated and empirical research needs to be done for a more comprehensive understanding of an ELF-informed pedagogy (cf. Dewey 2012: 165, 167).

Since intercultural encounters are becoming more and more common around the world, an interest in understanding intercultural communication and ICC development in the language

teaching domain. Since ELF users are speakers with different L1s and different cultural backgrounds, the diversified uses of ELF necessitate a paradigm shift from a focus on NS forms to a focus on communicative strategies. In the following section, the connection between ELF and ICC, as well as their implications for ELT will be discussed. Descriptions of ‘ELF competence’ (Knapp 2015), ‘Intercultural Awareness’ (Baker 2011) and their relation to ICC (Byram 1997) are provided and compared to each other in the following section.

1.3. English as a Lingua Franca and Intercultural Communicative Competence

First of all, lingua franca uses usually refer to communication between speakers who use a language different from their L1s. Therefore, ELF communication is essentially intercultural communication. Jenkins (2006) proposes a definition of ELF to refer to communication between people with different “linguacultures” (Jenkins 2006: 164). Risager (2007) uses the term ‘linguaculture’ to highlight the significant role of language and culture in interaction and their link to each other.

1.3.1. ELF communication and culture

Generally speaking, ELF approaches defy simplistic relations between language, culture and nation. There is not a culture or a language of English. Practices through ELF are flexible, emergent and context-bound, as emphasised in the following statement about ELF interaction:

Cultural frames of reference [are] perceived of and made use of in a hybrid, mixed, and liminal manner, drawing on and moving between global, national, local, and individual orientations. (Baker 2009a: 567)

Cultural and linguistic practices can take on new forms that cannot be assigned to any pre-existing culture. Cultural forms are created in every new communicative event (Baker 2009a: 568; Risager 2006: 185). Considering the wide variety of cultural settings in which English is used as a medium of intercultural communication, Baker (2009b) speaks of “*cultures* of English as a lingua franca” making English not only a **lingua** franca, but also a ‘*cultura* franca’ (Gilmore 2007). An awareness of non-mainstream cultures is advocated instead of a confinement to dominant English-speaking countries, i.e. Inner Circle countries.

Even though ELF is said not to be assigned to one specific culture, it does not mean that it is a culturally neutral language, as some scholars point out (e.g. House 2002; Kirkpatrick 2007; Meierkord 2002). In fact, languages used for intercultural communication are “never just neutral” because communication is a social practice between speakers with subjective

purposes and positions (Phipps & Guilherme 2004: 1). Language and culture are always inevitably connected to each other at the individual level, therefore cultural meanings and national frames of practice will always be present.

Moreover, as mentioned before in section 1.2.5, in ELF practices there is a need to go beyond a focus on grammar, lexis and phonology to understand intercultural communication through ELF because “[...] it may turn out that what is distinctive about ELF lies in the communicative strategies that its speakers use rather than in their conformity to any changed set of language norms” (Seidlhofer & Widdowson 2009: 37-38). ELF speakers are users of English in their own right and should not be considered to be deviating from a so-called ‘target group’ because there is no definable target group in intercultural communication per se (Baker 2011: 200). That is why an interest lies in the communication skills of bilingual and multicultural speakers. As briefly touched upon in section 1.2.5., communication strategies used include accommodation, code-switching, negotiation, cooperation and linguistic and cultural awareness (cf. Canagarajah 2007; Jenkins 2007; Kramsch 2009; Seidlhofer 2011).

On the whole, in communication through ELF, culture and cultural affiliation are constantly negotiated in the course of interaction for which language is used as a means to adapt to the subjective needs of the speakers and to shape the context. Since there is no definable target culture in ELF, it raises the question to which extent Byram’s model of ICC can be considered useful for intercultural communication through ELF. In the following, Byram’s model of ICC will be discussed from an ELF perspective.

ICC from an ELF perspective

Several limitations of ICC have been identified in consideration of ELF. One disadvantage of ICC is that the role of culture in developing a learner’s **linguistic** competence is not considered. Even though it acknowledges the interrelation between language learning and cultural learning, it fails to recognise the potential influence of culture on developing language proficiency (Baker 2009a: 84). The most substantial criticism of ICC is towards its reliance on national conceptions of culture. On the one hand, ‘critical cultural awareness’ (Byram 1997) considers knowledge of L1 culture, target culture of L2 and other non-mainstream cultures of L2 as equal and relevant. Additionally, comparison between these cultural groupings is encouraged. On the other hand, recurring link is made of language to a

specific culture or target community, usually those of Inner Circle communities, which fails to account for the spread of English use in a variety of cultural settings (Risager 2007: 236).

Some scholars attempted to address these limitations and provided complements to the concept of ICC. Risager (2007: 222) conceptualised the “intercultural competence of the world citizen”. Her concept advocates a so-called “transnational paradigm” in replacement of the national paradigm (Risager 2007: 222). The concept of ‘transnational’ encompasses language learners as members of a global and not local community, hence the term of ‘world’ citizen. Byram (2008) focused on ICC at an individual level and explored how language users communicate successfully in intercultural settings. He defined a so-called ‘intercultural identity’ that refers to successful intercultural communicators (Byram 2008: 71). Kramsch (2009) highlights the importance of viewing ICC as a “symbolic competence”, i.e. as “dynamic, flexible and locally contingent competence” (Kramsch 2009: 200). The relation between Risager’s ‘transnational paradigm’ and Byram’s ‘intercultural identity’ and Kramsch’s ‘symbolic competence’ is the rejection of strict local confinements and single cultural affiliations in order to increase understanding of the variability and complexity of language and culture.

Even though the importance of acquiring knowledge of certain cultures, as represented in Byram’s ‘critical cultural awareness’, is acknowledged for contributing to communicative success, it is accepted in ELF research as a basic fact that English, due to its function as a lingua franca, can no longer be associated with any particular community (e.g. Baker 2011: 209). This has already been briefly mentioned before in section 1.3.1. In challenging the national conception of culture implied in ‘critical cultural awareness’, Baker (2011a: 202) calls for “intercultural awareness” (henceforth ICA):

While knowledge of specific cultures may still have an important role to play in developing an awareness of cultural differences and relativisation, this has to be combined with an understanding of cultural influences in intercultural communication as fluid and emergent. Accordingly, what is needed for communication in the heterogeneous contexts of lingua franca expanding circle environments is *intercultural awareness*. Such an awareness may enable users of English to successfully negotiate the complexities of intercultural communication in which there are less likely to be a priori defined cultural groupings or contexts by which to construct shared meaning and communicative practices. (Baker 2011: 202 [my emphasis])

The concept of ICA is specifically tailored to communication through English in global lingua franca settings and can be considered as an extension rather as a counterpart of ICC. It is

concerned with developing the intercultural competences needed to engage in intercultural communication where participants may not conform to the norms of any particular community. ICA does not focus on national attributions of culture, but on the **inter-** or **trans-**cultural dimension, where there is no clear “language-culture-nation correlation” (Baker 2011: 211).

1.3.2. Baker’s model of intercultural awareness

First of all, *intercultural awareness* 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 2009a: 85)

ICA is based on the belief that the heterogeneity of English uses today makes it impossible for learners to anticipate all the cultural knowledge needed for various intercultural settings with speakers of different lingua-cultures. Thus, instead of accumulation of cultural knowledge of specific countries, Baker defines three levels of awareness, which will be explained below.

1.3.2.1. Three levels of ICA

Baker’s (2011) model of ICA deals with the relation between different types of knowledge and skills, and different levels of cultural awareness and intercultural awareness. First of all, Baker makes a distinction between ‘conceptual intercultural awareness’ and ‘practice-orientated intercultural awareness’:

- Conceptual ICA is concerned with the types of attitudes towards cultures and knowledge of cultures needed for successful participation in intercultural communication and the ability to articulate these attitudes and knowledge (i.e. ‘conscious understanding’). (Baker 2011: 202, 204)
- Practice-orientated ICA is concerned with the application of this knowledge in real-time instances of intercultural communication and is thus more skills and behaviour focused. (Baker 2011: 204).

Then he defines three levels of ICA moving from ‘basic cultural awareness’ (level 1) to ‘advanced cultural awareness’ (level 2) and ‘intercultural awareness’ (level 3) (Baker 2011). It is explicitly mentioned that development does not necessarily have to proceed in these three stages. While levels 1 and 2 refer mainly to general conceptualisations and understanding the relationships between language, culture and communication, level 3 “is most relevant for extending ICC to the contexts of global lingua franca English use” (Baker 2011: 205). An explanation of each level will now follow.

- Level 1: basic cultural awareness

In level 1, the ability to express one's own cultural stance and to make general comparisons between one's own culture and others is developed. The understanding of culture is very broad and does not involve any "systematic knowledge" of specific cultures yet (Baker 2011: 204). The focus is on the "influence of behaviour, beliefs and values" on communication and the awareness that each culture may be different from one another (Baker 2011: 204). Since the notion of culture remains essentialist at this level, generalisations and stereotypes may emerge (Baker 2011: 204).

- Level 2: advanced cultural awareness

Level 2 is an upgrade from essentialist positions to a more complex understanding of culture and cultural frames of reference as "fluid, dynamic and relative" (Baker 2011: 204). Development of specific knowledge of other cultures, comparisons and mediations between them is encouraged. Foreseeing possible misunderstandings and miscommunication caused by such knowledge is one of the skills developed at this level (Baker 2011: 204-205).

- Level 3: intercultural awareness

Level 3 develops the most relevant skills for understanding intercultural communication through ELF. At this level, the dichotomy between 'our culture' and 'their culture' is rejected in favour of the realisation that cultural references and communicative practices in intercultural communication may not be confined to specific cultures. The ability to mediate and negotiate between different cultural frames of reference and communication modes as they occur in specific examples of intercultural communication, is developed (Baker 2011: 205).

1.3.2.2. Limitations

Baker (2012) points out that the ICA model can by no means be considered to be prescriptive for successful communicative practices. Communicative practices within ELF communication are highly pluralistic in their nature. Learners could of course never be prepared with knowledge of all the cultures which they are likely to encounter through English. This issue has also been highlighted in connection to the emergence of the intercultural approach in section 1.1.3. Even though level 1 implies the acquisition of detailed knowledge of a specific culture as a valuable building block for gaining in-depth understanding of culture and intercultural awareness, the questions how to choose and what to choose as the content of that

cultural knowledge remain to be explored. Baker admits that the components of his model are quite generalised. The meaning of ICA in specific context will depend largely on the needs of each individual communicative setting. He concludes that

[t]he knowledge, awareness, and skills associated with ICA will be constantly under revision and change based on each new intercultural encounter and as such are never a fully formed complete entity but always in progress towards a goal that is constantly changing. (Baker 2012: 68)

After a theoretical grounding on intercultural communication through ELF, the following section will now give an insight into some aspects of ‘ELF competence’ as defined by Knapp (2015).

1.3.3. ELF competence

According to Knapp (2015: 184-185), teaching competence in ELF communication is comprised of two components, namely ‘general intercultural competence’ and ‘special linguistic competence’. Knapp’s conceptualisation of general intercultural competence can be considered a variation of Byram’s ICC. The skills that constitute general intercultural competence are termed so-called ‘orientations’ (Knapp 2015: 185):

- ‘Orientation to knowledge’ comprises the capacity to view one’s own culture and perceptions from a relative position;
- ‘Orientation to persons’ suggests the ability to willingly engage with people and empathise with their outlook;
- ‘Orientation to role relations’ refers to the skill of establishing and managing relationships through careful consideration of the social context; finally
- ‘Orientation to stress’ relates to the capability of dealing with “interpersonal conflict” and ‘tolerance of ambiguity’ (Knapp 2015: 185).

The second component of ELF competence is special linguistic competence which embodies an awareness of existing diversity in the English language and the ability to deal with different varieties of English (Knapp 2015: 185). The strategies of special linguistic competences are defined as imperatives:

- Expect differences in ways of interacting.
- Expect uncertainty.
- Expect misunderstandings. (Knapp 2015: 185)

The first imperative implies an awareness of the variability of culture-specific behaviour and language use and an understanding of the various roles in social groups and institutional influences on interaction (Knapp 2015: 185). The second imperative denotes the ability to maintain interaction despite non-understanding of certain utterances (Knapp 2015: 185-186). The third imperative infers awareness of the individuality in interaction styles and an acceptance of resulting misunderstandings. It involves the ability to ask for clarification in a face-saving and non-threatening way (Knapp 2015: 186).

1.3.4. ICC vs ICA vs ELF competence

A brief comparison between ICC, ICA and ELF competence will be made to highlight parallels and differences between the three models. The three models show certain overlaps in their theoretical grounding. The conceptualisation of ICA developed out of Byram's concept of 'critical cultural awareness', while ELF competence is based on the whole ICC model and specifically elaborates on the skills and strategies needed for communication in ELF settings. In terms of the types of interaction, ICC prepares for communication in intercultural encounters where speakers adopt the role as foreign language learners. In ICA, the distinction between L1, L2 etc. and NS language is irrelevant as lingua franca settings may involve only speakers who communicate in a language other than their mother tongue. EFL competence is specifically conceptualised for intercultural encounters where English is the chosen medium of communication. All three models are based on the development of skills, knowledge and attitudes. With regards to attitude, openness and curiosity to engage with other people and tolerance for ambiguity are advocated. Based on a non-essentialist understanding of culture, skills include acquiring, interpreting and relating cultural knowledge and practices.

The conceptualisation of language and culture in ICC is different from ICA and ELF competence. While ICA and ELF competence recognise the complexity of language and culture correlations, ICC relies on the dichotomy between native and foreign culture. Due to the dynamic and fluid nature of lingua franca communication, emerging cultural forms are perceived as variable driven by culture-specific behaviour of each setting. Classifications into target culture, native culture etc. are irrelevant. Another difference can be noticed in the conceptualisation of target language in the three approaches. As ICC has its origins in the foreign language teaching domain, the defined target language may be L2. For ICA and ELF competence, the definition of target language is less straightforward since the variable uses of

a lingua franca by speakers with different language systems do not allow a codification of a specific lingua franca variety. Table 2 provides a summary of the basic facts of each concept.

	ICC	ICA	ELF competence
Interaction	intercultural encounter	lingua franca setting	English as a lingua franca setting
Foundation	intercultural competence, sociolinguistic competence, linguistic competence, discourse competence	critical cultural awareness	general intercultural competence, specific linguistic competence
Components	five savoirs	two types of intercultural awareness, three levels of awareness	four orientations, three imperatives
Culture teaching	comparisons between L1 culture, mainstream and non-mainstream L2 culture	culture and cultural practices as variable and emergent	
Target language	usually L2	(E)LF	ELF

Table 2 ICC vs ICA vs ELF competence

After having covered the theoretical background to intercultural communication, ELF and the link between these two concepts, a closer look at their implications for language teaching will be given in the following chapter. Firstly, the emergence of intercultural education in Europe will be traced, followed by a more elaborate presentation of the current state of intercultural education in Europe, in Austria and at the University of Vienna.

2. Intercultural education of foreign language teachers

In this chapter, the landscape of intercultural education of foreign language teachers in Europe, especially of EFL teachers in Austria, will be depicted. The aim is to investigate how much support foreign language teachers receive in their professional development of ICC.

2.1. The goal of intercultural education in Europe

Generally speaking, theories about intercultural learning and teaching emerged and began to be applied in the 1970s (cf. Gomes 2010). The term *intercultural education* used to refer to the teaching of culturally diverse groups, but now encompasses the teaching of **all** students (Allemann-Ghionda 2008). Given the co-existence of multilingually and multiculturally diverse countries in Europe, intercultural education has been specifically intended to promote interaction across cultures and understanding (Gundara 2000: 65, Alleman-Ghionda 2009: 135; Portera 2011: 16-17). “Intercultural dialogue” became a main objective of education and is defined as

[...] an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect. It operates at all levels within societies, between the societies of Europe and between Europe and the wider world. (Council of Europe 2008: 10)

ICC, which had been introduced and developed by Byram (1997) as discussed in section 1.1.3., was acknowledged by the Council of Europe to be an important part of facilitating intercultural dialogue (Culture Council 2008). The European Union’s objective is that all EU citizens should have linguistic competence in their own mother tongue and two other languages (cf. Commission of the European Communities 2005/355: 3, Commission of the European Communities 2008/566: 3). Plurilingualism and pluriculturalism became important concepts in Europe’s approach to language learning and language teachers were identified as key agents for improving foreign language learning and “awakening learners’ interest in languages” (Candelier et al. 2010: 8). In a publication of the European Teacher Education Association, the development of the language teacher’s ICC is stated as one of the target goals of foreign language teacher education (Willems 2002). Teachers are required to develop a “*global* frame of mind” characterised by an “awareness of the importance of responsible and competent intercultural communication and of preparing learners for it” (Willems 2002: 18 [original emphasis]).

Another term that is found in connection to language learning and teaching is plurilingual education. In fact, the CEFR states plurilingual education and the development of ICC as major goals of language learning (Council of Europe 2001: 4-5). To clarify the term *plurilingualism*, the CEFR makes a comparison to multilingualism. While plurilingualism refers to an individual's ability to speak more than one language, multilingualism refers to the co-existence of several languages in a specific geographical environment (Council of Europe 2001: 4, Beacco et al. 2010: 16). For example, the indication of a multilingual society does not reveal whether its people have the ability to speak two or more languages, but only suggests that it is characterised by the presence of several languages (Beacco et al. 2010: 16). In a plurilingual approach the focus is essentially on learners developing their individual plurilingual repertoire (Council of Europe 2001: 5; Beacco et al. 2010: 16). This approach is complemented by the intercultural and pluricultural dimension, which is explained as follows:

Pluriculturality is the desire and ability to identify with several cultures, and participate in them. Interculturality is the ability to experience another culture and analyse that experience. The intercultural competence acquired from doing this helps individuals to understand cultural difference better, establish cognitive and affective links between past and future experiences of that difference, mediate between members of two (or more) social groups and their cultures, and question the assumptions of their own cultural group and milieu. (Beacco et al. 2010: 16)

It seems that pluriculturality presupposes interculturality. ICC is needed to develop a willingness and the ability to engage with other cultures. Pluriculturalism refers to the “identification with two (or more) social groups and their cultures”, whereas interculturality includes “the competences for critical awareness of other cultures” for which the “active discovery of one or more other cultures” is needed (Beacco et al. 2010: 16). It can be said that intercultural education is an asset for maintaining plurilingualism and pluriculturalism in Europe. The essential aspect to be kept in mind is that the adoption of the plurilingual approach reinforced the focus on language learners as individuals.

Despite a theoretical argument for the importance of plurilingual and intercultural education, the practical execution of the approaches has met certain challenges. The underlying problem seems to lie in the lack of attention given to language teacher education as it has been identified by Ziegler (2013), who investigated opinions of language teaching professionals, political stakeholders and others in the area of language teacher education concerning teacher identities in the context of multilingualism. In her article *Multilingualism and the language education landscape: challenges for teacher training in Europe*, it is stated that

[...] language teachers, as major facilitators of language learning, are rarely in focus in the development of plurilingualism on a European scale. (Ziegler 2013: 4)

The danger is that teachers who have never been put in the position of reflecting on the principles of intercultural education may unlikely incorporate the intercultural dimension into their own teaching. In the following, the pitfalls of the lack of consideration of a teacher's ICC will be illustrated.

2.1.1. Challenges in the intercultural education of foreign language teachers

The inadequacy and ineffectiveness in the implementation of intercultural learning not only in compulsory education, but also in higher education has been revealed by several reports and studies, which will be presented below. The main issues seem to lie in the lack of consideration of ICC in the syllabi of language teacher education and a deficient understanding of ICC as a result. A central problem persists in the scarcity of courses devoted to intercultural communication in language teacher education programmes.

A review dedicated to the development of the intercultural dimension of foreign language teaching identified that in certain European countries, the discourse on ICC is only gradually beginning to emerge (cf. Byram 2014). As a consequence, an insufficient understanding of multilingualism and the significance of ICC, especially in terms of its relationship to linguistic competence, remains. Often ICC is seen as an additional dimension to foreign language teaching instead of being a **central** concept of language learning (Byram 2014: 1). The increasing focus on the intercultural dimension is not meant to add “a new element to their curriculum”, but highlights “[...] what foreign language teaching is all about” (Willems 2002: 18). Moreover, it seems that the language teaching domain still seems to be largely based on monolingual visions and idealisations, such as the NS norm.

