

Title: A Selective Investigation of the University of the Western Cape's Students and teachers attempts at Intercultural Communication: Exploring the connections between Intercultural Communication Competence and Identity Construction.

By

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Dedication



This research is dedicated to my wife, Mother and wonderful kids:
Jane-Francis Abongdia, Chwefung Justina Wankah,
Trista, Pearl and Bruno.

Abstract

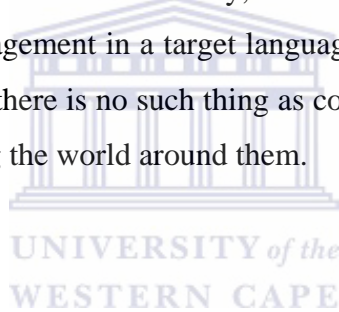
Life in the twenty-first Century globalised world brings people into contact with others from different cultures who use different languages. Through these contacts, the need for interactions makes these people to find different ways of understanding one another and to generate knowledge. For them to achieve this objective, they need a strong medium. L2 and Foreign language education has been develop to unravel such challenges posed to competence in intercultural communication, with the emphasis placed on how to communicate with a different “other” since the world is now a small village.

Foreign and second language teaching and learning (a social practice) in this study, is tangible to eradicate linguistic and cultural barriers. In this case, it does not only require to promote competence through linguistic capital (language), but more importantly, it arouses intercultural awareness. For these issues to develop and consolidate intercultural communication competence, language practitioners need to deviate from the rationalist reductionistic approaches to language teaching and learning in favour of an ecological or a constructivist perspective, which views language learning as a social practice. In view of this, whatever language the participants may use for communication does not matter, what really matters is that they need to switch to any given language as a situation may demand. In upholding a constructivist perspective, this research hypothesized that engagement and participation as a social practice, does not only increase competence in the target language, but it also helps the participants to develop in terms of emotional maturity and character (Bilton and Sivasubramaniam 2009).

This research made use of the qualitative research methodology, revolving around an ethnographic design, to understand the outcomes and the fluidity of interactions among a diverse community of the University of the Western Cape in Cape Town, South Africa. Such an understanding can therefore only be deduced from the perspectives of the role-players through their engagements and participation in activities and events in and out of the classrooms. The

research population constituted lecturers, tutors and students of the above institution. The four principal tools used for data collection included: the Interviews, Questionnaires, Naturally Occurring data and Participant Observation. The interviews were both formal and informal and together with the Questionnaires, they were all open-ended. Their open-ended nature was not only because of the interaction it provided between the researcher and the researched but also because they aroused an awareness of diversity and a need to understand otherness.

The findings from the study affirmed that the participants gained competence in intercultural communication through the different levels of interactions that were used to enhance participation, engagement and involvement. In view of this, the participants benefited from provisional understanding, tentative interpretations and the affective environment. Furthermore, it could be said that interactions provided them the rationale to challenge, develop and explore ideas and meanings for communication. Holistically, the study attested to the importance and centrality of participation and engagement in a target language, with the main aim of motivating the participants to understand that there is no such thing as correctness in meaning or proficiency in a language, nor in understanding the world around them.



Acknowledgement

I am greatly indebted to my supervisor, Professor Sivakumar Sivasubramaniam, not only for his inspiring tutelage and guidance, but also for his timely appearance when I almost gave up on the study. This dissertation would not have been a reality without his unremitting care and support. I have come to witness a great deal of growth from his ideas and feedback. Working with him has provided a wonderful and unforgettable opportunity to grow up both personally and professionally. His affectionate care and emotional involvement acted both as a stimulus and synergy for me.

I will remain forever grateful to Professor Zubeda Desai, Dean of the Education faculty, Professor Beverly Thaver, Deputy Dean of Research, Professor Cyril Julie, Chair of the EHD board and the entire EHD committee for their understanding and support when I needed much support from them. Thanks for giving me the opportunity to get to know and groom under Professor S. Sivasubramaniam's tutelage.

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I would like to express my sincere feelings of appreciation and heartfelt thanks to the following persons who supported me morally and materially at the time that I was busy with this study:

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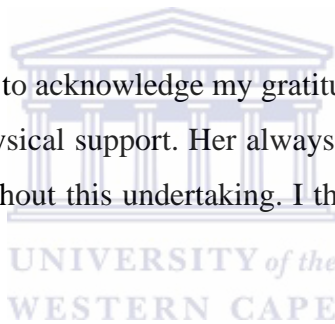


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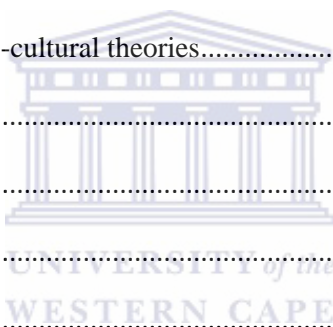
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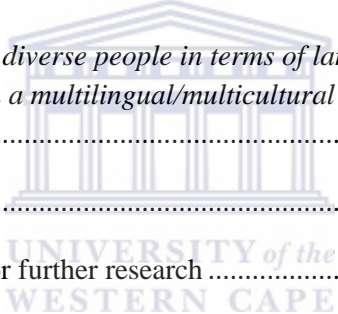
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Chapter 1

1.1 Introduction

In an era characterised by globalization, transport and technology, intercultural communication competence has become a ‘must’ required set of abilities to interact with “others”. It saddens me that today in South Africa just like all other parts of the world, most people are living with the times and thereby ignoring the need for interpersonal and intercultural interactions. In this regard, interpersonal and intercultural communication appears to have lost its importance. Failure in communication here is indicative of peoples’ inability to understand and interpret the world around them. In light of this, my study exposes the ways in which our field essentializes languages and identities. At a time when multiple codes form an integrated repertoire for diaspora members as they shuttle between communities, we have to question the separate/bounded identity posited for languages and identities (Peirce 1995).

The Learning of a foreign or second language is not simply mastering an object of academic study, but it is more appropriately focused on learning a means of communication and interaction. Communication in its deep conceptualization in the real and given situations is never out of context, and because culture is a part of context, communication is seldom culture-free. Thus, it is increasingly recognized that language learning and learning about target cultures cannot realistically be separated (Kramsch 1993). Given this, I believe that foreign language learners should become interculturally aware of both their own culture and, more importantly that of others. Otherwise, they might tend to interpret the foreign language messages based on their own cultures, whose intended meanings might well be interpreted on different cultural grounds and frameworks.

The participants in this study are more than just sojourners in that they are solely dependent on the institution where they are learning the “hows” and “whats” of communication in ‘other’ language (English). There might be claims that they can confront other cultures through other subject matters as anthropology, history, physics etc. But it can be stated that target language learning underlies the experience of otherness at the centre of its concern, as it requires the interactants concerned to engage with both familiar and unfamiliar experience through the medium of another language. In light of this, Byram (1997) notes that target language learning

has a central aim of enabling learners to use that language to interact with people for whom it is their preferred and natural medium of experience (native speakers), as well as a means of coping with the world for all concerned. Engagement in the target language and culture takes place when it is perceived as an expansion and an exploration of a learner's sense of self, rather than as a threat to identity or imposition of unwelcome cultural practices (Brown 2007:47).

As day-to-day situations and contexts change, some components of cultural identity become more or less salient. Even when day-to-day conditions change, other components of cultural identity remain central, important and relevant to a person's core identity in the long term. Cultural identity evolves over an extended period of time. Though no one changes native language, many come to use new dialects or languages in daily life which is what seems to be happening in the University of the Western Cape (UWC). All these types of changes affect people's cultural identity and therefore requires the role-players to gain certain skills and abilities to become interculturally competent in communication. In this regard, Kim (2002) argues that people adapt when they cross cultural boundaries, especially when they relocate on a long-term basis as immigrants or refugees which is the case with the participants in this study. The process of learning about the new culture (acculturation) is balanced by unlearning of the old culture (deculturation). During acculturation or deculturation, "the original cultural identity begins to lose its distinctiveness and rigidity while an expanded and more flexible definition of self emerges" (Kim 1991: 180).

The participants in this study appeared to have found it difficult for them to make sense of new experiences. A cause and effect analysis of the participants' inability to interpret the world around them is an indicator of the following:

- their system of engagement and participation (teaching and learning) looks only upon getting through exams as its primary goal;
- denial of space and initiative for thinking, emotional engagement, engagement and interaction in the target language;

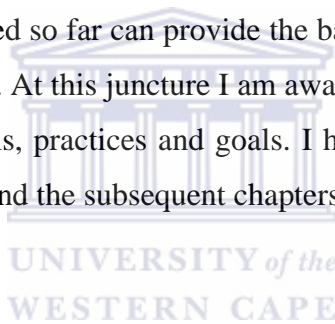
- socialization into a process of participation that rewards “correct English” and proficiency instead of meaning making, expressive use of language and tentativeness in thinking;
- a normative orientation to engagement and participation which ignores the perceptions of the participants in this context.

The analysis signals the presence of a way of thinking in their setting, which views language learning from a rationalistic-reductionist stance. People tend to be seen as “nothing but competitors, successes or failures, winners or losers” which in a way demotivates engagement and participation in the activities and also the understanding of the world around them (Sivasubramaniam 2004:4).

It further explains that when the interactants participate in events and activities just because they need to pass exams and graduate, it is unlikely that they will appreciate the value of the target language or gain a good understanding of other cultures around them. It is also likely that such a situation will influence them to view language as a mechanical acquisition of communication skills rather than a means to understand otherness. Consequently, foreign language learning fails to transcend its literal meaning for want of a meaning that will emphasize its educational and social nature. These participants therefore can become casualties of ‘a cultural ignorance and categorical stupidity crucial to the silencing of all potentially critical voices’ (Giroux 1987:13). Thus, this kind of language skills does not presuppose that the participants have acquired intercultural communication competence. On the contrary, their acquisition of language skills points to a lack of capacity in them to understand how their world is affected by their interaction and participation, and in turn how their engagement and involvement affect their world. In this respect, the participants cannot be seen as competent even if they are fluent in the target language. This kind of incompetence has far-reaching implications. It not only threatens the economic status of a society but also constitutes an injustice by preventing the participants from making decisions for themselves or from participating in the process of educational and social change.

The poverty of participation and the culture of ignorance it creates need to be addressed in institutions of higher learning and at work places as well (Rosenblatt, 1995). At this juncture, this study proposes a concept of communication competence which encourages engagement and involvement. In view of this, it might be possible to educate people about the dialectical relationships between them and the world on the one hand, and language and change on the other (Freire and Macedo, 1987). It will not only teach the participants to participate, understand and transform their own experiences but will also teach them to redefine their relationship with their society. As a result, these participants will be better equipped to process knowledge that is beyond their experience (intercultural communication competence) and to view engagement and involvement as acts of empowerment (Freire and Macedo, 1987). In order to promote learning through engagement and experience, I as the researcher would like to turn to participation and involvement.

I believe that the issues I have raised so far can provide the background this research needs to set its agenda and a focus to explore it. At this juncture I am aware of the need to translate the points raised so far into specific proposals, practices and goals. I hope to address these matters in the following sections of this chapter and the subsequent chapters of the study.



1.2 Aims and Scope of the Study

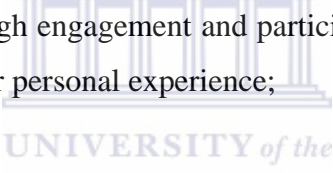
An extensive review of intercultural communication literature provides an understanding of the current research trends in this field.

This research aims to investigate intercultural communication competence in a multicultural and a multilingual institution- the University of the Western Cape (UWC). It also aims to investigate the use of participation and group work as a means of language learning (social practice) and also the gaining competence in intercultural communication through the use of English. Thus the study aspires to generate an understanding of intercultural communication competence among participants whose mother tongue is not English, thereby illustrating how recognition of the varied ways in which if language and communication competence are related and integrated, they could offer

benefits to the multicultural and multilingual participants in the study (Brumfit and Carter, 1986).

By addressing linguistic, methodological and motivational issues and the corresponding values that accrue from them, the research will appraise the use of participation and engagement in classroom activities and events as a means of promoting participant-centred practices. The rationale for this investigation is the need to find out how to use engagement and participation in a diverse setting to provide a basis for language learning, language development and intercultural communication competence. Hence I hasten to suggest that there is no need for the participants to acquire knowledge of critical concepts, conventions and meta-language often used in classrooms. Therefore, competence in intercultural communication should not be seen as belonging to a specific background of ideological, social and historical context.

In keeping with Widdowson's (1975) view, the rationale suggests that:

- 
1. The participants be helped through engagement and participation to discover how meaningful and relevant interactions are to their personal experience;
 2. The emphasis be placed on engagement and involvement (participation) as it provides a 'way-in' to intercultural communication competence;
 3. The lecturers and tutors should act as enablers in helping students develop a sense of engagement and involvement in activities and events that can help them to explore and express their perceptions that accrue from their emotional and experiential involvement in interactions.

Based on these points, the rationale presupposes that the participants will not miss any chance to discover the rules of language and language use through sustained and initiated appreciations of the discursive value of connected language (Widdowson 1975).

In view of this, I am curious to;

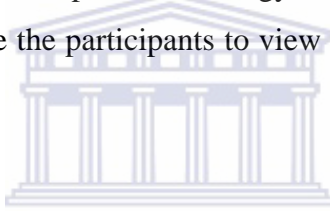
- Examine how different demographic and individual characteristics influence the level of intercultural communication competence.
- Investigate how different cultures perceive intercultural communication competence and identity based on the relationship between intercultural communication competence and the multicultural/multilingual participants.
- Describe a relationship between intercultural communication competence and identity construction.

The study will argue that by integrating engagement and involvement (interaction), intercultural communication competence can be gainfully deployed in the educational and social practices of participation. It will be further argued that provisional interpretations through interactions can bring about constructive social change. The envisaged scheme of investigation will use a qualitative research methodology. Based on this choice, the research will study and describe the dynamics and outcomes of a second language phenomenon influenced by interactions in the classroom through the use of English as both a lingua franca and the language of instruction. It is hoped that such a description will provide an understanding of that phenomenon from the perspective of participants, that is, the students, tutors and lecturers. Thus the phenomenon to be investigated demands that I propose the following research questions:

1. Can teaching and learning methods, as social practice, foster competence in intercultural communication in a diverse classroom?
2. Can the view of English language be shifted from a colonial language to a lingua franca in the context of the study?
3. What are the linguistic repertoires and practices of the participants in and out of the classroom?
4. How do learners themselves participate in the construction of the learning context?

5. Can a diverse people in terms of language and culture gain competence in intercultural communication in a multilingual/multicultural space like that of the University of the Western Cape?

It is hoped that these questions will add to my understanding of intercultural communication competence that can accrue from interactions, engagement and participation. The research questions proposed here require a research design that will allow for triangulation through multiple source data collection. In this regard, the data collection procedures will form the core of the interaction story that this research proposes to construct in order to answer the questions it has raised. Therefore, the procedures to be used in this study are not devised just for the sake of collecting data. Rather, they should be seen as an indivisible part of participation signifying the overall intercultural communication competence ideology of the researcher. It is hoped that such interactions will serve to encourage the participants to view their activities and events as acts of social involvement.



1.3 Attitude and Beliefs Underlying the Researcher's Stance

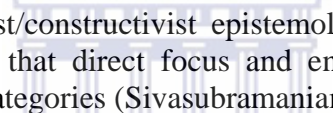
It is hoped that this discussion will provide the synergy for the investigation and the underpinnings it needs to justify the “how” and “why” of the methods employed and their outcomes. In short, this discussion attempts to define the governing dynamic of this study in terms of the epistemology it has chosen to implement.

The epistemology of the study is meant to challenge the scientific reductionist approach to the world and the one-sided view of human beings that accrue from it. The following quotation can shed some light on this argument.

There appears to be a mismatch between what science projects as a rationalistic representation of life and the real, personally meaningful lived life of the human being. This is to suggest that the quantitatively measured, value-free knowledge of science is fundamentally different from the personalized and the perspectival knowledge that human beings live by in their everyday real life(Sivasubramaniam 2004:15).

For this very reason the conceptualization of language teaching and language learning attempted by the rationalistic – scientific epistemology in quantitative approaches fails to account for the lived through experiences of the participants (Kohonen et al 2001).

Given that the research data is obtained from human beings, the compulsions to quantify them as seen in a rationalistic epistemology reduce human beings to test scores, mean scores, and experimental objects (Bailey in Byrnes 1998:81-82). Such a position is not consistent with the social values that underlie this study. Therefore, the study discards an objectivist epistemology in favour of a constructivist epistemology. This means that I do not expect knowledge to come as a product of impersonal procedures designed to support a scientific inquiry at a neutral site. On the contrary, I regard knowledge and its meaning as outcomes of experience in a given social context and at a given time and place (Bleich in Cooper 1985: 269-272). Sivasubramaniam (2004:15) elucidates this point in the following quotation.



In articulating a subjectivist/constructivist epistemology, the study signals urgency to question research postures that direct focus and energy to fitting human nature and society into exact rational categories (Sivasubramaniam 2004:15).

At this juncture I am aware of how and why research in the bygone era, influenced by the Newtonian view of nature and the Cartesian search for certainty, examined knowledge independent of context (Sivasubramaniam 2004). It is argued that such an intellectual posture is unhelpful, especially in the New Millennium where our ideas of nature and society are subject to frequent change and re-inquiry. Thus my study recognizes the need to contextualize its questions and interpret knowledge as an outcome of that contextualization (Chopra 2000). In order to determine a way of describing the uniqueness of individual perceptions both from the participants' point of view and the researcher's as well, the study will assign immediacy and primacy to the dynamics of participation. Finally, the study will now examine and emphasize the implications of such an epistemology for this research. It is hoped that the following discussion will serve to totalize my stance as well as provide a basis for making value judgments and justifying them.

I view classroom activities and events as a social space where interaction occurs. With his position as an insider in the context under study, both as a student and a lecturer, I believe that I

am better placed than other scholars (outsiders) to handle the prospects of intercultural communication competence to provide a subjective search for knowledge (Smith 1989). In this regard, subjectivity should be seen as a pre-requisite for participation and interpretation of knowledge.

It is worthy of notice to mention that a researcher's position can be conceptualized in two ways, as an externalist or an internalist. An externalist position views social reality as something that exists externally and is independent of thinking. In view of this observation, the researcher is considered to be separate from the world that is being investigated (Toulmin 1990). Hence, this position defines truth as an "instance of correspondence between the mind and the external world" (Sivasubramaniam 2004:17). Therefore to obtain the truth, it is important to follow certain prescribed conventions that insist on objectivity by separating the mind and the world (validity) which are measured in interrelated terms.

Contrary to the externalist perspective, the internalist position views social reality as an outcome of psychological involvement, which is a process of interpretation and reinterpretation of the subject under study. This kind of relationship makes it impossible to separate the researcher from the researched. In this regard, the truth is seen as a social agreement based on a similar purpose or interest. In the case where any differences occur, they can be resolved by dialogue and justification instead of appealing to an external reality (Toulmin 1990). Here, validity is understood as an agreement influenced by "place, time and the instruments' participation in constructing reality in a given context" (Sivasubramaniam 2004:17).

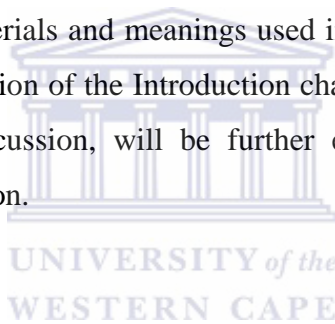
Thus, an internalist perspective will be used to conceptualize the relationship between the researcher and the subjects of investigation. This position is vital because for value judgements to be made, the researcher needs to be a participant observer in his role as an organiser to provide a meeting point for all.

Based on this observation, I propose to present this dissertation as a lived through experience by constructing narratives based on the live data collected from intercultural and interpersonal

interactions. This means that the narrator will use the live data discursively, suggestively and impressionistically to relate the story of the lived through experiences. In light of this, this narrative is not a scientific account of the subject under investigation but rather a discursive narrative in which the narrator voices his/her subjective knowledge about intercultural communication competence, together with his/her beliefs, intuitions and the values that underlie it. Enough support for this stance is provided in research literature. Edge and Richards (1998) have argued that research that is unequivocally subjective and dialectical and that could include different or opposing perspectives of the same phenomenon. In view of this, Polkinghorne (1988:13) notes that “narratives are the fundamental scheme for linking individual human actions and events into interrelated aspects of an understandable composite”. By illustrating identifiable features of interaction and participation as social activities, these narratives can serve to interpret intercultural communication competence. This way, the narratives will therefore articulate the researcher’s attempt to construct knowledge through the interpretative experiences of the participants and the context in which these experiences acquire meaning. To achieve this goal effectively, the following section will motivate the narrative style used in this study.

Sivasubramaniam (2004:20) argues that every qualitative study like this one is aware of the “faceless and impersonal use of language that has come to prevail in research writing.” However, in light of the above, it is argued that a “faceless and impersonal” use of language will not be helpful in the formulation of value-based statements that represent the “context-bound characteristics” of the phenomenon this research is to investigate (Bailey and Nunan in Bailey and Nunan 1996). As this research is driven by the dynamic that ‘reality is not given but constructed’ (Gubrium and Holstein 1997: 112), the researcher finds it unconvincing to disregard the aspects and characteristics of what is received and what is produced as a result. Such a position signals a view of understanding as ‘always someone understanding something in a certain light, from a certain point of view’ (Lehtovaara in Kohonen et al 2001: 148). This type of understanding views our world of daily living in terms of uncertainty, ambiguity and indeterminateness. In this regard, the researcher believes that the understanding of the interpretations from the narratives will depend on the discourses available to him/her. Therefore, it is argued that the researcher is not obliged to write a narrative ‘in which everything is said to everyone’ (Denzin and Lincoln, 1998: 349). They further argue that following a model of

research writing which uses impersonal statements in its approach to knowledge will silence the researcher's voice and homogenize it into someone else's voice. So, this investigation proposes to use language in such a way that it relates subjective perceptions of social reality as a basis for producing meaning. The use of language will thus draw on the meaning potential of figurative language especially that which metaphor has for representing the phenomenon under investigation. It should also be noted that such a proposal not only emphasizes the use of figurative language but also encourages the researcher personalized language. Therefore, the need for the researcher to use the first person pronoun "I" and its extensions is an essential aspect of the language choice this study wishes to stress (Sivasubramaniam 2004:20). Denzin and Lincoln (1998) support this view by asserting that while the use of first person pronoun "I" serves to signal the researcher's presence and participation in the phenomenon that a study investigates, it also serves to sum up the researcher's stance and the language needed to express it. Thus, the means, methods, materials and meanings used in this study are the outcomes of all that has been discussed in this section of the Introduction chapter. It should finally be noted that the issues mentioned in this discussion, will be further explained, explored, qualified and justified throughout the investigation.



1.4 Organization of the Chapters of the Study

This study consists of six chapters.

Chapter one serves as an introduction. It discusses a set of educational and social concerns which act as an awareness-building exercise and a point of departure for this study. It discusses the aims, scope, rationale, context and the researcher's stance underlying the epistemology of the study. Finally, it outlines all the six chapters used in the study.

Chapter two presents a literature review of issues of identity and intercultural communication competence. It also examines various models of intercultural communication competence and assigns centrality to the integrated intercultural communication competence model. It further examines the theoretical orientations in second language acquisition which are relevant to the study with reference to their affiliable and affinitive qualities that support the researcher's stance,

intuitions, beliefs and value systems. It discusses crucial theoretical constructs that relate to the deployment of interactions in the classrooms. It attempts critical engagements with methods and materials that articulate participation as a resource for language teaching and their implications for intercultural communication competence. As a sequel to the critical engagements, it discusses the importance of a constructivist approach to knowledge in this study with reference to some theories and it finalizes the resolve of the researcher.

Chapter three addresses the design and methodology of this research. It revisits the context and describes the setting of the study. It explains and expands the research questions of the study with reference to the researcher's stance and his/her approach to knowledge. It mentions the reasons for using an appropriate methodology and discusses the procedures for data collection. It focuses on the scope the procedures provide for triangulation, that is, recourse to multiple perspectives of evaluation and interpretation.

Chapter four presents a rationale for analysing the data and attempts a description and analysis of the data gathered with reference to the research questions raised by the study.

Chapter five presents a discussion of findings. It interprets the findings with reference to the research questions along with the underlying epistemology of the study.

Chapter six states the conclusions of the study with reference to the research the questions and the findings. It discusses the limitations of the study. It revisits some of the ideas presented in the literature reviews and lists implications of the findings for future research.

Chapter 2

Literature review

2.1 Introduction

In today's world, living with differences both at home and abroad has become not only indispensable but also indisputable. People tend to assign various meanings to their individual attitudes that must be fully respected and integrated with life. Such differences underscore the urgent need for a well-informed focus on Intercultural communication competence which constitutes the core issues that this study is set to investigate.

We have truly become the global village, where people cannot avoid one another. No nation, group, or culture is isolated. Contact with people who are different from us is something for which each person must be prepared. A wide variety of careers... oil workers, business people, professors, politicians, developers, and marketers... require intercultural communication skills (Pearson and Nelson 1994:188).

To understand the role of English as a language of instruction and also a lingua franca in Higher Education in South Africa, it is necessary to understand where the participants under study come from. The possible means by which we can understand diversity and possibly the negotiation of identity would be through mediation and agency which in the context of this study are the participants and their language use. To get a better understanding of intercultural communication competence, it is needful to understand concepts like identity, language and culture since this study proposes an intercultural communication competence with multilingual/multicultural role-players. Thus, the prevalence of critical discourse analysis in an ethnographic framework would create an opportunity for a discursive construction of individuals' and groups' identities. Students respect for different cultures might only improve with their level of engagement in international interactions. Due to the limitations of Discourse Analysis, this study has made use of the integrated intercultural communication competence model that I hope to discuss in section 2.4.4 and to analyse part of the data for the purpose of reflexivity, reliability and reflexivity.

All the participants in this multicultural and multilingual institution come from far and near, bringing along different baggage of languages, cultures and identities. These scholars do not hesitate at any given point to pick up or drop some of this baggage (Pavlenko and Blackledge 2002).

The literature review chapter focuses on the language situation in South Africa in particular and Africa at large with the intention of establishing and bringing out diversity and the need for intercultural communication competence.

The chapter then moves onto English as an international language, the theoretical framework for this study, where English is seen as pivotal in the educational processes and interpersonal interactions within the space of UWC. Based on this, language needs to be seen as dynamic as opposed to being static and objective. Additionally, the relevance of an ecological view of language is also brought out where affordances can offer other ways of looking at the dynamics of a language.

Based on a constructivist stance on language in the context of this research, the chapter explores some issues in Critical Discourse Analysis to signpost the creative nature of language and also to generate themes for data analysis. In light of this, language needs to be seen as a social construct which requires an understanding of issues of identity and culture. It further looks at the methodological considerations for the study to establish identities for the research participants.