In contrast, Aleksandrowicz-Pędich et al. (2003), who examined the views of teachers of English and French on the place of culture in language teaching in a qualitative study, reported the general acknowledgement of the importance of cultural awareness and ICC in professional development by teaching professionals. Nevertheless, the willingness to integrate ICC in the classroom is “neither reflected in their teaching practice, nor in their definitions of the goals of foreign language education” (Aleksandrowicz-Pędich et al. 2003: 35). A similar result relating to the inability and unwillingness of teachers was found by Young and Sachdev (2011) in their qualitative and quantitative study of beliefs and practices of experienced teachers in the USA, UK and France who are involved in the application of a model of ICC to English

language programmes. A reason for the scant application of ICC can be traced back to the general mindset of teachers. Often ICC is seen as an additional task that has to be laboriously incorporated into the classroom. The importance of ICC may be ingrained in the teachers' mind, but it does not seem to be important enough to become a natural part of their teaching. There are also practical issues involved, such as time constraints and resource availability. It has been reported that teachers lack the time to integrate the development of intercultural skills in the timetable. Moreover, given the lack of available teaching materials that promote ICC and adequate textbooks that integrate ICC comprehensively, teachers do not want to invest extra time in creating teaching materials (European Union 2007: 8, Lázár 2011: 125). Overall, it can be said that the challenges reported above seem to originate from the lack of curricular support. It appears that teachers are not sufficiently educated about the concepts and methods of intercultural learning. Intercultural education has a significant influence on teacher beliefs and practices (Lázár 2007, 2011). Lázár (2007) reports that teachers who had received some form of cultural awareness or intercultural communication training were more likely to apply culture-related activities in the English language classroom and were also more confident about how to make them effective. In section 2.1.2., some frameworks specifically designed to guide ICC teacher education in higher education will be presented. Lázár (2011) recommends that cultural awareness raising and the development of ICC have to be incorporated in teacher education courses as early as the first year of studies and justifies his claim in the following:

If students do not only hear about the role of the cultural dimension in language acquisition once in one of their courses in the third or fourth year, then perhaps they would stand better chances at internalizing these ideas later on during their methodology courses and special seminars when they are exposed to more theoretical knowledge as well as more practical ideas for developing their teaching skills. As a result, they would be better equipped to absorb the knowledge, accept a new educational role, learn new methods, and eventually incorporate the cultural dimension in language teaching systematically. (Lázár 2011: 125)

Therefore, intercultural education of teachers has to become an equally important priority in the execution of plurilingualism and pluriculturalism in Europe. In the next section, existing frameworks for curriculum development of language teacher education will be presented.

2.1.2. Frameworks for language teacher education

2.1.2.1 European Profile for Language Teacher Education

The *European Profile for Language Teacher Education* (Kelly & Grenfell 2004; henceforth EPLTE) is a framework that presents a number of skills, knowledge and other professional competencies to be incorporated in teacher education programmes (Kelly & Grenfell 2004: 3). It is intended to be used as a resource by policy makers in the field of teacher education, teacher educators and language teachers. It should serve as a common guide of reference for language teacher education in Europe. Moreover, it specifically draws attention to the essential role of teachers and their responsibility in contributing to the development of plurilingualism in Europe. The EPLTE has been widely distributed, but more feedback from teaching professionals and political stakeholders is needed to assess the applicability and usefulness of this document (cf. Ziegler 2013). The EPLTE is a toolkit containing 40 items that are classified into four sections:

- ‘Structure’ including items that introduce the various components of language teacher education and a proposal for its organisation;
- ‘Knowledge and Understanding’ covering aspects that trainee language teachers should be aware of and grasping how initial and in-service training define their teaching and language learning;
- ‘Strategies and Skills’ containing items about “what trainee language teachers should *know how* to do in teaching and learning situations as teaching professionals” (Kelly & Grenfell 2004: 4 [original emphasis]); and
- a section entitled ‘Values’ with a discussion of the principles that trainee language teachers should teach and promote through their teaching (Kelly & Grenfell 2004: 4).

The authors of the EPLTE suggest that the proposed items can be used as a checklist or reference document for the conceptualisation of teacher education programmes (Kelly & Grenfell 2004: 3). It includes a list of strategies for the implementation and application of each proposed item. The most relevant items for this thesis are found in the sections “Experience of an intercultural and multicultural environment” (Kelly & Grenfell 2004: 9), “The opportunity to observe or participate in teaching in more than one country” (Kelly & Grenfell 2004: 12), “Close links between trainees who are being educated to teach different

languages” (Kelly & Grenfell 2004: 17) and “Training in the diversity of languages and cultures” (Kelly & Grenfell 2004: 40).

2.1.2.2. Framework of Reference for Pluralistic Approaches

The European Centre for Modern Languages¹² (henceforth ECML) has also provided comprehensive formulations of objectives for foreign language teaching and teacher education in the *Framework of Reference for Pluralistic Approaches* (Candelier et al. 2010; henceforth FREPA). It describes the competences, knowledge, skills and attitudes supporting a pluralistic approach. The concept of pluralistic approach in this document is based on four strands, namely the intercultural approach, the integration of didactic approaches, the approach of inter-comprehension between related languages and the awakening to language movement (cf. Candelier et al. 2010: 8-11). In contrast to the EPLTE, the FREPA has a more explicit focus on the intercultural dimension of teaching and learning. The framework may serve as a valuable tool for curriculum development and the development of teaching materials. It provides an extensive and structured list of action-orientated descriptors, which will be consulted for the practical part of this thesis. It can be applied to the teaching of all languages and cultural education in general.

The framework is comprised of a ‘Table of global competences and micro-competences’ and three ‘lists of descriptors of resources’ relating to knowledge, skills and attitudes. The descriptors consist of statements, such as “Knows the composition of some families of languages” (Candelier et al. 2010: 34). The authors of the framework suggest that the presented competences should be conceived as a map, where each defined competence exists in a continuum and is task and context-dependent (cf. Appendix, table 2). The two global competences are

- competence in the construction and broadening of a plural linguistic and cultural repertoire (mainly related to personal development), and
- competence in managing linguistic and cultural communication in a context of “otherness”. (Candelier et al.: 2010: 35)

Each of the global competences are comprised of so-called ‘micro-competences’. There are also five other competences that are situated in-between the two global competences. The in-between positioning of these five competences show that the activation of each competence is dependent on the context.

¹² The ECML was founded in 1994 by the Council of Europe to promote the quality of language teacher education in Europe. The focuses of the ECML are essentially intercultural learning and plurilingual education.

When looking at the list of descriptors, the Knowledge list is divided into topic clusters of ‘Language’ and ‘Culture’ (cf. Candelier et al. 2010: 47-68). The descriptors for language are based on a reflective approach and target the development of declarative and procedural knowledge. They highlight the social aspect of language as being “a product of society” (Candelier et al. 2010: 64). The culture descriptors aim at transferring two concepts of culture, namely culture “as a system (models) of learnt and shared practices, typical of a particular community” and “as a combination of mental attitudes (ways of thinking, of feeling, etc.) which are acceptable in a community” (Candelier et al. 2010: 66). It can be seen that the FREPA's cultural understanding encompasses culture with a small c (cf. section 1.1.1). The Attitudes list – reminiscent of the *savoir-être* or existential competence as defined in the CEFR (Council of Europe 2001: 12, 105) – contains descriptors that relate to attitudes towards linguistic and cultural diversity (Candelier et al. 2010: 83). The descriptors also encompass an “individual’s relationship to language/culture” and attitudes to learning (Candelier 2010: 85). Finally, the Skills list is comprised of can-do statements, such as “[...] can observe/analyse, can recognise/identify [...], can compare [...], can talk about languages and cultures [...], can use what one knows of a language in order to understand another language or to produce in another language [...], can interact and knows how to learn [...]” (Candelier et al. 2010: 89-106).

2.1.2.3. Developing and assessing intercultural communicative competence

Another document that deals with intercultural communication in teacher education is *Developing and assessing intercultural communicative competence: A guide for teachers and teacher educators* (Lázár et al. 2007). It primarily contains guidelines for teaching and assessing ICC and aims “to help the teacher or trainer to plan and organise intercultural communication workshops and/or courses” (Lázár et al. 2007: 11). A set of questions is listed on which teaching professionals should reflect in the process of planning and organising a workshop or course (Lázár et al. 2007: 11-17). The questions include: “Who will be the participants of the workshop or course? Why do you hold this workshop? What will you teach? How will you do the training?” (Lázár et al. 2007: 11-17) Additionally, an enumeration of course outcomes, materials and teaching activities for using literature, films and songs are provided (Lázár et al. 2007: 12-13). The document contains a description of the steps in evaluating ICC encompassing details on when to assess, what to assess and how to assess (Lázár et al. 2007: 32-34). For the scope of this thesis, the EPLTE and FREPA will be

primarily consulted for the curriculum analysis in chapter 4 of this thesis. Other valuable documents targeted at enhancing the intercultural component of teacher education that will only be listed are:

- European Portfolio for Student Teachers of Languages: A reflection tool for language teacher education¹³ (Newby et al. 2007);
- Intercultural competence for professional mobility (Glaser et al. 2007);
- Plurilingual and pluricultural awareness in language teacher education: A training kit (Bernaus et al. 2007); and
- Mirrors and Windows: An intercultural communication textbook¹⁴ (Huber-Kriegler et al. 2003).

Generally speaking, frameworks are useful tools for guiding curriculum development, but they also have to be suited and adjusted to the context and resources of the given national or regional environment. A limitation of such comprehensive frameworks is that they run the risk of being too general or vague (cf. Ziegler 2013: 7). Before setting out to give recommendations for language teacher education, an insight into the general landscape of intercultural education in Austria will be given.

2.2. Intercultural education in Austria

Intercultural learning became part of the Austrian general compulsory and academic secondary schools in the early 1990s. It is explicitly mentioned in the curriculum of primary and secondary schools as one of the educational objectives and didactic principles. In the general curriculum for all subjects, intercultural learning is headed under “Allgemeine didaktische Grundsätze” and is defined as follows:

Interkulturelles Lernen beschränkt sich nicht bloß darauf, andere Kulturen kennen zu lernen. Vielmehr geht es um das gemeinsame Lernen und das Begreifen, Erleben und Mitgestalten kultureller Werte. Aber es geht auch darum, Interesse und Neugier an kulturellen Unterschieden zu wecken, um nicht nur kulturelle Einheit, sondern auch Vielfalt als wertvoll erfahrbar zu machen. Durch die identitätsbildende Wirkung des Erfahrens von Gemeinsamkeiten und Unterschieden der Kulturen, insbesondere in ihren alltäglichen Ausdrucksformen (Lebensgewohnheiten, Sprache, Brauchtum, Texte,

¹³ cf. especially section ‘G. Culture’ for a list of descriptors relating to culture teaching (Newby et al. 2007: 29).

¹⁴ This textbook features classroom activities for language learners of different levels that can be readily applied by the language teacher. What has to be borne in mind is that all these documents and activities are intended to be applicable to all foreign languages and applied by teachers of all languages, thus are not necessarily subject-specific.

Liedgut usw.), sind die SchülerInnen und Schüler zu Akzeptanz, Respekt und gegenseitiger Achtung zu führen. (BMUKK 2004a: 5)

The promotion of ICC amongst students is also manifested in the Austrian curriculum:

Interkulturelle Kompetenz

Durch interkulturelle Themenstellungen ist die Sensibilisierung der Schülerinnen und Schüler für die Sprachenvielfalt Europas und der Welt zu verstärken, Aufgeschlossenheit gegenüber Nachbarsprachen – bzw. gegenüber Sprachen von autochthonen Minderheiten und Arbeitsmigrantinnen und -migranten des eigenen Landes – zu fördern und insgesamt das Verständnis für andere Kulturen und Lebensweisen zu vertiefen. Die vorurteilsfreie Beleuchtung kultureller Stereotypen und Klischees, die bewusste Wahrnehmung von Gemeinsamkeiten und Verschiedenheiten sowie die kritische Auseinandersetzung mit eigenen Erfahrungen bzw. mit österreichischen Gegebenheiten sind dabei anzustreben. (BMUKK 2004b: 4)

Intercultural education seeks to nurture the values of tolerance, understanding of others and respect for difference. A discussion on the concept of culture established in the Austrian curriculum will be embarked on in the following section 2.2.1. The extent to which the educational principle of intercultural learning is applied in the classroom is dependent on the teacher's personal perspective, knowledge and their own didactic competence and ICC. We can see that intercultural learning is generally well-established in the Austrian curriculum, however, the application of those aforementioned principles is not compulsory and teachers are not directly educated to deal with them (cf. Luciak & Khan-Svik 2008: 495). It follows that there is an urgent need to provide language teachers with the necessary predispositions to actually apply the intercultural dimension in their teaching.

2.2.1. Challenges in Austria

The intercultural learning landscape in Austria has been reviewed by Luciak and Khan-Svik (2008) and the challenges identified largely correlate with the ones mentioned in section 2.1.1. of this paper. The obstacles in Austria are the lack of a theoretical basis and conflicting conceptions of culture in the curriculum. When looking closer at the paragraph regarding intercultural learning under 'Allgemeine didaktische Grundsätze' (BMUKK 2004a: 5), an essentialist view of culture can be detected in the coverage of topics, such as habits, languages, customs, traditions, tales, myths, songs etc. These aspects primarily encompass culture with a small c and reflect the 'Landeskunde' approach (cf. section 1.2.1.). Furthermore, the curriculum also defines so-called 'other' cultures and languages (BMUKK 2004b: 4), which seems to be connected to the language of minority groups and migrant

workers. However, following that statement, it is stressed that intercultural learning does not only aim at raising awareness of the language diversity, but also wants to give students the possibility to comprehend, experience and shape cultural values. Luciak and Khan-Svik (2008) point out that the importance should lie in supporting “identity formation and to increase tolerance and acceptance” (Luciak & Khan-Svik 2008: 496). Another finding concerning the current state of intercultural learning in Austria is in the under- and misrepresentation of intercultural topics in Austrian school textbooks. The findings of the analysis of 55 Austrian textbooks revealed inappropriate generalisations, outdated expressions and inferior depictions of people with an immigrant background. Immigrants and autochthonous ethnic groups are mostly linked to ‘foreignness’ and ‘the other’ and presented in connection to poverty (Luciak & Khan-Svik 2008: 498). Luciak and Khan-Svik (2008: 498) have also shown that the framework curricula for German, history and political education, geography etc. respectively talk about interculturality. The German framework curriculum, for example, reinforces readings of literature that topicalise the meaning of being alien in one’s own and other societies. Despite such manifestations in the framework curricula, “it is still up to the individual teacher to decide not only in which way she or he will make an effort to incorporate this dimension, but also how to acquire the necessary qualifications to teach about these topics” (Luciak & Khan-Svik 2008: 498). An examination of the implementation of intercultural learning conducted in nine lower and nine secondary schools in Vienna and Lower Austria revealed that the understanding of teachers concerning intercultural learning encompassed little to almost no understanding about it and a reflection on the term ‘culture’ (Furch 2003). Binder and Daryabegi (2003: 81) confirmed that the manifestation of intercultural learning in the classroom is dependent on the teachers’ personal commitment with the issue. Strohmeier and Fricker (2007: 126), who investigated teachers’ view on the importance of intercultural education, found that the intercultural dimension in learning received little priority in their teaching.

Generally speaking, the above findings reinforce the need to move more forcefully beyond an essentialist concept of culture to develop “perspectives that take cultural transformations into account” (Luciak & Kvan-Shik 2008: 496) and increase awareness of teachers towards plurilingualism and interculturality. In the case of Austria, the first step needs to be directed towards “a greater commitment from educational planners, teacher-educators, and teachers

towards implementing intercultural education in teacher training and in schools” (Luciak & Khan-Svik 2008: 499). It is also pointed out that

[i]ntercultural education concerns all teachers and all students. Its implementation should neither be dependent on the extent of diversity in schools, nor should it rely on the special interests and dedication of individual teachers or be reduced to intercultural projects that celebrate cultural differences. (Luciak & Khan-Svik 2008: 502)

Effective contributions to the research area need to be made, some of which will be mentioned in the following section.

2.2.2. Response to challenges

A significant step towards the implementation of intercultural learning was made with the conceptualisation of the *Multilingualism Curriculum* initiated by Krumm & Reich (2011). It is a framework developed specifically for the Austrian education system ranging from primary to upper secondary school. The curriculum defines “the various learning and teaching goals that have been formulated for plurilingual and multilingual language education” (Krumm & Reich 2011: 3). It is intended to be used by people concerned with educational planning and management, but the primary target group are teachers. The authors stress that the propositions made in the curriculum are open for alteration and should serve for various purposes, such as curriculum development or textbook writing. Certain sections of the *Multilingualism Curriculum* can also be applied in institutions of initial and further education programmes. It should mostly help teachers to “remember the importance of language in all teaching and learning and to develop appropriate methodologies to enhance students’ linguistic skills” (Krumm & Reich 2011: 4). An underlying principle is that teachers of all subjects are language learners and that linguistic diversity is seen as a source for enhancing language learning.

The *Multilingualism Curriculum* incited the Austrian Centre of Language Competence to develop a framework for the teacher development programme targeting teaching professionals of all subjects and in 2012/13 a collaboration with experts from the field of teacher education at Austrian higher education institutions led to measures for the implementation of the curriculum into the teacher development programme at the University of Vienna (ÖSZ 2014). The *Multilingualism Curriculum* is to be carried out as an obligatory module of the BA degree in science of education. General qualifications, including an understanding of the role of language in learning processes, and teaching qualifications for the application of multilingual education are developed. The Master’s degree is specifically directed at teachers of languages

and specialises on language advice and diagnoses of language problems (Krumm & Reich 2011b: 2-3). All in all, steps have been taken to address the gap in intercultural learning in Austria. But the lack of curricular content remains pervasive in teacher education for higher academic and vocational secondary schools (cf. Luciak & Khan-Svik 2008: 498-499).

The following study attempts to provide an insight into the current state of intercultural education of pre-service teachers at the English department of the University of Vienna and German department by comparing the sub-curriculum for the secondary school subject English for the Master's programme in teacher education and the curriculum for the Master's programme in German as a Foreign and Second Language (henceforth DaF/DaZ¹⁵).

3. Analysis of curricula

3.1. Preliminary information

3.1.1. Goals and limitations of this study

The following study will compare the curricula for the Master's programme for teachers of the subject EFL and DaF/DaZ implemented at the University of Vienna, to shed light on the extent to which ICC development is manifested in the teacher education programmes (cf. Appendix). The curriculum for Master's programme in DaF/DaZ (henceforth DaF/DaZ curriculum) was chosen due to its considerable emphasis on intercultural learning, which will be made evident in section 3.2.1. The study explores differences and similarities between the method of intercultural teaching and learning of EFL and DaF/DaZ teaching degree students. I base my study on the conviction that the conceptualisation of intercultural education has to be appropriate to the nature of the respective language, including a consideration of its current function in the world. Therefore, a particular focus will be put on the implications of ELF for the development of ICC. It will be shown that the status of English as a lingua necessitates a different approach to conceptualising ICC development of EFL teaching degree students compared to teaching degree students of any other foreign language subjects, such as German as a foreign and second language.

This study is based on a close reading of the competency profile of teaching degree students and the aims and descriptions of courses as found in the respective curricula. Evaluations will mainly depend on the information yielded by the documents and will not account for the

¹⁵ DaF/DaZ is the abbreviated form of 'Deutsch als Fremd- und Zweitsprache', which is the translation of German as a Foreign and Second language. For conciseness' sake, DaF/DaZ will be employed.

implementation of the stated goals in practice, since such an assessment is beyond the scope of this thesis. All in all, I hope to encourage reflection on, discussion about and a reconsideration of the current state and practices of ICC development of future EFL teachers at the English department of the University of Vienna.

3.1.2. Methodology and procedure

The overall approach of my study is a comparative analysis to study patterns of the ICC approach in the teacher education programmes of future EFL and DaF/DaZ teachers. The case study material is drawn from two curricula, which share a number of features and similarities in terms of document structure and organisation. Both are from the field of teacher education for teaching foreign languages. The most relevant passages for this study are §1 and §5 of the curriculum for the Master's programme in German as a foreign and second language and §1 and §3 of the sub-curriculum for the English secondary school subject for the Master's programme in teacher education (henceforth EFL curriculum), where the qualification profile of teaching degree students and course descriptions and aims are reported in detail.

In terms of the procedure for this study, I first aim to establish the presence of an intercultural approach in the curricula. In order to do this, a set of keywords based on the main themes¹⁶ intercultural communication and ELF were defined. These key words encompass 'intercultural communicative competence' and surrounding concepts, such as references to 'culture'. The texts were thoroughly searched for key terms, including 'diversity', 'heterogeneity', 'multilingualism' or 'multiculturalism' to further identify underlying manifestations of intercultural education. Most importantly, the context in which they occurred were analysed. A focus of this study is also to investigate the manifestation of ELF in the EFL curriculum for which remarks to 'target group', 'target language' and 'target culture' were considered. Based on the findings and insights gained, I present some suggestions as to how the EFL curriculum could be revised to take account of the importance of ICC and the role of ELF for the development of ICC. For these suggestions, the EPLTE (Kelly & Grenfell 2004) and FREPA (Candelier et al. 2010) are consulted.

3.1.3. Objects of study

Before embarking on an analysis of the respective curricula, it has to be noted that the University of Vienna's newsletter of June 23, 2015 has not yet published the complete

¹⁶ Even though the main themes serve as a lens through which the whole domain can be presented, there is the risk that subtle meanings may potentially have been overlooked (cf. Dörnyei 2007: 257).

curriculum for teaching degree students of the English secondary school subject. As it will be made evident in section 3.2., the course content and course aims found in the sub-curriculum are not as detailed compared to the DaF/DaZ curriculum. Additionally, in the June newsletter changes concerning the admission requirements to the Master's degree course in DaF/DaZ were published. It is stated that the new EFL curriculum and the changes made in the DaF/DaZ curriculum will take effect in October 1, 2015. First, background information on the teaching degrees will be presented, in terms of their overall structure and their content, i.e. general descriptions of courses and their aims.

3.1.3.1. DaF/DaZ curriculum

The DaF/DaZ curriculum consists of twelve paragraphs in total. The first four sections present general information about the aims and qualification profile of a Master's student in DaF/DaZ, length of study, admission requirements and a definition of Master's degree. The fifth and lengthiest paragraph gives a detailed account of the structure of the course of study by providing descriptions of the compulsory individual courses and their goals. The remaining sections present general information about the Master's thesis and the exam, an explanation of the different types of courses, admission requirements and preliminary information concerning examination regulations. The most relevant paragraphs for this analysis are the aims and qualification profile in §1, as well as the section about the structure of the course of study in §5.

The Master's degree in DaF/DaZ is classified into nine compulsory modules (cf. Appendix, table 1). Each module contains a number of courses and a description of the courses with regards to course content, course aims, course type (e.g. lecture, seminar etc.), total number of ECTS, admission requirements, course requirements (e.g. presentations, seminar paper, portfolio etc.), exam type and exam criteria (e.g. oral or written). The specific aim of each course is stated in the form of can-do statements, such as 'Students can select, evaluate and analyse lesson and teaching materials [...] and create their own materials if required' (DaF/DaZ curriculum 2013: 5 [my translation]). Moreover, DaF/DaZ students are required to compile a portfolio¹⁷ in which they record their learning development throughout their studies. Table 1 in the appendix provides an overview of the general structure of the teaching degree according to modules, which will be explained in more detail below. An interpretation and closer analysis of the modules' content will follow in section 3.2.

¹⁷ In German, this portfolio is termed 'Studienprozessportfolio' (cf. DaF/DaZ curriculum 2013: 4)

Module 1 ‘Grundlagen im Forschungs- und Praxisfeld DaF/DaZ (GFP)’ acquaints students with basic theory and methods for lesson analyses. They are also introduced to language policy questions and theoretical knowledge about the role of DaF/DaZ in advocating multilingualism, and institutions and organs responsible for promoting and teaching DaF/DaZ are developed (DaF/DaZ curriculum 2013: 3). In module 2 ‘Linguistik und Grammatik (LG)’, models for analysing and teaching grammar are the subject of discussion, which should enable students to teach the German grammar in special consideration of learner needs and abilities. Furthermore, awareness of a contrastive approach to grammar learning is raised for developing a comprehensive understanding of the differences between languages and the challenges that could arise for learning (DaF/DaZ curriculum 2013: 5). Module 3 ‘In der Fremdsprache/Zweitsprache Handeln Lernen: Bedingungen und Voraussetzungen (SHL)’ specialises on identifying individual learner needs and finding ways to support learning processes by finding, choosing and creating teaching materials that reflect ‘authentic’ language use (DaF/DaZ curriculum 2013: 6). A discussion of the use of ‘authentic’ in the DaF/DaZ curriculum will follow in section 3.2.2. An explicit emphasis on the intercultural aspect of learning and teaching can be found in the fourth module entitled ‘Kulturübergreifende Kommunikation – Sprachenpolitik – Mehrsprachigkeit (KSM)’ (DaF/DaZ curriculum 2013: 7). Content descriptions include theoretical knowledge about intercultural communication and ICC, an understanding of German as a foreign and second language from an international perspective, and an awareness of language education policy in Austria. Students should become aware of the meaning of intercultural learning in the language classroom, language policy devices, and means to promote plurilingualism. Moreover, descriptions of the classes also contain the preparation and planning of ‘intercultural’ classes. Module 5 ‘Schwerpunkte der Vermittlung: Landeskunde, Textkompetenz, Literatur (LTL)’ is largely concerned with teaching literature and culture and developing competence in writing. It is stated that the teaching degree students should develop sensitivity towards the perspective learners have on German-speaking countries, the society and literature. Furthermore, in module 6 ‘Kontrastsprache und Individueller Studienschwerpunkt (KISS)’ students have the opportunity to choose an individual focus of research or complete a so-called ‘Sprachpraktikum’. In the ‘Sprachpraktikum’ students learn a so-called minority language which they will contrastively compare to German in the course of their language learning process. Teaching degree students whose L1 belongs to the list of

minority languages¹⁸ and can show competencies on level B2 according to the CEFR do not have to complete the ‘Sprachpraktikum’. However, a written assignment in the respective language has to be handed in. In module 7 ‘Methoden der Sprachvermittlung (MSV)’ students are required to complete a practicum. They can choose between three different types of placements, namely a so-called “Interkulturelles Praktikum” (DaF/DaZ curriculum 2013: 23), an internship in which lessons are observed and a teaching practicum, where students conduct their own lessons. In the ‘Interkulturelles Praktikum’, students engage in projects concerned with developing sensitivity for cultural encounters (cf. DaF/DaZ curriculum 2013: 23). Additionally, the practicums are combined with a methodology course where students learn to conceptualise and plan concrete teaching sessions based on repeated reflection and insights gained from their experience during the practicum and existing theoretical background. Module 8 ‘Forschungspraxis (FP)’ introduces teaching degree students to qualitative and quantitative research methods, which aim to help students to conduct their own study in language class research. Finally, module 9 ‘Master-Abschluss-Phase (MAP)’ is about the composition of a Master’s thesis and a colloquium.

3.1.3.2. EFL curriculum

The sub-curriculum for teaching degree students of the secondary school subject English is structured similarly to the DaF/DaZ curriculum, but consists only of seven paragraphs since the complete curriculum is still to be published (cf. Appendix, table 1). The EFL curriculum builds on the curriculum for the Bachelor’s programme in teacher education. Generally speaking, the curriculum for the subject English consists of 3 modules, in addition to the so-called ‘Thesis Module’. This final phase of the teaching degree course, which is similar to module 9 in the DaF/DaZ curriculum, includes attendance at a Master’s seminar, the composition of the Master’s thesis and a final colloquium. Concerning the remaining three modules, a list of courses encompassed in these modules and general information about course content and aims are given, which will be explained further below. Since the document at hand is only a sub-curriculum, the descriptions are not as elaborate as in the DaF/DaZ curriculum. In spite of that, the information available on the EFL curriculum was sufficient to conduct a fair comparison. More detailed descriptions of the course content and course aims might have given a more accurate comparison.

¹⁸ The curriculum, however, does not say which languages exactly belong to these minority languages.

The first module that is presented in the EFL curriculum is ‘Practice Module’ where teaching degree students have to complete a practicum. Under the instruction of lecturers, students not only observe and analyse lessons, but also plan, prepare and conduct their own teaching sequences (EFL curriculum 2015: 3). In contrast to DaF/DaZ students, EFL students are not given the choice of different types of practicums. For the second module ‘Advanced English Studies for Teachers’, students can choose between ‘Core Module A or B’. Each core module necessitates the completion of six courses, but they differ slightly in their specialisation. In both core modules, students are required to engage with linguistics as well as literature and cultural studies. However, they can choose to deepen their knowledge and skills in scientific research in one of the respective field of study. In ‘Core Module 1A’ students develop theoretical and practical knowledge of current methods in English didactics and develop language competence for oral and written production of different text types. Awareness of the importance of context, target group and specific features of the English language for the production of texts should also be raised (EFL curriculum 2015: 3). ‘Core Module 4A’ is centred on literature and cultural studies, as well as developing research skills in these particular fields of study (EFL curriculum 2015: 4). In contrast, ‘Core Module B’ specialises on scientific conduct in the field of linguistics. The description of the course aims of ‘Core Module 4B’ largely converge with the goals of ‘Core Module 4A’. However, the former emphasises the development of skills for handling linguistic and cultural diversity as a result of engagement in research areas of linguistics (EFL curriculum 2015: 4). ‘Core Module 1B’, states the acquisition of theoretical knowledge of literature and cultural studies (EFL curriculum 2015: 4). In the third module ‘Applied Research Module’ students conceptualise their own research project related to language didactics for which they learn to choose relevant theories and models and apply appropriate research methods (EFL curriculum 2015: 5). The degree course concludes with the ‘Thesis Module’, which has been explained above (cf. also EFL curriculum 2015: 5).

After having established a general overview of Master’s degree courses, the results of a close scrutiny of the aims, qualification profile, course content and objectives with a focus on references to ICC, ELF and surrounding concepts will now be presented.

3.2. Results of the analysis

3.2.1. Intercultural Communicative Competence

3.2.1.2. DaF/DaZ curriculum

The term ‘intercultural’ has a significantly higher occurrence in the general aims, the course aims and descriptions of the DaF/DaZ curriculum. ‘Intercultural’ occurs eleven times compared to one single occurrence in the EFL curriculum (cf. Figure 3). In fact, ‘intercultural’ is mentioned in the very first sentence of the document, where the qualifications of teaching degree students are summarised:

Die Studierenden werden auf der Basis eines kulturwissenschaftlich-philologischen Erststudiums [...] zum *interkulturellen Dialog* befähigt.

[Undergraduate students are [...] empowered to participate in an *intercultural dialogue*.]

(DaF/DaZ curriculum 2013: 1 [my translation & emphasis])

The use of the term ‘intercultural dialogue’ in this context is striking, as it is reminiscent of the *White paper on intercultural dialogue ‘living together as equals in dignity’*, where the Council of Europe (2008) defines the main goals of intercultural education (cf. discussion in section 2.1.). The use of the same exact terminology shows that the DaF/DaZ curriculum seems to be built on the same goal to promote intercultural dialogue in Europe and recognises the role of the language teacher in contributing to the achievement of that objective. The fact that the term ‘intercultural’ is explicitly mentioned in the beginning of the document highlights the important role of ICC in the DaF/DaZ teacher’s degree programme.

The significance of interculturality is further emphasised in the second paragraph about the objectives of the DaF/DaZ teaching degree course:

Das Masterstudium Deutsch als Fremd- und Zweitsprache trägt entscheidend zum Profil der Universität Wien und der kulturwissenschaftlich-philologischen Fakultät bei, indem es wesentliche Qualifikationen für *interkulturelles* Handeln vermittelt und sich an der internationalen Fachentwicklung orientiert.

The MA degree in German as a foreign and second language significantly contributes to the profile of the University of Vienna and the Faculty of Cultural and Philological studies by teaching essential qualifications for *intercultural* action [...]

(DaF/DaZ curriculum 2013: 1 [my translation & emphasis])

The above statement suggests that interculturality is substantially seen as a constitutional part of the image of the University of Vienna and the German department. It appears that ICC in the teacher’s degree programme is not merely seen as one of the learning objectives, but the

first paragraphs of the curriculum give the impression that the whole teaching degree course is actually built on the intercultural dimension. As a matter of fact, the development of ICC is one of the key qualifications that graduate students should acquire in the course of their studies:

Die Absolventinnen und Absolventen verfügen über [...] interkulturelle Kompetenzen, die neben den Kenntnissen über andere Kulturen auch die Fähigkeit einschließen, Respekt gegenüber anderen Lebensformen und Lernverhaltensweisen zu entwickeln (z.B. Empathie und Ambiguitätstoleranz)

Graduates [...] develop *intercultural competences*, which in addition to knowledge about other cultures includes the ability to show respect towards other ways of living and learning (e.g. empathy and tolerance of ambiguity)

(DaF/DaZ curriculum 2013: 2 [my translation & emphasis])

The above statement indicates that the conceptualisation of ICC in the DaF/DaZ curriculum reflects Byram's *savoirs* and *savoir être* (cf. section 1.1.3.). The curriculum explicitly mentions that ICC should not only be established on the cognitive domain, i.e. knowledge about other cultures, but should also consider the importance of an affective domain with regard to showing respect and acceptance towards heterogeneity. Therefore, intercultural learning and teaching in the context of DaF/DaZ also reflects the so-called 'Sichtwechsel' from accumulation of factual cultural knowledge to the adoption of the intercultural approach (cf. Table 1).

The foundation for developing ICC is the familiarisation with the concept and theories of intercultural communication, which is stated as one of the major topics to be covered in the DaF/DaZ teacher's degree programme:

Sie verfügen sowohl über sprachdidaktische als auch grundlegende Qualifikationen in den Bereichen Spracherwerb, *interkulturelle Kommunikation*, Mehrsprachigkeit und Sprachenpolitik [...]

[They possess qualifications in language didactics as well as the basics in the areas of language acquisition, *intercultural communication*, multilingualism and language policy [...]]

(DaF/DaZ curriculum 2013: 1 [my translation & emphasis])

In fact, module 4 is specifically devoted to establishing a theoretical grounding of intercultural communication and highlights that an understanding of the interculturality concept is one of the curricular goals of the DaF/DaZ teaching degree course. The course content and aims of module 4 concerning the development of a theoretical foundation of the interculturality concept include:

- basic knowledge of *intercultural* communication
 - familiarisation with different concepts of *intercultural* communicative competence
- (DaF/DaZ curriculum 2013: 7 [my translation & emphasis])

In addition to an understanding of intercultural concepts, students should also be enabled to apply gained knowledge of intercultural learning to their teaching principles. The development of such teaching competences can be read as follows:

Students ...

- can set teaching objectives according to the role assigned to language in the intercultural communicative foreign language classroom.

(Module 2 in DaF/DaZ curriculum 2013: 5 [my translation])

- are aware of the importance of the intercultural dimension in language learning and can plan and conduct intercultural classes.

(Module 4 in DaF/DaZ curriculum 2013: 7 [my translation])

The curriculum specifically conveys its intention not only to equip students with the knowledge of concepts of intercultural communication, but also to help them develop skills and strategies for dealing with intercultural encounters:

Students can analyse and deal with *intercultural* situations in a competent manner.

(Module 4 in DaF/DaZ curriculum 2013: 7 [my translation & emphasis])

While module 4 is largely concerned with gaining theoretical knowledge about intercultural communication as a predisposition for skills development, the courses found in module 7 offer teaching degree students the possibility to experience intercultural learning and teaching in practice. The course aims include:

- preparation for cultural encounters
- opportunity for experiential learning in multicultural groups

(Module 7 in DaF/DaZ curriculum 2013: 10 [my translation])

The competence in dealing with and supporting heterogeneity is repeatedly addressed in the curriculum in §1 and in module 5:

Students...

- acquire flexibility in dealing with *heterogeneous* or other target groups
- can make use of knowledge about complex relations between language and politics in working with linguistically and culturally *diverse* groups

(DaF/DaZ curriculum 2013: 1 [my translation & emphasis])

- have the ability to work with *multilingual* and *multicultural* groups

- possess social competence in dealing with *heterogeneous* groups
(DaF/DaZ curriculum 2013: 2 [my translation & emphasis])
- can support learners in *heterogeneous* groups in their language learning process
(Module 5 in DaF/DaZ curriculum 2013: 8 [my translation & emphasis])

These objectives infer the importance for establishing and maintaining relationships as an essential element of ICC. The DaF/DaZ curriculum seems to lay special emphasis on having students face multilingual and multicultural settings and actually require them to complete internships, such as the ‘Interkulturelles Praktikum’ (cf. DaF/DaZ curriculum 2013: 23), where they can gain experience in dealing with diversity. Knowing how to deal with people from diverse cultural backgrounds and different L1s is crucial for maintaining a positive classroom atmosphere. While factual knowledge or theories about other cultures are an essential basis for developing ICC, the importance of understanding how cultural diversity can be channelled to benefit the language learning process, is notably emphasised in the DaF/DaZ curriculum. In the following, references to ICC in the EFL curriculum will be discussed and analysed.

3.2.1.2. EFL curriculum

The EFL curriculum includes one reference to ICC in the opening page where the qualification profile of teaching degree students are described:

Absolventinnen und Absolventen des Masterstudiums [...] wissen um die Komplexität *interkultureller Kompetenz* und sind in der Lage, englischsprachige Texte bzw. Medienprodukte für dieses Lernziel zu selektieren und didaktisch aufzubereiten.

[Graduates [...] are aware of the complexity of *intercultural competence* and are able to select and prepare English texts and media product for didactic purposes to attain this learning objective.]

(EFL curriculum 2015: 1 [my translation & emphasis])

This is notably the only direct reference to ICC in the whole curriculum (cf. Figure 3). The above statement about ICC suggests that teaching degree students should at least become familiar with the concept of ICC. Since ICC is also described as being complex, students also develop an understanding of the challenges of an intercultural approach for the language teaching domain. As discussed in section 2.1.1., one of the challenges that in-service teachers seem to face are an insufficient theoretical grounding of the concept of ICC, which consequently leads to the inability of conducting lessons that incorporate the intercultural dimension. Without a theoretical foundation, the incorporation of this learning objective into

one's teaching would not be possible. The EFL curriculum seems to address these issues by stating the importance of raising awareness for the complexity of ICC. To grasp the complex notion of ICC, knowledge of the concepts of culture and approaches to teaching culture need to be developed. Moreover, in the above statement, an explicit link between ICC and 'English' text and media products is made. However, the curriculum does not specify what an 'English' text is, in terms of origin of text, author and content. Especially in consideration of the native-speaker debate in the ELT domain, it would be of relevance to know whether the curriculum actually classifies an 'English' text on the basis of the origin of its author. One could also assume that the understanding of an 'English' text is purposely left open for interpretation. What the above statement seems to express is that students should develop the ability to exploit sources in the English language for the benefit of ICC development. This ability encompasses the selection, evaluation and preparation of teaching materials. To make such informed choices, aspiring EFL teachers also need to have an awareness of the dynamic construct of culture, and more importantly, the skill to convey a non-essentialist view of the concept to run against the risk of transmitting stereotypes (cf. section 1.1.1.). The development of a theoretical grounding regarding the concept of culture and the ability to apply this knowledge in a constructive way is expressed twice in the curriculum:

Sie verstehen die Rolle *kulturell* konstituierter Wirklichkeiten im gesellschaftlichen Miteinander.

[They understand the role of *culturally* constituted realities in social processes.]

In der vertieften Beschäftigung mit Schlüsselbereichen der anglophonen Literatur- und Kulturwissenschaft können sie [...] wissenschaftliche Fragestellungen entwerfen [...] in Hinblick auf die Rolle *kulturell* konstituierter Wirklichkeiten im gesellschaftlichen Miteinander kritisch reflektieren und vermitteln.

[Based on an in-depth study of anglophone literature and cultural studies, they can formulate research questions with regard to the role of *culturally* constituted realities in social processes, reflect on these critically and teach them.]

(Core Module 1B in EFL curriculum 2015: 4 [my translation & emphasis])

The above statements imply that not only a general understanding of culture is developed, but more importantly, an awareness of how culture can define various ways of living. This understanding of culture reflects Holliday's (2005: 25) notion of culture as being a "social force" that is dynamic and relative and also points out how culture is the product of social interaction (cf. section 1.1.1.).

A further characteristic of the intercultural approach in language teaching and learning, is the recognition of the fact that language and culture are being connected to each other, especially when it comes to intercultural communication (cf. section 1.3.1.). Knowledge of the interrelatedness between language and culture and the role of language for maintaining a peaceful living together is implied in the curriculum and reads as follows:

Sie verstehen die Rolle von Sprache und *sprachlich-kultureller Diversität* in der Entstehung, den Umgang mit, sowie der Prävention und der Überwindung von Konflikten und Gewalt, und können dieses Verständnis fruchtbar machen und vermitteln.

[They understand the role of language and *linguistic and cultural diversity* in the development, in the handling and in the prevention and resolution of conflicts and violence and know how to transmit this understanding in a fruitful way.]