Finally, an attempt is made to conceptualize intercultural communication competence and its different models that help to shape the integrated intercultural communication model, the analytical framework for the study.

2.1.1 Language

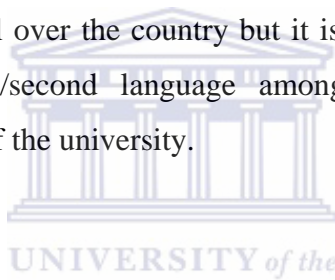
Fonlon (1969) asserts that the “confusion of tongues” is worst confounded in Africa and it has become absolutely impossible to achieve teaching and learning through an African language. “Language without doubt is the most important factor in the learning process for the transfer of knowledge and skills mediated through the spoken word or written” (Bangbose 1992). In view of this observation, this study can best be understood through the learning of a second or additional language (English) by its participants. Language learning needs to be viewed as a contextualized and socially constituted undertaking/enterprise. The language in academia is not necessarily the same as language in other discourses. It would therefore not be an overstatement to say that language learning can be seen as part of the process of emigration.

Language is not merely a tool for delivering a message. Language is a reflection of national character, culture, and national philosophy (Lewis 1998). People from different countries use their language and speech in different ways. Differences in speech and language styles bring misunderstandings and confusion in the attempts to interpret message (Matveev 2002:33). Potential problems can occur due to the linguistic differences when translation is needed. Research on communication behavior reveals that the communication competence of an individual is related to willingness to communicate, communication apprehension, and communication assertiveness (Matveev 2002:33) which is the rationale for this study.

From the communication behavior above, it can be suggested that most schools in South Africa do not prepare their pupils adequately for university-related literacy practices (Banda 2009). Thus most L2 English speakers seem to have inadequate academic literacy skills/ strategies (Parkinson and Crouch 2011:83). The kind of identity that might have been built for these pupils renders them almost unfit for university Education and therefore, a lot of effort and negotiation needs to take place before these students can attain intercultural communication competence in the universities. Language is well known to have an influence in the construction of identity for South African and international students with mother tongues different from English. This is the case because most of these students are admitted without meeting the criteria for entry.

English is used principally in instrumental terms in South African universities as most parents see English the only way to success. Banda (2009) is quick to observe that most South African black parents, who do not speak English, send their children to model C schools where English is the language of instruction just so that they can be marketable in terms of employability when they graduate from schools. Thus the only way to get upward mobility is to learn and use English. This is in contrast with Heese's (2010) argument that students could perform better if they were given an opportunity to study in their mother tongue. From Fonlon (1969) and Banda's (2009) stand point, it can be argued that English should not only be seen as a colonial language, but rather as a lingua franca that can overcome the challenges posed by diversity in the universities.

English is one of the 11 official languages in South Africa with a sizeable, indigenous communities of native speakers all over the country but it is a problem in UWC because of its position as either an additional/second language among the demographic, cultural and linguistically diverse community of the university.



In view of the above, the context of the University of the Western Cape is characterized by diversity in terms of its demography and consequently diversity in culture and language. UWC is one of the Universities that can boast of a very high number of locally disadvantaged and foreign students partly because its tuition fee is affordable by these categories of students. With such an influx comes diversity in culture and language that in a way tends to affect intercultural communication competence. Diversity is easily noticeable on campus from the attitudes and behaviors of the lecturers, tutors and students who constitute the respondents in this research. Apart from the foreign nationals, there are a large number of locals from the adjoining rural areas.

Based on the origin of my research participants, I find it necessary to caution right from this point that although English is not a foreign language in South Africa, the context of this study perceives it not only as an additional or a second language, but likens it to a foreign language.

There are two possible reasons to motivate English as a foreign language in this research; it is a former colonial language and again there is as little as 5% of L1 English speakers (whites) in South Africa (Kaschula and Antonnissen 1995). However, this research observes that the greatest challenge of the participants in this study does not emanate from the use English language but rather from Academic Writing that is done in English. Thus English becomes foreign given its role as the language of instruction and a casualty of academic writing and the language of a minority.

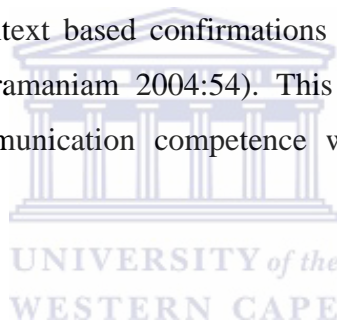
2.2 Theoretical framing

Theoretically, this study is structured within (Sivasubramaniam's 2011) framework of English as an international language and is consistent with the views of Fonlon (1969) and Banda (2009) which focus on intercultural communication competence. Intercultural communication competence can be viewed as an individual's ability to: learn about other cultures, apply these skills to unknown situations, understand cultural references together with knowledge of the culture and finally, respect and tolerate all other cultures with the use of any given language. In view of the above argument, South African Higher Education favours English as the language of teaching and learning where the use of English has become a social practice with its diverse classrooms. English should be seen as the language that can unify the diverse classrooms in their daily social practices. In the context of this study, such an objective can only be achieved if English is learnt as a social practice by making the classroom environment affective for its learners.

In a multilingual and multicultural University like the one under study, it is apparent that "no educational process is free from the influence of language, and so the role of language is central to any educational process" (Sivasubramaniam 2004:187). In light of this, the learning of new languages, discourses and cultures are processes that contribute to our understanding of language, of education, and most importantly, the human condition (Brumfit and Mitchell 1990).

In the above light, I argue that the greatest difficulty that people have in learning a language is in speaking it, not in understanding it. The context of interaction should then be taken very important as far as learning and using a language are concerned.

To understand the role that English as the language of instruction plays in intercultural communication competence within this research, it is necessary to reinforce its relevance and the competence in the context where interaction takes place. From this perspective, meaning from language should not be seen as static and objective but rather as a “dynamic and a discursive structure” that has been constructed by this researcher as an insider (Sivasubramaniam 2011: 53). This can be explained as the emotional and the affirmative involvement of the researcher with the participants in the study, form the basis of the understanding of the context as a sociocultural phenomenon. In other words, the conceptualization of intercultural communication competence can only be seen in terms of context based confirmations rather than as a universal truth of “atemporal” knowledge (Sivasubramaniam 2004:54). This view is meant to suggest a new perspective of intercultural communication competence which is more socially and more sociolinguistically sensitive.

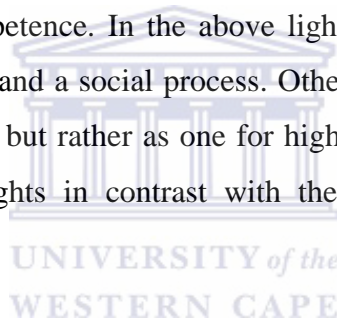


The meaning of the words that we use, our actions and our behaviours are socially constructed and personally interpreted (Dyers and Foncha 2012). In other words, language (the use of words and signs) is unable to represent an objective world. In this regard, Sivasubramaniam (2011) observes that words are not pictures of the world but representation of social practices that allow a community of human beings to understand each other. In this light, there does not appear to be any universal language through which reality can be explained. Thus an understanding of a given context can account for the degree of competency in the language in use.

On the basis of the ecological and the constructivist approaches to language learning, Sivasubramaniam (2011:53) views language as a creative instrument of meaning which “has the power to create meaning anew and afresh” each time that someone uses it. Thus the intrinsic meaning of language that is suggested by the individual can become more significant than words

influenced by the extra linguistic objects. The involvement of the human agency, in which language relates to matters of human existence and the dynamic views of life by individuals in this study are far more important than the original meaning and this is the key to the notion of intercultural communication competence. I hope to return to this when I discuss the constructivist view of language.

Thus the traditional view of language learning is therefore unable to present an objective view of the words and signs that we use in a language because meaning making and interpretation in a language are determined by the context of interactions. Language hence should therefore be seen as a creative tool for meaning making that creates new meaning each time that it is being used. The creative nature of language is known to increase and complicate the position of the human mind in the development of competence. In the above light, I propose that language learning needs to be seen as an interactive and a social process. Otherwise, language should not only be seen as a channel for information, but rather as one for higher mental processes like reasoning, belief, critical and creative thoughts in contrast with the traditional reductionist notion of grammar.



Based on the same line of thought, Savin-Baden (2008) observes that there are diverse kinds_of spaces within the life of academics like the participants in this study where opportunities to reflect and critique their own unique learning positions occur. The ability to have or to find space in academic life has been increasingly difficult since academics are being consumed by teaching and bidding. In view of this, learning Spaces set out to challenge the notion that academic thinking can take place in cramped, busy working spaces where there is a need to recognize and promote new opportunities for learning spaces to emerge in academic life. This research would focus on Savin-Baden (2008) ideas that:

- Learning spaces are increasingly absent in academic life
- The creation and re-creation of learning spaces is vital for the survival of the academic community

- The absence of learning spaces is resulting in increasing dissolution and fragmentation of academic identities
- Learning spaces need to be valued and possibly redefined in order to regain and maintain the intellectual health of academe

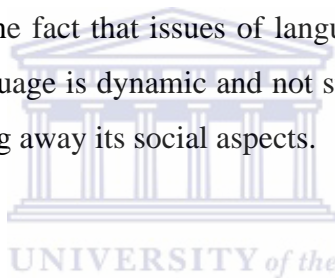
In offering possibilities for creative learning spaces, this innovative idea provides key opportunities for those interested in the future of universities including educational developers, researchers, managers, students and policy makers. Thus, lifelong learning is the learning that occupies different spaces through the life cycle of everyone from cradle to grave in different spaces simultaneously.

Based on the fore-going discussion of issues, it is useful to view language not only as a means of sending information, but rather as a set of higher psychological processes that include creativity, critical and hypothetical thinking and reasoning (Sivasubramaniam 2011). This view can make it easier for me to explain the social context of language use and also the relationship that language has with the culture of its interlocutors. Thus learning a new language should therefore be seen as a form of acculturation (Donato 2000). Hence, to be able to gain competence in intercultural communication, one requires the ability to take the context of interaction seriously during interpretation and this should be understood as an ecological view of language.

In view of this, the Activity Theory should be an interesting way of understanding how theory can relate to language learning. The Activity Theory conceives humans as those who use their involvement with activity to construct their sociocultural histories (Leontiev 1981). The relationship between theory, activity and language can best be understood through three prominent paradigms in psychology (Hare and Gillet 1994). These paradigms I believe can be very important for this study because they demonstrate how the human mind functions and also how any given context can help in the construction of meaning making. Alternatively, it can be argued that for one to gain communication competence in a language(s), that person needs to be able to understand the structure of the language before being able to creatively apply it in a given

context. Cognition therefore is an essential ingredient for competence in any language(s). But my argument is that it should not be reduced to “good English” or “good grammar” alone, but should rather be seen as a social practice.

Of these three dimensions mentioned from Hare and Gillet (1994), two of these paradigms that focus principally on cognition are very needful for one to understand meaning construction since both paradigms portray how the human mind works. These two include: the behaviourists’ paradigm that stress an objectivity of in-put and out-put to conceptualize a competent human being. The second paradigm is based on Chomsky’s (1972) syntactic theory, where the hidden process of human mind is studied to understand cognition. These two paradigms theorized cognition as course/effect relationship on the bases of prediction and redistribution. The gap in these approaches emanates from the fact that issues of language cannot be seen as quantifiable and controllable objects since language is dynamic and not static. In this regard, language is not at all seen as creative thereby taking away its social aspects.



Contrary to the above two paradigms, the third paradigm tends to see cognition as a phenomenon that is unified by both mental and linguistic processes, and this deviates from an analysis of mental processes to the analysis of discourse and utterances (Leontiev 1981). These positions indicate that the use of English as a lingua franca is socially aligned and sociolinguistically sensitive to the understanding of competence in intercultural communication. Therefore this study can only be understood qualitatively since it is context-based and not context-free. I hope to return to this issue in chapter 3. The above argument suggests that the findings of this research can change if the context of interaction changes as well.

Language (English) is used in in this context as a meditational tool that can promote thinking in the participants and possibly can encourage meaning construction cooperatively and collaboratively, instead of transmitting a fixed message to the others (Sivasubramaniam 2011).

Such an approach can give language learners the confidence to suggest meanings and knowledge without any fear of being evaluated negatively. I hope to focus on this in chapter 4.

2.2.1 The ecological view of language

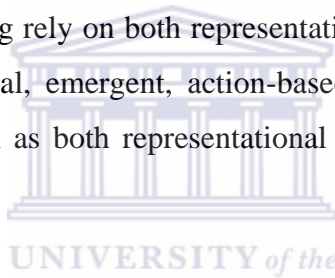
The views mentioned so far have led me to believe that an Ecological view of language can be relevant to this study because it sees language as connected with the sociocultural aspects of life. Language in this regard is not just the grammar or native speaker proficiency, but rather an agent through which any culture is portrayed. Hence, an Ecological view of language looks at every phenomenon of a language as an emergence and not as a reduced set of components that present phenomena in simplistic terms (van Lier in Lantolf 2000). Secondly, an ecological view also stresses that the perceptual ability and social involvement of a learner that can be seen in his/her interaction, which can serve as a means of learning in this context. Thirdly, an ecological view of language also supports that a complete explanation of cognition and learning cannot be made on the bases of the process that takes place inside the brain.



In the context of this study, ‘affordances’ offer an alternative way of looking at the dynamics of a language. This is to suggest that an ecological approach to language can unite a number of well-established perspectives of language learning. I use the term ‘affordances’ here to suggest an aspect or quality of an ecology which can facilitate action but not necessarily cause it to happen. In this sense affordance affords action depending on what an organism does with its environment and what it wants from its environment. However this does not change the fundamental properties of the organism. In the same way language can offer different affordances to its learners/users who will find them encouraging to use in their meaning constructions. In light of this, I wish to say that affordance in this scheme of inquiry is viewed as a dynamism that underlies the relationship between language and its learner/user (van Lier in Lantolf, 2000:252). By the same token, it is seen as an antithesis to the rationalist/positivist positions of language. The accruing ecological view of language challenges the position that language learning is a

cognitive process that relies on the brain to process information, thus shifting the emphasis from a scientific reductionism to a notion of emergence. “It says that at every level of development, properties emerge that cannot be reduced to those of prior learning” (van Lier in Lantolf, 2000:246). It can then be suggested that not all cognition is explained in terms of all the processes that take place in the brain. Therefore the perceptual and social activities of a language learner, particularly the verbal and the nonverbal interactions are central to understanding (van Lier 2000). In view of this, they do not only facilitate learning but they are also a learning process in a fundamental way (van Lier in Lantolf 2000:246).

Therefore each learner is immersed in a space filled with meaning making potential. Like in Matveev’s intercultural communication competence model that I hope to discuss later in this chapter, these meanings become available gradually as learners act and interact with and within spaces. Thus cognition and learning rely on both representational (schematic, historical, cultural etc.) and the ecological (perceptual, emergent, action-based) processes and systems (Neisser 1982). Therefore language is seen as both representational and ecological in nature (van Lier 2000).



This study is of the view that an ecological approach to language learning can complement Matveev’s intercultural communication competence model (Matveev 2002), which places interaction in a pivotal and prominent position. Interaction from this perspective can be understood as the negotiation of meaning viewed as a learning process or as learning opportunities in this research. The following quotation can shed more light on this assertion:

... Negotiation for meaning, and especially negotiation work that triggers interactional adjustment by the NS or more competent interlocutor, facilitates acquisition because it connects input, internal learner capacities, particularly selected attention and output in productive ways (Long 1996:451-452).

The type of input that is suggested in this quotation can benefit any learner with an improved comprehensibility, enhanced attention and the need to produce an output (van Lier in Lantolf 2000). The usefulness of an ecological approach is that it brings out an emergence of language learning. In terms of learning, language emerges from the semiotic activity where its context

provides the “semiotic budget” within which the active learner engages in meaning making activities together with other participants who are more, equally or less competent in linguistic terms. “Semiotic budget” therefore refers to those meaningful opportunities for action that are opened up for an active language user (van Lier in Lantolf, 2000: 252-253). “Semiotic budget” can provide opportunities for meaning making actions that a situation could afford rather than on the amount of input that is enhanced for comprehension (van Lier in Lantolf 2000).

2.2.1.1 Affordances

As indicated above, Language learning is not a process of representing linguistic objects from the brain on the basis of input received (van Lier in Lantolf 2000). A human being does not have or possess language, but is capable of learning and living in it in any given context. Their environment is full of language repertoires that provide opportunities for learning and for the active participating learner. Shotter and Newson sum this up in an argument that the linguistic world in which the learner has access to and in which the learner is actively involved is full of “demands and requirements, opportunities and limitations, rejections and invitations, enablement and constraints- in short, affordances” (1982:34). Learners therefore require a rich “semiotic budget” to be able to structure their activities and participation so that access is made available, and engagement is encouraged.

2.2.1.2 Language learning, context and complexity

According to Vygotsky’s sociocultural theory (1978), language and thought emerge (and merge) through an engagement in human activity both with physical objects and artifacts (tools) together with social, cultural and historical practices (signs). This development proceeds through the internalization of activities that is first realized in social interactions like the activities in a classroom setting (Bakhurst 1991:83). This kind of argument diverges from the earlier cognitive revolution which finally led to the cognitive debate. The situated perspective suggests that language is a social and contextual process. Vygotsky’s sociocultural perspective suggests that

mental abilities should be studied by analyzing their development in the context of interaction with others. Thus, the zone of proximal development (ZPD) must be seen as the context in which careful interventions stimulate internalization with its insight to be seen in the detailed description of particular cases rather than quantification which serves as a rationale for this ethnographic study. Language seen through this perspective emerges from a social relationship and the development of skills of movements around objects and into physical and social spaces and into gestures. Hence, an ecological view of language therefore is against the rationalist notion that language is seen as cognition (in-put out-put), present in the brain.

The Ecological view of language conceptualizes language as an inventive, innovative and creative force. Both paradigms argue that when we learn a language, we also in a way learn its sociocultural aspects with it which is suggestive of the participants' differences in their interpretations. This argument is summed up in the words of Leontiev (1981) that "these meanings could become available gradually as the learner may act and interact within and with [his/her] environment". Learning should not therefore be seen as a "holus bolus or a piecemeal migration of meaning to the inside of the learner's head, but rather the development of the increasingly effective ways of dealing with words and their meaning" (Leontiev 1981:246). Thus my aim and objective in this study does not only focus on the proficiency of the participants, but rather on their abilities to make meaning out of language use.

Since a constructivist view of language locates meaning in language use in context, it tallies with an ecological approach where everything is being connected. Thus an ecological view and a constructivist view of language assign a particular prominence to the learning environment, which is relevant to the context of this study. In light of this, language is representational and figurative (McRae 1991), dialogical and as a result, expansive (Bakhtin 1981); imminent and therefore semiotic (Peirce 1995). The above observation reinforces an Ecological view of language as it has the potential to open up alternative route of human enquiry to all other rational approaches in order for the participants to gain competence in intercultural communication.

Based on the issues raised with regards to “semiotic budget”, “affordances”, an ecological and the constructivist view of language learning, I am inclined to view intercultural communication competence as a fluid construct which plays out in meaning making attempts of its users. In this regard, it challenges the notion of “correct English” and the rationalist approaches to language learning. In view of this, it is necessary for me to look at the role of affordance in intercultural communication competence as a sequel. Intercultural communication competence is therefore the relationship between language and language users, rather than an in-put oriented process taking place in the brain. Sivasubramaniam (2011) suggests that knowing a language might therefore imply how a learner uses it or lives in it rather than gaining a native-like proficiency of that language.

The views examined so far suggest that language is dynamic rather than static; competence in language is only understood with reference to meaning that comes out from context, time, person and process (van Lier in Lantolf 2000). Contextualization which is the lens, through which this study understands competence in intercultural communication, cannot therefore align with a quantitative survey because meaning is only made in interaction and within a given context. My argument here is that any form of interpretation is based on a context as no interpretation can be context-free. When we grow up, we socialize with societies around us, and these societies help to nurture us into different cultures which in turn help us to see the world the way that we do. Our understanding of the world is not a universal one and as a result, all of us therefore have different world views. This implies that intercultural communication competence can only be achieved in a given context, the environment where interaction takes place and thus should only be understood qualitatively from the participants’ point of view as is the case in this research.

Each context has its own signs (culture) in the form of verbal and non-verbal language that facilitates its world views. Therefore signs need to portray and represent the way that we see and interpret the world around us. It should only be through these signs that we can be able to construct the world around us subjectively. Therefore for intercultural communication

competence to exist in a given context, the interactant is required to understand the schemata and frames (culture) of the people in that space.

It is reasonable for me to argue that a constructivist view of competence locates our psychological processes (culture), such as creativity, thinking and belief in social activity. Based on my discussion on affordances and ecology, I believe that it can help me to support a constructivist view of competence. In view of this, it is not difficult to create social issues which can be dynamic in nature. Therefore language is dialogic because when we see a sign, we respond to it. Just to lay more emphasis on context, the use of signs is to be influenced by society and culture for one to make meaning from a language. Therefore context is the key for meaning making. Human beings have been known to create signs that control their behaviours rather than being controlled by the environment. In light of this, Wertsch (1985) observes that all humans use signs to initiate reaction from other humans or objects. The linguistic signs which mediate human activities result in varying interpretations which all portray different possibilities of meanings. The creations of these signs by the different participants in this study to make meaning are not therefore original but rather the recreation of existing signs that are used for meaning construction. Signs carry stimulus in them because they relate to the context in which they occur with their meanings differing in different contexts. These signs function as indexicalities by relating the object under indication to the context in which it becomes meaningful (Sivasubramaniam 2011). When signs function symbolically, they relate ideas or objects to other ideas or object as a way of establishing a relationship. In light of the above argument, signs are not arbitrary but they are artificial. The uses of signs provoke serious reflections from language users since these signs are drawn from their original contexts and being applied in a new and different context. The ability to apply signs across contexts could result in texts that positions their narrators both as individuals and social actors vis a vis the event that they are narrating” (Kramsch in Lantolf 2000:136). Therefore signs situate their readers in different ways encouraging a diversity of users’ responses (interpretation) (Rosenblatt 1995). These are some of the ways by which I can attempt an understanding of intercultural communication competence and which have some particular relevance to the study.

In line with van Lier's "semiotic budget", Sivasubramaniam (2011:60) argues that "sign conveys purpose." In other words, sign signals activity and participation in it. "The presence of signs should therefore be seen as an engagement in which a group of participants interpret an experience in referent to a context. Sign operations help to orient and direct activities towards their fulfilment, thus signs are facilitating "dialogical growth of consciousness in the participants (Sivasubramaniam 2011:81). According to Vygotsky, signs regulate behaviour. Signs are not only tools that initiate behaviour but rather they are a means of influencing behaviour. Signs can act upon their agents as well as upon the environment or upon others" (Wertsch 1985:81). Thus learning a new language is learning a new sign system with foreign elements in it and as a result, an attempt to organise and reorganise the participant's meaning orientation into their respective subjective interpretations of the world (Kohonen et al 2001). With such acquisition of skills, participants possess the ability to interpret their experiences in different frames and therefore should be seen as being communicative competent. Vygotsky (1978) suggests that signs are dialogic because they encourage multiple interpretations. This is to suggest that a conversation can proceed only if the interlocutors accept each other as "temporally shared social reality" (Wertsch 1985:160). Context therefore is the area that produces meaning from the signs being used during a dialogue. Therefore for the participants in this study to gain competence in intercultural communication, there is need for these participants to learn English only as a 'provisional situated meaning making resource, rather than a closed system, wherein everything that is learnt is presented to them in terms of fixed or correct meanings' (Sivasubramaniam 2011:61). In this regard, the notion of native speaker versus non-native speaker does not make sense because any participant can use any language at their disposal and through creativity and inventiveness, they can portray a given culture or world view. This view suggests that the participants need to distinguish competence from proficiency as native speaker and non-native speaker can become competent in any language without gaining native speaker proficiency.

Consequently, the participants in this research need to see the signs of a language as "discursive and dynamic meaning making elements which can be changed" and replaced by other signs

(Sivasubramaniam 2011:63). This therefore provides the participants in this study with an open-ended meaning making which lead to intercultural communication competence in this diverse space.

2.2.1.3 Constructivist View of Learning

According Glaserfeld (2003), constructivism is a "viewpoint in learning theory which holds that individuals acquire knowledge by building it from innate capabilities by interacting with their environment" (Glaserfeld 2003:351-360). The Constructivist theory suggests that as students learn, they do not simply memorize or take on others' conceptions of reality; instead, they create their own meaning and understanding which serves as the rationale for this study. In the classroom, learners use similar ways to construct their own meanings from stimuli and the input that are available to them. In view of this, it appears to me that the task of the human brain is to make sense of an experience. From all the input and past experiences, the participants are continually constructing a view of what is real and truthful. Each participant can do this in a unique way through inventiveness and creativity. Each participant therefore needs regular opportunities to do more than just memorize what teachers and books convey to them. Therefore for intercultural communication competence to occur, the participants need to deal with information and experience by putting it together to make meaningful sense. Teachers can only help students to acquire deep learning by:

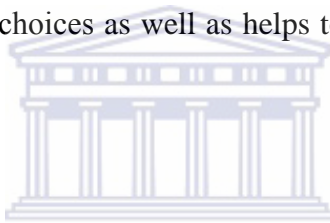
- Listening to students' ideas and encouraging their questions.
- Encouraging students to actively participate in doing, discussing, and creating.
- Providing more than one source of information so that the students can see different perspectives and have many inputs.
- Encouraging students to compare and contrast ideas.
- Including writing so students can think through their ideas. (Sivsubramaniam 2004).

Since our world view is based on our prior knowledge (history) more than anything else, it is essential to focus on the semiotic context in order to understand where the participants are

coming from and also the choices that they have at their disposal. The participants in this study as scholars are bound to make choices from their past and present which are not so easy for them because they need to compromise the context each time that they interact with others.

In view of this, there are five areas that are deemed necessary for the participants' attention to gain intercultural communication competence. First of all, there is a need for them to focus on their semiotic context which in this case refers to the participants' experiential experiences in their roles as learners, tutors and teachers.

Secondly, it is also necessary to look at their prior knowledge because such an engagement expands the participants' semiotic choices as well as helps to create meanings for the signs that they use.



Thirdly it is very important that they engage with any discourse (written or verbal) symbolically rather than indicatively. This can sharpen their critical thinking and interpretation which promotes language awareness (McRae 1991). There is a need for reflection and introspection each time a participant makes such choices.

Fourthly, these participants also need to focus on identifying worldviews of discourses and how their reactions to discourses point out the temporal rather than fixed position on their respective worldviews (Sivasubramaniam 2011). The above elements in this study are the key to gaining competence in intercultural communication since they all lay so much emphasis on the context of interaction. If an interactant is not aware of the context, then there is always a chance of misunderstanding and miscommunication since meaning cannot be negotiated in such an instant. Most importantly it might/can augment their competence in intercultural communication; by helping them to come to terms with the temporality and discursivity of the meanings that they relate to others and themselves. This tallies with Vygotsky's (1978) assertion that language use

and social functions are inextricably linked. Therefore language learning is based on understanding the purpose of language in use in relation to our daily activities.