(EFL curriculum 2015: 1 [my translation & emphasis])

The curriculum refers to the importance of developing skills for knowing how to deal with diversity and heterogeneity. As shown in section 2.1., intercultural education, as conceptualised by the Council of Europe (2008), is essentially concerned with promoting interaction across cultures and reinforcing acceptance and respect towards one another. Having an open and respectful attitude towards linguistic and cultural diversity is also what Byram's (1997) *savoir être* is all about (cf. section 1.1.3.). One has to be willing to suspend own beliefs and expectations in order to adjust to challenges or misunderstandings that may emerge from an intercultural encounter. An attitude of willingness to explore possibilities for dealing with miscommunication is a predisposition for developing intercultural awareness (cf. section 1.3.2.).

Moreover, the EFL curriculum reflects the idea of language teachers as key agents for encouraging intercultural dialogue and contributing to respectful interaction through their teaching practice. An understanding of the origins of cultural and linguistic diversity is the foundation for fostering an open attitude and willingness to engage in intercultural interaction. Having a theoretical grounding is also the basis for engaging in critical reflections on diversity. The importance of such reflections is manifested in the description of Core Module 1A:

Sie verfügen über die Fähigkeit zur theoretisch fundierten Reflexion über [...] *sprachlicher Diversität* [...]

[They have the ability to reflect on [...] linguistic diversity in a theoretically well founded manner]

(Core Module 1A in EFL curriculum 2015: 4 [my translation & emphasis])

Developing a critical stance towards factual knowledge or theory through reflection is essentially the principle reflected in Baker's ICA model from acquiring basic cultural awareness to intercultural awareness discussed in section 1.3.2. of this thesis. Given the heterogenous uses of English today, it is impossible to foresee all the cultural knowledge that one may need in intercultural encounters. Therefore, an awareness of the variability and dynamic nature of intercultural communication and the capacity to reflect on such variabilities in interaction are essential for communicative success.

In addition to reflection, the development of skills is repeatedly mentioned in the curriculum. The models of ICC and ICA emphasise not only the cognitive and affective domain, but also the skills domain (cf. sections 1.1.3. and 1.3.2.). The curriculum states the importance for acquiring and improving

[...] basic interdisciplinary skills, in terms of motivation enhancement, diagnostic competence, and for *dealing with diversity and heterogeneity* [...]. (EFL curriculum 2015: 1 [my translation & emphasis])

Teaching degree students need not only have an awareness of multilingualism and multiculturalism, but also have to be familiarised with the strategies for coping with diversity:

Sie können mit dem Potential und den Herausforderungen *sprachlich-kultureller Diversität* kompetent umgehen.

[They can deal competently with the potential and challenges of *linguistic and cultural diversity*.]

(Core Module 4B in EFL curriculum 2015: 4 [my translation & emphasis])

People living in a multicultural and multilingual society may often face prejudice and stereotypical attributions. Misconceptions lead to misunderstandings in communication and potentially to conflicts. On the one hand, becoming aware of and reflecting on diversity are essential aspects of becoming interculturally competent. On the other hand, one should also be able to act upon the insights gained to make heterogeneity fruitful for the overall language learning experience. Another skill that teaching degree students should develop is to

[...] *exploit linguistic and cultural diversity* of learners in favour of the language learning process and to benefit the development of communicative competences. (EFL curriculum 2015: 1 [my translation & emphasis])

Section 2.1.1. has shown that the implementation of the intercultural approach in teaching is highly dependent on the teacher's knowledge about and attitude towards diversity. The EFL curriculum appears to address this matter by implying an appreciation for diversity as a resource, rather than a hinderance for learning. Given the manifestation of the value of linguistic and cultural diversity for learning, the curriculum wishes to foster an appreciative attitude towards heterogeneity in teaching degree students for the recognition of its benefits for the language learning process. How this principle is applied in practice remains to be investigated.

Another skill that graduates should acquire is connected to dealing with stereotypical attributions and recognising one's own scope of action:

Auf der Basis ihres Verständnisses sind die Absolventinnen und Absolventen in der Lage, mit stereotypen Zuschreibungen reflektiert umzugehen, sowie auch die Möglichkeiten und Grenzen ihres eigenen Handelns zu erkennen und zu berücksichtigen.

[Based on the understanding they have gained, graduates know how to critically deal with stereotypes and to identify and heed their possibilities and limitations of their own actions.]

(EFL curriculum 2015: 1 [my translation])

In the above statement, the curriculum reflects the educational principle of intercultural education to nurture the values of tolerance, understanding of others and respect for difference that is also manifested in the curriculum of primary and secondary schools in Austria (section 2.2.).

Overall, the aims and qualifications stated in the EFL curriculum reflect the concept of the 'reflective practitioner' (Schön 1983). Widdowson (2003) also employs the term to refer to a language teacher who engages in a constant process of critical reflection, negotiation of meaning, in view of finding ways to relate knowledge or concepts to one's own realm of experiences. It is about theorising and abstracting from teaching practice and the ability to adapt newly gained insights into one's teaching.

To sum up, according to the content found in the curricula, the foundation for the development of ICC, are theoretical knowledge about intercultural communication and an affective motivation to engage with cultural and linguistic diversity. As a result, intercultural skills, i.e. methods and strategies to deal with intercultural encounters, should be developed by students. Figure 3 summarises and compares the occurrences of "intercultural" in both

curricula. ‘Intercultural communicative competence’ and ‘intercultural communication’ each occur twice in the DaF/DaZ curriculum. In the remaining seven cases ‘intercultural’ can be found in combination with other words, which can be found in the translations provided in the section 3.2.1.1.

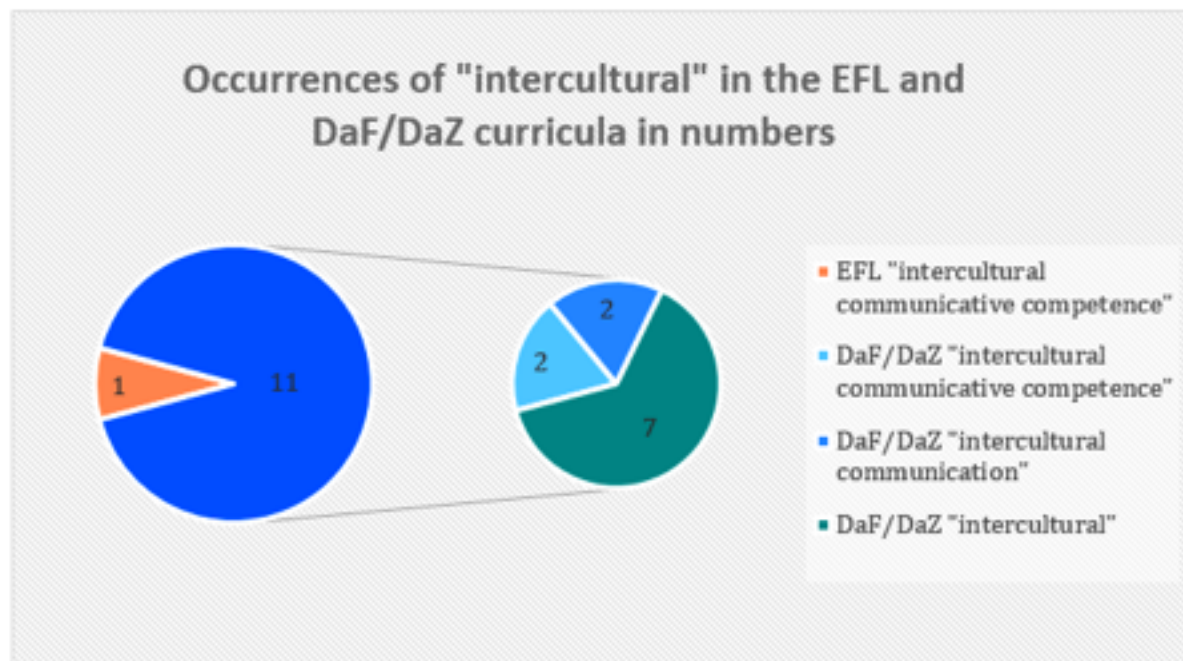


Figure 3 Occurrences of “intercultural” in the EFL and DaF/DaZ curricula in numbers

After having legitimised the manifestation of the intercultural approach in the EFL and DaF/DaZ curricula, references to target group, target language and target culture will be identified. I will especially look at how these references would have different implications for the EFL curriculum compared to the DaF/DaZ curriculum.

3.2.2. *Target group, language and culture*

3.2.2.1. *DaF/DaZ curriculum*

Target group

The DaF/DaZ curriculum explicitly states that it provides a teaching degree that prepares students to work with people with a migrant background and to operate in “multilingual contexts” as so-called experts of German as a foreign language (DaF/DaZ curriculum 2013: 1). It is worth noting the distinct reference to German as a ‘foreign’ language, since in the majority of the cases, the curriculum refers to ‘German as a foreign or second language’ as a whole (cf. Figure 4). A distinction between German as a foreign or second language has important implications for language teaching principles. Purpose and type of context in which

German is used, essentially influence how the language classroom is conceptualised. On the one hand, German is taught to learners who will use the language with NSs of German. On the other hand, the curriculum also takes account of the use of German with NNSs, since it claims to prepare teaching degree students to operate on a national and international level (DaF/DaZ curriculum 2013: 1). However, considering the spread of German in the world, the former is more likely to be the case (cf. Ammon 2015: 208, 218-219). With respect to English as a lingua franca, the NNSs interactions are more common¹⁹. Table 1 illustrates that German speakers in the world are largely constituted by NSs, while NSs of English are outnumbered by NNSs.

	English speakers	German speakers
Native speakers	320-380 mio.	90 mio.
Second language speakers	300-500 mio.	8-9 mio.
Foreign language speakers	500-1,000 mio.	14,5 mio.

Table 3 Number of English and German speakers in the world according to Crystal (2003: 61) and Ammon (2015: 208, 218-219)

The consideration of the spread of languages in the world is relevant for determining the purpose of language learning. The discussion in section 1.1.2. about the concept of authenticity and the ownership of the NS has far-reaching implications for language teaching. In the case of ELF, considering the wide unprecedented spread of English in the world, the question of authenticity is not straightforward. The term ‘authentic’ in the EFL domain has to be used carefully since the understanding of authenticity has become blurry. However, a look at module 3 of the DaF/DaZ curriculum shows the repeated use of ‘authentic’ and can be found in the content description of the course module:

- knowledge of *authentic* forms of language use [...]
- knowledge of [...] exercises, tasks and situations that prepare for *authentic* situations of language use.

Students...

- can [...] embed selected tasks and exercises into *authentic* contexts of language use.

(Module 3 in DaF/DaZ curriculum 2013: 6; [my translation & emphasis])

Authenticity is usually associated with NS-like characteristics or determined by interaction where NSs are involved (cf. sections 1.1.1., 1.1.2. and 1.2.4.). In consideration of the above statement, the yardstick for authenticity would then be how NSs of German use language. If

¹⁹ cf. Ammon (2015: 223) for a table illustrating the spread of languages in the world.

this concept of authenticity was applied to the context of ELF, matters would become very fuzzy as to what type of interaction or language use is meant to be authentic (cf. section 1.2.). NSs norms may apply to foreign languages, such as German, since NSs constitute the majority of German speakers in the world, but determining a teaching model is not an easy matter for lingua franca languages, such as English (cf. section 1.2.3.).

Overall, the DaF/DaZ curriculum gives a specification of the target group, i.e. the learners teachers will teach and the speakers with which learners of DaF/DaZ will most likely interact. The curriculum describes learners as those with L1s other than German and different cultural origins (cf. DaF/DaZ curriculum 2013: 1-2, 5, 10). Having a clear specification of a target group is especially important for determining the purpose of teaching and learning a foreign language. According to the underlying concepts of foreign language learning in the DaF/DaZ curriculum, the target group for learners would be NSs of German, while EFL learners will more likely use English in a wide range of contexts with NNSs of English.

Target language

The DaF/DaZ curriculum hardly makes any distinction between German as a foreign language or German as a second language, except for the one example mentioned above. The curriculum refers to the “status of *German as a foreign and second language* in the world”, an “overview of *German as a foreign and second language* from an international and intercultural perspective”, or “problems in learning *German as a foreign and second language*” (DaF/DaZ curriculum 2013: 3, 5, 7 [my translation & emphasis]). Even though the curriculum acknowledges the national and international use of German, it does not consistently apply these differing concepts with respect to the context of uses. One might be led to think that a distinction between the two is not essentially relevant. the statement above concerning “problems in learning German as a second or foreign language” serves as a good example. An assumption would be that a person learning German as a second language, has the same problems as someone learning German as a foreign language. Indeed, in both cases the learners have L1s other than German, but the context of learning may be considerably different. Additionally, the purpose of learning the language may also differ. Learning German as a second language is usually connected to a context of migration, where people move to a German-speaking country. Acquiring German language skills are a necessity because the language is spoken in the immediate environment, thus it is a requirement to be able to participate in a German-speaking society – of which a learner of German as a second

language has become part. These conditions are not necessarily given when learning German as a foreign language (cf. Ahrenholz 2010: 3-16; Barkowski & Krumm 2010: 47). While both speakers primarily learn the language to interact with NSs, the crucial difference is that speakers of German as a foreign language may not have the direct intention to live in a German-speaking country. Thus, making a distinction between learning German as a second language and German as a foreign language indeed entail differences. The reasons for which the DaF/DaZ curriculum does not employ a distinction is open for investigation. A distinction between learning a language as a second or foreign language would have strong implications for the EFL curriculum. The concept of English as a second language is mainly associated with Outer Circle countries, where English is a second national language and has an official function in the respective country (cf. section 1.2.1.). Thus, speakers of English as a second language are not necessarily confined to countries where NSs are found in majority, as in the case of German. EFL speakers are found practically everywhere in the world due to the global spread and the growing importance of English as a medium of intercultural communication. In most schools in Europe, English is learnt as the first foreign language.

Apart from references to ‘German as a foreign and second language’, there are also instances where the curriculum refers solely to the “German language”. For example, it speaks about the “state of the *German language* with respect to frameworks of language policy” (cf. DaF/DaZ curriculum 2013: 4, 7 [my translation & emphasis]). In terms of language competence, there are references to a “description, presentation and explanation of the structure of the *German language* [...]”, “*German grammar*” and “models of structure- or form-focused descriptions of the *German language*” (DaF/DaZ curriculum 2013: 5 [my translation & emphasis]). These types of formulation suggest that the curriculum is based on a codified type of German, which serves as a learning and teaching model. However, what exactly this variation of German is, has not been further specified. From the course descriptions found in the document, it does not seem that varieties of German are mentioned, nor is an awareness of different dialects being raised. The curriculum simply speaks about **the** German language.

Target culture

What also connects to the discussion of target language is the question of target culture. Although the DaF/DaZ curriculum states the need to consider the cultures and languages of learners with diverse backgrounds in the classroom, the curriculum also seems to establish the concept of teaching a ‘German’ language and ‘German’ culture. The curriculum refers to the

“culture of *German-speaking countries*” (DaF/DaZ curriculum 2013: 1 [my translation & emphasis]) or to “teaching culture and literature of *German-speaking countries*” (DaF/DaZ curriculum 2013: 8 [my translation & emphasis]). From a DaF/DaZ perspective, these kinds of indications seem quite straightforward as to what kind of ‘German-speaking’ regions the curriculum refers to, i.e. those where German is spoken as the first language. If ‘German-speaking countries’ were to be replaced by the term ‘English-speaking countries’, one could raise the question, whether it would even be possible to pin down or define a cultural body of English-speaking countries that is universal – given the global spread of English today. This phenomenon does not apply to German because it does not have the status of an international language. Since NNSs outnumber NSs of English, using the Inner Circle as a reference for culture teaching and learning may become outdated (cf. section 1.1.3.). English can be associated with so many countries – not only Inner Circle countries, but also increasingly Outer Circle countries – which makes it very hard to determine which countries can be legitimately classified as ‘English-speaking’ countries. Speakers of English can be found almost everywhere in the world. Therefore, the term ‘English-speaking countries’ could encompass such a wide range of countries. If the criteria for choosing a culture of reference was based on the number of speakers, Inner Circle countries would not even be considered in the first place.

As the findings on target group, language and culture indicate, the DaF/DaZ curriculum does not completely reject or neglect the norm paradigm. There are indeed direct references to standard norms or countries with which German is directly associated, but this curriculum does not completely exclude other foreign languages or cultures in its considerations. As a matter of fact, it seems to embrace linguistic and cultural diversity to support the teaching and learning of German as a second or foreign language. References to target group, language and culture in the EFL curriculum are discussed in the following.

3.2.2.2. EFL curriculum

Target group

First of all, ‘target group’ in the EFL curriculum can either refer to the group of learners with which future EFL teachers will be faced or the group of speakers with which learners of English will interact. Since there is no clear indicative direction given in the ELF curriculum

as to what type of target group is implied, the context in which references to the concept occur will therefore be of particular relevance.

Notably, unlike the DaF/DaZ curriculum, there is hardly any characterisation or description of the target group of learners as being ‘heterogeneous’ or ‘diverse’. While the EFL curriculum does express its wish to equip teaching degree students with the qualifications to deal with linguistic and cultural diversity, a specification of the target group is neither given in a consistent, nor explicit manner. There is only one instance where the linguistic and cultural diversity of learners is addressed:

exploit linguistic and cultural diversity of learners in favour of the language learning process and to benefit the development of communicative competences. (EFL curriculum 2015: 1 [my translation & emphasis])

This is the only example where the curriculum acknowledges the fact that the EFL teacher will have to deal with heterogeneous groups of learners. Other than that, descriptions of the target group with which teachers will be confronted in their professional life are omitted. In contrast, the DaF/DaZ curriculum repeats the inherent diverse character of the language learners. One can assume that those involved in the conceptualisation of the curriculum took the principle of group heterogeneity for granted, or did not regard it as necessary or relevant to repeat it. However, acknowledgement and recognition of diversity reinforce the need for developing EFL teachers’ ICC.

Another aspect that is noteworthy with respect to the EFL curriculum, is its frequent use of terms such as “zielgruppengerecht” or “zielgruppenadäquat” (cf. EFL curriculum 2015: 1-4), which can be translated into English as ‘to suit the target group’ or ‘adequate to the target group’. When looking at the context in which these phrases are employed, it can be noticed that ‘to suit the target group’ or ‘adequate to the target group’ are quite general and vague terms. Take for example this passage of module 1A in the curriculum (the same description can also be read in module 1B):

Sie sind mit verschiedenen fachsprachlichen Texttypen vertraut, können deren spezifische sprachliche Eigenheiten und Konventionen identifizieren und sind befähigt, fachsprachliche Texte *zielgruppengerecht* zu adaptieren.

[Students are familiar with different types of specialist texts and can identify specific characteristics and conventions and have the ability to adapt specialist texts to a given *target group*.]

(Module 1A in EFL curriculum 2015: 3 [my translation & emphasis])

The target group can encompass speakers of English of different ages with different cultural and linguistic backgrounds, and varying competences in the English language (cf. section 3.2.3. for a discussion on language competence courses). In the EFL curriculum, 'target group' is repeatedly put into relation with producing texts, and hence, implies the ability to flexibly approach the specific demands of a given target group – which can be extremely variable in the case of ELF. The concept of 'target group' in the EFL curriculum is very fuzzy and broad. This fuzziness, in turn, raises a particularly interesting question in the following description of the qualifications of teaching degree students:

beherrschen die *englische Gegenwartssprache* auf ausgezeichnetem Niveau (C2) in mündlicher und schriftlicher Rezeption und Produktion. Sie sind in der Lage, unterschiedliche Textsorten *situationsadäquat* und *zielgruppengerecht* zu produzieren

[have an excellent command of *contemporary English* (C2) in spoken and written reception and production. They can produce various text types according to *context* and *target group* [...]]

(EFL curriculum 2015: 2 [my translation & emphasis])

The above statement addresses the ability to adapt language to specific contexts and audiences, however, it leaves out further specifications and examples as to what kind of contexts and audiences they may include. Such broad expressions can encompass interaction among NNSs as well as NSs of English. The discussion in section 1.1.2. has shown that context, including features such as local setting, participants etc., are influencing factors of communicative behaviour. Therefore, clear specifications on these type of features are crucial for achieving communicative success. Since 'target group', as used in the EFL curriculum, is a very broad term, one may think that the curriculum claims to prepare teaching degree students for all kinds of interactions. Such formulations also seem to imply that students will be prepared for intercultural interactions with NSs AND NNSs, and thus, develop ICC and ICA respectively. However, the fact that the proficiency level of teaching degree students is based on the level descriptions of the CEFR, raises a glaring contradiction, especially since the the level descriptions of the CEFR are conceptualised on the basis of interaction with NSs (cf. section 1.1.4.). As shown in the above statement, the level that EFL teaching degree students should attain is C2 level, which on the global scale of the CEFR reads as follows:

Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations. (Council of Europe 2001: 24)

In fact, Hynnen (2014) and Pitzl (2015) show that the language competence levels of the CEFR are tailored to NS-like competences, since the CEFR also seems to be based on the belief that the goal of foreign language learning is mainly to interact with NSs of a respective language (cf. section 1.1.4.). The reference point of the level descriptions are NSs. Thus, in transferring the above level descriptions to the NS norms, it should read as the following:

Can understand with ease virtually [everything an NS says] and every text [written by an NS]. Can summarise information from different spoken and written sources [produced by NSs of English]. Can express him/herself spontaneously, very fluently and precisely [like an NS] differentiating finer shades of meaning even in more complex situations [mainly involving NSs of English]. (Council of Europe 2001: 24 [my modifications added])

The CEFR level descriptors largely restrict the contexts of English language use and also ignore the variety of international settings that ELF use entails. In view of the pervasive spread of English in the world, EFL learners will very likely encounter English texts produced other than by NSs, and be involved in interaction with NNSs for which NS-like language competences may not be of any communicative benefit at all (cf. section 1.2.4.). The current status of English as a lingua franca, induces us to dismiss the belief that English is constituted by a single NS variety. English as a lingua franca accounts for a diversity of different types of English uses (cf. section 1.2.2.). Therefore, one may criticise the EFL curriculum for implicitly perpetuating a standard model against which it measures language proficiency of teaching degree students. However, in light of phrases, such as ‘zielgruppengerecht’ or ‘situationsadäquat’, the descriptions and aims found in the EFL curriculum can also be read as to account for ELF uses and settings. These type of phrases do neither include nor exclude the NS paradigm, since the interpretation of ‘zielgruppengerecht’ and ‘situationsadäquat’ could encompass the use of English in intercultural settings with NSs and NNSs of English. Both types of speakers can be considered a target group. Therefore, stating that teaching degree students ought to produce various text types suited to the context and target group, implies that they can communicate successfully in English in all kinds of settings with all kinds of people. In view of the uses of ELF today, a target group can include NSs and NNSs alike. To ensure communicative success, various skills from NS-like competences are necessary. The list presented in section 1.2.3. shows that accommodation skills are of communicative value in lingua franca interaction, for which NS references are not necessarily of relevance.

Overall, the descriptions found in the EFL curriculum concerning language competence imply the curriculum’s intention of preparing teaching degree students for interaction including ELF.

This in turn, would require the development of ICC. However, direct references to the before mentioned can hardly be found in the curriculum (cf. section 3.2.1.)

Target language

Since English nowadays is used as a medium for intercultural communication, where the purpose of learning does not primarily entail interaction with NSs, the expression ‘target’ language raises a difficult question from an ELF perspective. Therefore, the purpose for which English is taught and learnt – in consideration of its lingua franca status – can be for NS-NNS or NNS-NNS interaction. The definition of a ‘target’ in the case of ELF is not as straightforward as for any other language. In the EFL curriculum, the first and only explicit employment of the term ‘target language’ is found in the qualification profile of EFL teaching degree students, which reads as follows:

Absolventinnen und Absolventen [...] können, basierend auf dem aktuellen Forschungsstand, zielgruppengerechten Sprachunterricht für die *Zielsprache Englisch* selbständig planen, durchführen und evaluieren.

[On the basis of the current state of research, graduates can independently plan, conduct and evaluate lessons suited to the target group in the *target language English*.]

(EFL curriculum 2015: 1 [my translation & emphasis])

As discussed in section 1.2.3., from an ELF point of view, it would make little sense to choose and postulate a particular variety of English to serve as a teaching model since one model cannot serve to fulfill all purposes. Current trends in ELF research reinforce the need to move away from a prescriptive, i.e. mainly encompassing Inner Circle varieties, to a descriptive approach, i.e. reflecting the uses of English in intercultural settings, in language teaching and learning. The reference in the EFL curriculum to English being the target language raises the question as to what variety of English is implied. ELF should also be made relevant in that discussion.

The descriptions of Core Module 1A make apparent that there is a need to reflect aspects of ‘the English language’ that are relevant for the context of teaching:

Sie verfügen über die Fähigkeit zur theoretisch fundierten Reflexion über für das Praxisfeld Schule *relevante Aspekte der englischen Sprache*, sprachlicher Diversität, sowie über unterschiedliche Ansätze und Methoden in der englischen Sprachwissenschaft.

[They are able to make theoretically founded reflections on *aspects of the English language* that are relevant for the field of practice, namely school, and on linguistic diversity as well as various approaches and methods in English linguistics.]

(Core Module 1A in EFL curriculum 2015: 3 [my translation & emphasis])

The above statement suggests that there is a type of ‘school English’ suited and appropriated to the context of school. It further raises the question as to how and by which criteria, certain characteristics of the English language are chosen as relevant or suitable for teaching purposes. This choice would not be so straightforward if teaching degree students had developed an understanding for ELF. As revealed in the discussion about teachability in section 1.2.3., the nature of ELF does not allow for a codification of a particular variety of English that entirely reflects how English is used in lingua franca settings today. Attempting to choose and determining ‘relevant aspects’ of the English language would most likely come at the cost of reflecting the diverse and variable nature of ELF. Especially with respect to ELF, one has to keep in mind that the wide variety of settings in which ELF is used, makes it impossible to predict what characteristics of language learners will predominantly need in future interaction. What is relevant in a language with a lingua franca status cannot be established beforehand. This conveys the impression that learning and teaching should not be exclusively based on a set of language conventions and norms, but should further raise awareness for the lingua franca function to more realistically reflect current uses of English. Perpetuating a particular teaching model would also contradict the reality of how ELF users do not comply to NS standards. However, this does not call for a rejection of any sort of teaching model, but rather emphasises the need for a reflective practitioner to develop the flexibility in adapting to current trends of language use and knowing how to make such trends fruitful for the language learning process. Wordings in the curriculum that allude to some kind of fixed variety have to be carefully examined and reconsidered from an ELF-informed perspective.

Furthermore, when turning back to the qualification descriptions of graduates proficiency level, the reference to ‘*contemporary English*’ caught my attention. This is the only instance in the curriculum where English is defined in this particular way. Such a description of English would imply the function of English as a lingua franca, since that is precisely its current function. Surprisingly, ‘English as a lingua franca’ is nowhere mentioned directly in the curriculum. If contemporary English can be interpreted as the use of English today, then ELF should be at the heart of such conceptualisations. Developing excellent proficiency in

‘contemporary English’ would not simply imply the improvement of language competence, but also suggests the development of ICC and ICA, since English is used as **the** tool for intercultural communication in international settings.

From the following statement a potential reference to English as a lingua franca can be read:

Absolventinnen und Absolventen [...] besitzen die Fähigkeit, professionsrelevante Forschung zu Strukturen und *Gebrauchskontexten der englischen Sprache* und die daraus gewonnenen Einsichten im Fremdsprachenunterricht nutzbar zu machen.

[Graduates [...] have the ability to make use of relevant research findings about structures and *contexts of the of English language* usage and apply the insights gained from this in their own foreign language teaching.]

(EFL curriculum 2015: 2 [my translation & emphasis])

It is a common fact that the contexts in which English is mainly used, is for communication across cultures by people with different L1s and cultural backgrounds. The above statement suggests that teaching degree students should not only be aware of this fact, but also be able to make use of these insights for language teaching. The fact that English is used for intercultural communication requires that teaching degree students understand this concept and ELF. The curriculum does make implicit references to its intention to familiarise students with concepts of culture (cf. section 3.2.1.) and the discussion about target language has also inferred implicit and underlying references to ELF. In the following, references to ‘target culture’ will be examined.

Target culture

The EFL curriculum makes direct references to literature and cultural studies that are defined as ‘anglophone’ (i.e. English-speaking):

In der vertieften Beschäftigung mit Schlüsselbereichen der *anglophonen Literatur- und Kulturwissenschaft* können sie unter Anleitung wissenschaftliche Fragestellungen entwerfen [...]

[After profound engagement with key areas of *anglophone literature and cultural studies*, students can formulate research questions [...]]

(Module 4A in EFL curriculum 2015: 5 [my translation & emphasis])

A similar description can be found in Core Module 1B:

Sie haben vertiefte Kenntnisse in für das Praxisfeld Schule relevanten Spezialthemen der anglophonen Literatur- und Kulturwissenschaften erworben [...]

[They have profound knowledge of specialised topics in *anglophone literature and cultural studies* that are relevant for the context of school [...]]

(Module 1B in EFL curriculum 2015: 5 [my translation & emphasis])

The above statements suggest that literature and cultural studies are mainly based on Inner Circle countries. The curriculum also mentions ‘anglophone’ literary texts in the following section concerning qualifications of EFL teaching graduates:

[...] verfügen über Handlungskompetenzen in der zielgruppenadäquaten Vermittlung von Literatur, basierend auf vertieften Kenntnissen in den Bereichen von Textrezeption und -produktion. Sie können mit Hilfe adäquater Theorien und Analysetechniken eigene Fragestellungen zur Ästhetik und Bedeutung *anglophoner literarischer Texte* und ihrer sozialen Relevanz entwickeln.

[On the basis of profound knowledge in text reception and production, [graduates] have the competence to mediate literature according to the given target group. With the help of adequate theories and techniques of analysis, they can develop their own hypotheses concerning the aesthetics and meanings of *anglophone literary texts* and their social relevance.]

(ELF curriculum 2015: 2 [my translation & emphasis])

Interestingly in the first part of the above statement, the curriculum does not make a confinement concerning teaching literature. Literature is not defined as ‘anglophone’, suggesting a general approach to teaching literature irregardless of any reference to target culture. According to the above qualification descriptions, teaching degree students should then gain knowledge in general literature studies, for which anglophone texts can be thought of as means to develop a deeper understanding and analytical skills.

All in all, the close analysis of target group, language and culture in the EFL curriculum has shown that there are not many direct, but mostly implicit references as to what the curriculum determines as the ‘target’. However, the descriptions with respect to literature and cultural studies form an exception. These sections indicate the development of specialist knowledge in ‘English’ studies, i.e. literature, cultural studies and linguistics. Wordings, such as ‘to suit the target group’ or ‘according to context of use’ are so general and broad that a reading of the curriculum would not suffice. This in turn, necessitates the provision of more detailed descriptions of the course content or observation of such classes, to allow for a more well-founded analysis and evaluation of the EFL curriculum.

The following figures provide a comparative summary of the occurrences of the respective target language and target culture in the curricula. It can be seen that there are almost twice as many references to the target language ‘German’ in the DaF/DaZ curriculum compared to

four references in the EFL curriculum. In contrast, references to target culture can be found more often in the EFL curriculum than the DaF/DaZ curriculum.

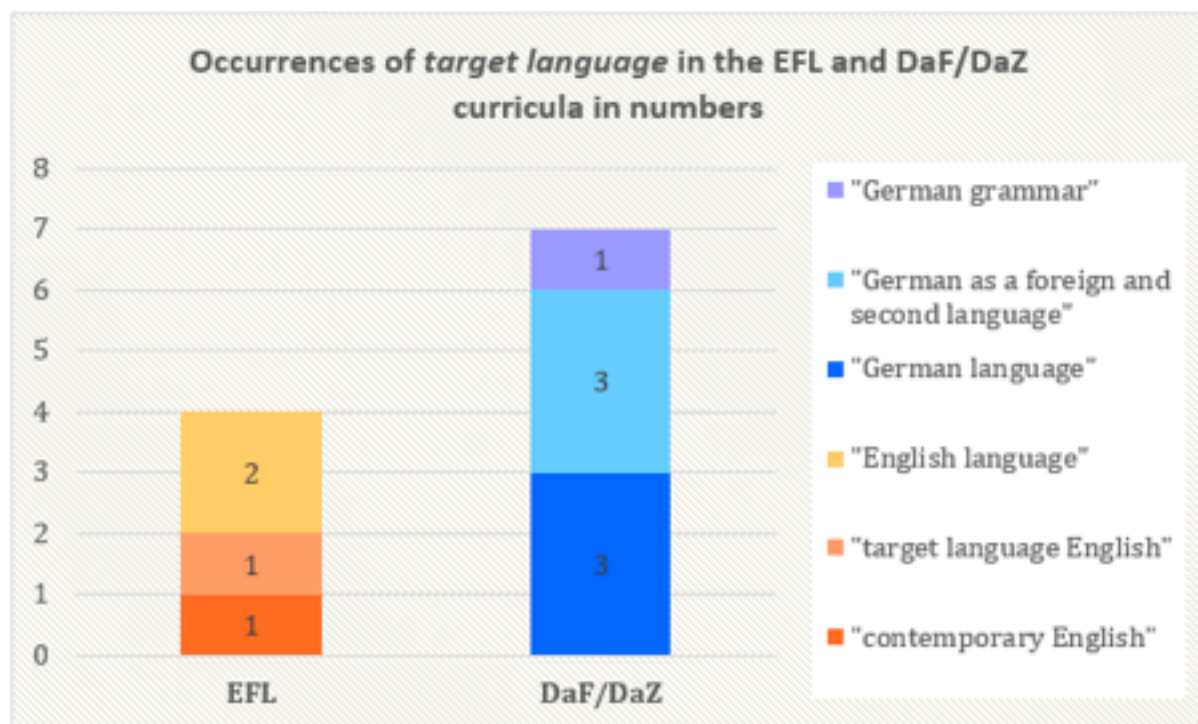


Figure 4 Occurrences of *target language* in the EFL and DaF/DaZ curricula in numbers

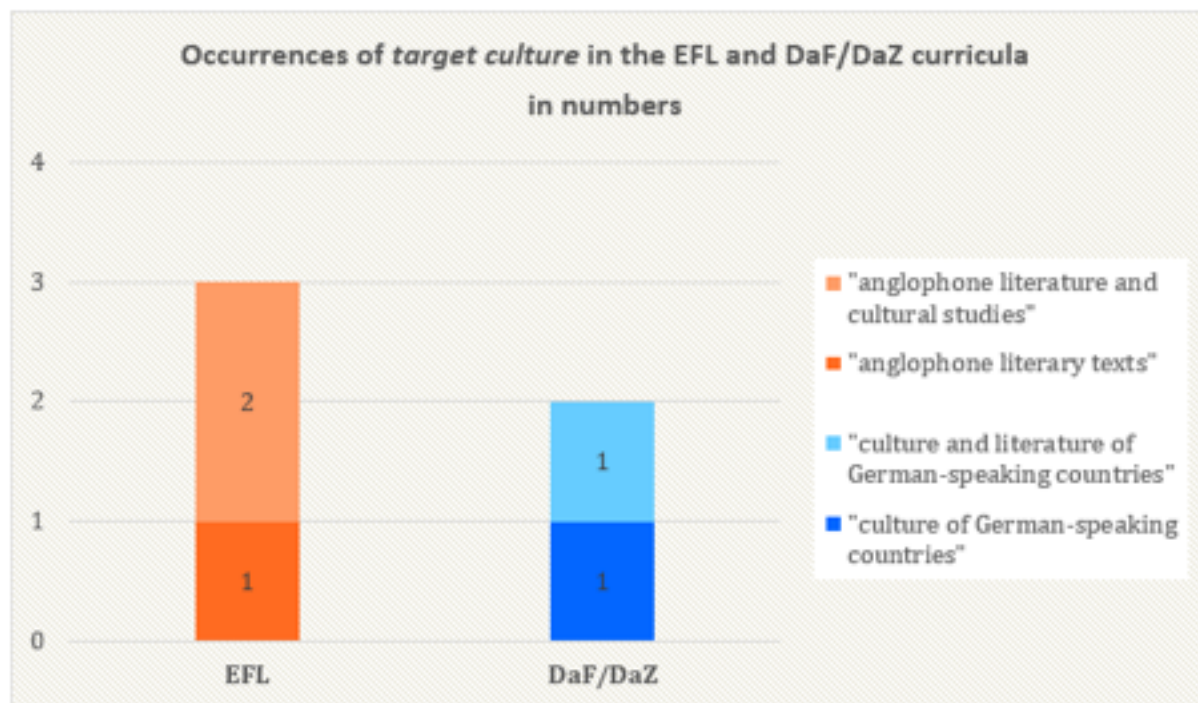


Figure 5 Occurrences of *target culture* in the EFL and DaF/DaZ curricula in numbers

3.2.3. English Language Competence Programme

The English department of the University of Vienna offers a so-called English language competence (henceforth ELC) programme that aims to help students become “confident and highly competent” language users (Department of English). The programme addresses Bachelor and Master degree students of English and teaching degree students. The general description of the ELC programme states the following:

We provide high-level, student-friendly language courses based on the latest linguistic and didactic research. The courses encompass a range of innovative teaching methods where the focus is not only on proficiency but also on raising students’ awareness of effective language use and enabling them to communicate successfully in various contexts. Our ultimate goal is a confident and highly competent language user. (Department of English²⁰)

The fact that the descriptions include the wording “latest linguistic research” can be interpreted as hinting to the consideration of trends in ELF research. However, ELF as such is found in none of the descriptions in the ELC programme. In contrast, manifestations of ICC development can be inferred from statements such as “raising students’ awareness of effective language use” and “enabling them to communicate successfully in various contexts” (Department of English). Since the above description explicitly states that “the focus is not only on proficiency”, implies an understanding of the fact that communicative competence is not restricted to linguistic competence (Department of English). As established in section 1.1.3., communicative competence is constituted by different components, one of which essentially being ICC. In fact, the qualification descriptions found in the ELC programme state successful intercultural communication as one of its main points:

ELC graduates (BA, MA, UF²¹)

- are highly proficient in all four language skills: reading, writing, speaking, listening (level C2 in the Common European Frame of Reference).
- have developed an awareness of the different aspects that are involved in mastering a language (e.g. pronunciation, register, syntax, genre).
- can produce stylistically appropriate texts for a range of audiences and purposes.
- have an in-depth knowledge of language norms and can use these thoughtfully and creatively.

²⁰ cf. <http://anglistik.univie.ac.at/studierende/elc-programme/>, Sept. 21, 2015

²¹ UF stands for ‘Unterrichtsfach’, which refers to students in the teaching degree, while BA and MA indicate students in the Bachelor’s and Master’s degree programme.

- have the ability to reflect, analyse and evaluate their own, and other people's, language use.
- Are well equipped for *successful intercultural communication*.

(Department of English²² [my emphasis])

However, when looking at the descriptions of the individual courses that are comprised in the ELC programme, this explicit reference to intercultural communication cannot be found again. The described aims of certain courses, such as 'Language in Use 1 & 2' highlight the need for awareness of audience and purpose and appropriate communicative behaviour:

- To raise awareness of the importance of lexical, grammatical and stylistic choices in text
- To develop functional discourse competence and *awareness of audience and purpose*
- To develop increased awareness of register and *appropriateness*
- To deepen and refine insights into the language system and lexis

(Department of English²³ [my emphasis])

The highlighted statements affirm the importance to consider the specific target group and context to know how to respond 'appropriately' in interaction. Awareness of target group and context should also encompass competence in dealing with linguistic and cultural diversity, especially in consideration of EFL, where interactions are always inherently intercultural. This awareness cannot be restricted to facts-based cultural knowledge of the other interactant – despite *savoirs* being an essential component of ICC and ICA – but the development of skills, i.e. *savoir comprendre & savoir apprendre/faire*, are equally important components of successful intercultural communication. In order to respond 'appropriately' in an intercultural encounter, using English as the tool of communication, knowledge of the interlocutor's lingua-cultural background is beneficial for the achievement of a given communicative goal. Nevertheless, there also needs to be ICA. In light of the discussion in section 1.2.2., appropriateness in an intercultural context should not be equated with correctness based on NS conventions. Sometimes what is considered appropriate or correct in a language, is inappropriate in a particular context and situation. The descriptions of ELC programme depict the principle of language variability and dependence on the context of use. It includes references to developing "in-depth knowledge of language norms and can use these thoughtfully and creatively" and "the ability to reflect, analyse and evaluate their own, and

²² cf. <http://anglistik.univie.ac.at/studierende/elc-programme/what-can-our-graduates-do/>, Sept. 21, 2015

²³ cf. <http://anglistik.univie.ac.at/studierende/elc-programme/what-will-you-be-doing/>, Sept. 21, 2015

other people's, language use" (Department of English). This essentially reflects what ELF users do in appropriating language to court to immediate communicative needs, which can, for example, include changing pronunciation for linguistic intelligibility. However, what contradicts the statement of "thoughtfully and creatively" using language norms, are the pronunciation training courses PPOCS 1 & 2, which advocate the teaching of two pronunciation models, namely General American and Received Pronunciation. In the postulation of such models, the curriculum submits to NS conventions for pronunciation teaching. Thir (2014) provides an extensive analysis of these pronunciation training courses from an ELF perspective. One of her findings is that the perpetuation of standard models 'robs' students of their identity and does not give them the freedom to express themselves in any way they want.