In view of this, I hasten to suggest that, to account for individual and idiosyncratic intercultural communication experiences, each investigation is grounded in the situated influences of people's words as they are spoken (Shotter and Newson 1982) and the influence of culture and context in intercultural and interpersonal communication (Kehily 1995). Specifically, this study is underpinned by theories of social constructionism that seek to interpret and understand how participants reconstruct and renegotiate their communication styles in everyday communication with other interactants in and out of the campus.

The participants in the study therefore need effective and appropriate intercultural communication competence to realize their goals in Education. According to Chen and Starosta (1996:359), for an individual to claim competence in intercultural communication, such an individual should have "the ability to negotiate cultural meanings and also to execute appropriately effective communication behaviors that would recognize the interactant's multiple identities in a specific environment". In the same vein, Bennet (1998) suggests that intercultural communication competence is the means through which individuals achieve mutual understanding in a culturally diverse community. Krasmsch (1993) further suggests a "third space" where a diverse population can come to an understanding through a dialogical exchange of ideas, emotions, visions and stories. Thus for the participants in this study to achieve their goals in an academic setting, mutual understanding is pivotal to get access to intercultural communication competence. The context of communication therefore is very essential for meaning making in any interpersonal/intercultural interaction encounters.

Chen and Starosta (1996) like Matveev (2002) contend that in order to achieve intercultural communication competence, the participants need to incorporate their affective, behavioral and cognitive domains into their methodology. This is to suggest that intercultural sensitivity; intercultural awareness and intercultural adroitness should assume a particular relevance and

prominence. Thus in a classroom context, each participant needs to be aware of the sociocultural context of all the interactants, the school and classroom cultures by focusing on the production and reception of cultural meaning through dialogue and understanding or interpretation (Holmes 2006:3). However, this approach fails to account for why people privilege and value certain ways over others.

Since identity is a very prominent issue in intercultural communication competence, communication in the classroom can therefore either be constrained or enabled by issues of identity, competence and voice. I wish to return to this issue in the discussion chapter. In other words a focus on identity also helps to account for individual differences within, among and across cultural “others”. Therefore it is suggested that all the models for intercultural communication competence should account for the reduction and the renegotiations of cultural identities. Yet all these models still fall short because they do not sufficiently problematize the formation of intercultural identities. That is “the pressure that may disrupt a steady progression in the development of acculturated identities into intercultural ones” (Guilherme 2002:136). The participants therefore have the need to be aware of the context of interaction in order to make meaning out of their interpersonal interaction with others.

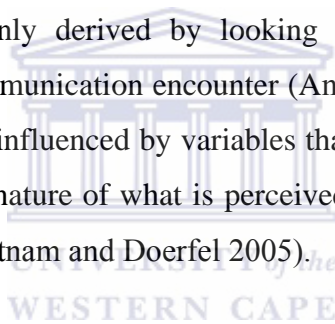
Although Byram (1997) considers knowledge, skills, attitudes and values as the basic requirements for competence, there is still dire need for cultural awareness. In light of this, the participants in this study also need the ability to evaluate critically their own practices and products to those of the other cultures around them. Therefore there is need to understand the “other” in order to understand the “self”. Thus the sociocultural context where interpersonal interaction takes place is very critical in changing the perceptions, values and visions of those that are involved in the exchange (Holliday et al 2004).

From a different perspective, Holmes (2006) argues that intercultural communication competence is heavily influenced by the different styles of interpersonal interactions that have been constructed by educational and socialization practices, received from schools, families or

the larger communities where these participants come from. In universities with such diversity like the one under study, a dialogic approach is very necessary, and requires a co-construction of meaning where everyone needs to be accommodated. Such a process encourages participants to ask questions, question teachers' ideas and also the ideas of other participants, and also to ask for elaborations and qualifications of ideas expressed, and finally to express their own opinions (Holmes 2006). However, this approach may not apply to most universities and communities where success and will power take precedence over abilities, and also where education is test-oriented resulting in memorization and rote learning. In other words, such an approach does not only apply to situations where learning is "fragmented, linear, competition-oriented and authority centered, and in a situation where there is little collaborative, creative or communication among teachers and students (Holmes 2006:22). In this case, students are required to learn how to do, rather than to organize information and to solve problems. Communication in most classrooms are influenced by the interpersonal communication styles of the participants where the importance of family and community count a lot. Some of the participants even find it difficult to challenge their teachers (Greenholtz 2003) as this is their cultural norm of disrespect for the teacher (Holmes 2004). Such participants need to understand their context of study perfectly in order to be part of the system otherwise intercultural communication competence cannot be attained under such circumstances. WESTERN CAPE

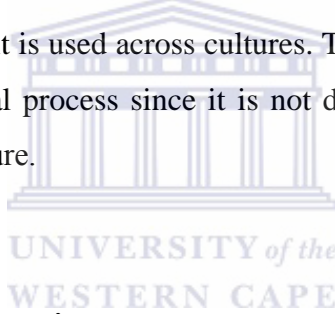
Yet from another perspective, Kim (2002) is of the opinion that being competent in a given culture does not necessarily amount to competence in intercultural communication. Therefore Intercultural communication is an "internal capacity in each individual's psychic to alter its existing attributes and structures to accommodate the demands of the environment" (Kim 1991:268). Kim further suggests that these attributes embody a cognitive dimension (discerning meaning), the affective dimension (emotions involved with the willingness to accommodate different cultural ways) and the operational dimension (behavioural flexibility and resourcefulness in intercultural encounter). Kim fails in her observation to point out that 'being perceived as a cultural different other in an intercultural interaction [can] contribute significantly to favourable outcomes (for both participation)' (Arasaratnam and Doerfel 2005:137-163).

The cultural identity approach is defined as “the effective negotiation process between two interactants in a novel communication episode” (Ting Toomey 1993:73). In this approach, cognition, affect and behaviour constitute the components of intercultural communication competence. This means that the variables that are present in an interpersonal competence are also present in intercultural communication competence. One should also note the importance of motivation, knowledge and skills, which are the key components of interpersonal and intercultural communication competence. When in a classroom context the participants are asked to watch and describe an object, what each individual student sees, tend to vary depending on their world views probably from their prior/experiential experiences. Competence at this level can derive from their different subjectivities only when these subjectivities come to be merged. It is only when an interactant’s psyche translates into knowledge that we then talk about intercultural communication competence (Arasaratnam and Doerfel 2005). Thus competence in intercultural communication is only derived by looking at commonalities in the different perceptions in an intercultural communication encounter (Anderson 1996). Said differently, “the perception of objective reality are influenced by variables that are unique to each individual and the only way to arrive at the true nature of what is perceived, is to find out if other individuals perceive it the same way” (Arasaratnam and Doerfel 2005).



Competence in intercultural communication from this perspective is a context-based construct rather than a “context free one with an affirmation of atemporal knowledge” (Sivasubramaniam 2011:56). Competence is best understood qualitatively. It is readily understood within a particular context and may not apply in the next context. In light of the above stated views, any interaction needs to be seen as socio-cultural phenomenon within that given context. Hence, any inquiry into intercultural communication competence is very dynamic, based on “more socially aligned and more socio-linguistically sensitive” grounding (Sivasubramaniam 2011:56). This study is conceptualized mainly on language teaching and learning with the beliefs, intuition and values that underlie teaching and learning. The study is subjective to classroom interactions but not to all perspectives of intercultural communication competence, thus, it limits itself to a particular context rather than being applicable to all.

Given the inextricable link between language, competence and literacy, it is very important that a teacher understands students' prior knowledge before being able to know what pedagogical approach to use in the classroom interactions. Since the meaning of words are socially constructed and personally interpreted, competence in a language might not be gained just through mere proficiency in that given language, but rather the proficiency needs to blend with other social variables before competence is achieved. The words that are used in languages are not pictures but they are representations of social practice which allows a community to understand one another (Sivasubramaniam 2011). The social nature of humans is therefore very central to language use. In other words, language is therefore a creative instrument of meaning that possesses the power to create meaning afresh and anew each time that it is put to use by its users (Sivasubramaniam 2011). Sivasubramaniam further observes that the intrinsic meaning of a word only become extrinsic when it is used across cultures. Therefore, language should rather be viewed as an interactive and social process since it is not directly linked to a particular social context or to any participant's culture.



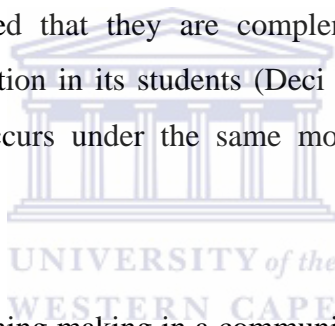
2.2.1.4 Motivation for language learning

As a starting point, the Self-determination theory (Deci and Ryan 1985) is concerned primarily with promoting in students an interest in learning, a valuing of education, and a confidence in their own capacities and attributes. These outcomes should be seen as manifestations of being intrinsically motivated and internalizing values and regulatory processes. Deci et al (1991) further suggests that these processes result in high-quality learning and conceptual understanding, as well as enhanced personal growth and adjustment. They also describe social-contextual factors that nurture intrinsic motivation and promote internalization, leading to the desired educational outcomes.

The major reason for the above outcomes is that schools represent a primary socializing influence that has enormous impact on the course of people lives and in turn, on society. The quotation that follows elucidates this point:

Ideal school systems are ones that succeed in promoting in students a genuine enthusiasm for learning and accomplishment and a sense of volitional involvement in the educational enterprise. It is this interest and volition, we suggest, that lead students to display greater flexibility in problem solving, more efficient knowledge acquisition, and a strong sense of personal worth and social responsibility (Deci et al 1991:325-326).

Understanding both the relations among facts and the ways to find or generate facts are the learning outcomes that are being stressed above. The acquisition and retention of facts are important but are by no means enough for excellent education. These broad learning and adjustment outcomes are what I seek to promote among the participants in this study. Although these outcomes are sometimes considered independent or even antithetical, the self-determination theory has indicated that they are complementary when the school context stimulates certain kinds of motivation in its students (Deci and Ryan 1985). Thus, the highest quality of conceptual learning occurs under the same motivational conditions that promote personal growth and adjustment.



Since context is at the fore of meaning making in a communication interaction, it is important to understand the role of motivation in language learning that can promote intercultural communication competence. Motivation accounts for a participant's willingness to work hard in order to achieve their goals (Gardner and Lambert 1972). These participants therefore focus all their attention on the task at hand, they also need to persevere through challenges and even stimulate others by promoting collaborative teamwork which in this study is key to gaining intercultural communication competence. In view of this, most researchers are of the opinion that motivation is central to students' achievements. Among these, Gardner and Lambert (1972) are quick to observe that there are three characteristics of motivation for language learning which include: learners' attitudes towards language learning (affect), their desire to learn a language (want) and their motivational intensity (effort). Gardner sees motivation as "the extent to which an individual works or strives to learn the language because of the desire to do so and the satisfaction experienced in this activity" (1985:60).

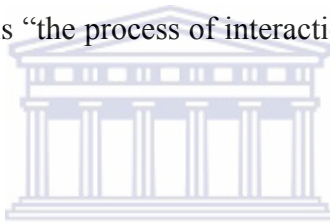
However, Gardner further argues that motivation for language learning varies and can either be intrinsic or extrinsic or both. Motivation in this study is key to learning English (the language of instruction and lingua franca) (Gardner and Lambert 1972) which in a way is seen to be a way of gaining intercultural communication competence. Gardner specifies four aspects in his definition of motivation. They include; a goal, effort to reach the goal, a desire to attain that goal and positive attitude towards the goal. In the context of this study, the goal is the stimulant for learning English in the university. In view of this, the study is set to focus principally on a constructive view of motivation which places emphasis on social context and personal choices. Each participant is motivated differently and as such acts on the environment (affordances). Most participants in this study are motivated to learn English language because they perceive its values (rewards) within the context where they find themselves. Motivation in the context of this study is therefore either internal, external or both (Gardner and Lambert 1972). It is seen as external when a participant is motivated to acquire a language as a means for attaining an instrumental goal (functional reasons). On the other hand, it becomes an internal motivation in a situation where a participant wants to integrate into a culture of an L2 group where such a participant may get involved in a social interchange in that group (Gardner 1985). When a participant learns a language for instrumental reasons, such participants do so because they desperately want to. Whereas the integrative motivation for language learning is generated from a want rather than from an externally imposed need. Therefore integrative motivation is referred to as the desire of a given participant to become a member of a speech community by choice.

2.3 Critical Discourse Analysis (CDA)

Since identity and culture are discursively constructed in this study through the use of language, it is helpful to make use of the Critical Discourse analytical framework (CDA). “Discourse” in this context is a difficult and fuzzy concept as it is being used by social theorists (Foucault 1981), Critical Linguists (Fowler et al 1979) and Critical Discourse Analysts (van Dijk 1997), each of whom define discourse differently, being influenced by their various theoretical and disciplinary

standpoints. The analysis of discourse is necessarily the analysis of language in use. As such, it is not restricted to the description of linguistic forms independent of the purposes or functions which these forms might have been designed to serve in human affairs (Brown and Yule 1983:1) Discourse is therefore a culturally and socially organised way of speaking where the context of interaction is the key to meaning making.

In view of the above, language is used to “*mean* something and to *do* something” and that this “meaning and doing” are linked to the context of its use (Talbot 2007). Therefore for one to interpret a text properly, “one needs to work out what a speaker or a writer is doing through discourse and how this ‘doing’ can be linked to wider inter-personal, institutional, socio-cultural arm of social practice material contexts”. “Texts” in this respect refers to “the observable product of interaction,” whereas discourse is “the process of interaction itself: a cultural activity” (Talbot 2007:9).

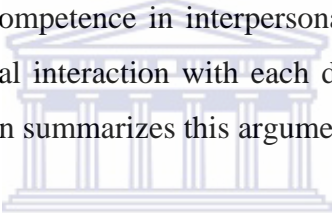


This view of language as action and social behaviour as emphasized in CDA sees discourse – the use of language in speech and writing – as a form of social practice. It is this definition of discourse as a social practice that is most useful for the analysis of discursive construction, since it involves a two-way relationship between a “discursive event” (i.e. any use of discourse) and the situation, institution and social structure in which it may occur: discourse can be shaped by these but it also can shape them (Fairclough 1992:62). In other words, language represents and contributes to the (re)production of social reality. This definition of discourse establishes a link to intercultural communication competence as engaged in “reality construction”. Foucault does not think of discourse as a piece of text, but rather as “practices that systematically form the objects of which they speak” (Foucault 1981: 49).

By discourse, Foucault means “a group of statements which can provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical

moment” (Hall 2000: 291). Discourse as Foucault further argues governs the way that a topic is meaningfully talked about. It also influences how ideas are put into practice and it is also used to regulate the conduct of others. This means that discourse (or discourses in the social theoretical sense) limits and restricts other ways of talking and producing knowledge about intercultural communication competence.

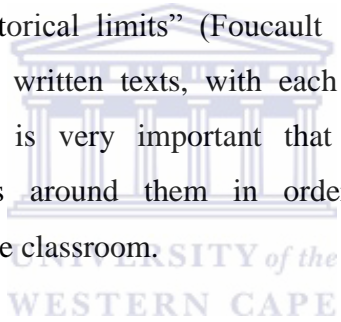
According to Fairclough (2003) languages are to be appropriated to legitimise, negotiate and challenge particular identities. Through discourses, humans from different cultural and linguistic backgrounds are able to negotiate their biases with each other in order to achieve competence in interaction. In the space of UWC like any other South African university, the “self” and “other” are at the fore and there is need for some form of compromise to avert misunderstanding and miscommunication so as to gain competence in interpersonal or intercultural interactions. The Participants therefore need a critical interaction with each discourse to achieve competence in intercultural communication. Corson summarizes this argument in the following quotation as:



The life chances of students are determined by their ability to interact critically with the discourses around them, while still avoiding the temptation to be seduced by the disempowering messages those discourses often contain. The discourse surrounding children teaches them who they are, what their place is in the world and what they need to do to become autonomous and valuable citizens. Language, critically acquired, is potentially empowering for people as they constantly build on previous encounters with the words in their unique search for meaning and value (2001: 14).

The concept of socialization is very vital in the participants’ understanding of discourses around and within them. Thus the participants need to be culturally sensitive and affective before they can become competent in discourses around interpersonal or intercultural communication. The more a participant understands the world view that a given space provides to him/her, the easier it is to that participant to become competent in intercultural communication. Interaction therefore is known to be a vital ingredient through which intercultural communication is understood.

In line with the above argument, Discourse analysis is therefore seen as a qualitative study that has been adopted and developed by the social constructionists (van Dijk 1986). This could be due to the prevalence of the different perspectives that evolve around discourses in terms of understanding and interpretation. This notion is of the view that any study of discourse analysis is context based and not context free, dynamic but not static and only applies to one context and not the other. In view of this, Ainsworth (2001:3) defines discourse as “the production of knowledge through language and representation and the way that knowledge is institutionalized, shaping social practices and setting new practices into play.” Eventually, the classroom as a setting for social practice uses the discourses around it as a text in order they might acquire knowledge. New identities are formed and acquired by the role-players during interaction in discourses through their negotiation of identities. The above definition is simplified by Foucault where he observes that “a discourse is whatever constrains but also enables writing, speaking and thinking within such specific historical limits” (Foucault 1981:49). Discourse in this sense should embody both spoken and written texts, with each being able to construct what its interlocutors might be. Thus it is very important that students should have a critical understanding of the discourses around them in order to avert misunderstanding or misinterpretations in and outside the classroom.



There are three types of values that all textual features need to possess. These according to Pienaar and Bekker (2007) are;

- the experiential value which is said to describe text-producers’ experience of the text;
- the relational value, which supposedly describes the social relationship enacted by the text through the linguistic choices made; and
- the ‘expressive’ value, by which is meant the text tracing the text producer’s appraisal of the reality represented in the text.

In terms of its aims van Dijk (1986) describes CDA as one that aims to explain the intricate relationship between text, talk, social cognition, power, society and culture. In terms of this, CDA can be said to facilitate an understanding of how macro-level social relations are enacted at

the micro-level of a text, to produce a range of intersecting, overlapping and sometimes conflicting ideologies.

2.3.1 Why CDA is relevant for the purposes of the current study

The following factors help to explain why this approach is considered relevant to this study:

- At the core of CDA's political agenda is its emancipatory goal by which it seeks to have an effect on both social practice and relationships which seems to suggest the ecological and constructivist view of language learning. Since it appears to be more concerned with social problems, it attempts in a way 'to make human beings aware' of the reciprocal influences of language and social structure of which they are 'normally unaware'.
- CDA should also be said to allow its analysts with the opportunity to explore the ways in which particular categories should be constructed. Power relations being communicated via the kind of discourse being employed, CDA can be said to study both power 'in' and 'over' discourse (Foucault 1981).
- Language issues that are right at the heart of these concerns, with language use being seen as secretly ideological, CDA can be said not to be concerned with language or the usage thereof as such, but with the linguistic character of social and cultural processes and structures. In terms of this, society and culture can be said to be dialectically related to discourse. In other words society and culture appear to be shaped by and at the same time constitute discourse. According to Wodak (1996) every single instance of language could reproduce or transform society and culture, with this including power relation.
- While the relationship between text and society can be said not to be a direct one, but rather manifested through some intermediary such as the socio-cognitive argument within the socio-psychological model of text comprehension, it is Titscher's (2000) perspective that linguistic signs is the domain of class struggle, a struggle that concerns the

significance of signs. It is in the interest of this study to uncover the subtle means by which text and talk ‘manage the mind’ and ‘manufacture consent’ on the one hand, while articulating and sustaining resistance and challenge on the other (Titscher 2000: 147).

- While qualitative methodologies other than discourse analysis works towards understanding or interpreting social reality as it may exist, Merriam (2001: 6) argues that such an approach on the other hand endeavours to uncover the way in which this social reality should be produced. It examines how language constructs phenomena but not how it reflects and reveals it.
- Even more important for the analysts who are seeking to understand issues around empowering and/or disempowering discourses as its primary goal, the advantage that comes with such a deconstruction could be that CDA is able to demonstrate that things can be better (Willig 1992: 2). In light of this, CDA also demonstrate that people’s customary ways of categorizing and ordering phenomena should be reified and interest-driven rather than simple reflections of what people consider real. It is exactly this message that this study wishes to communicate language learners and practitioners, i.e. that language learning might not necessarily be hereditary, but that with the appropriate kind of environment (affordances), learners do and can succeed. This could possibly be achieved by an attempt to mobilize all the relevant stakeholders (e.g. students, teachers etc.) into action within their environment.

2.3.2 How CDA is applied in this study

Willig (1992: 2) defines discourse analysis as being concerned with the ways in which language constructs objects, subjects and experiences, with this including subjectivity and a sense of “self”. Willig therefore conceptualizes language as constitutive of experience rather than representational or reflective which suggests an ecological perspective of language. The linguistic categories people use in order to describe reality are not in fact reflections of intrinsic and defining features of entities (Sivasubramaniam 2011). Rather they bring into being the objects they describe. Furthermore, I contend that there is more than just one way of describing

something. People's choice of how to use words to package perceptions and experiences give rise to particular versions of events and of reality. It is in this sense that language is said to construct reality.

Like all other researchers in their different approaches to discourse analysis Willig (1992) differentiates between two kinds of analysis, both of which address psychological activities though differing in terms of their focus. The one approach focuses on;

- Discourse practices or concerns with what people do with their talk and writing, something which this study defines as the action orientation of discourse. This approach can be said to allow analysts to study psychological activities like remembering and making attributions.

The focus of the second approach is on;

- Discursive resources that people seem to draw on (or interpretive repertoires or discourses), which seems to allow analysts to explore the role of discourse in the construction of objects and subjects, and with the "self" included.

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2.3.3 The Analytic shortcomings of CDA in this study

Over and above other analytic shortcomings associated with discourse analysis, Burman (2007) attempts to caution against the possible danger of under-analysis by suggesting three ways in which this can be achieved:

- Uncontested readings
- De-contextualization, and
- Not having a question.

There are two reasons why the kinds of problems listed above have to be highlighted. These are;

- To scotch the sort of errors that give comfort to the traditionally-minded who accuse discourse analysis of being an ‘anything goes’ approach; and also
- To help those who are said to approach discourse analysis enthusiastically but in an environment where there is no support and less opportunity to test and refine methods among sympathetic listeners (Burman 2007).

To guard against these possible shortcomings, I have taken care in the current study:

- Not to summarize or describe at the expense of genuine analysis
- Nor to allow my opinions and/or political commitments to substitute for the analysis, despite it being said to be difficult not to take side. In line with the latter the reader will, from time to time, find evidence of the ‘solidarity/hostility’, or ‘sympathy/scolding’ dichotomies suggested by (Burman 2007:3);
- To make its analysis in relation to a declared set of theoretical presuppositions, as well as specific questions generated in relation to these, Burman (2007: 3), is said to provide the basis on which the analysis can be evaluated; and
- To take seriously how the tools of my own discursive practice inevitably speak of their own assumptions, as failure to attend to these.

I hope to return to these issues this in chapters 3, 4 and 5 in respect of, Burman’s observation.

2.3.4 Content Analysis

The categories generated by the data, which I hope to focus in Chapters 4 and 5 of this thesis constitute in Titscher’s criterion of ‘efficacy’. This is in terms of them being both ‘sensitizing’ (i.e. being sensitive to the data) and also ‘reflective’ of the purpose of the research (i.e. answering to the research questions as to which aspects of the respondents’ language usage hint at the potential for or tendency toward self-empowerment or disempowerment on their part). I however do not necessarily regard this as a shortcoming. Since it was my data that led the way

and all that I did as an analyst was to go wherever these sent me. The study meets with ‘the most difficult’ criterion of all in the given guidelines which is the need for the categories to be ‘conceptually congruent. Glesne and Peshkin’s (1992) observe that the process of data analysis imply the making of connections among stories. With this in mind I asked myself what should be illuminated, how do all my stories connect, and what themes and patterns give shape to the data. With the data speaking for itself, the information was then transformed into a form which communicated the promise of this study’s findings. The risky one-directional ‘cause and effect’ arrows model was further used, to link the one code or category to the next (Karniol and Ross 1996: 594) which in this study emphasize the use of metaphor.

CDA as a school or paradigm is characterised by a number of principles; all approaches are problem-oriented, and are thus necessarily interdisciplinary and eclectic. Moreover, CDA is characterised by the common interests in de-mystifying ideologies and power through the systematic investigation of semiotic data (written, spoken or visual). CDA also attempts to make their own positions and interests explicit while they still struggle to retain their respective scientific methodologies while they still remain self-reflective of their own research process. The following quotation elucidates the above observation:

Beyond description or superficial application, critical science in each domain asks further questions, such as those of responsibility, interests, and ideology. Instead of focusing on purely academic or theoretical problems, it starts from prevailing social problems and thereby chooses the perspective of those who suffer most, and critically analyses those in power, those who are responsible, and those who have the means and the opportunity to solve such problems (van Dijk 1986: 4).

The issue at stake is cultural awareness and sensitivity. Social dynamics need to be put in place before participants in an interaction can become interculturally and communicatively competent.

The approaches seen above are divided into two groups according to the nature of their social orientation to discourse; distinguishing “non-critical” and “critical” approaches. Critical approaches differ from non-critical approaches in not just describing discursive practices, but also by showing how discourse is shaped by relations of power and ideologies, and the

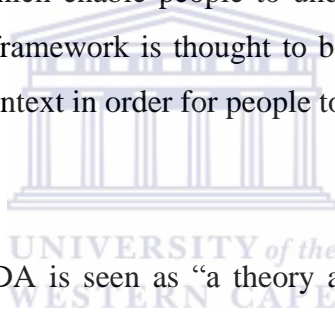
constructive effects discourse have upon social identities, social relations and systems of knowledge and beliefs neither of which is normally apparent to discourse participants. English language in the context of this study needs to be seen as the language of power (Banda 2009) and for the participants, who are disadvantaged by this language to cope with their studies, there is a need for some institutional interventions to take place and which include different forms of skills like literacy among many others. The language policy of UWC also is aware of this problem but its implementation is a nightmare because there is a mismatch between the policy and practice that Prinsloo (2011) sees as an “estranged couple”. Fairclough (2003) summarizes it in the following points:

- Texts are heterogeneous and ambiguous, and configurations of different discourse types are drawn upon in producing and analysing them.
- Discourse is studied historically and dynamically, in terms of shifting configurations of discourse types in discourse processes and in terms of how such shifts reflect and constitute wider processes of social change.
- Discourse need to be socially constructive (like in critical linguistics) constituting social subjects, social relations, and systems of knowledge and beliefs, and the study of discourse therefore require focusing upon its constructive ideological effects.
- Discourse analysis does not only need to be concerned with power relations in discourse but also with how power relations and power struggles shape and transform the discourse practices of a society or institution.
- Analysis of discourse needs to attend to its functioning in the creative transformation ideologies and practices as well as its functioning in securing their reproduction.