The descriptions in the EFL curriculum repeatedly mention the term 'to suit the context' or 'according to context', but one may also ask for which explicit contexts they prepare teaching degree students. A concrete specification of that context can be read from the language competence courses 'English in a Professional Context (henceforth EPCO)' and 'English for Academic Purposes (henceforth EAP)', which directly hints at the professional and academic genres of communication. EPCO claims to help students gain qualifications for communication related to Economics and Business Administration. The description of course objectives again suggests the consideration of the given target group and states professional settings as a concrete target context:

- To cope productively and receptively with highly specialised text types and help experts to communicate these texts *to various audiences*
 - To develop an understanding of effective communication in *professional settings*
- (Department of English²⁴ [my emphasis])

It is worth noting that even though these descriptions speak of effective communication skills, the role of ICC is not explicitly mentioned in the descriptions of the ELC programme. The descriptions also do not imply the widely distributed use of ELF in professional settings, although one could interpret the inclusion of 'various audiences' and 'different target audiences' as a reference to intercultural interaction with NS as well as NNSs. The term of 'effective communication' is also employed but does not describe exactly the components of communicative effectiveness. In light of the explicit consideration of target audience and

²⁴ cf. <http://anglistik.univie.ac.at/studierende/elc-programme/what-will-you-be-doing/>, Sept. 21, 2015

setting, one could interpret the EFL curriculum's concept of communicative effectiveness as including the development of ICC, ICA and ELF competence. Another course that defines the context of English language use is EAP. According to the course description, it deals with the use of English in academic settings, and mainly aims at developing textual competence and raising awareness of students' identity as writers of academic texts. To make more legitimised judgements and claims about ICC and ELF implications, in-class observation of the respective courses would be necessary; this, however, goes beyond the scope of this thesis.

Evaluative summary

Even though, the ELC programme specifically mentions intercultural communication in its aims, consideration of ELF is not explicitly manifested in any of the given language competence courses. Hence, a link between ICC and ELF is also not reflected in the ELC programme. Except for the pronunciation training courses, none of the course descriptions actually give any hints as to what variety of English is taught to the students. References, such as the attainment of C2 level on the CEFR's global scale, may however imply NS submission (EFL curriculum 2013: 2). However, course descriptions that include the consideration of different target audiences and contexts, would contradict manifestations of the NS ideology in the curriculum since statements referring to the ability to communicate successfully with various target groups would, from an ELF perspective, necessitate ICC, ICA and ELF competence skills (cf. section 1.3.4.).

As mentioned before, except for the pronunciation training courses, a reference to a particular variety of English as a teaching model is not found in the EFL curriculum nor in the descriptions of the ELC programme. The (intentional or unintentional) omission of a reference language can be interpreted as to reflect the latest findings of ELF research; namely that perpetuating a particular model for foreign language teaching is irrelevant given the widespread use of English by NNSs who appropriate language to their own needs, which can deviate from NS standards. Reinforcing a focus on NS norms would be inappropriate, especially in the course of EPCO because NS-like uses of language are not necessarily found in international business settings (cf. Pitzl 2015). The development of ICC should be of primary focus for communication in professional settings, which usually involve interlocutors with different lingua-cultural backgrounds. Therefore, ELF, which is highly relevant in the business domain, should be directly mentioned in the course description, especially of EPCO. To summarise the above findings, it has been shown that the EFL curriculum

- refers once to ICC with respect to language teaching and the ability to cope with linguistic diversity. However, it does not explicitly state the development of teaching degree students' ICC;
- contains very general references to gaining understanding about the concept of culture and its role in defining ways of living together with language. Additionally, it suggests the need for the ability to critically reflect;
- encompasses underlying concepts of native-speakerism in its descriptions, as it states that knowledge acquisition in the fields of literature and cultural studies are connected to anglophone regions and the attainment of level C2 on the NS-based global scale of the CEFR as a qualification of teaching degree students;
- in terms of language competence, claims to help students become proficient speakers of English and repeatedly mentions the need for considering audience and context as essential components for communicative effectiveness;
- offers two courses that are specifically centred on communication in professional and academic settings, but does not refer to the relevance of intercultural communication, ICC and ELF in the course descriptions.

4. Conceptualising an interculturally and ELF-friendly curriculum

The aim of the final chapter of this thesis is to review which descriptions of the teaching degree qualifications, course content and aims in the curriculum could be further clarified and extended to reflect more extensively the importance of ICC and related concepts as well as the implications of ELF for the development of EFL teacher's ICC. I also present a few points to consider for a revision of the EFL curriculum and descriptors taken from the FREPA (Candelier et al. 2010) and EPLTE (Kelly & Grenfell 2004) that could serve as a guideline for the modification of certain passages.

4.1. Incorporating concepts of culture learning

One of the most apparent aspects that have to be improved in the EFL curriculum is a more explicit and direct statement that expresses the need to develop ICC of teaching degree students. While the EFL curriculum does mention the ability to deal with linguistic and cultural diversity, it is not clear from the existing descriptions as to how that goal is attained, and which theories and concepts ought to be acquired. Therefore, the course descriptions and

aims could be extended to specify concepts of culture learning. To address the gap in the statements about culture learning in the EFL curriculum, I have chosen some descriptors provided by the FREPA (2010: 54-60) that could be taken into account for extending the descriptions of the qualification profile and course aims (cf. Table 4).

The findings in 3.2.1. have shown that an intercultural component is generally incorporated in the EFL and DaF/DaZ curricula, but the degree of implicit and explicit references to the development of ICC vary greatly between the two: notably one explicit occurrence of the term ‘intercultural’ in the EFL curriculum, compared to eleven occurrences in the DaF/DaZ curriculum (cf. Figure 3). Mainly the cognitive domain of ICC is addressed in the DaF/DaZ and EFL curriculum, but the former gives a more detailed account on the descriptions of the components of the cognitive domain, by stating intercultural communication and ICC in the course descriptions as concepts of which teaching degree students should gain an understanding (cf. DaF/DaZ curriculum 2013: 1-2). As the results in 3.2.1. have shown, DaF/DaZ teaching degree students seem to receive a more detailed introduction to profound education of intercultural communication and ICC than EFL students, due to the simple fact that they are addressed more explicitly in the curriculum. One can only assume that the one specific reference to ICC in the EFL curriculum covers the theoretical foundation of related concepts. It would be important to include statements in the descriptions of the EFL curriculum that specifically relate to culture learning (cf. ‘Culture learning’ in table 4). Implicit references to ICC development can be inferred and interpreted from the occurrences of the terms ‘diversity’ and heterogeneity’ in the EFL curriculum, which mostly appear in the context of acquiring knowledge of origin and processes of linguistic and cultural diversity. The curriculum mentions the need for theory-based reflections on linguistic diversity (Core Module 1A in EFL curriculum 2015: 3). However, clarifications as to what issues of heterogeneity these reflections entail are not given (cf. ‘Resemblances and differences between cultures’ in table 4). The EFL curriculum also mentions how an understanding of culture can define ways of living (EFL curriculum 2015: 2), but omits further specifications as to what concept of culture should be acquired and also does not include any descriptions as to how culture and intercultural relations are connected (cf. ‘Culture and intercultural relations’ in table 4). Since languages and cultures are closely interrelated at the individual level, cultural references, meanings and communicative practices are always present in every kind of communication (Baker 2009: 573). While individual affiliations to culture in a given

interaction may emerge, there needs to be an awareness that such an affiliation may also be temporary and context-bound, rather than being fixed. In fact, an understanding of the dynamic and relative nature of social context are important in intercultural encounters and essential components of Baker's ICA (cf. level 2 & 3). In the following table, descriptors from the FREPA that refer to concepts of culture are presented.

Learning about concepts of culture	
Culture: general characteristics	<p>Student...</p> <ul style="list-style-type: none"> • Knows that the members of each culture define (partially) specific rules / norms / values about social practices / behaviours. • Knows that cultures influence behaviours / social practices / personal evaluations (of oneself / of others). (FREPA 2010: 54)
Culture learning	<p>Student...</p> <ul style="list-style-type: none"> • Knows how one acquires / learns a culture and [...] that belonging to a culture [...] is the result of a long (largely implicit and subconscious) process of learning. • Knows that one's own cultural identity may be complex (due to personal, family, national history...). • Knows that relations between countries are often unequal / hierarchised and [...] that hierarchies established arbitrarily between cultures change according to one's point of view / the point of reference. (FREPA 2010: 60)
Resemblances and differences between cultures	<p>Student...</p> <ul style="list-style-type: none"> • Knows that resemblances and differences exist between (sub)cultures. • Knows that each culture has (partially) its own way of functioning. (FREPA 2010: 59)
Culture and intercultural relations	<p>Student...</p> <ul style="list-style-type: none"> • Knows that culture and identity influence communicative interactions, and that [...] behaviours / words and the ways in which they are interpreted / evaluated are linked to cultural references. • Knows that intercultural relations and communication are influenced by knowledge / representations one has of other cultures and those that others have of one's own culture. • Knows that the interpretation that others give to one's behaviour may be different from that which that same person himself / herself gives to that same behaviour. (FREPA 2010: 56)

Table 4 Descriptors for highlighting concepts of culture learning (FREPA 2010: 54-60)

4.1.1. Promoting experiential learning

Another aspect that could enhance an understanding of linguistic and cultural diversity is experiential learning. Both curricula express the need to develop competences in teaching degree students to effectively deal with heterogenous groups – in the DaF/DaZ in a more

detailed and specific manner than in the EFL curriculum. The DaF/DaZ and EFL teaching degree courses require the completion of internships, where students have the opportunity to experience multicultural and multilingual teaching settings. Moreover, the curricula state that teaching degree students should be able to exploit linguistic and cultural diversity for the benefit of developing communicative competences. Curiosity and appreciation for heterogeneity is the basis for achieving such goals (cf. Byram's *savoir s'engager* and *s'avoir être* in section 1.1.3.). The basis for channelling diversity in the classroom, is a teacher who is willing to engage with heterogeneity and who is open to negotiate and change his/her own values or perspectives towards other cultures. However, the EFL curriculum lacks actual information about how it intends to help students to become open for linguistic and cultural diversity in practice. Even though EFL teaching degree students are required to complete a internship, which is under didactic supervision, the description of the practice module does not suggest the intention to discuss the intercultural dimension in language teaching. With respect to the DaF/DaZ curriculum, module 4, 6 and 7 can be seen as a practical manifestation to achieve the aim of preparing for teaching in multilingual and multicultural settings by introducing them to concepts of intercultural communication, ICC in the language classroom and consequently providing the opportunity to apply gained knowledge in the practicum (cf. descriptions of the modules in section 3.1.3.). Therefore, the EFL curriculum could take the aspect of experiential learning, i.e. experiencing intercultural and multicultural environment) more into consideration in its descriptions (cf. Table 5).

Experience of an intercultural and multicultural environment
<p>Students...</p> <ul style="list-style-type: none"> • have the opportunity to experience first-hand how the foreign language classroom operates [...] and will witness different approaches being used, which will inform their own teaching. (EPLTE 2004: 12) • understand that multicultural and intercultural issues affect most teaching and learning contexts. (EPLTE 2004: 9)

Table 5 Descriptors for highlighting experiential learning (EPLTE 2004: 9-12)

4.2. Establishing ELF-driven concepts of target group, language and culture

On the whole, confinements to standard varieties or German-speaking/Inner Circle countries can be inferred from the wording of passages in the curricula (cf. section 3.2.2.). In consideration of the ELF phenomenon, this urgently calls for a revision of certain descriptions in the EFL curriculum.

4.2.1. *Exposure to variety*

The analysis of references to target language revealed that allusions to NS norms or codification of language are more apparent in the DaF/DaZ curriculum than in the EFL curriculum (cf. Figure 4). In light of the recurring references to the ‘German language’ or the ‘German grammar’, the DaF/DaZ curriculum appears to perpetuate a model of standard German. Additionally, no references to the existence of varieties of German or developing an awareness of such are made. Therefore, one may be led to think that the DaF/DaZ curriculum prescribes a codified model of German. Moreover, it claims to equip teaching degree students with the ability to prepare learners for ‘authentic’ uses of the German language, which would build up on an inherent NS ideology. The belief or understanding of the variability of language as it is modified to fit a given context cannot be explicitly read from the descriptions in the DaF/DaZ curriculum. The fact that the DaF/DaZ curriculum also refers to the level descriptions by the CEFR to measure proficiency of teaching degree students further reinforces submission to standard NS conventions (cf. DaF/DaZ curriculum 2013: 2).

Conformity to NS norms are not as explicit in the the ELF curriculum as in the DaF/DaZ curriculum. On the contrary, the EFL curriculum seems to avoid conceptualisations of a codified and fixed language since wordings, such as ‘to suit the target group’ or ‘according to a context’, are repeatedly used, which reflect the variability of language in general. Jenkins (2000), Seidlhofer (2011) and Dewey (2012) in section 1.2.5. have also emphasised the need to gain a comprehensive understanding of how language is manipulated and changed to fit local contextual uses. While these wordings provide hints at underlying concepts of language, more specific statements referring to the dynamic nature of language and its connection to culture could be added (cf. Table 6).

Language and culture
Student...
<ul style="list-style-type: none">• Knows that culture and identity influence communicative interactions and [...] that both actions / behaviours and the way they are interpreted / evaluated are linked to cultural references. (FREPA 2010: 49)• Knows the role of society in the way languages work / the role of language in the way society works and [...] that one must keep in mind the sociocultural characteristics of speakers using these variations in order to interpret them. (FREPA 2010: 45)• Knows that cultural differences may underly verbal / non verbal communication / interaction. (FREPA 2010: 56)

Table 6 Descriptors for highlighting the link between language and culture (FREPA 2010: 45-56)

What is more, the EFL curriculum mentions so-called ‘contemporary English’ of which teaching degree students should gain competence, but does not further define the characteristics of ‘contemporary English’. Contemporary English could encompass the use of English in the countries of all three concentric circles since they all reflect the use of English today. This fuzziness may be intentional and can be interpreted as the curriculum’s principle of not postulating a definite teaching model, in view of helping teaching degree students become reflective practitioners who make informed choices of how they use language for any given purpose in any given situation or context. In this sense, the wording of ‘contemporary English’ can be seen as a descriptive approach to language learning, where no definite variety of English is imposed. It would also hint at an ELF-informed pedagogy where the importance of language awareness for teaching professionals is emphasised (cf. Seidlhofer 2011; Dewey 2015 in section 1.2.5.).

With respect to the courses in the ELC programme, there is also no direct reference to any specific variety of English as a model of teaching, except for the pronunciation training courses PPOCS 1 & 2, which perpetuate pronunciation teaching on either General American or Received Pronunciation. Since extensive recommendations for the improvement of the PPOCS course in consideration of ELF have been provided by Thir (2014), I will not look deeper into this matter. As discussed in section 1.2.3., ELF research does not wish to establish a certain ‘ELF variety’ as a new teaching model. Instead teachers should be provided with the predispositions to make informed choices as to which aspects of language they consider most relevant for a particular teaching context, which is can be implicitly read as one of the EFL curriculum’s desire (EFL curriculum 2015: 3). A suggestion on how to make the variability of language more apparent with respect to context and communicative needs, can be found in table 7 below:

Dynamic nature of language
<p>Student...</p> <ul style="list-style-type: none"> • Knows that languages work in accordance with rules / norms and [...] that these rules / norms may vary in the strictness / flexibility of their application and that they may sometimes be intentionally broken because the speaker wishes to transmit an implicit content (FREPA 2010: 47)

Table 7 Descriptors for highlighting the dynamic nature of language (FREPA 2010: 47)

4.2.2. Explicit reference to ELF

Another striking finding regarding the EFL curriculum, is its omission of a direct reference to ELF, especially since it is a highly relevant concept. There may be no explicit occurrence of the term, but from a close analysis of the course descriptions and course aims, implicit references to an understanding of ELF can be interpreted based on the chosen wordings (cf. section 3.2.2.). A general awareness of ELF uses for language competence courses may benefit the development of ICC in many ways. Exposure to the diverse uses of English in international communication can channel the NS authorship and enhance openness and acceptance towards the (equally legitimate) uses of English by NNSs. Dewey (2012: 163-164) proposes to “spend proportionately less time on ENL forms, especially if these are not widely used in other varieties; and thus choose not to penalize non-native-led innovative forms that are intelligible” (cf. section 1.2.3.). As mentioned in section 1.2.4., NNSs of English may be more efficient speakers of English than NSs due to the fact that they are able to negotiate meaning and adapt to the communicative needs of a given situation. Future EFL teachers need to gain an awareness and understanding for the variety of national and international contexts in which English is used today and rethink their teaching principles accordingly. It also implies the concept of an intercultural speaker who has knowledge of more than one so-called target culture or target language (cf. section 1.1.3.2.). EFL teachers have to become more aware of which kind of interaction they prepare their learners for, and consider the crucial elements of communication in today’s globalised world. As it has been mentioned before in section 1.2.3 and 1.2.4., communicative success is not to be equated with mastery of NS-like competence, especially when it comes to intercultural interaction. Seidlhofer (2009: 199) also emphasises that it is important to know the context in which NS-like uses of language are more suitable to employ rather than taking its applicability in every interaction for granted. Again, I do not suggest the rejection of NS principle as a whole, however there needs to be an understanding of the fact that

[...] [t]he millions of people around the world who have learned this language for the most part use it as a lingua franca, as a means of international communication, but not to identify with, or accommodate to, the socio-cultural values of its native speakers. (Seidlhofer 2009: 199)

4.2.3. Intercultural communication in language competence courses

Judging from the course descriptions and aims of the ELC programme, they claim to help graduates become competent language users, but fail to sufficiently reflect and acknowledge

ICC and ICA as essential parts of a teaching degree student's qualification. The need for preparation for NNS interaction, i.e. intercultural situations, through English should be given more attention. Even though, intercultural communication is mentioned (once) in the general aims of the ELC programme, the courses themselves do not seem to elaborate on this important matter in the course descriptions. The majority of the ELC courses mainly deal with developing an understanding of different text genres and functions. Additionally, grammar and lexis are also treated as important points that should enable students in the spoken and written production of texts. The goal attested in the ELF curriculum is language proficiency at level C2 according to the CEFR, even though such an ideal goal is absolutely unsuitable in consideration of ELF. It goes without saying that the incorporation of the CEFR levels and the aim of successful intercultural communication are contradictory in themselves (cf. section 1.1.4.).

ICC or ICA are not explicitly mentioned in any of the language competence courses nor is a reference to ELF found. It is a given that in lingua franca settings English is actually not used prescriptively, i.e. in conformity to NS-based grammar rules or lexis. The table in section 1.3.4. compares ICC, ICA and ELF competence and in doing so, highlights the difference between a competent speaker (which is based on ICC) and an interculturally competent speaker of English (which is established on ICA and ELF competence). In intercultural communication through ELF,

[...] what is needed is the ability to interpret, negotiate, mediate, and be creative in their use and interpretation of English and its cultural references. (Baker 2009b: 585)

The ELC programme courses should not only aim at helping students become competent language users – which is often believed to equate with NS-like forms –, but should also help them become competent in making informed decisions of how to use language appropriately to a given context through exposure to variety. This goes beyond knowledge of grammar and lexis and requires a self-critical stance on one's own use of language to make an independent evaluation of what is needed in a given communicative situation. While the desire to achieve NS-like competence is completely legitimate, the status of NS norms need to be questioned with respect to intercultural communication, as discussed earlier on. An awareness of this need also has to be reflected in the wording of the curriculum's descriptions. Mastering a language is not a guarantee for success in communication, especially not in intercultural communication. Following a discussion about Pitzl (2015) in section 1.1.4., it should be

prevented that teaching degree students become incapable or unwilling to adjust to a given interactant. Effective communication is the ability to respond flexibly and creatively in given interaction for which NS uses of English may inevitably have to be distorted for the benefit of achieving a communicative goal. The foundation for that is readiness and an openness towards non-native users. This is essentially captured in Knapp's (2015) concept of ELF competence, where orientation to individuals and expectation of different ways of interacting are stated as predispositions for successful intercultural communication (cf. section 1.3.3). The discussions in section 1.2.4. and 1.2.5. about communicative strategies in ELF communication also repeatedly mentioned the importance of accommodation skills. A reference to accommodative strategies in the curriculum or descriptions of the language competence courses would be a step towards the consideration of ELF. The relevance for courses, such as EPCO, to at least incorporate the relevance of intercultural communication into its descriptions since the use of ELF is so apparent in business settings cannot be emphasised enough at this point. The table below provides descriptors that raise awareness of the influence of culture on intercultural communication.