- Texts need to be analysed in terms of a diverse range of features of form and meaning (e.g. properties of dialogue and text structure as well vocabulary and grammar) that are appertaining to both the ideational and interpersonal functions of language.

Thus for competence in intercultural communication to take place in a context, there needs to be a motivation (instrumental or integrative) on the part of the participants. Ideologically, people socialize or learn languages for personal reasons and are only aware, sensitive and compromising with differences with “the other” if they possibly have something to profit from it. This is due to the limitation of the world view of the all humans in different contexts.

Out of these investigations a very important concept of schemata emerged. It is defined as prior knowledge of typical situations which enable people to understand the underlying meaning of words in given text. This mental framework is thought to be shared by a language community and is activated by key words or context in order for people to get the message.



From a contextual perspective, CDA is seen as “a theory and method analysing the way that individuals and institutions use language” (Richardson 2007: 1). Critical Discourse analysts focuses on “relations between discourse, power, dominance and social inequality” (van Dijk 1986:249) and discourse (re)produces and maintains these relations of dominance and equality”. Because of their concern with the analysis of the “often opaque relationships” between discourse practices and wider social and cultural structures, CDA practitioners take an “explicit socio-political stance” (van Dijk 1997:249). CDA should therefore be seen as a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality is enacted, reproduced, and resisted by text and talk in the social and political context. Critical discourse analysts also take explicit position and thus seek to understand, expose and ultimately resist social inequality (van Dijk 1998:352). Hence, a shift from one language to another is not on the basis of which language should be considered more powerful than the other but rather on the purpose of the unification of diversity in cultures and languages which is the case with the use of English as language of instruction in most South African Universities and public spaces.

CDA in this regard, places particular emphasis on the interdisciplinary study of discourse, that mediates between the linguistic and the social and regarding the social more than a mere contextual backdrop to the texts (Weiss and Wodak 2003). Unlike Critical Analysis (CA), which focuses on the pattern in speech, CDA addresses broader social issues and also attends to external factors, including ideology, power, inequality, etc., and it can possibly draw on social and philosophical theory to analyse and interpret written and spoken texts.

CDA analyses texts and interactions, but it does not start from texts and interactions. It starts rather from social issues and problems, problems which face people in their social lives, issues which are taken up within sociology, political science and/or cultural studies. (Fairclough 2003: 26).

The above quotation gives some evidence why English is being used as a medium of instruction in the context of this study and other South African universities. In view of this, I therefore suggest that although the use of English as a language of instruction is a positive move, a lot still needs to be done for this process to become a success. There is serious need for some form of motivation/intervention to get the participants involved. In view of this, CDA researchers therefore typically examine how the micro structures of language is linked with and help to shape the macro structures of society. As indicated above, CDA maintains that discourse – the use of language in speech and writing – is only regarded as a social practice. Fairclough (2003: 10) suggests that every instance of language use can have three dimensions:

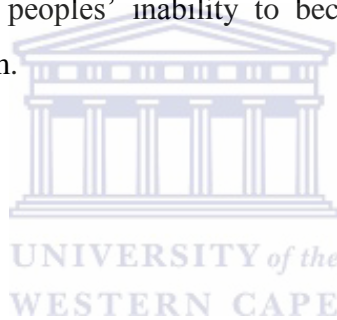
- ✓ It could be a spoken or written language text.
- ✓ It must be an interaction between people involving processes of producing and interpreting the text.
- ✓ It could also be a piece of social practice.

Describing discourse as a social practice imply dealing with issues that are important for social analysis such as the institutional circumstance of the discursive events and how that shape the

nature of the discursive practices and the constitutive effects of discourse (Fairclough 1992). The following quotation elucidates this idea;

Crucial for critical discourse analysts is the explicit awareness of their role in the society. Continuing a tradition that rejects the possibility of a “value-free” science, they argue that science, and especially scholarly discourse are inherently part of and influenced by social structures and produced in social interaction. Instead of denying or ignoring such a relation between scholarship and society, they plead that such relations be studied and accounted for in their own right, and scholarly practices be based on such insights. Theory formation, description, and explanation, also in discourse analysis are socio-politically “situated” (van Dijk 1997: 352-353).

The above observation suggests that prior knowledge and history (social and cultural baggage) are known to be responsible for peoples’ inability to become aware and sensitive to other cultures and languages around them.



2.3.5 Identity and culture

Identity and culture in this study is to be constructed through discourse and this explains why the notion of identity is a very porous concept which is only understood within a given context through an ethnographic study because it means different things to different people. It is useful for the purpose of this study to look at personal identity, cultural identity and social identity. These different forms of identities have been created by the different contexts of interactions that can be referred to as culture. They are very confusing to our understanding, as well as in practice by the participants in this research.

Identity is seen as socially constructed, something we “do” rather than something we “are” (Ochs 1993). We “do” different identities in different context and therefore we have multiple rather than a single identity. Identity therefore should be regarded as a cover word for a range of

personae, including statuses, roles, positions, relations, institutional and other relevant community identity that one claims or assigns in the course of social life (Ochs 1993:288). Identity is also constituted in our discourses through our conscious and unconscious thoughts and emotions where our sense of the self are constantly reconstituted in discourse each time that we speak or think (Weedon 1987:32). Individuals are known to negotiate their identities with others in order to attain competence in interpersonal and intercultural interactions. In light of this, I argue that it is not sufficient for an individual to look at the self as constituting a particular identity; others must also recognize the identity as well. Individuals are capable of taking up or resisting identities that are assigned to them.

2.3.6 Some methodological considerations of the participants (individual identity)

Hallden defines self-narration as a process of identity construction where a person, while telling his or her story and presenting himself/herself in relation to important people, creates a self-identity or a version of “self” (1999: 1). Each narrative should therefore be seen as being linked to a discourse in which the narration has been organized by using particular elements of style, imagery and structure. It is an account of a person’s conception of particular experiences as he or she interprets them within the frame of reference of a particular cultural context. In terms of this the “self” needs to be given content, delineated and embodied primarily in narrative construction or stories (Kerby 1991:1).

According to Rapport (1999) narratives are understood as defining the stories people tell about themselves and their worlds. As such they propagate a meaningful sequence across time and space. In Rapport’s opinion narratives embody a perceived routine, and in their telling they maintain this routine despite temporal, spatial and experiential disjuncture. In a world of motion, these is said to provide the world traveler, be it the anthropologist or the subject under study, “a place cognitively to reside and make sense, a place to continue to be” (1999: 10).

A functional life-story is one that can address the issue of personal identity by describing how a person has come to be the current self via the remembering and interpretation of past experiences, with this idea being endorsed (Karniol and Ross 1996). They further assert that individuals often react to the present as if they were reliving the past. The past, as represented in people's memories and in their conceptions of history, can also influence motivation.

The stories that people construct about their lives is influenced by how they see themselves at a particular time. In this sense, identity is a life story (Whitty 2002). Narrative and self are inseparable in that the former is borne out of experience while it gives shape to experience. Narrative in this sense is considered as a version of reality, and as such an essential resource in the struggle to bring experiences to conscious awareness (Ochs and Capps 1996).

Karniol and Ross (1996: 593) are also of the opinion that in order for one to examine conceptions of the future, it is important to determine how the individuals in question 'bridge' the present and the future (see also the section on ethnographic research in the methodology chapter). The past is central to their argument in that it is a view of the past that people tend to project to certain future goals and which is a common occurrence in an ethnographic study. These authors use the concept of the 'motivational push' of the past to capture the significant impact that this aspect have on an individual's life. They investigate the impact of current goals on recall, as well as individual differences in using the past. It is specifically these aspects of this study that resonate with the current study being carried out. In this regard, an individual's story is a subjective construction of episodes filtered by the narrator's perception and understanding of relevance of those events, activities and decisions mentioned. Telling the story therefore imply giving sense to a number of single stories that are temporally and/or causally connected, by integrating them into the large context.

According to Kehily (1995) the process of story-telling is further influenced by the audience (among other factors). If it can be reflected upon carefully it should rather be used as an educative process, as it reveals the influence of the past on the present. By analyzing the content and style of a story therefore, analysts are enabled to discuss its topics and underlying themes of

how they are influenced by the discourse and the genre (Hallden 1999). Narratives are a primary embodiment of our understanding of the world, of experience and ultimately ourselves. In this sense, a narrative should yield a form of understanding of human experience, both individual and collective, that cannot be directly amenable to other forms of exposition or analysis.

Whitty also suggests that when an identity is conceptualized as a life story, research should also consider story-writing methods in their investigations into identity-formation. To know a person therefore, according to Whitty, is to know the story in which that person have been participating in. In view of this, making sense of others requires knowing their subjective experience as people live in and through their stories. What this implies is that identity is a life story (Whitty 2002). It becomes suggestive to me that this combination of features of the life-history, alternatively referred to here as a ‘narrative’, can become a suitable investigative tool for a study of this nature.



2.3.7 Cultural identity

In view of the perspectives examined earlier, the field of intercultural communication competence needs a stronger focus on the understanding of the “self” first and foremost before an understanding “other”. This means that cultural identity is an individual’s sense of the self that must have been derived from formal or informal membership in groups and which transmitted and inculcated knowledge, beliefs, values, attitudes, traditions, and ways of life (Jameson 2007). Thus a study of “other” is a study of “self” in relation to “other”. A broad conception of cultural identity should not privilege nationality but instead should try to balance components related to vocation, class, geography, philosophy, language, and the social aspects of biology. Cultural identity can change over time mainly through negotiation and renegotiation. It can be intertwined with power and privilege that might have been affected by close relationships, and negotiated through communication. The proposed model of cultural identity can serve to highlight components that are directly related to intercultural communication competence, such as language, economic class and professional affiliation, as well as demonstrate how culture does not only connect people but also defines them as unique individuals (Jameson 2007). This model

can enrich learning in interculturally diverse classrooms. Through the above lenses, Cultural identity is therefore one part of a larger concept of individual identity.

2.3.8 Culture

Hall describes culture as an “unseen but powerful force that holds everyone captive: “Culture is not an exotic notion studied by a selected group ... It is a mould in which we all are cast, and it controls our lives in many unsuspected ways” (1959:52). He further states that “culture hides much more than it reveals, and . . . it hides [itself] most effectively from its own participants” (Hall 1959:53). His argument suggests that the individuals that are caught in this web of culture do not realise it since attitudes and behaviours are usually shaped by cultures. In this regard, to gain intercultural communication competence, one needs to retrospect so that one is able to see the gaps in order to negotiate with the “other”.

In a similar vein, Varner and Beamer (2005:5) define culture as “the coherent, learned, shared view of a group of people about life’s concerns that ranks what is important, furnishes attitudes about what things are appropriate, and dictates behavior”. Therefore we as humans are capable of changing for better or worse. If we are brought up to respect our cultures, then we can also respect other cultures around us. The issue at stake is that we need to understand that no two cultures are the same with none of these cultures being more superior to the other. The need for negotiation is determined by its use and as such can be able to account for the reasons why some baggage of cultures are usually picked up or dropped off during an intercultural communication interaction.

People still continue to encounter difficulties when they meet and interact with a diverse other or when they interact with a radically different corporate culture. It is more difficult to recognize the impact of culture on one’s own values, attitudes, and behaviour than to recognize it in others

(Jameson 2007). Culture here is the sense of self derived from formal or informal membership in groups that impart knowledge, beliefs, values, attitudes, traditions, and ways of life. According to Foncha (2009) Culture does not only connect people but rather it defines them as unique individuals. In view of this, people tend to gain a sense of self through relationships with others, it is important to consider how relationships modify a person's cultural identity. Social elements therefore account for a change over time and can also acknowledge the impact of power and privilege, in identity construction. By way of conclusion, this unified model can inform teaching and learning in intercultural communication encounters.

Theorists have deviated from the traditional notion of the concept of culture by rejecting the concept of culture primarily as an external context; instead, they view culture as an internal state of mind that underlie and influence the process of communication. Much of the resulting works around this area privilege nationality first and foremost, and to a lesser extent, ethnicity over other components of cultural identity. That is, the notion of culture is ascribed to an individual more than a nation state because it is more internal than external. It is the individual who moves between spaces but not the nation and each context construes different identities to the individual different from that of the individual's country.

Yuan argues that 'intercultural communication theories are interaction based, with its emphasis on how individuals communicate, not how cultures communicate' (1997:311). From the same perspective, Varner (2000) argues that knowledge of communication styles is essential for intercultural communication competence because communication usually occurs between individuals, not between whole organizations or cultures. Therefore it becomes necessary for this study to make a distinction between the self, identity, and nation. Taking a broader view of cultural identity can lead to the conclusion that the contrasting outcomes resulted from cultural factors other than nationality or even factors totally unrelated to culture.

An additional reason for the continued privileging of nationality concerns practical issues about intercultural research. Jameson (2007) asserts that it is often easier to obtain information about participants' nationality than about their socioeconomic class, ethnicity, religion, and other elements of cultural identity. Even when such details are available, each added variable complicates the methodology and interpretation of the result. Thus, many studies of intercultural communication competence narrow their focus to only one component of cultural identity.

The three advantages below for broadening the definition of culture can/might render the concept to be more definitive for this study. First of all, Coupland et al (1991) argue that race and ethnicity are not necessarily the most salient elements of cultural identity for minorities. Secondly, an expanded concept of cultural identity reduces stereotyping, which might be based on generalizability and oversimplification. Thirdly, a more complex conception of cultural identity enhances people's intercultural communication abilities. Hence, appreciating the complexities of cultural identity helps people to discover areas of commonality with others instead of just the differences (Dyers and Foncha 2012). So just by studying in a multilingual university or being part of a particular ethnic group can affect a person's values, beliefs, and behavior, and so does being acculturated into a particular group, or community.

Usually, ignorance to cultural awareness and sensitivity can lead to subjective identity, ethnocentrism and its extreme form of xenophobia. Subjective identity in this case encompasses what Triandis (1989) refers to as personal and collective identity. Personal identity refers to the sense of self derived from personality, character, spirit, and style. As such, personal identity is the "unique elements that we associate with our individuated self" (Ting Toomey 2005:212). Personal identity here can only be understood qualitatively because it is very subjective and context based. Collective identity, in contrast, refers to a sense of self derived from formal or informal membership in groups like the participants in this study. Overall, the argument above needs to include both cultural and social aspects, as being related but not the same. Cultural identity involves a historical perspective that focuses on the transmission of knowledge and values between generations, whereas social identity is anchored in a particular moment in time.

Social identity in this sense concerns what roles people play in the present and it is key in the context of this study. The following quotation sheds more lights on this.

Culture is to society what memory is to the person [because it]specifies designs for living that have proven effective in the past, ways of dealing with social situations, and ways to think about the self and social behavior that have been reinforced in the past. It includes systems of symbols that facilitate interaction . . . rules of the game of life that have been shown to “work” in the past. When a person is socialized in a given culture, the person can use custom as a substitute for thought, and save time (Triandis 1989: 511-512).

Summarily, each person has layers of separate identities, one of which rises to the top at each given time and space, but not necessarily all of them at the same time and place. There is therefore need for negotiation to be given or denied access into a community which in this study is the starting point for a new identity and the affinity to gain intercultural communication competence.

As day-to-day situations and contexts change, some components of cultural identity can become more or less salient. Even when day-to-day conditions change, other components of cultural identity still remain central, important and relevant to a person’s core identity in the long term. Cultural identity is always evolving. A good example is the accents and pronunciation in the different Englishes that cannot be completely erased no matter how hard an individual fights. Though no one changes the native language, many come to use new dialects or languages in daily life which can help to explain the different varieties and dialects of languages in use. All these types of changes affect people’s cultural identity. Kim (2002) argues that people need to adapt when they cross cultural boundaries, especially when they relocate on a long-term basis as immigrants or refugees which is the case with students in South African Universities. This may occur through push and pull or through engagement and disengagement of particular cultures. The process of learning about a new culture (acculturation) might be balanced by an unlearning of the old culture (deculturation). Based on the above argument, “the original cultural identity begins to lose its distinctiveness and rigidity while an expanded and more flexible definition of self emerges” (Kim 1991: 180). Thus our individual, cultural and social identities can change at

any given time and place, but at the same time certain aspects of these cultures may tend to remain forever. The following quotation can help to elucidate this point further.

Cultural identity involves becoming as well as being: Far from being eternally fixed in some essentialized past, [cultural identities] are subject to the continuous play of history, culture, and power. Far from being grounded in a mere recovery of the past, which is waiting to be found, and which, when found, will secure our sense of ourselves into eternity, identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past (Hall 2000: 225).

Cultural identity is not always conscious due to its porous nature. People often take cultural factors for granted and rarely discuss them with others (Brislin 1981). Even when people are aware of their cultural identity, they do not necessarily want to communicate all parts of it. When people are conscious of their cultural identities and choose to communicate about them to others, then they are able to negotiate in discourses. The cultural identity a person avows may not necessarily be the same as that which others ascribe to him or her. There is a tension between these two kinds of cultural identity. Ting- Toomey (2005:12) argues that negotiation involves “a transactional interaction whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and others’ desired self-images”. This is not an easy process. To be successful in such negotiation, a person must be “able to hold two polarized value systems and be at ease with the dynamic tensions that exist between the vulnerability spectrum and the security spectrum” (Ting-Toomey 2005:230). Thus it is therefore the place of each individual to work his way into and out of the hooks of culture in order to gain competence with others that are not from their culture.

Our social identity is determined to a larger extent by our personal/cultural identity. Social identity according to Hogg (2001) is a complex inferential and social process, one where failure to get a message through can emanate from the inability to respect conventions. In short, the ways of a given speaker may not be in line with the understanding on how acts and stances are conventionally related to particular social identity. An individual identity can be very deceptive in a social interaction between a lecturer and students in a classroom interaction. An example is a situation where a Chinese student nods when the lecturer speaks in class, whether this student

understands or not. The Chinese culture perceives that a listener needs to nod when a superior person speaks, not to indicate that there is an understanding, but rather to indicate that the listener is part of the conversation. On the contrary, the exact opposite is the case with a South African student who only nods when such a student follows up and understands what the lecturer is saying. Nodding in the two contexts has two different meanings to the different participants. Thus identity in a social context is ambivalent and ambiguous.

Social identity fails to provide an arbitrary knowledge of how language relates to identity. Thus social identity is rooted in acts and stances of each individual based on their community's morality. It is useful to look at the notion language for a better understanding of identity since language is the media through which identity is constructed and ascribed or avowed to individuals.

Language in this sense defines cultural groups, as well as being the most frequently used symbolic system through which cultures are conveyed. "We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (Sapir 1970:69). People use multiple discourse systems related to their membership in cultural groups as they make choices about how to communicate (Brown 2007). The human mind is mediated, thus humans "use tools or signs, symbolic artefacts, to regulate, mediate and alter relationships with ourselves, others and the world" (Brown 2007:3). Participation for language learning in the context of this study involves shifting the focus of investigation from language structure to language use in context and to the issues of affiliation and belonging (Pavlenko and Lantolf in Lantolf 2000:156). In this regard, "Language learning needs to be seen as contextualized and socially constituted in what (Block 2003:64) refers to as "interactional and interpersonal communication at the service of the social construction of self-identity, group membership, solidarity, support, trust and so on." The focus on language learning in this study rests on "doing", "knowing" and "becoming" part of the greater whole" (Pavlenko and Lantolf in Lantolf 2000:156). It means that learning does not only involve the acquisition of rules and codes, but it also involves ways of acting and participating (Pavlenko and Lantolf in

Lantolf 2000:156). This emphasizes an ecological and constructivist view of language with particular reference to affordances.

In this study, language learning is part of acculturation where the main focus is on emigration. My interest is to explore issues of language, identity and culture in South Africa Universities in its second decade of democracy and free market economy. In addition to its diverse culture and languages, South African Universities are characterized by a significant diaspora presence and multiculturalism/multilingualism in and outside the classroom. Thus an understanding of matters of identity in relation to language learning cannot be achieved through pre-existing models but can be explored through observing participation and listening to the voices of the participants.

The psychological tools used by the mind as semiotics and language have been constructed by culture and then handed down and modified from generation to generation (Brown 2007:3). The brain, a biological entity has become a mind through the process of integrating these tools into thinking (Brown 2007). Language is created by culture, and it is in turn shaped by the same language that it created, a continuous cycle. Language and culture are indivisible and the relation between the two is bidirectional (Brown 2007). According to Lantolf in Lantolf (2000) language should be learnt through participation and cultural events and other forms of cultural gatherings, for example, a classroom setting.

Arnold and Brown in a discussion on the affective aspects of a language describe culture as a mental construct, a conceptual network that evolves within a group to provide a manageable organization of reality, which ‘establishes a context of cognition and affective behaviors and is bound inextricably to language’ (1999:5). In this regard, when one learns a language, one inhabits the culture that is associated with that language.

In second language acquisition as pointed out by Gardner and Lambert (1972) ‘learners can be both able and willing to adopt various aspects of behaviours, including verbal behaviours which can characterize members of the other linguistic-cultural group.’ From another perspective, Pavlenko and Lantolf in Lantolf (2000) frame this process as one of “self-translation” which

requires a conscious choice from the participant. They further propose that, new modes of discourses and their points of view or subjectivities that the participants contain, invariably involve choice or agency.

“While the first language and subjectivities are an indisputable given, the new ones are arrived at by choice. Agency is crucial at the point where the individuals must not just start memorizing a dozen new words and expressions but have to decide on whether to initiate a long, painful, inexhaustive and for some, never-ending process of self-translation” (Pavlenko and Lantolf in Lantolf 2000:170).

Language learning therefore in this context is a personal journey of choice by the language learner. It all depends on the participant to adapt to a new culture or not. The participants’ attempt to adapt to new cultures is what Schumann refers to as acculturation and which is “the social and psychological integration of the learner with the target language group” (1986:379). In view of this, I am inclined to suggest that SLA happens with direct relation to acculturation. The above argument is based on the premise that; there is just no way one can learn a language in isolation from the culture of that language.

Engagement in a target language and culture takes place when it is perceived as an expansion and an exploration of a learner’s sense of self, rather than as a threat to identity or imposition of unwelcome cultural practices (Brown 2007:47). Therefore as mentioned earlier, language learning only takes place either for instrumental or integrative reasons on the part of the learner. This elucidates why the participants in this study are doing all they can to learn English or must have gone to English medium schools. It is therefore a good idea to discuss below on the key concepts that underpin intercultural communication competence in this study.

2.4 Intercultural communication

South Africa is culturally and linguistically diverse and this is reflected by the university under study. However, the governments’ attempt to promote the pride of all its languages as seen in the constitution pose more problems than solutions due to the inability of the participants to become

competent in intercultural communication. This emanated from the fact that the 11 official languages do not have the same status and as such they are not equally tolerated in education and public spheres. Although 75% of the population speak their native languages, English is definitely the language of education, employment and socio-economic upward mobility (Kaschula and Antonissen 1995). English lands the fifth position in terms of the numbers of speakers but comes first in terms of the population of speakers who use it as their second, or third language because it has a higher status among all the official languages (Heese 2010). UWC is therefore a microcosm of the language situation in South Africa as a whole since the language of instruction is the students' second or third language.

The language situation in South African Universities emanates from Appadurai's (1990) "flows" that have led to Cross-cultural communication becoming a daily challenge in interpersonal/intercultural interaction. In view of this; it has a serious impact on the language situation and the identity of the interactants. Although these Participants carry their cultures and identities wherever they go, they do not hesitate to form new identities and learn new languages to become members of the new societies where they find themselves, and this is done through negotiations of identities, the focus of this study. Language in this respect is a social practice that one cannot do without since it is the only means through which one can gain or be denied access into a group membership (the university). In addition, technology is also one of the means through which people inherit new identities and that have both positive and negative impacts on their existing identities, not leaving out the challenges that come with it. Globalization is what Appadurai (1990) refers to as the "flows" of people (ethnoscapes), money (financescapes) and ideas (ideoscapes) around the world which to this study is a major challenge to intercultural communication competence since it leads to the negotiation of new identities through language use in interaction and as a social practice. This explains why Myer-Scotton (2006) argues that migration is common due to technology and transport and this has rendered the world a small village. The impact of migration is also felt in universities since it leads to cross-cultural communication, thus becoming barriers to interpersonal/intercultural communication competence.

2.4.1 Intercultural communication competence

Intercultural communication competence refers to specific skills and abilities gathered from interactions with “others” (Matveev 2002). Myer-Scotton (2006) further suggests three factors that can account for a need for intercultural communication competence. These include globalization, continuous change and technology. Since the world economy is gradually becoming one, it has led to command interdependence, thus calling for an expansion of social, political and technological networks connecting people, cultures and nations. In most universities as in work places today, people from different cultural backgrounds study, live, interact and work together. An increase in globalization has resulted in the demand for more sophisticated knowledge and skills in intercultural communication competence and multicultural team building. This is also reflected in most South African universities where academics and students constitute culturally diverse classrooms. A continuous change in classrooms has urged the need for cultural sensitivity and intercultural communication competence. Sensitivity is seen through the means of communication like in emails where one never meets the person one communicates with on daily bases. In such communications, one is not also aware of the cultural norms and values of the person one is communicating with. Thus competence in a language rather than proficiency to me is the most essential tool in any intercultural communication interaction.

In view of the above stated position, this study argues that cultural imperialism is the mistake that most people make by thinking that everyone thinks alike thereby mistaking an understanding of cultural awareness and sensitivity. The various norms of the different participants in this study are meant to trigger perceptions, influence interaction and affect intercultural communication competence negatively. A good example is Dyers and Fonchas’ (2010) notion of high and low cultures contexts. The high culture context is one which relies heavily on codes, contextual clues and other forms of implicit meanings. To the contrary, in a low culture context, messaging relies on elaborate explicit, demonstrative and straightforwardness (Foncha 2009). That is in the low context, the message needs to be embedded in the spoken words unlike in high context where meaning needs to be extended beyond words.

Another area where cultural sensitivity is very prominent is the cultural differences like values and behaviours which are always at odds between participants. In a multilingual and multicultural space like the one under study, there is a need for the establishment of very clear norms on communication during interactions in and out of the classrooms among the participants. There is an enormous proof of cultural diversity in South Africa which should be held responsible for the differences between cultures and a need for the acquisition of intercultural communication competence cannot be overlooked.

In view of this, Hall (2000) defines intercultural communication competence as the knowledge and ability that is needed to participate in communication activities in which the target language is the communicative tool in situations where it is a common code for those with different preferred languages. It also includes cognitive and affective skills and behaviours for people from different cultures to interact through the negotiation of identity to understand the norms and assumptions underlying the various communication activities. Intercultural communication competence further includes the knowledge and abilities that are needed to participate in communication activities in which the target language is the primary communication code and in situations where it is the common code for those with different preferred languages. It also includes cognitive and affective skills and behaviors that are needed to engage in unfamiliar encounters with culturally different interlocutors, to negotiate one's cultural identities in light of one's roles in these encounters, and to understand the norms and assumptions underlying the various communication activities on one's own terms.