Culture and intercultural relations
<p>Student...</p> <ul style="list-style-type: none"> • Knows that culture and identity influence communicative interactions (FREPA 2010: 56) • Knows that [...] actions / behaviours and the way they are interpreted / evaluated are linked to cultural references (FREPA 2010: 49) • Knows that one must adapt one's own communicative repertoire to the social and cultural context within which communication is taking place (FREPA 2010: 49)

Table 8 Descriptors for highlighting the role of culture in interaction (FREPA 2010: 49)

4.2.4. Extending 'anglophone' in literature and cultural studies

The findings of the analysis on target culture show that both curricula submit to a specification of a target country on which their approach to literature and culture teaching is based. The DaF/DaZ curriculum overtly refers to teaching the culture of 'German-speaking countries' and the EFL curriculum makes indications on 'anglophone literature and cultural studies'. While such straightforward confinements may be more acceptable in the DaF/DaZ domain (cf. section 3.2.2.), the implications of ELF make it more complicated to define a particular reference culture in ELT, due to the pervasive spread of English. Therefore, from an ELF point of view, wordings including 'anglophone', have to be channelled in view of

reflecting current trends of ELF today. As the results from section 3.2.2. have shown, there is a general tendency towards a focus on Inner Circle countries in literature and cultural studies. Since Outer and Expanding circle speakers constitute the majority of English speakers today, it would seem appropriate to at least consider their relevance in these type of courses. However, there is no need to abandon Inner Circle countries for literature and cultural studies completely. Nevertheless, an extension of the references of target culture may be beneficial for the development of ICC given the exposure to a wider diversity of cultures. In this way, the NS ideology would be channelled and a greater awareness and understanding of the spread of English developed. The concept of culture teaching in the EFL curriculum would not be constrained to specific Inner Circle countries, but reflect the ELF phenomenon. What is more important, it would make the development towards level 3 of Baker's ICA model possible and highlight the fact that cultural references may not be related to specific cultures at all. Moreover, classifications, such as 'our culture' and 'their culture' are challenged for the benefit of negotiation and mediation of various cultural frames of references. Apart from gaining knowledge about other cultures, the possibility to 'decentre' one's own understanding of 'anglophone' culture will be given. Beyond that, it may challenge the belief of culture being nation-bound (cf. section 1.1.1. and 1.3.1.). Baker (2009b: 573) states that culture and language cannot be seen as "involving identifiable language entities and target cultures such as the English language and English-speaking cultures" because it is "dynamic, complex and negotiated". A culture of ELF cannot be established due to the vast array of English uses in the world and because

[...] linguistic and cultural forms expressed through ELF are likely to be hybrid, dynamic, and continuously adapting to local needs, global influences, and the demands of communicating across cultures. (Baker 2009b: 574)

An exposure to variety could help overcome the essentialist view of culture in the growing awareness of the unique nature of ELF that cannot be locally confined.

Summing up, this last chapter discussed the importance to incorporate more explicit concepts of culture learning into the EFL curriculum, as well as the need for a revision of concepts of target language and culture to reflect the role of ELF. This revision includes exposure to variety, an explicit reference to ELF and intercultural communication, especially in the descriptions of language competence courses.

Conclusion

This thesis aimed to show the extent to which the development of ICC is manifested in the EFL curriculum in comparison to the DaF/DaZ curriculum. A concern was also to reveal the implications of ELF for ICC development of EFL teachers.

The first chapter of this thesis dealt with theoretical notions of intercultural communication and the role of ELF in intercultural encounters. Changing concepts of culture in language teaching, as well as Byram's (1997) model of ICC were discussed. After a theoretical grounding of ELF, Baker's (2012) model of ICA was presented to shed light on the competences required for communication in lingua franca settings. A comparison between ICC, ICA and ELF competence (Knapp 2015) showed differences in their conceptualisation of target culture and target language. The ICC model is established on a dichotomy between native and foreign culture, while ICA and ELF competence disregard such conceptualisations for the recognition of culture as variable and emergent. Moreover, ICC was developed for interaction through an L2, whereas the other two models were developed for successful communication through a lingua franca, which must not necessarily be confined to an L2.

In the second chapter, the goal and challenges of intercultural education of foreign language teachers in Europe were explored with a special focus on Austria. It has been found that the development of ICC is generally well established in Austrian national curricula of primary and secondary schools (BMUKK 2004a: 5; BMUKK 2004b: 4). However, the implementation of the intercultural dimension in the classroom depended largely on the teachers' personal interest and engagement with ICC, for which their educational background forms an essential basis. One of the major obstacles is their lack of education about concepts and methods of intercultural learning. The establishment of reference frameworks, such as the FREPA (Candelier et al. 2010) and EPLTE (Kelly & Grenfell 2004) and the *Multilingualism Curriculum* (Krumm & Reich 2011), can be seen as responses to the lack of curricular support in the teacher development programme.

An insight into the ICC development of foreign language teachers at the University of Vienna was given in the third chapter. The EFL and DaF/DaZ curricula were analysed in search of explicit and implicit references to ICC. Moreover, the EFL curriculum also underwent a close reading from an ELF perspective. Overall, the results suggested that the establishment of ICC is less apparent and extensive in the EFL curriculum than in the DaF/DaZ curriculum. The

EFL curriculum mentions the term ‘ICC’ only once and lacks explicit references to concepts of culture learning. ‘ELF’ is not found once in the document nor is its role for intercultural communication in English language competence courses considered.

Therefore, in chapter 4, a list of selected descriptors taken from the FREPA and EPLTE was provided, which could be considered for a revision of certain descriptions of the qualification profile, course content and aims in the EFL curriculum to make the concepts of ICC and ELF more prominent. Though these descriptors would certainly have to be further developed, I wish to initiate a reconsideration of the aims stated in the curriculum for the benefit of ICC development of teaching degree students.

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Appendix

Table 1 Overview of the structure of the DaF/DaZ and EFL teaching degree course

DaF/DaZ curriculum		EFL (Teil-)curriculum	
Modul 1: Grundlagen im Forschungs- und Praxisfeld DaF/DaZ	14 ECTS	Alternative Pflichtmodulgruppe	18 ECTS
a. Einführung in die Beobachtung und Analyse von Deutsch als Fremd-/Zweitsprache-Unterricht	4 ECTS	<u>Core Module 1A</u>	
b. Grundfragen einer Sprachenpolitik für Deutsch als Fremd- und Zweitsprache	4 ECTS	a. Specific Issues in Language Teaching and Learning	3 ECTS
c. Anleitung zum Studienprozessportfolio Deutsch als Fremd- und Zweitsprache	1 ECTS	b. Language Competence 1	3 ECTS
d. Selbststudium und Lektüre	5 ECTS	c. Communication, Code and Culture	5 ECTS
Modul 2: Linguistik und Grammatik	10 ECTS	<u>Core Module 4A</u>	
a. Überblick über Linguistik und Grammatik Deutsch als Fremd- und Zweitsprache	4 ECTS	a. Language Competence II	2 ECTS
b. Ausgewählte Fragestellungen der Grammatikvermittlung Deutsch als Fremd- und Zweitsprache	6 ECTS	b. Literature I or Cultural/Media Studies 1	5 ECTS
		oder	
		c. Literatures in English or Cultural Studies	5 ECTS
		ODER	
Modul 3: In der Fremd- und Zweitsprache handeln lernen – Bedingungen und Voraussetzungen	12 ECTS	<u>Core Module 1B</u>	
a. Lehr- und Lernmaterialien und (Neue) Medien im Hinblick auf Spracherwerb und Sprachvermittlung	3/6 ECTS	a. Specific Issues in Language Teaching and Learning	3 ECTS
b. Diagnose (Sprachstand, Sprachlernbedarf)	3 ECTS	b. Language Competence I	3 ECTS
c. Sprachliche Fertigkeiten	3/6 ECTS	c. Literatures in English or Cultural Studies	5 ECTS
oder		<u>Core Module 4B</u>	
d. Lernerautonomie		a. Language Competence II	2 ECTS
		b. Advanced Course in Linguistics	5 ECTS
		oder	
		c. Communication, Code and Culture	5 ECTS

DaF/DaZ curriculum		EFL (Teil-)curriculum	
Modul 4: Kulturübergreifende Kommunikation – Sprachenpolitik – Mehrsprachigkeit a.Interkulturelle Kommunikation b.Sprachenpolitik, Sprachenrechte und Sprachförderung c.Die deutsche Sprache im Kontext von individueller und gesellschaftlicher Mehrsprachigkeit	12 ECTS 3 ECTS 6 ECTS 3 ECTS		
Modul 5: Schwerpunkte der Vermittlung: Landeskunde, Textkompetenz, Literatur a.Landeskunde b.Sprach- und Textkompetenz c.Literatur im Unterricht des Deutschen als Zweit- und Fremdsprache	12 ECTS jeweils 3/6 ECTS		
Modul 6: Kontrastsprache und individueller Studienschwerpunkt a.Sprachpraktikum Kontrastsprache b.Thematische Vertiefung c.Thematische Vertiefung	9 ECTS 3 ECTS 3 ECTS 3 ECTS	Applied research Module a.Applied research seminar	4 ECTS
Modul 7: Methoden der Sprachvermittlung a.Methodik b. Hospitationspraktikum I oder Interkulturelles Praktikum c.Hospitationspraktikum II d.Unterrichtspraktikum	12 ECTS 6 ECTS 2 ECTS 2 ECTS 2 ECTS	Practice Module a.Practicum Course	4 ECTS
Modul 8: Forschungspraxis	9 ECTS		
Modul 9: Abschlussphase a.Seminar b.Masterarbeit c.Studienprozessportfolio d.Masterprüfung	30 ECTS 6 ECTS 18 ECTS 1 ECTS 5 ECTS	Abschlussphase a.Seminar b.Masterarbeit c.Masterprüfung	30 ECTS 2 ECTS 24 ECTS 4 ECTS

Table 2 Global competences (Candelier et. al 2010: 38)

Table of global competences

Competences which activate knowledge, skills and attitudes through reflection and action <ul style="list-style-type: none"> valid for all languages and cultures; concerning the relationships between languages and between cultures. 	
C1: Competence in managing linguistic and cultural communication in a context of “otherness”	C2: Competence in the construction and broadening of a plural linguistic and cultural repertoire
C1.1. Competence in resolving conflicts, overcoming obstacles, clarifying misunderstandings	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C1.2. Competence in negotiation	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C1.3. Competence in mediation	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C1.4. Competence of adaptability	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C3. Competence of decentring	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C4. Competence in making sense of unfamiliar linguistic and/or cultural features	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C5. Competence of distancing	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C6. Competence in critical analysis of the (communicative and/or learning) activities one is involved in	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness
C7. Competence in recognising the "Other" and otherness	C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness

Teilcurriculum für das Unterrichtsfach Englisch im Rahmen des Masterstudiums zur Erlangung eines Lehramts im Bereich der Sekundarstufe (Allgemeinbildung) an der Universität Wien

Stand: Juni 2015

Mitteilungsblatt UG 2002 vom 23.06.2015, 25. Stück, Nummer 147

Rechtsverbindlich sind allein die im Mitteilungsblatt der Universität Wien kundgemachten Texte.

§ 1 Studienziele des Unterrichtsfachs Englisch und fachspezifisches Qualifikationsprofil

(1) Das Ziel des Masterstudiums Lehramt im Unterrichtsfach Englisch an der Universität Wien ist eine professionsorientierte und wissenschaftsbasierte Vertiefung der in einem einschlägigen Bachelorstudium erworbenen Kompetenzen von Lehrerinnen und Lehrern für Englisch als Fremdsprache in den Sekundarstufen sowie für andere Zielgruppen. Das Studium umfasst die Ausbildungsbereiche Sprachkompetenz, Fachdidaktik, Sprachwissenschaft, Cultural and Media Studies und Literaturwissenschaft. Gemeinsames Ziel ist dabei die Erweiterung von Kompetenzen, Qualifikationen und Wissensstrukturen, die Absolventinnen und Absolventen zur kritischen Reflexion von Texten im weitesten Sinne befähigen und ihnen ermöglichen, Sprachlernprozesse in ihrer Systematik zu verstehen, um diese in der Praxis zu fördern und sprachdidaktische Entscheidungen adäquat zu begründen.

Die Studierenden werden dabei dazu befähigt, an ihrer Professionsentwicklung kontinuierlich weiterzuarbeiten.

Darüber hinaus werden im Masterstudium auch im Bachelorstudium grundlegende überfachliche Kompetenzen, z.B. zum Bereich Motivationsförderung, diagnostische Kompetenz, Umgang mit Diversität und Heterogenität, weiterentwickelt und vertieft: Die Absolventinnen und Absolventen können die sprachliche und kulturelle Vielfalt der Lernenden für Sprachlernprozesse und den Erwerb von Kommunikationskompetenzen produktiv machen. Sie verstehen die Rolle von Sprache und sprachlich-kultureller Diversität in der Entstehung, dem Umgang mit, sowie der Prävention und der Überwindung von Konflikten und Gewalt, und können dieses Verständnis fruchtbar machen und vermitteln. Dies betrifft insbesondere und darüber hinaus sprachliche Aspekte der soziokulturell konstituierten Wirklichkeit wie Gender, Behinderung, besondere Bedarfe, politische und religiöse Denksysteme und Institutionen, sozio-ökonomische Verhältnisse, das Verständnis und den Status von Bildung und Bildungsinstitutionen, sowie Informationsmedien. Auf Basis ihres Verständnisses sind die Absolventinnen und Absolventen in der Lage, mit stereotypen Zuschreibungen reflektiert umzugehen, sowie auch die Möglichkeiten und Grenzen ihres eigenen Handelns zu erkennen und zu berücksichtigen.

(2) Die Absolventinnen und Absolventen des Masterstudiums Lehramt an der Universität Wien mit dem Unterrichtsfach Englisch

- können, basierend auf dem aktuellen Forschungsstand, zielgruppengerechten Sprachunterricht für die Zielsprache Englisch selbständig planen, durchführen und evaluieren. Sie können die Relevanz wissenschaftlicher Forschung im Bereich der Fachdidaktik des Englischen für spezifische Kontexte einschätzen, indem sie einerseits die Erkenntnisse dieser Forschung in ihrem Berufsfeld anwenden und andererseits Fragestellungen aus ihrem Berufsfeld zu Erkenntnissen der fachdidaktischen Forschung in Bezug setzen können. Absolventinnen und Absolventen verfügen über die Kompetenz, eigene fachdidaktische Fragestellungen zu entwickeln und mit adäquaten forschungsmethodischen Zugängen zu bearbeiten.
- sind dazu befähigt, aus unterrichtspraktischen Erfahrungen und der Praxisforschung empirische Erkenntnisse abzuleiten und diese systematisch zu reflektieren. Sie können daraus begründete didaktische Entscheidungen treffen und so zu Erkenntnisgewinn in Fachdidaktik und Fachwissenschaften beitragen.

- beherrschen die englische Gegenwartssprache auf ausgezeichnetem Niveau (C2) in mündlicher und schriftlicher Rezeption und Produktion. Sie sind in der Lage, unterschiedliche Textsorten situationsadäquat und zielgruppengerecht zu produzieren und besitzen die Fähigkeit zur kritischen Analyse und Evaluation von geschriebenen und gesprochenen Texten.
- wissen um die Komplexität interkultureller Kompetenz und sind in der Lage, englischsprachige Texte bzw. Medienprodukte für dieses Lernziel zu selektieren und didaktisch aufzubereiten.
- verfügen über Handlungskompetenzen in der zielgruppenadäquaten Vermittlung von Literatur, basierend auf vertieften Kenntnissen in den Bereichen von Textrezeption und -produktion. Sie können mit Hilfe adäquater Theorien und Analysetechniken eigene Fragestellungen zur Ästhetik und Bedeutung anglophoner literarischer Texte und ihrer sozialen Relevanz entwickeln.
- besitzen die Fähigkeit, professionsrelevante Forschung zu Strukturen und Gebrauchskontexten der englischen Sprache und die daraus gewonnenen Einsichten im Fremdsprachenunterricht nutzbar zu machen. Sie verfügen über die Kompetenz, eigene sprachwissenschaftliche Fragestellungen zu entwickeln und mit adäquaten forschungsmethodischen Zugängen zu bearbeiten.
- haben vertiefte Kenntnisse der Konzepte und Analysetechniken der Cultural and Media Studies und können verschiedene Medien und Repräsentationsformen in ihren sozio-historischen Kontexten kritisch reflektieren. Sie sind in der Lage, eigene kultur- und medienwissenschaftliche Fragestellungen zu entwickeln und mit adäquaten forschungsmethodischen Zugängen zu bearbeiten. Sie können ausgewählte Konzepte der kritischen Medienerziehung praxisorientiert vermitteln und dabei Schülerinnen und Schüler zur Ideologie- und Institutionenkritik ermächtigen.

(3) Alle Lehrveranstaltungen des Teilcurriculums für das Unterrichtsfach Englisch werden in Englischer Sprache abgehalten.

§ 1a Besondere Zulassungsvoraussetzungen für das Unterrichtsfach Englisch

Für das Masterstudium Lehramt im Unterrichtsfach Englisch an der Universität Wien werden zusätzlich zu den in § 3 des Allgemeinen Curriculums für das Masterstudium Lehramt geregelten Zulassungsvoraussetzungen Sprachkenntnisse auf C1 Niveau des Europäischen Referenzrahmens vorausgesetzt.

Das Bachelorstudium Lehramt im Unterrichtsfach Englisch an der Universität Wien berechtigt jedenfalls ohne weitere Voraussetzungen zur Zulassung für das Masterstudium Lehramt im Unterrichtsfach Englisch an der Universität Wien.

§ 2 Aufbau – Module mit ECTS-Punktezuweisung

(1) Überblick

Alternative Pflichtmodulgruppe Advanced English Studies for Teachers A	18 ECTS
UF MA EN 01 A Core Module 1A	11 ECTS
UF MA EN 04 A Core Module 4A	7 ECTS
oder Advanced English Studies for Teachers B	
UF MA EN 01 B Core Module 1B	11 ECTS
UF MA EN 04 B Core Module 4B	7 ECTS
UF MA EN 02 Practice Module	4 ECTS
UF MA EN 03 Applied Research Module	4 ECTS
Abschlussphase (bei Verfassen der Masterarbeit im UF Englisch)	
Thesis Seminar	2 ECTS
Masterarbeit	24 ECTS
Masterprüfung	4 ECTS
Summe (exkl. Abschlussphase)	26 ECTS
Summe (inkl. Abschlussphase)	56 ECTS

(2) Modulbeschreibungen

a) Fachdidaktische Begleitung der Praxisphase

Im Rahmen der pädagogisch-praktischen Studien haben die Studierenden in der Praxisphase folgendes Modul zu absolvieren:

UF MA EN 02	Practice Module (Didactic Supervision) UF Englisch (Pflichtmodul)	4 ECTS-Punkte
Modulziele	In diesem Modul geht es um die Ausdifferenzierung des Wissens und der Kompetenzen aus dem Bachelorstudium zur Gestaltung erfolgreichen Unterrichts und seiner Rahmenbedingungen in der Schule sowie individuelle Vertiefung und Schwerpunktsetzung. Studierende haben Unterricht systematisch beobachtet und analysiert, eigenen Unterricht geplant, durchgeführt und theoriegeleitet reflektiert und haben sich in angemessener Weise am Schulleben beteiligt. Studierende können Praxiserfahrungen im UF Englisch reflektieren und kritisch analysieren. Ausgehend von unmittelbaren Berufsfelderfahrungen können Studierende mit den Methoden der Praxisforschung fachdidaktische Fragestellungen des Fremdsprachenunterrichts Englisch bzw. Englisch als Arbeitssprache (CLIL) bearbeiten und für das Berufsfeld anwendbar machen.	
Modulstruktur	VK Practicum Course, 4 ECTS, 2 SSt (pi)	
Leistungsnachweis	Erfolgreiche Absolvierung der im Modul vorgesehenen prüfungsimmanenten Lehrveranstaltung (pi) (4 ECTS)	

b) Weitere Module

Die Studierenden haben eine der beiden folgenden alternativen Pflichtmodulgruppen zu absolvieren:

Beide der alternativen Pflichtmodulgruppen gewährleisten den Ausbau von Sprachkompetenzen sowie die Vertiefung von Wissen und Kompetenzen in den Bereichen der Fachdidaktik, der Literatur- und Kulturwissenschaft und der Sprachwissenschaft. Sie unterscheiden sich jedoch darin, dass die Pflichtmodulgruppe A die Möglichkeit vorsieht, Kompetenzen auf dem Gebiet der Literatur- oder Kulturwissenschaft durch die Entwicklung und Ausarbeitung von Projekten im Rahmen einer Arbeitsgemeinschaft zu vertiefen, und die Vertiefung sprachwissenschaftliches Wissen im Rahmen einer Vorlesung erfolgt, wogegen in der Pflichtmodulgruppe B die Möglichkeit zur Entwicklung und Ausarbeitung von Projekten im Rahmen einer Arbeitsgemeinschaft auf dem Gebiet der Sprachwissenschaft vorgesehen ist, und die Vertiefung literatur- und kulturwissenschaftlichen Wissens im Rahmen einer Vorlesung erfolgt.

Advanced English Studies for Teachers A (Alternative Pflichtmodulgruppe)

UF MA EN 01 A	Core Module 1A (Pflichtmodul)	11 ECTS-Punkte
Modulziele	Studierende erwerben theoretisches Wissen und Handlungskompetenz in ihrem Berufsfeld für spezifische bzw. aktuelle Themen aus dem Bereich Fachdidaktik Englisch. Sie sind mit verschiedenen fachsprachlichen Texttypen vertraut, können deren spezifische sprachliche Eigenheiten und Konventionen identifizieren und sind befähigt, fachsprachliche Texte zielgruppengerecht zu adaptieren. Sie verfügen über die Fähigkeit zur theoretisch fundierten Reflexion über für das Praxisfeld Schule relevante Aspekte der englischen Sprache, sprachlicher Diversität, sowie über unterschiedliche Ansätze und Methoden in der englischen Sprachwissenschaft.	
Modulstruktur	VK Specific Issues in Language Learning and Teaching, 3 ECTS, 2 SSt (pi) UE Language Competence I, 3 ECTS, 2 SSt (pi) VO Communication, Code and Culture, 5 ECTS, 2SSt (npi)	
Leistungsnachweis	Erfolgreiche Absolvierung aller im Modul vorgesehenen Lehrveranstaltungsprüfungen (npi) (5 ECTS) und prüfungsimmanenten Lehrveranstaltungen (pi) (6 ECTS)	

UF MA EN 04 A	Core Module 4A (Pflichtmodul)	7 ECTS-Punkte
Modulziele	Studierende sind mit den spezifischen Eigenheiten gesprochener Sprache vertraut und sind in der Lage, unterschiedliche mündliche Texte zielgruppengerecht zu produzieren. In der vertieften Beschäftigung mit Schlüsselbereichen der anglophonen Literatur- und Kulturwissenschaft können sie unter Anleitung wissenschaftliche Fragestellungen entwerfen, theoretisch und methodisch fundiert bearbeiten, in Hinblick auf das Praxisfeld Schule sowie in Hinblick auf die Rolle kulturell konstituierter Wirklichkeiten im gesellschaftlichen Miteinander kritisch reflektieren und vermitteln.	
Modulstruktur	UE Language Competence II, 2 ECTS, 2 SSt (pi) Nach Maßgabe des Angebots: AR Literature 1 oder AR Cultural/Media Studies 1, je 5 ECTS, 2 SSt (pi) oder VO Literatures in English oder VO Cultural Studies, je 5 ECTS, 2 SSt (npi)	
Leistungsnachweis	Erfolgreiche Absolvierung aller im Modul vorgesehenen Lehrveranstaltungsprüfungen (npi) und prüfungsimmanenten Lehrveranstaltungen (pi) (insgesamt 7 ECTS)	

oder

Advanced English Studies for Teachers B (Alternative Pflichtmodulgruppe)

UF MA EN 01 B	Core Module 1B (Pflichtmodul)	11 ECTS-Punkte
Modulziele	Studierende erwerben theoretisches Wissen und Handlungskompetenz in ihrem Berufsfeld für spezifische bzw. aktuelle Themen aus dem Bereich Fachdidaktik Englisch. Sie sind mit verschiedenen fachsprachlichen Texttypen vertraut, können deren spezifische sprachliche Eigenheiten und Konventionen identifizieren und sind befähigt, fachsprachliche Texte zielgruppengerecht zu adaptieren. Sie haben vertiefte Kenntnisse in für das Praxisfeld Schule relevanten Spezialthemen der anglophonen Literatur- und Kulturwissenschaften erworben und damit eine Erweiterung ihrer theoretischen und methodischen Grundkompetenzen erfahren. Sie verstehen die Rolle kulturell konstituierter Wirklichkeiten im gesellschaftlichen Miteinander.	
Modulstruktur	VK Specific Issues in Language Learning and Teaching, 3 ECTS, 2 SSt (pi) UE Language Competence I, 3 ECTS, 2 SSt (pi) VO Literatures in English oder VO Cultural Studies, 5 ECTS, 2 SSt (npi)	
Leistungsnachweis	Erfolgreiche Absolvierung aller im Modul vorgesehenen Lehrveranstaltungsprüfungen (npi) (5 ECTS) und prüfungsimmanenten Lehrveranstaltungen (pi) (6 ECTS) (insgesamt 11 ECTS)	

UF MA EN 04 B	Core Module 4B (Pflichtmodul)	7 ECTS-Punkte
Modulziele	Studierende sind mit den spezifischen Eigenheiten gesprochener Sprache vertraut und sind in der Lage, unterschiedliche mündliche Texte zielgruppengerecht zu produzieren. In der vertieften Beschäftigung mit Schlüsselbereichen der englischen Sprachwissenschaft können sie unter Anleitung wissenschaftliche Fragestellungen entwerfen, theoretisch und methodisch fundiert bearbeiten, in Hinblick auf das Praxisfeld Schule kritisch reflektieren und vermitteln. Sie können mit dem Potential und den Herausforderungen sprachlich-kultureller Diversität kompetent umgehen.	
Modulstruktur	UE Language Competence II (LC II), 2 ECTS, 2 SSt (pi) Nach Maßgabe des Angebots: AR Advanced Course in Linguistics, 5 ECTS, 2 SSt (pi) oder VO Communication, Code and Culture, 5 ECTS, 2 SSt (npi)	
Leistungsnachweis	Erfolgreiche Absolvierung aller im Modul vorgesehenen Lehrveranstaltungsprüfungen (npi) und prüfungsimmanenten Lehrveranstaltungen (pi) (insgesamt 7 ECTS)	

UF MA EN 03	Applied Research Module (Pflichtmodul)	4 ECTS-Punkte
Teilnahmevoraussetzung	Core Module 1A oder B (UF MA EN 01 A oder B)	
Modulziele	Auf Basis von Fragestellungen, die aus dem Berufsfeld erwachsen, können Studierende unter Anleitung Forschungsfragen formulieren, relevante Theorien und Modelle aus Fachdidaktik und Fachwissenschaften auswählen, geeignete (empirische) Forschungsmethoden heranziehen und gewonnene Erkenntnisse im Berufsfeld nutzbar machen. Studierende sind in der Lage, ein sprachunterrichtsbezogenes Forschungsprojekt durchzuführen und schriftlich und mündlich zu präsentieren.	
Modulstruktur	SE Applied Research Seminar, 4 ECTS, 2 SSt (pi)	
Leistungsnachweis	Erfolgreiche Absolvierung der im Modul vorgesehenen prüfungsimmanenten Lehrveranstaltung (pi) (4 ECTS)	

c) Abschlussphase

Im Rahmen der Abschlussphase haben die Studierenden bei Anfertigung der Masterarbeit im Unterrichtsfach Englisch ein Seminar im Umfang von 2 ECTS im Rahmen des Mastermoduls (UF MA EN 05) begleitend zu absolvieren, eine Masterarbeit im Umfang von 24 ECTS im Bereich der Fachwissenschaft oder Fachdidaktik zu verfassen (siehe § 3) und die Masterprüfung im Umfang von 4 ECTS über das Fach der Masterarbeit und dem zweiten Unterrichtsfach unter Berücksichtigung professionsrelevanter Aspekte abzulegen (siehe auch § 4).

UF MA EN 05	Thesis Module	2 ECTS-Punkte
Modulziele	Studierende weisen unter entsprechender Anweisung nach, dass sie befähigt sind, eine spezifische fachdidaktische oder fachwissenschaftliche Fragestellung theoretisch kohärent und methodisch fundiert zu bearbeiten.	
Teilnahmevoraussetzung	Core Module 1A oder B (UF MA EN 01 A oder B) sowie Core Module 4A oder B (UF MA EN 04 A oder B)	
Modulstruktur	SE Thesis Seminar, 2 ECTS, 1 SSt (pi)	
Leistungsnachweis	Erfolgreiche Absolvierung der im Modul vorgesehenen prüfungsimmanenten Lehrveranstaltung (pi) (2 ECTS)	

§ 3 Masterarbeit

(1) Die Masterarbeit dient dem Nachweis der Befähigung, wissenschaftliche Themen selbständig sowie inhaltlich und methodisch vertretbar zu bearbeiten. Die Aufgabenstellung der Masterarbeit ist so zu wählen, dass für die Studierende oder den Studierenden die Bearbeitung innerhalb von sechs Monaten möglich und zumutbar ist.

(2) Das Thema der Masterarbeit ist aus einem der beiden Unterrichtsfächer zu wählen. Bestehen bezüglich der Zuordnung des gewählten Themas Unklarheiten, liegt die Entscheidung über die Zulässigkeit beim studienrechtlich zuständigen Organ.

(3) Wird die Masterarbeit im Unterrichtsfach Englisch verfasst, hat sie einen Umfang von 24 ECTS-Punkten und wird vom Thesis Seminar im Umfang von 2 ECTS-Punkten begleitet. Die Masterarbeit ist auf Englisch zu verfassen.

§ 4 Masterprüfung

(1) Voraussetzung für die Zulassung zur Masterprüfung ist die positive Absolvierung aller vorgeschriebenen Module und Prüfungen, die erfolgreiche Ablegung der Praxisphase sowie die positive Beurteilung der Masterarbeit.

(2) Die Masterprüfung ist eine Defensio und die letzte Prüfung vor dem Studienabschluss. Sie umfasst a) die Verteidigung der Masterarbeit einschließlich der Prüfung über deren wissenschaftliches Umfeld und b) eine Prüfung aus einem Bereich des zweiten Unterrichtsfaches. Die gesamte Prüfung soll auch professionsrelevante Aspekte berücksichtigen.

(3) Die Masterprüfung hat einen Umfang von 4 ECTS-Punkten (2 ECTS-Punkte je Unterrichtsfach).

§ 5 Einteilung der Lehrveranstaltungen im Unterrichtsfach Englisch

(1) Im Rahmen des Studiums werden folgende nicht-prüfungsimmanente (npi) Lehrveranstaltungen abgehalten:

VO – Vorlesung

Vorlesungen dienen der Darstellung von Themen, Gegenständen und Methoden des Studiums UF Englisch, unter kritischer Berücksichtigung verschiedener Lehrmeinungen. Diese anspruchsvolle und inhaltsgebundene Vermittlung systematischen Denkens in der Fremdsprache erwartet von den Studierenden nicht nur rezeptive und reproduzierende Tätigkeiten und wird mit einer schriftlichen Prüfung abgeschlossen.

(2) Folgende prüfungsimmanente (pi) Lehrveranstaltungen werden angeboten:

AR – Arbeitsgemeinschaft

Arbeitsgemeinschaften sind forschungsorientierte Lehrveranstaltungen, die sich speziellen wissenschaftlichen Problemen des Faches widmen; ein Schwerpunkt liegt dabei auf dem interaktiven Prozess der Methoden- und Theoriereflexion. Leistungen werden in Form von Projektarbeit erbracht, die mündliche und schriftliche Komponenten sowie die aktive Teilnahme am Lehrveranstaltungsdiskurs umfasst.

SE – Seminar

Seminare dienen der Entwicklung theoretischer, methodischer und wissenschaftlicher Kompetenzen sowie der Reflexion und Diskussion spezieller wissenschaftlicher Fragestellungen in einer fortgeschrittenen Studienphase. Selbständiges wissenschaftliches Arbeiten und adäquate Präsentation der Ergebnisse (schriftlich und mündlich) stehen im Vordergrund.

UE – Übung

Übungen dienen dem Erwerb, der Einübung und Perfektionierung von Kenntnissen, Fertigkeiten und Fähigkeiten, insbesondere im Bereich der Sprachkompetenz. Entsprechend dem Schwerpunkt einer Übung werden Leistungen in Form mündlicher Präsentationen, schriftlicher Aufgaben, Tests, bzw. durch aktive Teilnahme am Lehrveranstaltungsdiskurs erbracht.

VK – Vertiefende Universitätskurse

Vertiefende Universitätskurse dienen der Aneignung und Vertiefung von theoretischen, methodischen und inhaltlichen Fertigkeiten in einem Fachgebiet, die insbesondere für Fragestellungen des Berufsfeldes Bedeutung haben. Bei vertiefenden Universitätskursen sollte sowohl der Anteil der studentischen Mitarbeit hoch sein als auch Gruppen- und Teamarbeit gefördert werden.

Vertiefende Universitätskurse mit der Bezeichnung „Practicum Course“ dienen der fachdidaktischen Begleitung und wissenschaftlichen Fundierung der schulpraktischen Tätigkeit im Unterrichtsfach Englisch in der Praxisphase im Sinne eines integrierten Angebots. Die Art und Weise der zu erbringenden Teilleistungen hat die Lehrveranstaltungsleitung bekannt zu geben. Selbständiges wissenschaftliches Arbeiten und adäquate Präsentation der Ergebnisse (schriftlich und mündlich) stehen im Vordergrund.

§ 6 Teilnahmebeschränkungen und Anmeldeverfahren im Rahmen des Unterrichtsfachs Englisch

(1) Für die folgenden Lehrveranstaltungen gelten die hier angegebenen generellen Teilnahmebeschränkungen:

AR Arbeitsgemeinschaft: 25

SE Seminar: 20

UE Übung: 25

VK Vertiefender Universitätskurs: 25

(2) Die Modalitäten zur Anmeldung zu Lehrveranstaltungen und Prüfungen sowie zur Vergabe von Plätzen für Lehrveranstaltungen richten sich nach den Bestimmungen der Satzung.

§ 7 Inkrafttreten

In Verbindung mit dem Allgemeinen Curriculum für das Masterstudium zur Erlangung eines Lehramts im Bereich der Sekundarstufe (Allgemeinbildung) tritt das vorliegende Teilcurriculum für das Unterrichtsfach Englisch mit 1. Oktober 2015 in Kraft.

Anhang 1 – Empfohlener Pfad

Empfohlener Pfad durch das Masterstudium des Unterrichtsfachs Englisch:

Semester	Modul	Lehrveranstaltung	ECTS	Summe
1.	UF MA EN 01 A oder B Core Module 1A or 1B	VK Specific Issues in Language Learning and Teaching	3	
		UE Language Competence I	3	
		VO Communication, Code and Culture (01 A) ODER VO Literatures in English (01B) bzw. VO Cultural Studies (01 B)	5	
				11
2.	UF MA EN 02 Practice Module	KU Practicum Course	4	
				4
3.	UF MA EN 03 Applied Research Module	SE Applied Research	4	
	UF EN 04 A oder B Core Module 4A or 4B	UE Language Competence II	2	
		AR Literature oder AR Cultural/Media Studies ODER VO Literatures in English oder VO Cultural Studies (04 A) ODER AR Advanced Course Linguistics ODER VO Communication, Code and Culture	5	
				11
4.	UF MA EN 05 Thesis Module	Thesis Seminar Masterarbeit Masterprüfung	2 24 4	(30)
				26 (56)

English abstract

This thesis is concerned with the development of intercultural communicative competence (ICC) of teaching degree students of English as a foreign language (EFL) at the English department of the University of Vienna. It aims to shed light on the manifestation of intercultural concepts in the sub-curriculum for the English secondary school subject for the Master's programme in teacher education and to argue that the global function of English as a lingua franca (ELF) requires intercultural education of EFL teaching degree students to be different from that for any other foreign language subjects.

The theoretical background is provided of the concepts of intercultural communication and communicative effectiveness in intercultural encounters through ELF, as well as their link to the English language teaching domain. An overview of the current state of intercultural education of foreign language teachers in Austria is also given.

The method used is a qualitative comparative analysis of the sub-curriculum for the English secondary school subject for the Master's programme in teacher education and the curriculum for the Master's programme in German as a foreign and second language (DaF/DaZ) that have recently been implemented at the University of Vienna. A close scrutiny of the qualification profiles, course content and the aims described in the two documents revealed that the establishment of ICC is less apparent and extensive in the curriculum for the subject English than in the DaF/DaZ curriculum. The curriculum for the subject English mentions the term 'ICC' only once and lacks explicit references to concepts of culture learning. 'ELF' is not found once in the document, nor is its role for intercultural communication in the curriculum considered.

To address this gap, the thesis provides a list of descriptors taken from the *Framework of Reference for Pluralistic Approaches* (Candelier et al. 2010) and the *European Profile for Language Teacher Education* (Kelly & Grenfell 2004), which could be used as a guideline for a possible revision of the curriculum for the subject English in order to strengthen the ICC and ELF components in the education of teachers of English in this globalised world.

Deutsche Zusammenfassung (Abstract)

Die folgende Arbeit beschäftigt sich mit der Entwicklung interkultureller Kompetenz von Lehramtsstudierenden des Faches Englisch (Englisch als Fremdsprache oder EFL) am Institut für Anglistik und Amerikanistik der Universität Wien. Die Arbeit hat folgende zwei Ziele: erstens, den Grad der Etablierung von interkulturellen Konzepten im Teilcurriculum für das Unterrichtsfach Englisch zu untersuchen; und zweitens die Darlegung der Konsequenzen der globalen Funktion des Englischen als Lingua Franca (ELF) für das Lehramtsstudium Englisch, vor allem, die besondere Anforderungen an die Entwicklung interkultureller Kompetenz von EFL-Lehrenden im Vergleich zu Lehrenden anderer Fremdsprachen.

Der theoretische Teil der Arbeit befasst sich mit Konzepten der interkulturellen Kommunikation und der Effektivität von Kommunikation mittels ELF in interkulturellen Begegnungen. Ihre Bedeutung und Folgen für das Lehren von EFL werden behandelt, ebenso wird ein Überblick über den aktuellen Stand zur Entwicklung interkultureller Kompetenz von Fremdsprachenlehrern in Österreich gegeben.

Die Ergebnisse der Arbeit wurden mittels eines genauen Betrachtens der Qualifikationsprofile und Beschreibungen der Kursinhalte und Kursziele aus dem Teilcurriculum für das Unterrichtsfach Englisch im Rahmen des Masterstudiums zur Erlangung eines Lehramts im Bereich der Sekundarstufe (Allgemeinbildung) und dem Curriculum für das Masterstudium Deutsch als Fremd- und Zweitsprache (DaF/DaZ), die beide an der Universität Wien in Kraft sind, erbracht. Die Arbeit zeigt auf, dass direkte Hinweise zu interkultureller Kompetenz im Teilcurriculum für das Unterrichtsfach Englisch, verglichen mit dem DaF/DaZ Curriculum, kaum vorhanden sind. Der Begriff ‘Interkulturelle Kompetenz’ wird im Teilcurriculum für das Unterrichtsfach Englisch einmal erwähnt und relevante Konzepte werden wenig deutlich beschrieben. Das Curriculum beinhaltet auch keinen direkten Verweis auf ‘ELF’ und ein Bewusstsein über die Relevanz von ELF in interkultureller Kommunikation lässt sich aus den Kursbeschreibungen im Curriculum nicht genau herauslesen.

Um dem Mangel an expliziten Verweisen auf interkulturelle Kompetenz und auf die Rolle von ELF in interkultureller Kommunikation im Teilcurriculum für das Unterrichtsfach Englisch entgegenzuwirken, werden einige gewählte Deskriptoren aus dem *Framework of Reference for Pluralistic Approaches* (Candelier et al. 2010) und *European Profile for Language Teacher Education* (Kelly & Grenfell 2004) diskutiert, die bei einer Revision des Curriculums

in Betracht gezogen werden könnten und den Stellenwert von interkultureller Kompetenz im Englisch-Lehramtsstudium stärken würden.

CURRICULUM VITAE

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