2.4.2 Qualities of intercultural communication competence

There are certain characteristics that determine what it means to be interculturally communicative competent which include among others; the intercultural adjustment model of (Cui and Awa 1992), the socio-cultural and ideological model of (Coupland, et al 1991), Abe and Wiseman (1983) and Matveev's (2002) intercultural communication competence model. This study has attempted to blend all the above three models to propose with an integrated

intercultural communication model that would be used as the analytical framework. The aim and objective of such a framework is to see where each of the above models could be lacking in order to complement with the other(s).

2.4.3 The socio-cultural and ideological model

Misunderstanding is a common occurrence in intercultural communication, and it in this study, it is socially or culturally and ideologically based (Coupland et al 1991). There are several factors that contribute to intercultural misunderstanding which include the language and cultural backgrounds of the participants among others. While this is a problem in intercultural communication competence, it also provides an opportunity for people to become competent in communication interculturally by negotiating their values, beliefs, norms and customs with others and also by taking the context of interaction seriously. Different approaches used to understand misunderstanding and which include the psycholinguistics approach.

Secondly, the discourse approach shows how individual participants in interaction construct themselves and the “other”. The discourse approach has some weaknesses in that the participants may only focus on their norms and values through which they see the world. The Intercultural approach focuses more on cultural differences rather than similarities and can end up posing more problems than solutions. In view of this, the intercultural communication competence model suggested by this study appears to be the ideal analytical frame.

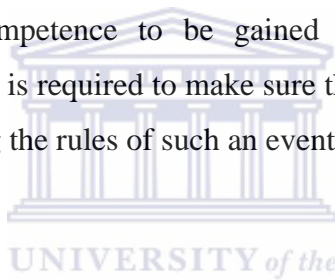
Misunderstandings in the study of intercultural communication competence presents occasions for learning and can also provide a constructive function for primary socialization because it provides the participants with cultural and situative context for their social and academic space. This provision helps to familiarize participants with alternative options for social actions and their accompanying cultural evaluation (Och 1991). Misunderstanding therefore can be a serious

problem in the acquisition of L2 since the socio-cultural environment is to be understood with reference to grammar, vocabulary and so on. In light of this, I suggest that the lack of confidence on the part of any participant is a major contributor to misunderstanding and participation in interactions. In most cases of target language immersion, students tend to translate from their L1 into L2 which tilt the actual meaning and can lead to misunderstanding, thus falling short of the much needed intercultural communication competence in their diverse setting.

From another perspective, Coupland et al (1991) see misunderstanding in interpersonal/intercultural interaction as a problem and a resource as it provides occasions for learning and miscommunication. They conceptualize and classify misunderstanding as participants-based accounts where misunderstanding only occurs in individual discourse participants. Dua (1990:115) amplifies the above concept by attempting to make a distinction between speaker-based and hearer-based misunderstandings. Speaker-based misunderstanding refers to “the process involved in the formation and expression of intentions which is considered as internal to the speaker.” In such a case, the speaker is not able to conceive and express his intentions precisely. Alternatively, misunderstanding occurs in a situation where the speaker’s intentions are conceived and expressed precisely but the speaker intentionally does not want to express these intentions precisely because the speaker might fail to observe the rules of politeness, face work, interaction etc. A misunderstanding in most cases in the university falls within this taxonomy. In a classroom situation, a teacher may use certain conventions while giving feedback to students. The teacher assumes that the student understands but which is not the case. Transparency is needed in this case for clarity by making sure that conventions are not over simplified. Context is therefore very crucial in intercultural communication competence because the way that a lecturer does presentation in a conference is not the same way that the lecturer should deliver lectures.

For the purpose of this study, it is important to understand Dua’s taxonomy on the occurrence of misunderstanding in social life. He suggests six levels of misunderstandings with the first three levels of these six referring to the individual and the latter three, referring to group identity.

These different levels of misunderstanding are able to give a clue on the reasons for hindrances for competence at both interpersonal and at intercultural levels. In this regard, it is helpful for me to present this integrated model in the six different levels as proposed by Dua. As a starting point, Dua suggests that reciprocity is needed for any communication event which is understood by looking at the speaker and hearer independently to see where reciprocity might have been broken in the interaction. In light of this, a speaker needs to cognise appropriately and encode in order to be understood, while the hearer needs to perceive, analyse and comprehend incoming speech before communication competence can take place both at interpersonal and intercultural levels between the two. Thus all forms of unsuccessful comprehension and misinterpretation could be seen as a result of “a failure of cognitive achievement” (Dua1990:112). In light of this, misunderstanding does not necessarily occur as a result of interaction but could be as a result of interpersonal views of the world around the participants and or an understanding of the context of interaction. Therefore for competence to be gained in interpersonal and intercultural communication events, the speaker is required to make sure that the listener is following up what he/she is trying to say by observing the rules of such an event.



On the hearer-based taxonomy, Dua (1990) distinguishes between more or less successful types of perceptions and comprehension and concludes that hearer-based misunderstanding comes as a result of non-hearing or non-understanding. In this case it accounts for the hearer’s inability to interpret appropriately probably because the hearer is not be familiar with the context of discussion. Secondly, the hearer due to partial hearing or partial understanding, s/he is unable to decode the message. In certain situations, the hearer can mishear which can lead to misinterpretation and finally to misunderstanding, thus hindering communication competence. Worse still the hearer could be hearing and understanding but would prefer not to understand or this hearer might not be aware of the situation due to context (Dua 1990:119). This is common in classroom practices where a student may not understand what a teacher says but because the rules and beliefs of his culture might not permit such a student to ask a superior to repeat what was said, such a student might prefer to stay quiet without getting the message just because such

a student is unfamiliar with the culture of the context of interaction due to cross-cultural communication.

From a similar perspective, Tzanne (2000:39) argues that misunderstanding occurs when a communication attempt is unsuccessful because what the speaker intends to express may differ from what the hearer believes to have been expressed. “This is a common happening in the classrooms where a teacher assumes certain knowledge that is interpreted differently by the students. Ironically, “detecting and attributing with precision, certain communication intent to the speaker is very difficult, if not impossible” (Tzanne 2000:39). He also specifies that the speaker’s intention might have risen where there was no sufficient linguistic evidence to support a claim. Tzanne in his argument forgets the context of communication which is a crucial issue in intercultural communication competence. Such an argument is complicated by Weigand’s (1999) position which argues that planned or intended misunderstanding is not be seen as misunderstanding. An example is a situation where a teacher assumes knowledge of certain concepts and uses them in the classroom. This helps to explain why she attempts to define misunderstanding as a partial or total deviant from what a speaker might have intended to communicate. She further argues that misunderstanding refers to the reverse side of meaning that represents a cognitive phenomenon which belongs to the participant, and the participant who misunderstands is not aware of it. The weakness in her argument is that misunderstanding is the hearer’s cognitive possession but not the speaker’s, therefore the context is completely ignored. Thus the hearer is the only one to be blamed for misunderstanding even if the speaker does not conceive and express his ideas comprehensively.

Expanding the participant-based misunderstanding, Bazzanella and Damiano (1999:819) distinguish different “levels” of misunderstanding according to the domain of language structure. This includes phonetic, syntactic, lexical, semantic and pragmatic. Vendler (1994) however argues that ambiguity and non-literal language use regularly occur in natural discourse without resulting in misunderstanding in interaction. In other words, language is not all about its form but its function that gives meaning in interpersonal interaction which is suggestive of an

ecological view of language learning. Thus the social context in which interaction takes place is also implicated in the production of misunderstanding. They suggest a partial taxonomy that maintains individual speaker and hearer as sites for miscommunication. They also see interpersonal/intercultural interaction as another site for miscommunication. Accordingly, the speaker is triggered by local factors, like a slip of the tongue, misconception and ambiguous forms. Under such circumstances, the speaker bases so much on assumption that the hearer understands what is in their minds. This can occur in tutorials where a tutor may overlook certain concepts that have been taught in the lectures and base interpersonal interactions on assumptions. These researchers argue that both interlocutors do not have the same beliefs and that they lack lexical competence or still that they lack knowledge of the existing habitus. They may not share the same experiences as the inferences they use could be blurred or unclear to one of these participants complicating the context of interaction. Worse of all, the cognition of the interlocutors may have effects on the production during interaction. Both participants may come from different cultural backgrounds or they may belong to different fields, and as such may not share the same knowledge. Topic organization may be understood only by one of the participants, or the subject matter at stake may concern only one of the participants. In such instances language can fail to be functional and misunderstanding may probable occur due to a lack of knowledge in the context of communication. CAPE

In an attempt to synthesize socio-psychological and discourse analytical perspectives, Coupland et al (1991:11) came up with a model that comprised six levels of misunderstanding known as the integrative model. In the first level, they propose that misunderstanding can be seen as a twist in symbolic meaning exchange. Misunderstanding in this level could come as a result of ambiguity or in a situation where one of the participants might not be aware of the rules of interactions of the given context.

At level two, the interactants need to be aware of the rules of interaction like turn taking, politeness, silence and other variables may be required for communication to go through. If these variables are not taken into consideration, then misunderstanding might not be averted. In level

three, the blame is always shifted to one of the participants, and in most cases the hearer. It appears that poor communication skills, the unwillingness of one of the participants to participate, emotions or individual differences result to miscommunication probably because the context is not being respected. Other factors that also cause misunderstanding at this level are abnormal behaviours that lead to a misconception of the content of the message or intended by one participant. These first three levels are the commonest models for understanding misunderstanding in our societies among individuals and not groups.

The following three levels show the effects of groups on individual's ability to understand in an interaction. Further to this at the fourth level, misunderstanding occurs in a situation where the interactants are unable to interpret simultaneous goals or better still they are unable to negotiate their identities with their tasks related outcomes. This level shifts from the individual participation to a group membership. Level five of this classification is even more complex since it tackles groups and cultures that account for the differences in beliefs, behaviour or construction. Misunderstanding as such occurs at this level because culture has consequences on individual participants. Power relations therefore play a significant role at this stage because one is required to take structure, status etc. into account when attempting to understand at this stage. Identity at this level is seen as a social rather than an individual factor with membership belonging to either in-group or out-group. Miscommunication at this stage occurs as a result of the misunderstanding of differences, fear, suspicion of in-group, or where one's identity is threatened. However, miscommunication can offer new dimensions for positive socialization and acculturation.

Like level four and five above, the sixth model is even more complicated because it is based on ideology. Ideologically, interpersonal/intercultural interaction constitutes or reinforces a societal value and its associated social identities which can lead to miscommunication because they implicitly or explicitly disadvantage people or groups who may portray themselves as normal, morally correct and desirable. Ideologies in most cases can lead to ethnocentrism and its extreme form xenophobia.

Misunderstanding cannot be simply slotted into any one particular model above because the same problematic talk can be analysed into several levels based on the analyst's perspective and in rare occasions the perspectives of the discourse participants. The model only offers a multi-layered perspective of constructing misunderstanding as a complex and contextualized object of study. Despite its overlapping and complex nature, this study has decided to focus on the integrative model.

2.4.4 The Intercultural communication competence model

With a better understanding of misunderstanding in social life it is necessary to look at the intercultural communication competence model. The Intercultural communication competence model is interested in the effectiveness and success of the communicative process between two different persons. "An intercultural communication competent person is able to establish an interpersonal relationship with a foreign national through an effective exchange of both verbal and non-verbal levels of behaviours" (Matveev 2002:57). Matveev's analysis of effective intercultural communication competence model is based on Abe and Wiseman's (1983) five dimensional study of 57 students from various Japanese universities which include: the ability to communicate interpersonally (50 percent of the variance in the abilities items), the ability to adjust to different cultures (18 percent of the variance), the ability to adjust to different social systems (15 percent of the variance), the ability to establish interpersonal relationships (10 percent of the variance), and the ability to understand others (7 percent of the variance). This study compared the dimensions of intercultural effectiveness found in Hammer et al (1987) using American sojourners with the dimensions found with Japanese sojourners. Using larger samples of American students who have sojourned abroad, Hammer (1987) affirmed the existence of these dimensions. The dimension of the ability to adjust to different societal systems as shown by Abe and Wiseman (1983) corresponds with the ability to deal with psychological stress, the ability to communicate interpersonally and effectively and the ability to establish interpersonal relationships as pointed out by the Hammer et al (1978) study.

Martin and Hammer (1989) attempted to identify behaviors associated with the impression of communication competence in intracultural and intercultural interaction contexts. Each of 602 subjects were asked to describe (a) what he or she would do to create a favorable impression and be seen as a competent communicator and (b) what he or she would expect the other person to do to create a favorable impression and be viewed by the respondent as a competent communicator. The respondents in the study identified three specific categories of behaviors: nonverbal behaviors, verbal behaviors (topic/content), and conversational management behavior. The behaviors most frequently identified as important to intercultural communication competence for self, appeared very similar to those identified for other: show of interest, friendliness, politeness, make the other person comfortable, and act natural. Behaviors identified as important to intercultural communication competence for others included “do the same as I do”, show interest, honesty, and politeness. Nonverbal behaviors associated with intercultural communication competence included direct eye contact, listening carefully, smiling, paying attention, and using gestures. Common conversational management behavior included seeking common ground, seeking topics of shared interest, sharing information about self, talking about own country, and comparing countries and cultures (Matyevy 2002:57).

In the same light, Wiseman et al (1989) examined the relationship between intercultural communication competence and knowledge of the host culture and cross-cultural attitudes surveying 887 subjects from Japan and the United States. They conceptualized intercultural communication competence as a multidimensional construct which included culture specific understanding of the other, culture-general understanding, and positive regard for other. Using the three factor model of cross-cultural attitudes as the predictor variables--cognitive (stereotypes of the other culture), affective (ethnocentrism), and conative (behavioral intentions) Wiseman et al (1989) like in the Dua's (1990) sixth level of misunderstanding found ethnocentrism to be the strongest predictor of the culture specific understanding dimension of intercultural communication competence, while perceived social distance might have followed as the next strongest predictor. High levels of ethnocentrism are related to less culture-general understanding; greater degrees of perceived knowledge of specific culture could be associated

with greater culture-general understanding. Finally, the culture-general dimension was positively correlated with perceived social distance.

2.4.5 Intercultural adjustment model

The intercultural adjustment model was based on 24 personal abilities suggested by Abe and Wiseman (1983). These are considered very important in an interpersonal/intercultural encounter. They cover these abilities within a three basic dimensions. These three dimensions include; the ability to deal with psychological stress, the ability to deal with interpersonal/intercultural relationships and the ability to communicate effectively.

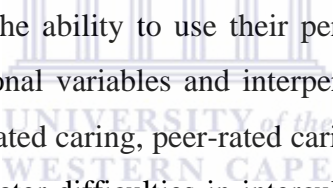
To cope with psychological stress in a foreign land, one should be able to deal with frustration, interpersonal conflict, stress, pressure to conform, financial difficulties, social alienation, different political systems, different curriculum and also uncertainty and anxiety. These skills are needed by all the participants in this study because they are on the move through and between spaces. Education seems to throw scholars into many intercultural interaction challenges and there is therefore a need for these scholars to arm themselves with intercultural communication competence in order to cope.

The second dimension deals with the ability to communicate effectively. This dimension involves interaction with aliens, entering into meaningful dialogue with people, effectively dealing with misunderstanding with the self and others and also dealing with different communication styles. The context of interaction needs to be taken very serious in order for the participants to be able to produce meaningful discourses.

The third dimension focuses on interpersonal relationships and which include the ability to deal with social systems, the ability to develop satisfactory interpersonal relationship with others,

maintaining these relationships, understanding the feelings of others, empathizing with others and to effectively dealing with different social customs (Matveev 2002:54).

Brislin (1981) analysis of attitudes, traits and skills involved in effective interpersonal/intercultural interactions is embedded in performance situations (context). He argues that for anyone to attain intercultural communication competence, it is vital to be non-ethnocentric and also non-prejudicial. Thus the key personal traits for any participant should involve tolerance, strength, social relations, intelligence, task orientation and motivation. The main skills that are identified as necessary for intercultural communication competence include knowledge of the subject matter, language, communication skills, positive orientation to opportunities, the ability to use traits in a given culture and also the ability to complete tasks (Brislin 1981). Brislin's list above presupposes a beginning list of situational factors that influence the outcome of intercultural interactions.



Most scholars in this study have the ability to use their personal traits to explain and predict adjustments outcomes than situational variables and interpersonal skills. Kealey (1998) brings out three interpersonal skills; self-rated caring, peer-rated caring and self-rated self-centred all of which appear to associate with greater difficulties in intercultural adjustments. Knowledge of a local culture and participation associate with effectiveness to interact with strangers and transferring of knowledge and skills to peers as in chapter 4 and 5 of this study. Self-initiated pre-departure culture training is very important for relationships in intercultural interaction adjustment.

Redmond and Bunyi (1993) also examined the relationship between intercultural communication competence and stress during intercultural adjustment of 644 international students attending a university in the United States. They attempted to define intercultural communication competence as consisting of communication effectiveness, adaptation, social integration, language competence, knowledge of the host culture, and social decentering (Redmond and Bunyi 1991). Two facets of intercultural communication competence; adaptation and social

decentering – which accounted for 16 percent of the variance in amount of stress reported and communication effectiveness, adaptation, social integration seemed to relate to the amount of stress (Redmond and Bunyi 1991). Communication effectiveness, adaptation, and social integration also accounted for 46 percent of the variance in reported effectiveness in handling stress.

Ward and Kennedy (1993) also investigated cross-cultural transitions and adjustment of Malaysian and Singaporean students in New Zealand and Malaysian students in Singapore. The researchers assessed each group on cross-cultural experience, cultural knowledge, personality, life changes, cultural distance, acculturation, attitudes toward host country, and quality and quantity of interpersonal relations. For the first group of research participants, psychological adjustment was predicted by a low incidence in life changes, an internal locus of control, satisfying conational relations, and social adaptation. For the Malaysian students in Singapore, an internal locus of control, a low incidence of life changes, sociocultural adaptation, and increased interaction with hosts are the most significant predictors of psychological adjustment. Hence, cultural identity, cultural distance, length of residence in the host culture, quantity of interaction with hosts, and psychological adjustment can predict sociocultural adjustment of the research subjects.

2.5 The integrated intercultural communication competence model

This model has been chosen as an ideal analytical framework for this study. The reason why this is ideal is because the socio-cultural and ideological model, the intercultural adjustment model and the intercultural communication model all point to several advantages of the integrated intercultural communication competence model but which are lacking in the above three and all the other models in intercultural and cross-cultural communication.

While each of the above studies presupposes an extensive list of ideologies, abilities, skills and attitudes, their literature does not lead us to any transparent integration of these variables. Studies

that favour the intercultural adjustment framework only examine the different abilities that are considered important in intercultural situations (Hammer et al 1978). These studies also examine different abilities like attitudes, traits and skills that are involved in effective intercultural interaction (Brinslin 1981). Other studies include cross-cultural adjustments (Black and Gregerson 1991) and the relationship between intercultural communication competence and stress during intercultural adjustment of international students (Ward and Kennedy 1993). The intercultural adjustment model only investigates the ideologies, traits, skills and abilities of international sojourners during their adjustment to other cultures.

Similar to the intercultural adjustment model is the view of the intercultural communication competence model. Proponents of this model are keen on the relationships between intercultural communication competence and knowledge of the host culture (Wiseman et al 1989). Examples of the dimension of intercultural effectiveness are reported by the Japanese students (Abe and Wiseman 1983), behaviour associated with the impression of communication competence in interpersonal and intercultural interaction contexts (Martin and Hammer 1989). They also are keen on culture general and culture specific interpretations of intercultural communication competence (Dean and Popp 1990) and finally on the concept of intercultural effectiveness (Cui and Awa 1992).

As all the studies referred to move from a narrower to a broader context performance and intercultural adjustment, they do not resolve to a unified conceptual framing of an integrated Intercultural communication competence like this study does. Some of these studies project intercultural communication competence as simply a set of abilities (Dean and Popp 1990). Yet others see intercultural communication competence just as a list of behaviours (Martin and Hammer 1989) or better still, as a set of dimensions of intercultural effectiveness (Cui and Awa 1992) and yet like a set of ideologies (Coupland et al 1991). This study therefore benefits from a universal conceptual model of analytical instrument which integrate different models and approaches in examining intercultural communication competence. The reason behind this is that

as an analytic tool, it can overcome the conceptual limitations of intercultural communication competence framework.

Since the integrated intercultural communication competence model is based on Coupland et al (1991), Abe and Wiseman (1983), Matveev (2002) and Cui and Awa (1992), it is imperative for this research to look a little more into all the dimensions. Abe and Wiseman (1983) report on five dimensions of intercultural effectiveness. They include; the ability to communicate interpersonally, the ability to adjust to a different cultures, the ability to adjust to different social system, the ability to establish interpersonal relationship and fifthly, the ability to understand others. Cui and Awa (1992) on their part portray the concept of intercultural effectiveness based on five underlying dimensions. These: interpersonal skills, social interaction, cultural empathy, personal traits and managerial ability. This explains convincingly enough that the integrated intercultural communication competence model based on Matveev's (2002) intercultural communication competence model, Coupland et al (1991), Abe and Wiseman (1983), and Cui and Awa (1992) five dimensions. I believe that applying such a model to a multicultural and a multilingual case like the one under study can constitute a more definitive view of intercultural communication competence.

Amongst the many reasons for using this model, there are the following advantages that accrue in its application. First of all, it has conceptual and operational advantages over the other models. In this regard, it is seen as universal in nature and it can be applied to a much wider context of interaction like the one under study, to people from different cultural and linguistic backgrounds. By so doing, this model can blend the socio-cultural and ideological models, the intercultural adjustment model with the intercultural communication and intercultural effectiveness models as one. Secondly, the theoretical foundations of the integrated intercultural communication competence model appear throughout the intercultural communication approach, the intercultural adjustment approach, the intercultural communication competence approach and all other cultural approaches. Thirdly, studies that have used the intercultural communication competence approach have also come out with very significant findings. These findings include: Abe and

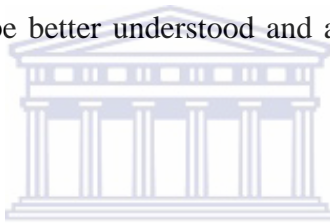
Wiseman's (1983) five dimensions account for 50 % of the variance (the ability to communicate interpersonally), 18% the variance (the ability to adjust to different cultures), 15% the variance (the ability to adjust to different social systems), 10% the variance (the ability to establish interpersonal relationships), 7% of the variance (the ability to understand others) in the abilities items. Cui and Awa (1992) dimensions of intercultural communication effectiveness accounted for 25% interpersonal skills, 12% cultural empathy, 8% managerial abilities and 75 personality traits of the variance in the ability items.

The integrated intercultural communication competence model enjoys the advantage that it tends to see multiculturalism as a unit of analysis. The bases on which this approach advantages itself over the other sociocultural approaches is because each participant in this study comes from a different cultural background and therefore possess different characteristics contributing to the intercultural communication process. The intercultural communication competence model therefore examines intercultural communication competence of each participant based on four underlying dimensions; the dimension of interpersonal skills, the dimension of team (group) effectiveness, and the dimension of cultural uncertainty and lastly the dimension of cultural empathy. The above dimensions emanated from the factor analysis of Matveev (2002) in his intercultural communication competence model.

However, although there was a strong discussion on Critical Discourse Analysis earlier in this chapter, it can be envisaged at this point that it might not feature as a theme later because it might have been subsumed by the other themes generated through the integrated intercultural communication competence model.

It would be interesting to understand what Matveev's (2002) four dimensions are in detail. First of all, in the interpersonal skills, each and every one of the multicultural and multinational participants in the study have a knowledge of the differences in communication and teaching styles from those of their different nationalities and areas of origin. With this awareness,

interactants are flexible when they deal with communication misunderstanding, and also they feel comfortable when they communicate with foreigners. In order for these scholars to communicate interpersonally and interculturally in a multinational and multicultural space like the one of UWC, each of them need to be aware of their cultural conditioning, which may influence their decision making processes. This requires these participants to learn and know basic knowledge about information about the environment, the culture and the language of the other participants. In view of this, I hasten to suggest that cultural awareness can give a role-player the advantage to interact more effectively in a multicultural and a multilingual context, thus such an interactant is capable of using different approaches to learning and interacting with people from different cultures. Differences in this regard are not seen as a negative, but rather as a learning resource among such multicultural and multilingual participants in a diverse space. Cultural awareness provides a very important kind of information upon which the behaviour of a scholar from another culture can be better understood and accurately interpreted and predicted (Wiseman et al 1989).



Secondly, team effectiveness (competence) is the one area where collaborative learning comes from, which supports what happens in the tutorials and other social spaces around campus. It includes critical skills such as the ability of each role-player to understand and communicate clearly the goals, roles and norms of interaction in a multicultural interaction encounter. The scholars in this study are capable of effectively engaging in different teaching and learning styles, which in turn gives them the advantage to actively engage in classroom activities, to give, receive and use constructive feedbacks about individual's performance and contributions, and also to define and discuss problems. These scholars are also capable of dealing with conflicts that arise in any interaction encounter. They are capable to change and to adapt to new teaching and learning methods in order to meet with emerging scholarly needs in their new found space which informs the data on naturally occurring events and participant observation (see appendices C and D). There is also a need for these scholars to show and display respect and courtesy for one another. Lastly, team effectiveness should also include scholar's abilities to develop and support the institutional structures, which allows them to spend sufficient time together to work

collaboratively in groups and seminars etc. cooperatively together as a unit and group through the practise of intercultural interaction management (Matveev 2002).

Thirdly, cultural uncertainty is one of the major causes of misunderstanding in intercultural encounters. Cultural diversity reflects first and foremost the ability of any participant to embrace cultural uncertainty through the display of patience. This is to suggest that scholars need to be tolerant of ambiguity and uncertainty due to their multicultural environment that is filled with cultural differences. There is a need for cultural flexibility among scholars, so as to reduce their level of anxiety and uncertainty when they communicate with multilingual and multicultural other (Hofstede 1990). Scholars with low levels of uncertainty are more likely to be open to cultural differences and more willing to accept change and risk (Matveev 2000) since they are more aware of differences than those with a higher degree of uncertainty.

The fourth dimension of the intercultural communication competence is empathy. From this stance, a multicultural scholar is required to develop the capacity to act and behave as though she/he understands the world the way their fellow scholars understand it (Koester and Olebe 1998). Each of these scholars has to take upon themselves to inquire about other cultures and their communicative patterns. They also need to learn how to appreciate the different teaching and learning methods and styles (Cui and Awa 1992). In light of this, each of these scholars should have the ability to see things in the light and lenses of other cultures, not as negative, but simply as a difference. Thus cultural empathy can be seen as one of the most valuable and important predispositions for any effective intercultural communication.

2.6 Conclusion

The various views and positions examined so far suggest strongly that intercultural communication competence can only be understood qualitatively since meaning making in a

language is not necessarily based on the proficiency of the participants but rather on their competence in that given language. Thus to understand competence in an intercultural encounter, the context of its participants is the key in my opinion. With all the advantages accruing from a constructivist and an ecological view of language, together with the integrated intercultural communication competence model, one can then envisage competence in intercultural communication in a multicultural and multilingual setting like the one that is featured in this study.

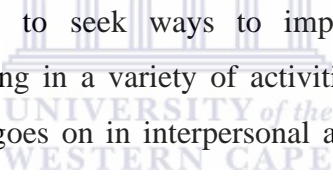


Chapter 3

Methodology

3.1 Introduction

The theoretical underpinnings examined in the Literature review chapter suggest that a study of communication competence can best be understood qualitatively because competence is context based and can only be understood from a participant's perspective. In view of this, the study affirmed its faith in the constructivist view of language learning where language teaching would be seen as an "educational process capable of fostering educational outcomes in terms of students' learning" (Elliott 1991:50).



The main aim of this study is to seek ways to improve competence in intercultural communication through participating in a variety of activities as a social practice rather than gaining knowledge through what goes on in interpersonal and intercultural interactions. Since language teaching is an educational practice, I view this study as an educational inquiry which poses fundamental questions about the nature of human experience (Brumfit and Mitchell 1990). In other words, all humans have that natural ability of passing on culturally acquired characteristics and qualities of education. Thus learning new languages and discourses are the processes that contribute to language, education and human conditions (Sivasubramaniam 2004).

The above assertion suggests that I need to engage my professional practices in the setting under study so as to extend both my professional practice and professional development to understand how language learning can help to develop intercultural communication competence. For this reason, this chapter is meant to attend to issues of design, setting, methodology and the research questions. Thus the design in this chapter presupposes "the particular ways in which language is used to capture and express experience" (Kern 2000:1), in which sense "we do not only learn a

great deal about the conventions of the language, but we can also begin to glimpse the beliefs and values that underlie the discourse” (Kern 2000:1).

The theoretical and the epistemological framing that I have attempted in chapter 2, I believe can help me to design the tools for data collection. Given that this study is focused on intercultural communication competence, I am compelled to say that through interviews, questionnaires, naturally occurring data and participant observations, it is possible for me to capture the perspectives of the participants. Thus, this chapter is concerned with the tools for data collection and their impact on role-players like the multilingual and multicultural participants in the University of the Western Cape (UWC). The rationale and objectives of this study have guided my choice of methodology. The desired results were meant to suggest an in-depth understanding of how a classroom and an individual characteristics influence the level of intercultural communication competence. The study targeted to know how participants in a multilingual and multicultural university can become patient and tolerant towards each other’s culture in order to gain intercultural communication competence as suggested in the literature on intercultural communication competence in chapter 2. The use of English is central and in the context of this study, it is a lingua franca and not a language of the “English mother tongue speakers”, where competence does not necessarily result from a native-like proficiency (Metz 2011). To understand the subject better, I have made use of “thick description”. As suggested by the literature review, I hasten to suggest that my findings have been context based and provisional.

In view of the theoretical and empirical grounding of this study, I think that this study can only be understood within the context where it is situated. Each context appears to be very unique and therefore can influence meaning making. As such intercultural communication competence can only be understood within a given context.

Based on the above, the participants in this study are assumed to be able to write, and so, they are being invited to write their own account of a given account in their respective disciplines.

Blommaert (2008) argues that literacy skills are generally rare and access to advanced and sophisticated forms of literacy is severely restricted. This means that the participants in this study ‘can write’ as well as speak English when they are able to perform basic writing/speaking skills, and that description would not cover the production of a long, nuanced and detailed narrative in a standard, normative language variety and a standard orthography. Based on Blommaert’s argumentation, when most of the participants in this study write or speak English, several corrections betray a struggle with the grammatical and narrative norms which seems to be the problem with academic writing in UWC. Their writings may in a way always fail to engender their voices.

What we, in everyday parlance, call ‘writing’ is a very complex set of semiotic practices that involve the visualisation and materialisation of ideas and concepts, their archivability and transferability across time and space. Any consideration of writing, consequently, is forced to address material aspects as well as ideational ones, and both categories of aspects are of course in turn lodged in social, cultural, historical, economic and political contexts (Blommaert 2008:7).

The complexity that is hidden by the simple word ‘writing’ or ‘reading’ is tremendous, and many studies of writing/reading have been plagued by the legacies of this suggestive simplicity, assuming a degree of homogeneity in the practices, their products and functions, which can no longer be sustained. As Hymes (1996: 35) observes, “[w]riting is usually seen as a record of something already existing”. Writing is an ethnographic object *par excellence*, something which, because of its sheer complexity and context-dependence, can only be fully understood when an analytical tactic is used that focuses on the object in relation to its contexts and relinquishes a priori claims about what this object would or should mean to the people who use it (Blommaert 2008). This can then lead us to the question *what is the particular place of literacy in the sociolinguistic repertoire of people* (Hymes 1996: 36)? It is not enough therefore to say that ‘literacy’ is part of someone’s repertoire: it relates to which particular literacy resources are there. Literacy practices need to be seen and understood as contextualized, socially and culturally (ultra-) sensitive cornerstones.

3.2 Problematique

In the context of this study, English is the language of instruction and also a lingua franca. As noted in chapter 2, English is the second and or third language to most of the participants. It is also a lingua franca and language of instruction. It seems to pose a lot of challenges to most students and it appears to point to need for intercultural communication competence. Banda (2009) and Heese (2010) are both of the opinion that in South African Universities (where English is the language of instruction in most cases), it appears to generate problems to students whose mother tongue is not English. Despite such a problem, these students for one reason or the other are forced to study in a University where the language of instruction is English. It appears as if these students are in a disadvantaged position because they seem to lack study skills in the language of instruction such as reading skills, writing skills, note-taking skills, critical thinking, examinations skills etc., to cope in these tertiary institutions. A majority of UWC students appear never to have been exposed to such skills in English language. Such a deficiency might have led to their reliance on the traditional notion of grammar-translation method where they appear to learn through “a continuous process of rote memorization that they got used to while at school and with which they think they can pass their courses and obtain degrees from the university” (Sivasubramaniam 2004:188).

Sivasubramaniam goes ahead to suggest the outcome of such deficiency as;

1. Most of the students seem to find many of their study areas increasingly unmanageable because they appear to be unable to read in English and write in English in response to what they have read.
2. Pressured into learning by rote, the students seem to miss out on the joys and delights of higher learning, such as initiating discussions with the teacher in class; developing critical/analytical attitude to things around them; discovering the inter-connectedness of texts that might have been gained through reading them; and taking part in inter-

collegiate symposiums, debates and various other organizations and clubs that promote learning and awareness

3. Having imbibed an examination-oriented mentality, many students believe passing courses and exams could be the ultimate goal of university education.
4. At a higher level, their ability to think in English seems to be so marginal that they find it a stifling experience to grapple with the courses that demand an analytical ability from them (2004:189).

Within the UWC context, the above pointers appear to assume particular relevance and significance. There is a probability that there is a link between literacy courses offered by the different departments of the University and the deficient language backgrounds of the students. It appears to me that these literacy courses are neither learning-oriented nor student-centred in terms of their material and methodology. Secondly, these literacy courses are detrimental to education since they only project examinations as the ultimate end in University education.



3.3 Qualitative research design

The theoretical grounding of this study has encouraged me to use a qualitative approach with me as the researcher playing the role of an insider. My reason for doing an ethnographic research (3.2.1) is because as an insider, I have the ability to follow up known indexicalities that might have led to the findings of this ethnographic study. A lot of time was spent in this setting to pick up naturally occurring interactions, observe what is said in interviews and questionnaires, for the purpose of reflexivity, validity and reliability. In view of this, I think that the qualitative research method should be used in this study given that the nature of this kind of research is exploratory and open-ended: I had the liberties to follow up anything that was not clear using a particular tool, to understand the different types of misunderstanding/competence that occurred in this space, thus the subjective reality of the participants was therefore very purposeful and suggestive. According to Finch (1985:114) qualitative methods can provide theoretically

grounded and analytical accounts of ‘what happens in reality in ways which statistical methods cannot accomplish’. Qualitative studies therefore reflect the subjective reality of the people being studied. This may help to explain why the variables usually do not appear to be controlled because it seems to be exactly this freedom and natural development of action and representation that is wished to be captured so as to avoid biases in order to gain reliability and validity of the data collected. There was free interaction between me and the participants in this study which helped in the collection of data that feature in appendices C and D. I hope to return to this in the next chapter. My choice for doing a qualitative study rather than a quantitative study is based on the argument raised in the literature review chapter that competence is context-based, not context-free, and hence it could be misleading to come to a definite conclusion of findings on intercultural communication competence.

I wish to understand meanings, look at, describe and understand experiences, ideas, beliefs, values and intangibles in this study. Qualitative research appears to benefit from learning styles and approaches that are described and understood subjectively by the participants themselves, which will be feature in chapter 4 of this study. In view of this the study can only be understood within a given context and might not apply in the next.

The qualitative methodology was applied because a study of culture, identity and language can only be understood contextually given the porous and dynamic nature of these three concepts as seen in the literature review. Thus, I wish to understand the phenomenon under study from the perspective of the participants rather than through numbers. The objectives and the rationale for this study have helped me to understand communication competence as context based rather than a universal norm where intercultural communication competence can be universalized. In view of this, statistics cannot be helpful to this study because it presupposes norms and figures rather than reality. Qualitative research using various principles of ethnography can provide me with the opportunity for a better understanding of the perspective of the participants.

3.3.1 Ethnography

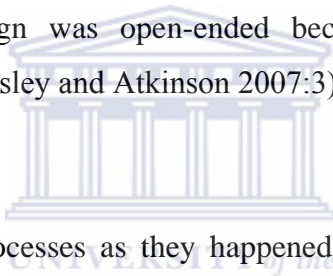
It is crucial for social researchers to clarify their researchers' roles especially for those utilizing qualitative methodology to make their research credible. The researchers that undertake qualitative studies take on a variety of member roles when they are in the research setting. These roles can range from complete membership of the group being studied (an insider) to complete stranger (an outsider). While there are a variety of definitions for insider-researchers, generally insider-researchers are those who choose to study a group to which they belong, while outsider-researchers do not belong to the group under study (Breen 2007).

In light of the value and belief systems captured in the quotation above, I decided to be an insider to this case study. Furthermore I believed such a position will have the following advantages: (a) having a greater understanding of the culture being studied; (b) not altering the flow of social interaction unnaturally; and (c) having an established intimacy which promotes both the telling and the judging of truth (Bonner and Tolhurst 2002). Further, as an insider-researcher, I knew the politics of the institution, not only the formal hierarchy but also how it really works. I knew how best to approach people since I had a great deal of knowledge that would have taken an outsider long to get to know.

Despite all these advantages, I also had setbacks such as familiarity that could lead to weakening /dilution of objectivity. I was aware that I could unconsciously make wrong choices based on my prior knowledge and which could be considered as bias. However, I safeguarded against this and focused principally on the subjective views of my participants, though these views cannot be said to be completely independent of my own subjective views (Unluer 2010).

As an insider, an ethnographic study would be more useful to me because as a method, it seems to have provided the necessary tools for data collection informed by the theoretical and epistemological framing of this study. The main reason for the selection of this design is that it can provide a sound methodological underpinning to my study. Mcleod and Thomson (2009)

define Ethnography as the method to observe life as it is happening with the basis for generating knowledge for other cultures. In this study I seek to document and understand the everyday spectacle of intercultural communication competence in the University of the Western Cape. The principal aim is to elucidate the importance of interactions. The distinctive characteristic of this study revolve around meaning making and how its participants interpret the world around them. I see a need to understand the particular worlds in which people live and which they construct and utilize (Goldbart and Husler 2005). Thus this study sets out to see the meaning of a cultural whole from the diverse cultures, yet the analysis of culture is still “intrinsically incomplete” and “essentially contestable” (Geertz 1973). In this regard, intercultural communication competence can only be understood qualitatively within a given context. As a convention, this study was conducted within a particular space in a location that is familiar to me. A cluster of methods were applied in the fieldwork that included interviews, observation, questionnaires and naturally occurring data. The whole design was open-ended because the research began with a “foreshadowed problem” (Hammersley and Atkinson 2007:3).



Personally, I captured cultural processes as they happened with its most important time and space being the “here and now” of the present (Mcleod and Thomson 2009:81). I presupposed that the focus of this study should be oriented to practices and meaning –making over the whole time of data collection within UWC and which I attempted to apply to the present and future. It appears to have captured just the way change emerged and evolved with the intention to understand the relationship of the past to the present and with how memories of the past can inform this ethnographic present. The past can be seen as the baggage of culture and language that the participants carry with them in the form of identities. The present and future can therefore be captured through the negotiation of these identities in an attempt to construct a new world. In view of this, intercultural communication competence requires the negotiation of identities from the different world views of its participants.

I therefore made use of thick descriptions throughout this study in an attempt to produce an understanding through richness, texture and details (Ortner 2006:43). Therefore all the ideas

were highly integrated to culture which made it possible for me to describe the entire system or grasped the principles underlying it. Despite fragmentation and contradictions in cultures, “otherness” seems to have been understood to a greater extent (Crang and Cook 2007) through the use of thick description which is the greatest strength of this research. Therefore an understanding was only attained because I attempted to follow the whole procedure of events as they occurred within this particular time and place.

I also committed myself considerably to the field by putting in an intensive and extensive use of time with the participants (Hammersley and Atkinson 2007). I followed my participants to the classrooms and other social spaces like their group meetings and to social gatherings to see how these participants’ identities are shifted or changed given a change in space. Thus the long term and in-depth engagement assisted me to distinguish between routine and exceptionality. Therefore I was obliged to return to the participants regularly to establish a long term relation. Most of my tools for data collection were used as a short term intense observation which was intensified by the duration of my study. In this regard, this study should have taken much longer than it did to come out with more suggestions but for the fact that my PhD programme had a time line that I was obliged to follow.

The study produced large amounts of data that required substantial time to analyse (Hammersley and Atkinson 2007). The field notes made a lot of sense for the events as they appeared and they constantly tried to capture a fleeting present but with a time lag, thus it appears that my presentation is an inevitable presentation of the present that has already passed (Mcleod and Thomson 2009). The following quotation sheds more light on this;

The data on which such analyses are based are acquired in an historically located encounter between an Ethnographer and some individuals from among the people so described. Yet, whereas the Ethnographer moves on, temporally, spatially and developmentally, the people he or she studied are presented as if suspended in an

unchanging and virtually timeless state, as if the Ethnographer's description provides all that is important, or possible, to know about their past and future (Davies 2008:193).

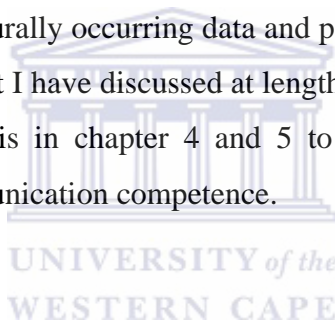
The weakness of ethnography in this case is that ethnography conveys a "culture and practice frozen in time" and also that it might refuse to "admit either competing chronologies or even to recognise itself as a normative construct" (Britzman 2000:34). Therefore this study is meant to provide a more dynamic account of temporality and provisionality that is more concerned with "emergence, practice and performance" (Brown 2003:72). In short, temporality should therefore be seen as something which emerges from the production of discourse and practice. With the above shortcoming of ethnography, I find it necessary to blend some aspects of ethnography and case study (3.4.1) which I think could be more supportive and useful to this study.

This study appears to have produced the arbitrariness and the historicity of the present that have the appearance of an eternal and natural state of affairs but should not be understood as intercultural communication competence in its entirety. According to Bourdieu (2001) it is the cultural arbitrariness whose effects and status need to be put into history in part by demonstrating the ways in which it operates as natural. Therefore this study strives to show how history can become nature and how the practical and ideological processes of doing away with history might function through the negotiation of identity. Thus the intention of this research is to facilitate a way of apprehending cultures and practices by emphasizing immediacy where the past and the future could be invoked.

My greatest challenge in this study like in all other ethnographic studies has been my ability to negotiate a relationship between particular cultures with the whole. My intention was to attempt a build-up of universal identities for intercultural communication competent individuals since local and global seem to have become a serious problematic area (Nayak and Kehily 2008). This difficulty might have given rise to concerns about the "unboundedness" of the local culture and blurry and configuring relations between global, national and local cultures as seen in the literature review chapter. Thus my role as an insider was to unravel locality as a lived experience

in a “globalized deterritorialized world” (Kenway et al 2006:45). Mapping global relations through the use of English as a lingua franca seems to have become part of the present and future research.

Ethnography helps to announce new partial and fluid epistemological and cultural assumptions, thus providing a hypothesis from where I can build. It is the closeness to the practical ways that people can enact their lives as a promise to understanding how “everyday gets assumed” (Lather 2007:482). It is a place for discovering the rules by which the ‘truth’ might be produced. Ethnography therefore can account for the complexities and thinking of the limit and this is reflected in this study through its tools for data collection. Since life can only be understood through living and reliving, telling and retelling of life stories, it is therefore necessary for me to use interviews, questionnaires, naturally occurring data and participant observation to capture the perspectives of my participants that I have discussed at length under ethnographic design in 3.2.2 below. I propose to continue this in chapter 4 and 5 to bring out the perspectives of the participants on intercultural communication competence.



3.3.2 Ethnographic design

Ethnography is a qualitative design that enabled me to identify a group of people through the relevant tools for data collection. Such a study can take place at home, workplace, school, ritual etc., which develops the general portrait of a group. According to Creswell (2007), ethnographic research usually focuses on the shared beliefs of its participants, the values and attitudes. It was only through addressing such issues that I could attempt a deep understanding of where misunderstanding and miscommunication might be coming from, and also how one can gain intercultural communication competence when one moves through time and space. I found that the information on the participants’ perspectives could possibly be gathered through interviews and questionnaires where they narrated their live experiences and also through observation, field notes and naturally occurring data. As a method for data collection, these tools appeared to be

very informative and captured the participants' subjective views which I hope to examine further in more detail in the next two chapters.

Creswell defines ethnographic design as that qualitative research procedure used for describing, analysing and interpreting “culture sharing group’s patterns of behaviour, beliefs and language that develops over time” (2007:436). To Creswell, culture appears to be central and should be seen as “everything having to do with human behaviours and beliefs” (2007:338). Human behaviours could also include language, rituals, economic and political structures, life stages, interactions and community styles. I spent considerable time in the field observing, interviewing and gathering documents about the group in order to understand their culture, behaviour, belief and language. Such a group was narrowly framed as the participants or was also broadly framed as in the institution of the University of the Western Cape as a case study that is discussed in 3.4. Hence ethnography is only conducted in a situation where a researcher has a long term access to a culture sharing group so as to build a detailed record of their behaviours and beliefs over time and this might have been achieved through interviews, observation and naturally occurring data. As an ethnographer, I played the role of a participant (insider) and an observer (outsider) (discussed in chapter 1 as internalist and externalist), who gathered field notes, interviews and other documents to establish the record of the culture sharing group.

Ethnography is the study of living cultures, and ethnographic research is the methodology and results of studying ethnography (Silverman 2010). Ethnography can be deemed unethical and false in its attempt to concentrate on the nature of people and which can lead to a call for reflexivity in the sense that studies on “others” must also be studies on us in relationship with the others (Silverman 2010). This is meant to suggest that ethnography is just a preconception based on our own disciplinary and western cultural expectations as ethnographers are conceived as having themselves constructed on the objects of their studies (Davies 2008:13). In a critique on *Orientalism*, Said (1978) argues that intellectual and academic discourses about the nature of non-western societies are mere projections by the West of its own preconceptions and imaginations. This forms part of an epistemological critique with important implications about

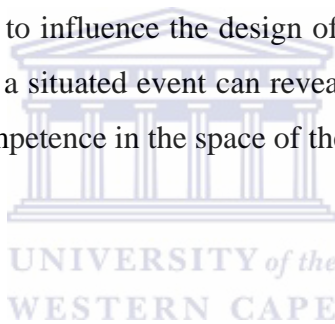
social research that is generally included in post-modernism and post-structuralism. Lash (1990) views post-modernism as a process of cultural differentiation and ensuing autonomy that make possible the growth of realism in a variety of fields, a form of epistemological realism. Ideas can give a true picture of reality as in the study of intercultural communication competence. The scientific ideas that are held separate from but represent theories about a society are autonomous, separate and a subjective realm. While the ideas of social facts, are being sought in the social and not in terms of the individuals, but on the bases of structural functionalism (Denzin and Lincoln 2005). Structural functionalism seems to focus on the ways in which social structures could be interrelated without any external influences. The greatest question in an ethnographic research would then be how the researcher as a cultural being can distant himself from issues of culture and language.

Blommaert and Jie (2010:9) are of the opinion that ethnography plays the role of challenging hegemonies since it appears to have the potential and capacity of challenging established views not only of language but of symbolic capital in the society. Ethnography as such is capable of constructing discourse and social uses of language and social dimensions of meaningful behaviours which differ from established norms and expectations. This means that it could take established norms and expectations as its starting point or as problems rather than truths. An example of this is the language of instruction (English) and the policies of the University of the Western Cape. In ethnography, resources are being mapped into function, where the mapping might not be a feature of language but of the society. Ethnography appears to cover a “series of seemingly unrelated-but obviously related-activities” (Blommaert and Jie 2010:11). They appear to be very hard to describe in a linear and coherent narrative due to its multiplicity that is unstable, chequered and layered. Ethnography describes messy complex activities that make up a social action, not to reduce complexities but rather to describe and explain them, which is what Hymes (1990:89) refers to as “democratic”, a mutual relation of interaction and adaptation.

Ethnography works from empirical evidence to a theory and as such it is inductive in nature (Blommaert and Jie 2010). When I followed the data, it appeared to suggest theoretical issues

that might apply to what is called ‘case method where a case analysis can be used to demonstrate a theory’ (Lee Shulman 1986:11). Furthermore “a case as properly understood, may not simply be a report of an event or an incident. Thus to call something a “case” is simply to make a theoretical claim- to argue that it is ‘a case” of something, or to argue that it is an instance of a larger class’ (Lee Shulman 1986:11). This is what seems to be happening in the case under study and also in other universities around the world.

From the above stated position, the data that was collected for this study was a ‘case’ of such larger categories which in a sense can justify my blending of case study and ethnography. Theory as a result should be seen as the outcome of theorization of the data and generalizations can then be recognised as cognitive processes. This may help to explain why this study needed a framework beforehand that helped to influence the design of the fieldwork and the kind of data to be collected. Thus a unique and a situated event can reveal a lot about big things in the study of intercultural communication competence in the space of the University of the Western Cape.



3.3.3 Linguistic Ethnography

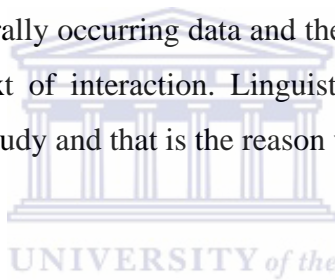
Methodologically, linguistic ethnography appears to be wide ranging in its empirical scope. That is, when communication gets investigated within a temporal unfolding of social processes, it involves persons, situated encounters and institutions, network and communities practices. By persons I imply the physical bodies, senses and perceptions, cultural and semiotic repertoires and the resources at the disposal of these persons (Denzin and Lincoln 2005). The resources and capabilities at their disposal, their capacity and habitual practices, likes and dislikes, desires, fears, commitments, personality, social status and category.

As a method, linguistic ethnography can provide an opportunity for me to choose the specific tools for data collection as an observer and a participant since I had the opportunity to interact

with the participants (appendix D). Thus the data collected might project the subjective views of the participants through their actions and interactions during their social processes and practices. The situated encounters for this study included events, types of activities in which they interacted, the use of semiotic materials (sign, language, text, and media), inference, interpretation and the participant's abilities to understand or influence each other (appendix D). In view of this, the actions are known to fit with interactional and institutional processes over longer and broader stretches of time and space. Institutions, network and communities, were shaped, sustained and reproduced through text, object, media, genre and practices. Institutions also appear to control, manage, produce and distribute persons, resources, discourses, representation, ideologies, spaces etc. in this study.

Persons, situated encounters and institutions are interlinked and linguistic ethnography appears to be concerned with their linkage, with the linkage helping to provide the criteria for choosing the tools that can be used for data collection in this study. Repertoires were used and then developed into encounters. These encounters in turn enact institutions and the institutions regulate and control persons and their repertoires through the regimentation of encounters (Gumperz 1982). For the purpose of this study, it is vital to borrow the theory of interactional sociolinguistics because it differs from related approaches with respect to both basic research goals and analytical methods (Gumperz 1982). Still in the same regard, Gumperz argues that it can provide an inside into linguistic and cultural diversity from a communication environment and its impact on individual members' lives. In view of this, diversity should no longer be treated as a matter of grammar and semantics in homogenous language-culture systems that divide people from a historical separate others. "Regardless of where we live, diversity is all around us and affects much of what we do in everyday life..., even among the people who regard themselves as speakers of the same language" (Gumperz 1982:453). Interactional Sociolinguistics is situated communication that pays attention to the effects made by persons to get others to recognise their feelings, perceptions, interests etc. which appears to be the bases on which the data for this research was collected. Thus linguistic ethnography provided me with the opportunity to capture the subjective views of the participants.

Linguistic Ethnography should not really be seen as a paradigm on its own, nor as a definitive synthesis. It could be more definitively described as a 'site of encounters where a number of established lines of research may interact, pushed together by circumstances, opened to the recognition of affinities and sufficiently familiar with one another to treat differences with 'equanimity' (Rampton 2007:585). In view of this, the context where communication may take place appears to be the most appropriate place to be investigated since meaning only takes shape within particular social relations which in the context of this study appears to be an informed justification for the tools used in data collection. These interactions might have been produced and construed by agents with the expectations and the repertoires that might have been held ethnographically. In order to analyse the verbal and other kinds of semiotics, it is deemed necessary to understand their place and importance in the world (the perceptions of the participants). Meaning making in this study is far more important than the expression of an idea due to stances and nuances in naturally occurring data and therefore cannot be deduced without a good understanding of the context of interaction. Linguistic ethnography can confer special prominence on the context of the study and that is the reason why I prefer to use it in this study.



Linguistic ethnography can place itself in the trajectories of ethnography of communication (Hymes 1972) and interactional sociolinguistics (Gumperz 1982). An ethnographic research is very essential for this study because it provided an opportunity for me to observe talk-in-interaction, and also to pick up issues from natural occurring interaction that all form part of the data that was collected.

Linguistic ethnography is further important to this study because it focuses principally on interaction. In view of this, interaction produces discourse which in turn can lead to misunderstanding or competence. Thus, it can provide the opportunity with the use appropriate tools to collect good data in order to attain efficiency and effectiveness. Therefore linguistic ethnography appears to be very useful for this study because discourse seems to be the bases for analysis to situate the different forms of misunderstandings/competence in interpersonal interaction within this setting.

The weakness for this type of study might be that it appears to be contextualized since ethnography is dynamic and not static like a survey. There appears to be a possibility that if the same study was carried out in a different space, the results might have been different. At the end of the study, it might be almost impossible for me to generalize the findings. Despite this weakness, Blommaert and Jie (2010:17) are of the opinion that a “case” can still be connotatively applied to other instances, i.e. a case can still be cautiously generalized in other situations.

3.4 The Setting

The University of the Western Cape (UWC) is situated in Cape Town, South Africa. In keeping with its mission and vision which embodies the unification of diversity and internationalism, UWC uses English as its language of Instruction. In practice, this means that all subjects across disciplines are taught in English. UWC looks after over twenty thousand students who embark on tertiary Educational studies in South Africa. Like most South African tertiary institutions, UWC is not alone in its use of English as their language of instruction, although there are a few with either dual mediums of English and Afrikaans, or Afrikaans medium of instruction. UWC has to achieve its goals with students who in many respects “are not competent enough to pass in the few courses that they pursue because they studied all along in schools in their mother tongues” (Heese 2010:15). While in the Universities, students are not only required to study in English, but they are also being required to learn academic writing which appears in this study to be another area that seeks communicative competence. It is the above deficiency that might account for a high drop-out rate from universities by South African students in particular and non-English speaking students from other parts of Africa. Therefore intercultural communication competence appears to be the answer to the above challenges which is the objective and rationale for this study.

The areas that were targeted for data collection included lecture halls, where I had a keen interest to observe differences in teaching styles and curriculum of the diverse students’ body. This

diversity helped me to bring out differences in the backgrounds of the different students present. I had the opportunity to visit tutorial venues to observe and understand how these diverse classrooms engage in collaborative work and classroom discussions. Language seemed to me the determining factor for students to participate or not. In this case, language should not only be understood as the English language, but the most problematic area seems to be academic writing which is nobody's language, alternatively known as a culture of tertiary institutions. Two types of designs were used in data collection in the lectures and tutorials venues which included observation and naturally occurring data. I hope to return to this in sections 3.6.2 and 3.6.5. Another very important area which provided rich data for this study was the Writing Centre, where I worked as a writing tutor. This is the space where undergraduate students are assisted with their academic writing process. My interest here was to see how academic writing could be a barrier to success and how it could be improved upon. In course of tutoring the students, I have also learnt a lot in my own writing process and I strongly believe that by undergoing this process, students tend to acquire communicative competence in academic writing. Here, the tools that were used to collect data included observation and naturally occurring data which gave a better understanding of the writing styles in the students Essays. It was difficult for me to use interviews and questionnaires since the students were not aware of the data collection process.

Apart from these academic sites, I also collected data from both the B and A blocks, just in front of the coffee shop and the café respectively. These are popular areas where students either go to relax or to do their group discussions. In these areas, one can see a bit of social interactions and academic interactions as well. It was also ideal for collecting data through observation and natural occurring event. Most of the questionnaires and interviews with students also took place here.

Since my interest in this study was to gain an understanding of competence in intercultural communication in a multilingual and a multicultural setting, I found it necessary to see how these participants interact in other social spaces out of the classroom and therefore, I decided to follow some of the participants to their residences on campus, and also to their “meeting places and

shebeens” out of the campus. A Meeting place is the place where communities in Diasporas meet over time to socialize and share their difficulties, and to discuss ways of coping in their new environment. They meet to foster their brotherhood and also to seek ways to overcome their difficulties. The Shebeen is a place where diaspora communities in South Africa meet to socialize and bring their “homes” closer to them. These places are characterized by their home menu, home music and other social commitments, “home away from home”. When these Diasporas meet, they talk about issues and difficulties affecting their lives in their new found space (Dyers and Foncha 2010).

In view of the settings mentioned before, there appears to be confusion between ethnography and case study. A case study (discussed in 3.4.1 below) is an important type of ethnography although it differs in so many ways. Case studies focus mainly on events, programmes or activities that involve individuals rather than groups. Researchers in case studies are usually more interested in describing the activities of a group rather than identifying shared patterns of behaviours exhibited by the group. In this sense, a case study is less likely to identify a cultural theme; instead the focus is on an in-depth exploration of the actual “case” (Stake 1995) and a blend of case study and ethnography could produce suggestive results to gaining communication competence in this diverse setting. In other words, a case study is an in-depth exploration of a bounded system such as activities, process or individuals based on an extensive data collection (Creswell 2005:439). Despite the confusion that exists between ethnography and case study, I believe that a blend of both could lead to the findings that could bring out communication competence.

3.4.1 Case study

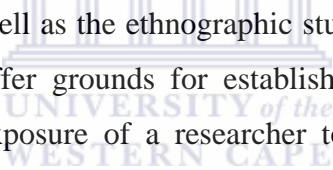
According to Stake (1995), three categories of case study can be identified in terms of their broad purpose, namely, (i) intrinsic, (ii) instrumental and (iii) collective. My focus is on the

intrinsic case study which aims to achieve a comprehensive understanding of a particular individual case, in the UWC setting.

The University of the Western Cape was chosen as the case study setting because of its diverse participants and it was thought that these participants would throw lights on intercultural communication competence from their subjective positions. The diverse nature of these participants and their views are suggestive of communication competence and can open doors to becoming intercultural communicative competence. The participants in this study tell and retell their stories through the open-ended interviews and the questionnaires on how they gained intercultural communication competence. Through their actions and interactions, the naturally occurring data and participant observation were able to capture their different views of communicative competence within this space. In view of this, I included single individuals, many individuals separately or in a group, a programme, event or activity. It is a representation of a process that consists of a series of steps that form a series of activities. Kallaway (1984) suggests that the dominant tradition of educational research tends to hide from view a whole history of the construction of schooling, and to encourage a belief in some history of educational progress, a history with no ambiguities, nor costs, nor struggles (Kallaway 1984:4). The University of the Western Cape like all other Universities does not seem to focus on the challenges that they may be facing in areas like intercultural communication competence among others.

Geographically, the University of the Western Cape is situated in Bellville, Cape Town. Given that this city is rated the second biggest in South Africa makes it an almost natural immigration magnet (from within and out of South Africa) and also a tourist attraction drawing to itself people from all walks of life. Despite its natural beauty, a large number of the people (particularly the African masses coming from rural SA) who come pouring into this city do not come here to appreciate the breath-taking view and the spectacular flora and fauna provided by the Table Mountain and the Kirstenbosch Gardens, among many other tourists attractions. Rather they swarm here in pursuit of greener pastures, with Education being one of them (Foncha 2009). The influx of these immigrants accounts for diversity and the need for intercultural

communicative competence which is the objective and the rationale for this study. Furthermore, the diverse nature of the participants gave me the opportunity to explore their subjective views through the interviews, natural occurring data, questionnaires and observation. In view of this UWC appeared to me a good case because of its diversity. Case study research can bring me to an understanding of a complex issue or object and can also extend my experience or add strength to what is already known through previous research (Yin 1984). Case studies emphasize detailed contextual analysis of a limited number of events or conditions and their relationships. Social scientists, in particular, have made wide use of this qualitative research method to examine contemporary real-life situations and provide the basis for the application of ideas and extension of methods. Yin defines the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used (1984: 23).



The weakness of a case study as well as the ethnographic study is that they are both based only on a small sample and cannot offer grounds for establishing reliability or generality of its findings. Secondly, the intense exposure of a researcher to the case under study biases the findings. Although most critics see the case study as an exploratory tool, researchers continue to use the case study research method with success in carefully planned and crafted studies of real-life situations, issues, and problems like the one under study. Despite the weaknesses of both ethnography and case study, I believe that a blend of their strengths can yield findings that are reflexive. This case study gave me the opportunity to explore the different views of its diverse participants through the diverse tools for the data collection. The interaction of these diverse participants was highly suggestive of how intercultural communication competence can be attained. With the help of the theoretical framing in chapter 2, ethnographic case study compelled my understanding that translated into the research tools for data collection.

Therefore I believe that aspects of both ethnography and case study can be blended to infuse a particular momentum into this study because both of them have affiliable and associative aspects that can factor in a blended epistemology. Thus the blending of their positives can help me to understand the commonalities, complementarities and consequences of the proposed design of my study.

Yin suggests a technique comprising six steps for organizing and conducting a case study research successfully. This has been pivotal to this study. I followed the six steps which acted like a guide to this dissertation. The very first thing that needs to be done is to establish a firm research focus to which a researcher can refer over the course of study of a complex phenomenon or object. The focus is established by forming questions about the situation or problem to be studied and determining a purpose for the study. The research object in a case study is often a program, an entity, a person, or a group of people. Each object is likely to be intricately connected to political, social, historical, and personal issues, providing wide ranging possibilities for questions and adding complexity to the case study. The researcher investigates the object of the case study in depth using a variety of data gathering methods to produce evidence that leads to understanding of the case and answers the research questions.

The second step helped me to determine what approaches to use in selecting a single or multiple real-life cases to examine in depth and which instruments and data gathering approaches to use. The case's conclusions can be used as information contributing to the whole study, but still remains a single case. A useful step in the selection process is to repeatedly refer back to the purpose of the study in order to focus attention on where to look for cases and evidence that will satisfy the purpose of the study and answer the research questions posed. A key strength of the case study method involves using multiple sources and techniques in the data gathering process. This method also helped me to determine in advance what evidence to gather and what analysis techniques to use with the data to answer the research questions. The data that I gathered has been largely qualitative. Although this is an ethnographic case study, there is a possibility of a

generalizability of the findings of this case beyond the immediate case or cases; the more variations in participants and procedures a case study can withstand and still yield the same findings, the more external validity it can support.

Thirdly, since case study research generates a large amount of data from multiple sources, systematic organization of the data was important to prevent me from becoming overwhelmed by the amount of data and also to prevent me from losing sight of the original research purpose and questions. Advance preparation assisted me in handling large amounts of data in a documented and systematic fashion.

In addition, I made sure that I observed carefully the object of the case study and identified causal factors associated with the observed phenomenon. The renegotiation of arrangements with the objects of the study, or the addition and modification of questions to interviews were a necessity for me as the study progressed. Case study research is flexible, but when changes are made, they are documented systematically.

More so, I examined the raw data by using many interpretations in order to find linkages between the research object and the outcomes with reference to the original research questions. Throughout the evaluation and analysis process, I committed myself to staying open to new opportunities and insights. The case study method, with its use of multiple data collection methods and analysis techniques, provided me with opportunities to triangulate the data in order to strengthen the research findings and conclusions.

Finally, exemplary case studies report the data in a way that transforms a complex issue into one that can be understood, allowing the reader to question and examine the study and reach an understanding independent of the researcher. The goal of the written report is to portray a

complex problem in a way that conveys a vicarious experience to the reader. Case studies present data in very publicly accessible ways and may lead the reader to apply the experience in his or her own real-life situation. I paid particular attention to displaying sufficient evidence to gain the readers confidence that all avenues have been explored, clearly communicating the boundaries of the case, and giving special attention to conflicting propositions.

3.4.2 The Physical context

The physical setting for this study appears to be the attraction for the diverse participants as it forms part of the setting that was discussed in 3.4. I think it is necessary to situate the physical setting of the case under study to show how it appears to be a magnet for diversity. The University has 106 hectares fenced main campus that is like an oasis in the centre of the Cape Metropolitan area. From this location, one can have a striking view of the Table Mountain on one side and the Stellenbosch Mountains on the other. UWC is just 27 kilometres from Cape Town and only 7km from the Cape Town International airport.

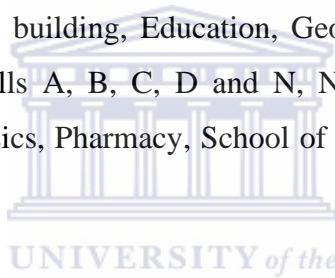
It is surrounded to the South by the Cape Flats Nature Reserve (a Provincial Heritage site) – one of the last representative patches of Cape Flats ‘fynbos’, and which forms part of this campus, then the Unibell train station. Since the city train is one of most extensively used means by both employees and students of this institution, there is one gate (pedestrian) into the University from the Unibell Train station. To the East; UWC shares boundaries with Cape Peninsula University of Technology (CPUT), Bellville campus. The boundary between these two campuses is the Symphony road, where there is one of the two motorable gates into the campus, which links the two campuses. From the North through the Western half of UWC is the Modderdam road that leads to Bellville northwards and to the Cape Town International airport and Cape Town to the west. It shares boundaries with Spoornet, where there is another gate (pedestrian) into the University, where taxi and bus users, drop off, and another motorable gate from West Park just before the nature reserve.

The University has two other campuses: one for Dentistry at Tygerberg Hospital complex close by, and an Oral Health Centre in the large township of Mitchell's Plain.

The central campus constitutes; the central administration building, the university library and the main hall with its lecture theatres and the students' centre. The central park covers the CACE, the Cricket oval, the Gymnasium and the swimming pool.

The East part of the campus is predominantly the residential areas for both staff and students that include; Allan Boesak, Basil February, Cassinga, Cassinga diving hall, Cecil Esau, Colin Williams, Chris Hani, Eduardo Dos Santos, Gender equity, Liberty life, Matrons' hostels, Performing Arts, Residence administration, Theology residence and Theology. The sports stadia are all located in the East half.

In the North of the Campus, there is Botany, caretaker, Chemistry store, Community Health science, ICS, EMS, Public Health building, Education, Geology, Herbarium, Human Ecology building, Law library, Lecture halls A, B, C, D and N, New Arts, New Law, Occupational Therapy, Old Chemistry, Old Physics, Pharmacy, School of Public Health, Social Science, Old Arts/Geography and Zoology.



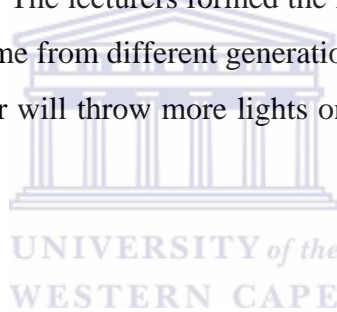
In the southern part of the campus, are the Campus protection services, lecture theatres 1-3 and 4-6, New Physics, Prefabs complex, Science block and South Campus lecture theatre. The west part constitutes the Crèche (Campus Kids), Dentistry, Goldfields research Centre, International Relations, instruction workshop, Life Science building, Nursing, Physiotherapy, Physiology, School liaison, School of Government, Senate, Technical services and transport. EERU building is in the West Park.

The physical context of this study portrayed that despite diversity in terms of culture among its participants, there is yet diversity in terms of disciplines, class, and hierarchy etc. which is also a call for concern as far as communicative competence is concerned.

3.5 Participants in the study

The participants in this study included local and international students, both undergraduates and post graduates. There is also the conspicuous presence of the lecturers and tutors from different disciplines and courses as discussed in 3.4.2 across the university and I hope to return to this later. There is a little bit of non-students (in the real sense) who interacted with the participants that were pursued in the shebeens and meeting places just to capture the sense of belonging in a foreign land as well as to capture the available repertoires for these scholars. The choice of selection was based on the diverse nature of the participants and a sense of the self and other.

The ages of the participants ranged from 18-60 years. Predominantly, most of the participant ranged from 18-40 years and who generated the greater bulk of the data. This particular group is made up of the students and tutors. The lecturers formed the most diverse group in terms of their ages and places of origin. They come from different generation gaps and also provided good data for this study. The analysis chapter will throw more lights on the participants through its use of metaphor for categorization.

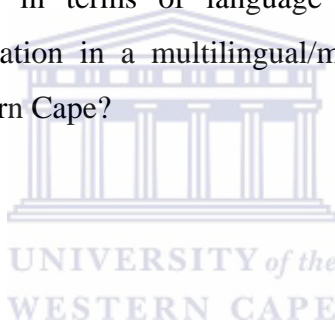


3.6 Research Questions

Having discussed an array of issues and insights on intercultural communication competence in chapter 2, the theoretical framing of this study made an effort to look at the activities and approaches that might have promoted participation and engagement in learning by allowing mediation and investment to take place, thereby signposting the importance of collaboration and learner-learner interaction. The various ideas and issues thus provided me with a basis to propose the following research questions. Context appears to be very crucial as far as meaning making and competence is concerned and could therefore be seen as the rationale for this study. The objective of these research questions is to find out if they can be answered or not by the end of the study.

In order to understand more definitively the challenges encountered in intercultural communication competence, the following questions need to be answered.

1. Can teaching and learning methods, as social practice, foster competence in intercultural communication in a diverse classroom?
2. Can the view of English language be shifted from a colonial language to a lingua franca in the context of the study?
3. What are the linguistic repertoires and practices of the participants in and out of the classroom?
4. How do learners themselves participate in the construction of the learning context?
5. Can a diverse people in terms of language and culture gain competence in intercultural communication in a multilingual/multicultural space like that of the University of the Western Cape?



3.7 Research Techniques

This study is developed through an increasing range of interactions in line with Denzin and Lincoln's argument that the "realities that constitute places where empirical materials are collected and analysed... These practices are methods and techniques for producing empirical materials as well as theoretical interpretation of the world..." (1998:35). They further argue that social research and humanities approaches have a long tradition of employing research methods that involve direct engagement with the participants, whether through research interviews or through observational methods. The qualitative nature of the data collected through ethnographic sources can then allow for the use of triangulation through multiple sources of data collection. The designs included interviews, questionnaires, naturally occurring data and participant observation. All these tools were kept deliberately open-ended to make sure that there is a follow-up to any information that might become necessary. I propose to return to this in the next chapter.

3.7.1 Field notes

Geertz (1973:19) asked and answered the question on ethnographic field note; “what does an ethnographer do... He writes.” In effect, this reduces ethnography only to inscription and interpretative description. As such, it overlooks ethnography as transcription and description. Ethnographic fieldwork appears to be more complicated than Geertz might have perceived it, because field notes are a sort of confusion. Data inscription is not known to be an orderly process of collecting or recording but as an improvisation in the midst of “competing, distracting messages and influences (Sanjek 2000:54). Ethnographers are observed only through their making of field notes. This is because there is always the inescapable reflexivity within the struggle to register the data. There is always a prefiguration of what would count as important. A sample of the field notes will be provided in and appendices C and D.

Writing was central to this study and encompassed the writing of field notes, a private practice of documentation and reflection. The notes that were taken were then translated into a commentary or an account of the research and circulated in the form of this Dissertation. The representation can be seen as an act of construction not a reflection of empirical reality, but as a productive act of invention. Law (2004) is of the opinion that messiness, partiality and provisionality replace ordered system of meaning, core truths and rescued realities. This form of representation might arouse suspicion since it can be seen as dangerous and seductive. The danger here might be what has been excluded, and seduction is the representation that entices the readers as a truth. Ethically, there might be the question of whose voice the reader listens to, the writer or the participants? To a larger extent, these field notes either hindered or helped the capacity and agency of the research participants and thus either distorted, silenced or enabled voices (Britzman 2000). This means that as a researcher, I was supposed to capture principally the subjective views of the participants which I wish to present in the data analysis in chapter 4 and the discussion of the findings in chapter 5. I did all that it needed to be reflexive so that I could attain a certain degree of objectivity. In view of this, I would have risked doing an interpretation of the data rather than letting the data speak for itself.

Consequently, the account being given by this dissertation can be received as a constructed artificial nature of the cultural accounts. Thus, the account should be seen as invented and not represented. The account that has been represented in this study can tell the stories of “otherness” (other cultures) with the aim of rendering intelligibility and to seek to understand through “other” lenses. All the constructed truths appear to have been made possible by powerful “lies” of exclusion and rhetoric (Clifford 1986:70). Thus all accounts have been captured comprehensively and documented faithfully as a record of cultural accounts and how the construct identity accrued through the use of English language, the world’s lingua franca, for its participants.

3.7.2 Natural Occurring events

Naturally occurring data is known to be one of the strengths of qualitative research as it can help to find the sequences of “how” something happens. Taylor suggests that the ideal circumstances for “naturally occurring data” is an “informal conversation” that could have occurred even if it was not being “observed or recorded and which was not affected by the presence of the researcher or the recording equipment” (2001:27). “Naturally occurring data” therefore means talk that is informal and which is “outside the context of situation with a declared purpose and a particular venue” (Griffin 2007:4). This design was beneficial to me as a researcher because the data that I collected was not influenced anyhow, neither by the researcher nor the recorder. The main reason for using “naturally occurring data” was to collect material in which the participants oriented to issues that might have been relevant to them at a particular time and place. It was in contrast with “manufactured” or a researcher provoked data because the subject being talked about was all about what was happening in the world without my own intervention. The data collected did not rely on my questioning or through the organization of focus groups. However, there is no guarantee that the data was not “touched by human hands”, hence “natural” appears very difficult to define in this research since a lot has happened from the time that the data was collected, transcribed, translated and finally analysed (Denzin and Lincoln 2005). Unlike the

interviews that showed how the participants saw things, the natural occurring data like participant observation, helped me to see how the participants do things.

To capture what the participants did, this study avoided any assumption before going to the field for data collection. Thus the context of each phenomenon was very crucial since the focus of the study was based on reality given the dynamic nature of our social world.

Naturally occurring data appears to be weak as a tool for data collection because it can fail to provide an authentic account of a phenomenon. Secondly it appears to be too complicated to study because unlike the interview and questionnaires where I gathered a quicker and a simpler account from people and then reported back what they said, naturally occurring data and participant observation might have involved all the complexities of everyday life.

Naturally occurring events around the campus also formed part of the data as this gave some information that was not envisaged at the beginning of this project. This was because the speakers were not aware that they were giving information on their perceptions to intercultural communication competence, so they were objective since they did not know that they were giving me the much needed information. Natural conversations were recorded in the form of field notes in the classrooms and other social spaces around campus and then translated before interpretation. Some of these encounters were taken down in the form of field notes in the Writing Centre as well as around the coffee shops and other informal areas that formed part of the data. These will be presented in chapter 4 and appendices C and D.

The weakness of this tool seem to lie in the fact that ethical considerations might not have been observed since I avoided informing the participants in order to make sure the data was not influenced by my participation. Secondly, it was difficult for me to follow up anything that was not clear. I also missed out on most of the non-verbal language. For the above reasons, the use of interviews, questionnaires and participant observation appeared to be indispensable for me to get a better understanding of the participants' perspectives.

3.7.3 Interviews

Like the naturally occurring data, Interviews are very important in qualitative research because the world in which we live is one where people give accounts of events. In view of this, interviews seem to present a conscious and an objective account of an event or a situation as provoked by the questioning from the researcher unlike the naturally occurring data which was not provoked by questioning. These accounts appear to be more authentic than the naturally occurring data because the participants must have lived the experience being recounted and therefore can understand the intricacies involved. That is, the significance of an event or a phenomenon can be known or better understood by people who must have been through it themselves.

According to Bernard (2005) interviews are a site of knowledge production that can be fashioned within a more or less distinctive interpretation frame. Interviews can best be seen as the spinal cord of any qualitative research and evaluation. Babbie and Mouton (1995) define interviews as a one-on-one interactive conversation with the aim of getting detailed information in the form of stories, experience etc. In this regard, an interview is in a way a verbal picture of systematic behaviours. These interviews are rich with an in-depth description that can explain and give meaning to people's lives. Bernard (2005) further argues that the skill of the interviewer appears to be usually more important in an interview than the quality of questionnaires, thus pre-field training should be seen as a pre-requisite for any qualitative interview to be undertaken.

Denzin and Lincoln contend that interviews consist of 'accounts given to the researcher about the issues in which [(s)he] is interested' (2005:869). Interviews are structured differently in qualitative research, with the choice of use depending on the interviewer's usage and the purpose of his investigation. Generally, unstructured interviews are always useful for explanatory investigations which is the case with this study (Bernard 2005:1).

It is important for the interviewer to anticipate the many directions an interview can assume, as well as the obstacles that can surface along the way. Without such anticipation, interviewers and interviewees can be left vulnerable, unprepared, and apprehensive (Roulston et al 2003). In this effect, Probing offers the interviewer an opportunity to discuss a particular topic in greater depth, or to stimulate the interviewee in addressing another or similar subject of interest. Roulston et al (2003) further suggest that to help limit the number of missed or ineffective probing situations, interviewers should reflect on their own customs and contributions during everyday conversations and while they practice the interview.

Unlike the interviews, naturally occurring data appear to be empirical materials such as the recording of a mundane interaction, or texts, which both might constitute specimens of the research, in which the researcher might be in more direct touch with every object under his/her investigation (Denzin and Lincoln 2005). Most qualitative research is based on interviews, because these interviews can help researchers arrive at areas of reality that might have otherwise remained inaccessible. Examples of such reality may include subjective experiences and attitudes, which can only be accessed by understanding how the people in the research feel about the phenomenon. Interviews can also be an important tool for data collection because they cover time and space, thus helping the researcher to overcome distance with the past and the future. For a researcher to know what happened in an event that the researcher did not attend and witnessed lived experiences, (s)he has to interview the people who attended to get such information.

To the contrary, Silverman (2010) argues that it is possible to reach the object of investigation directly through naturally occurring materials. In such cases, the whole discourse needs to be taped so that the investigator can select what he is interested in, rather than to interview the people who were present (Clayton and Heritage 2002). Thus, naturally occurring data seem to require the researcher to tape record the broadcast of the whole event rather than to interview the participants that might have been present. If on the other hand it is a historical event, it would be advisable for the researcher to make use of records and texts rather than just interview participants to say what they know and think about the event in question. The weakness of tape

recordings could be that when listening to the recording, the researcher can lose site of the context and might either misinterpret or misunderstand the recordings. Secondly, there could be an element of bias in the sense that a researcher can hardly record a naturally occurring data without the knowledge of the participants. As such, the naturalness of the data has been tampered with somehow. Therefore by blending both tools, I believed that I could come up with a more definitive and reflexive account of the participants' perspectives.

However, there were research materials that were placed in-between interviews and naturally occurring events. Typical examples of such materials could possibly include informal interviews, which formed part of my ethnographic field notes as well as the people who described their ideas and practices to the researcher in circumstances much closer to naturally occurring events (focus groups) than at the circumstances of ordinary interviews. In some cases, interviews can be analysed as specimens of interactions and reasoning practices rather as “representations of facts and ideas outside the interview situation” (Denzin and Lincoln 2005:869). Speers (2002:513) says “the status of pieces of data as natural or not depends largely on what the researcher wants to do with them”. On the part of Silverman (2010:159), “no data, not even tape recordings are untouched by the researcher's hands”. This is to suggest that a researcher only tends to choose a tool that can enable him/her to achieve his/her aims and objective in his/her research. Speers (2002:516) further argues that a researcher's activity is required for example, when (s)he obtains consent from his/her informants. Thus the differences between a researcher's-instigated data and naturally occurring data should be seen in a continuum, rather than a dichotomy. Naturally occurring data appears to be void of researcher's provoked data as in the interviews (Seale 2004:161). Seale goes further to say that interviews tend to be “situated ones”, that is on-going talks to support an observational situation being used to support an event that is taking place.

In any case study like this one under study, interviews are very important because they appear to be targeted and they focus directly on the case study topic. Secondly, they can be insightful in the sense that they provide perceived casual inferences. They are seemingly also easy to conduct

since they involve a face to face encounter. They also appeared to have given me an opportunity like all other researchers to follow up on anything that did not come out clear through the use of questionnaires, naturally occurring data and participant observation.

Interviews can be disadvantageous in that they could be biased due to poorly constructed questions. Some respondents might attempt to give only answers that might be required by the data collector, thus being bias and subjective. There could also be inaccuracy due to recall. Thus there is a particular need to triangulate the interviews by using other tools for data collection.

In view of the advantages pointed out for the interviews above, the face-to-face interviews became very important for this study as they helped me to probe the interviewees' subjective views of competence in intercultural communication. At the end of the interview, I further attempted to engage the participants in general and informal discussions around the language used in and out of the classroom and the language policy of the university in particular. This helped me to gain more insights into their attitudes and ideologies both from the verbal and non-verbal language that was taken down in the form of field notes. It was very important especially in cases where some of the interviewees said one thing but their reactions and or facial expressions revealed another. Given that the discussion took place in an informal environment the students were relaxed, and expressed themselves better. Code-switching from isiXhosa-English, Afrikaans-English, French-English etc., were common behaviours among all the participants.

The students that I interviewed were selected based on their participation in class, availability and their interest in this project. The aim of this selection was to get a mixture of the different categories of students and their perceptions towards the use of English as a vehicular language, and whether it hampers or fosters competence in intercultural communication. I tried to interview students who were very active in class as well as those who inactive and this was meant to find out if language had a role to play and how they felt about English as the sole lingua franca on campus. A total of 28 students were interviewed as part of the data for this study. Some of them

could not freely express their feelings on the language situation in general and the language policy of the university in particular, while others were very bold and could tell me exactly how they felt about these policies. Some even went as far as naming lecturers and listing their experiences with them during lectures, consultations and out of the formal university setting.

I used open-ended interviews which were in a sense semi-structured just to make sure that they acted as a guide to get the perspectives of the participants. There were a total of 24 questions that I designed, but I did not hesitate to follow up on any of the questions that were not clearly answered or the answers that indexed a new idea. Thus the sample questions for the interview acted more like a guideline and one would note that most of these questions overlap. The similarity in most of these questions is meant to emphasise on the key themes.

The 24 questions that were used as the guidelines with comments on my choice of selection for the interviews with the participants were:

- 1) What is your home language?

The objective was to find out if they are mother tongue English or not.

- 2) What is your official language?

To see the language situation where they come from and to understand the intricacies and complexities involved

- 3) What is the language of instruction in your university?

To understand if it is L2 and if they have some challenges that could become barriers to teaching and learning in the case study.

- 4) What language is being used during consultation and in the tutorials?

To see some of the challenges encountered by the participants and the place of English as a lingua franca.

5) Do you make use of other languages during consultations and tutorials?

To see how interactive and collaborative the sessions are and also to see the place of the language of instruction and if possible see the challenges posed by the use of English as a language of instruction.

6) How are the tutorial sessions made collaborative and interactive in your tutorials and in consultation with the diverse students?

To find out the place of the language of instruction and also if there are some challenges posed by the use of English as the language of instruction and lingua franca of the institution.

7) What method would you suggest in order for it to be a better management of a diverse classroom like the ones in this university?

To get their perspective on intercultural communication competence and participation and collaboration in the classrooms.

8) In what other situations do you use other languages?

To see how the environment influences them as far as language learning and intercultural communication is concerned. In other words to understand the role of context and the functionality of language

9) Do you think that mother tongue education can solve the challenges posed by diversity?

To get their view on English as an international language (lingua franca) and also to find out if they understand the necessity for intercultural communication competence in a diverse space like the one under study.

10) Do you think that mother tongue can help students struggling with English as the language of instruction to succeed in their studies?

To find out if they understand the motivation for language learning and also their view on using English as an international language to bridge intercultural communication competence.

11) Do you think that the use English language as a language of instruction and a lingua franca is effective and efficient as a lingua franca in the university?

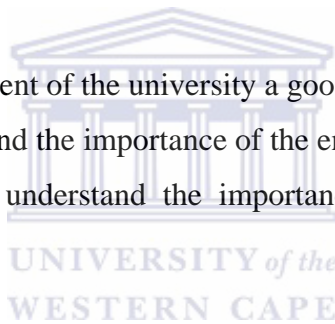
To see if they use English as an international language and if they see the importance of communication competence in a globalized world.

12) Do you think English is effective as a medium of instruction?

To see if they understand the notion of intercultural communication competence where there is need for a common code for communication

13) How useful is the environment of the university a good tool for language learning?

To find out if they understand the importance of the environment as a means for language learning and also if they understand the importance of intercultural communication competence.



14) How has the diverse nature of this environment helped/hindered you to develop in communication?

To see how their environment has helped them to become intercultural communication competent.

15) How do you make meaning from words that you come across for the first time in any given language?

To find out if they understand the context of communication as a necessary ingredient for meaning making and how this could lead to intercultural communication competence.

16) How would you be able to interact with people that you do not know and whose language you do not speak?

To get their view on intercultural communication competence and how the context of communication is very important in meaning making.

17) How would you make meaning from a language that you do not speak but which is used around you?

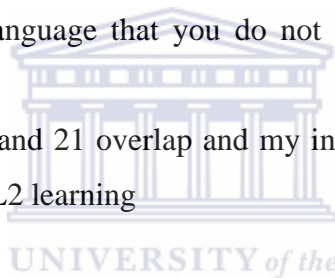
This question overlaps but my intention is to lay emphasis on intercultural communication competence in a diverse space.

18) If English is your L2 or L3, how did you become proficient in it?

This question is meant to get the participants' perceptions on the role of environment and the motivation for language learning

19) Why would you learn a language that you do not like or towards which you have a negative attitude?

This question and both 20 and 21 overlap and my interest is to see how motivation and the environment influence L2 learning



20) Why would you study or use a language that you have a negative attitude for?

To find out the place of integrative and instrumental motivation in language learning and a necessary tool for intercultural communication competence.

21) Why do you put in so much effort to study English when you are proficient in your mother tongue?

To find out if English could be perceived as an international language and a lingua franca.

22) Why would you want to become competent in intercultural communication?

To get the view on motivation as a means of becoming competent in intercultural communication using a given language (English) as an international language and also to see the importance of interaction within new spaces.

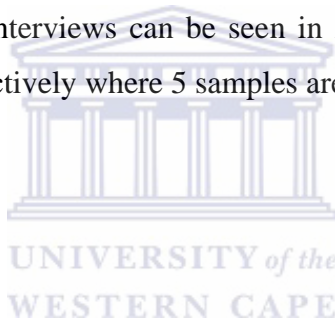
23) How could one become interculturally communicative competent?

To get the necessary tools that may need to become interculturally competent through integrative and instrumental motivations and also what one needs to do to cope in movements within and between spaces

24) How would you advise someone to become competent in intercultural communication?

To get their understanding of the instruments that one needs to become interculturally communicative competence.

I made sure that all the above questions were simple and covered the major themes that I propose to address in the data analysis and discussion chapters (4 and 5) of this study. The representational sampling of the interviews can be seen in Appendix A 1-a, b and c from the lecturers, tutors and students respectively where 5 samples are represented from each category.



3.7.4 Questionnaires

Questionnaires are a printed form of data collection instrument which includes questions or statements that informants are expected to answer in most cases anonymously (Seliger and Shohamy 1989). They are similar to interviews with the main difference being that these questionnaires are usually answered in a written form whereas interviews are conducted orally. There are many advantages attached to the questionnaires as a tool for data collection among other things. They can be self-administered and can be given to a large group at the same time. The weakness is that the participants might not understand the questions or the questions might have been poorly framed. Since the questionnaires do not involve a face to face encounter, it can become difficult to follow up something that is not clearly answered.

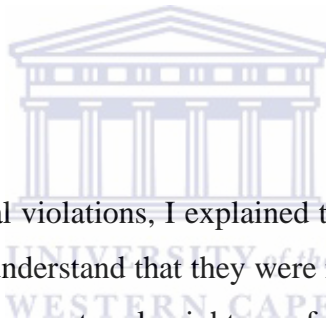
Questionnaires are not among the most prominent methods of qualitative research because they commonly expect “subjects to respond to stimulus” and thus, they do not really act naturally

(Woods 1999:243). However, they were useful to this study because they were an easier means for collecting samples than those that could be reached by the interviews. Although its information appeared to be limited, it was also very useful because they pointed to the gaps that were followed up in the interviews, or the questionnaires appeared to have given better lenses for me as the researcher to observe the participants in this study. The questionnaires in this sense appeared to have acted as a form of indexicality for the other tools to pursue. An example could be a situation where clearly defined facts or opinions have been identified by more qualitative methods; a questionnaire can then explore how this is generally applied if that is the matter of interest. As a model, the questionnaire would be a qualitative check on the questionnaire reply to see if participants were interpreting items in the way intended. From another point of view, Seliger and Shahomy (1989) argue that questionnaires can be used in the first instance and then followed by qualitative technique on a sample as a check and to fill out certain features of the questionnaires replies, which is what I have done in this research.

In order to be consistent with the features of qualitative research I decided to factor in the following guidelines which are reminiscent of what (Woods 1999) has proposed:

- Access to reality: I was aware that all the participants were interpreting the questions and answers on the questionnaire in the same way and on the same 'level'; and also that these participants were giving full and truthful responses to the best of their abilities.
- As the purpose of the questionnaire was meant to find out factual details or to seek responses to affirm categories, the 'harder' the data requested the better it would be. Since the purpose was meant to help discover new qualitative material, I designed more open, unobtrusive and unstructured questions, unlike all other questionnaires in qualitative research that often contain a mixture of the two.
- I made sure that I identified the context in which replies were being given. This was achieved through the recording of field notes in a sequential manner so as not to confuse one event with another.
- I also endeavoured to assure checks, balances, extensions and modifications for the purpose of reflexivity.

I initially designed two sets of opened-ended questions, one set for the students and the other for the lecturers and tutors. The questions were typed out and spaces were left for the answers to be filled in by both groups of participants. With a little assistance, I personally shared out the two sets of questions. I asked the participants to answer only the questions that they were conversant with, leaving out those questions that they did not understand or could not answer. I was assisted by an enthusiastic student in the distribution and collection of some of the questionnaires. We distributed a total of 82 questionnaires but had only 64 of returned to us. When I attempted my first sampling of the questionnaires, I noticed that the participants did not say much or said very little about the role of the environment and the motivation for language learning. In this regard, I was obliged to design a new set of 11 questions for the questionnaires that could provoke the perceptions of the participants on the above themes. Only a single set of 11 questions was designed for all three categories of the respondents and which complemented the other two sets mentioned above.



In order to safeguard against ethical violations, I explained to the participants the purpose of the questionnaires so that they would understand that they were not obliged to answer if they did not want to. Although I had a written consent, only eighteen of the participants actually filled in the written consent. I told these participants that the data was meant for my PhD dissertation and also that only my supervisor and I could have access to the data. I also requested them not to write their names on the returned questionnaires. Although some of these participants wrote their names on the returned questionnaires, I assured them that I was not going to mention these names in my final report. A sample of the consent form is provided in appendix E.

A set of 29 questions were designed for the students which are carefully analysed below through a rationale justifying the questions used in it. The questions focus principally on the functionality of language since language is the media through which identity and culture appear to be constructed. Some of these questions seem to overlap just for the purpose of emphasis. The 29 questions to the students were;

1. What is your home language?

The intention of this question was to establish if the student is a native English language speaker or a second or foreign language.

2. What is your official language(s)?

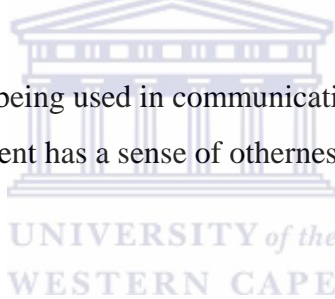
This to make sure that they speak and use any language other than English and in what occasion.

3. Which other language(s) do you speak?

The interest was to see if the student is bilingual or multilingual. This could give a sense of whether such a student is multicultural as well.

4. Which other languages are being used in communication around you?

This is to deduce if the student has a sense of otherness, and if such a feeling affects his belonging.



5. In what situations are these languages spoken?

This is to establish if the student is being discriminated against, or if the student is being included just because he shares same language with the others.

6. Are these languages spoken to exclude or include him?

To find out if they are aware of what takes place

7. Which language did you use in the high school as your medium of instruction?

From this background, I can understand the one of the difficulties that such a student is going through in the University.

8. Which language is used as language(s) of instruction in the University?

To establish if it has been the same language as in high school or what could be the implications on the student.

9. What is the effect English as language of instruction to your studies?

To establish if the student is comfortable or not with English, the language of instruction.

10. Is it easy for you to participate in classroom interactions?

11. If yes, why? If no, why not?

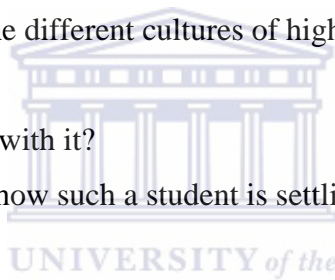
To know if the student is comfortable or not and what could be the possible barrier if any.

12. Is the style of teaching different from that of the high school?

This is meant to establish the different cultures of high school and the university

13. If yes, how do you manage with it?

This would give an idea of how such a student is settling in the University.



14. What language do students use during group discussions?

To establish if the students who are not proficient in English , and who are shy to participate in collaborative work, could have an opportunity to contribute to the group work in a different language.

15. Are you always accommodated during group discussions?

If yes, student shares same language and possibly same culture with the other students. But if no, it implies that they do not come from the same cultural background and assumably, do not share the same language

16. Do you feel that languages other than English could be used in the university as languages of instruction?

17. Why or why not?

This will show students who have difficulties with the language of instruction and who believe that their plight is caused by language

18. Are you happy with the way that the lectures and tutorials are run?

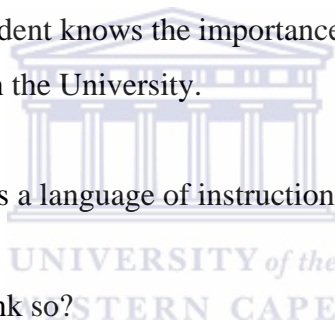
19. Why or why not?

This is to see if such a student is able to adapt to the ways of the university or if they blame the language for their failure.

20. Do you have any suggestions on how tutorials and group discussions could better be managed?

Just to find out if such a student knows the importance of tutorials and if anything could be done to better tutorials in the University.

21. Do you think that English as a language of instruction solves the problem of diversity?



22. Why or why do you not think so?

To get a sense whether a universal language like English could help to address the differences in culture.

23. What other difficulties out of language are you facing in the university?

To see if English is the only problem that is plaguing the student in this institution. This is because this study hypothesizes that ethnocentrism and xenophobia could be a possible reason for the misunderstanding among students rather than language barrier.

24. Have you ever attended different cultural proceedings since you came to this University?

To enquire if such a student understands diversity, thus understanding differences in cultures and languages.

25. What made them similar/different from yours?

To establish the theme of otherness and if the student understands that the different cultures are unique to their users.

26. Do you attend your cultural meetings?

To find out if the student has nostalgia and struggles to keep the norms and values of his culture.

27. What are some of the activities that take place during such meetings?

To establish if they share a brotherhood somehow to keep them closer to their homes.

28. How helpful are such meetings to you as an individual and as a student?

To establish how close such a student is to the culture and the other means through which to solve their problem of alienation and loneliness.

29. Do you miss your home? If yes, how do you make up for this miss? If no, why not?

To establish if the student feels alienated from his cultural norms, values, customs and beliefs.

Five Samples of the returned questionnaires are positioned in Appendix B3 (a-e) as a fuller version of data since I had to do a rigorous selection for the purpose of presentation and analysis.

Another set of thirty-one questions were also designed for the lecturers and tutors to elicit their own views on intercultural communicative competence. Questions 5, 6 and 7 and many others seem to overlap so as to provide reinforcement incrementally.

1. Where do you come from? To understand the diverse nature of academics in relation to their students and colleagues
2. What is your home language? To understand if they are bilingual or multilingual. Better still, to know if they are native English Language speakers or English second or foreign language speakers.
3. What is your official language(s)? To see if they share the same situation like most of the students who are encountering English for the first time
4. Which other languages do you speak? To establish if they are monolingual, bilingual or multilingual. This will also show whether such an academic is aware of the existence of diverse cultures in spaces like the classroom.
5. What is the language of instruction in the university? To see if they understand the language policy of the University and whether there could be an attitude attached to it.
6. Which other languages are used in this University and in what situations? This is to find out if they understand the language policy of the university and also if the policy matches the practice.
7. Do you know whether the university has a language policy? To see if the lecturer understands the language policy.
8. Do you think this language policy is effective and served its mission and vision? This is to establish the shortcomings of the language policy as a barrier to learning. The student and lecturers need to understand the policy in order to be competent in the language.

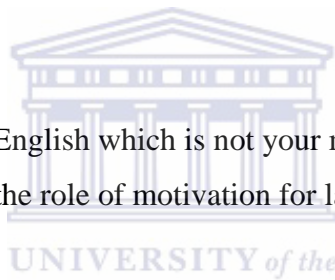
9. Why do you think it serves the purpose or not? To see if the policy actually works or if it needs some adjustment or it is another situation where the dominant group imposes a language on the majority
10. What effect does the policy have on students' academic achievement? To find out if the failure rate is as a consequence of the language policy
11. Do you prefer to teach in a home language or in English? Why? To see if they understand the local languages
12. Do you believe that certain indigenous languages can be used to teach academic subjects? Why / Why not? To get their own standpoint towards the language policy
13. Which language is being used during your consultation and out of classroom with students? Why? To see if the lecturers have a problem with English as the language of instruction and whether they prefer local languages or are helpful to building bi-multilingual students.
14. In your opinion, do students have any problem studying in this language?
15. If yes, what are the problems and how do you manage them? To identify barriers to competence
16. How do you manage students in your class whose first official language is not English?

17. Do you use any South African languages in any form of communication with some students?
18. How do you feel about using other languages in group discussions and consultations?
19. Do you think that these languages could be used to teach university subjects? Why or why not? To see if competence is only at the level of language.
20. Do you think there is anything that is not covered by the language policy of this university?
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction? To see where competence could be achieved in order to reduce the dropout rate.
22. In your opinion, is South Africa's multilingualism reflected in the languages used for teaching and learning? Why or Why not? To see if target language immersion is effective.
23. Are you happy with English as the main medium of instruction? Why or why not? To get other alternatives for the language policy.
24. Do you think that students would be happy and more successful if they could be taught in their first official language? To see their view on the use of English as a language of instruction, international language and a lingua franca in the institution.

25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
26. Have you learnt a new language and or culture since you came to this university? To see if they are interculturally competent or strive to be.
27. Are you pleased that you have picked up some words and expressions in other languages here at the university given its linguistic diversity. To find out if they are interested in the diversity and if they have any intention of being interculturally competent.
28. What are some of the difficulties with teaching and learning a diverse classroom like yours? To get their subjective views of the possible barriers to intercultural communication
29. How do you get it right in your own classroom with such diversity? To get a clue of how they manage their diverse classrooms and also to see if they include or exclude those from different backgrounds.
30. What suggestions can you make for the improvement of such classrooms? This could also open up areas that I did not envisage myself
31. Any other thing to say about diversity? To make sure that they understand the diverse nature of their classrooms.

After completing the first sampling of the data that was collected based on the questionnaires, I realized that it did not cover some of the issues mentioned in the literature review. In light of this, I designed eleven additional questions to make it more inclusive. Below are the eleven questions analysed.

1. How many languages do you speak?
To understand the language status of the participant.
2. Can you briefly tell me how you acquired these languages?
To be clued on how to gain competence in a new language.
3. What might have been the role of the environment when you first came in contact with English? Did it help or challenge you?
To see the role played by an environment in language learning
4. Are you fluent in English? If yes, how did you gain this fluency?
Emphasis to question 3 that is meant to see the role played by an environment in language learning.
5. Why did you have to learn English which is not your mother tongue?
To see if they are aware of the role of motivation for language learning.
6. Do you think that it is advisable to have a positive attitude and behavior when you meet new people? Why or why not?
To see if they are aware of tolerance and patience if they want to learn a new language and or culture.
7. Is it necessary to learn people's behaviors and values when you move to a new space?
Why or why not?
To see if they are aware of diversity.
8. What in your opinion might be the easier way to learn a new language?
To ascertain the place of participation, engagement and involvement
9. How can you make meaning from new words that you come across for the first time?



To see the role that context plays in meaning making

10. How do you make meaning from a language that you do not speak?

To see if language can be learnt as a social practice.

11. Any advice on how one can fit in a new found space conveniently?

This is meant to get any qualitative data that was not envisaged before.

A fuller version of the returned questionnaires can be seen in appendices B 4(a-e) with representations from the lecturers, students and the tutors respectively to complement the themes that were not explored initially during my first data sampling. For the purpose of saliency, I have put five returned questionnaires in total in the appendix.

All the questionnaires were simple and to the point. Most of my participants did not answer all the questions. The responses that I got from these questionnaires gave me an idea on the type of questions to design for the interviews as well as what to observe in my participants. A majority of the questionnaires to lecturers were done electronically because they complained about time and it was difficult for me to meet them in their offices. As mentioned earlier, I had 64 returned questionnaires with returned samples from lecturers, tutors and students as shown in appendices B1, B2, B3 and B4(a-e).

3.7.5 Participant observation

A participant observer needs to observe and participate in an event or activity. It might be of interest to differentiate between participating and observing. When a researcher observes, (s)he watches (observes) the activity (event) and may take field notes as an outsider. But when (s)he pre-participates, he takes part in the activity (event) but at the same time may document what might be deemed essential for the study. The data that I collected through participant observation appears to reflect only my own observation, description and notes of the activity and as such, there was a need for triangulation which might explain why I used the other tools.

According to Anna (2004:2) participant observation can be defined as “what people say they believe and say that they do is often contradicted by their behaviours.” Since inconsistency appears to be a common attribute of humans, observation in research can serve as a powerful tool to capture what people say about themselves in the interviews, focus groups and questionnaires.

Participant observation is a type of qualitative study with its roots in traditional ethnographic research as ascribed in 3.2.1, with the objective to learn the perspective being held by the study population. Given that researchers presume multiplicity of perspectives in a community, their aims in participant observation would then be to know what the different perspectives could be and to understand the interplay among them (Anna 2004). The community’s informed perspective can only be accomplished through participant observation, or by observing and participating in the activity.

In view of this, I decided to participate in and observe the same location where my research question was centred. As a participant observer, I was very distinctive because I approached the participants in their own setting to learn how life is to an insider while remaining both an insider and an outsider. I made careful and objective notes (See appendix D1) to what I saw in my field notes to parallel and or complement them with the data collected by the other tools. I had informal conversations and interactions with the participants in my research population that I recorded in the field notes in as much detail as possible. Any data that was collected through participant observation helped to safeguard any subjectivity on the part of the research population, and also provided an opportunity for me to gain access into the physical, social, cultural and economic space in which the participants lived. This design also helped me to understand the relationship among and between the participants, context, ideas, norms and events, people’s behaviours and activities. It further helped me to familiarize with the cultural milieu (see appendix D2). Participant observation gave me a nuanced understanding of the context that could only be gained through my personal experience, thus there could not be any

replacement for participant observation in this study. In view of this, Anna (2004) asserts that “observing and participating are integral to understanding the breath and complexities of human experience.”

Through participant observation, I uncovered an understanding of the research problem that was unknown to me when I initially designed this study. It also provided some answers to the research questions, as well as it helped to reshape the questions that I took to the field. Thus participant observation did not only help me to understand the data collected through the other methods of data collection, but it also helped design questions for those methods that led to a better understanding of the study. Observation at the start of this research helped to develop and facilitate the relation between me and my key participants, whose assistance were genuinely needed for the success of this study. This relationship called for ethical clearance as mentioned in section 3.8 and it further helped me to access the potential participants in this study.

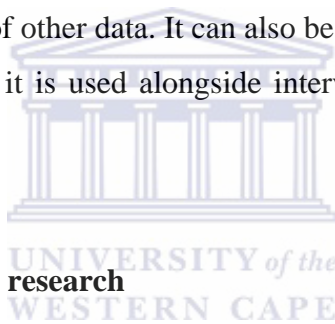
Participant observation helped to ensure the cultural relevance and the appropriateness of the interviews and naturally occurring data. It also determined who should be recruited and who not. It also helped me to understand the data that was collected through the other tools. Thus frequent consultation of participant observation data throughout this study helped to confirm instrument designs, save time and avoid mistakes.

Ethics was of utmost importance in participant observation because I needed to be cautious enough to who I was and what I was so that I did not disrupt the running of any activity. I also needed to make sure that the participants, with whom I interacted, did not feel that my presence compromised their privacy. I needed to be truthful in this research project and also about my role in it. I needed to be open, cognizant and polite to my role as an outsider. Since I was using participant observation as a design, I needed to be prepared for uncontrolled situations and settings. I also needed to make sure that the participants engaged in their activities the same way as if I was not there. Again I needed to participate in the activity to understand better in order to avoid the participants’ attention. It was vital that I disclose my true identity to the participants

together with my affiliation and purpose. Lastly, I needed to go where the participants go in their daily lives, and also to engage in all activities of interest. A sample of my field notes from participant's participation is presented in appendix D.

The main weakness of participant observation appears to be that it is time-consuming. Secondly, its documentation relies on memory, personal discipline, and diligence. Thirdly, it might require conscious effort at objectivity because this method is inherently subjective.

The advantages include among other things, the fact that it allows for insight into contexts, relationships, behaviour and attitudes which is the basis for any qualitative study. It can provide information previously unknown to a researcher that could be very crucial for a project design, data collection, and interpretation of other data. It can also be complemented by the other designs as is the case in this study where it is used alongside interviews, questionnaires and naturally occurring data.



3.8 Reflexivity and Ethnographic research

In any qualitative research like the one I am doing, reflexivity is of paramount importance because in this study, it helped me to be objective during data collection, data analysis and discussion of the findings in chapters. Reflexivity should be accountable for the usage of diverse designs for data collection (triangulation) during knowledge generation. Geertz (1973:448) defines reflexivity as “a story they tell themselves by themselves”. In view of this definition, Davies (2008) refers to it as social reflexivity. It could be an explicit and a deliberate conscious reflection of a people about themselves but that could only be reviewed through the interpretative insight of the researcher. However, this form of reflexivity can give a privilege and a non-reflexive position to the researcher (Watson 1987). When social reflexivity and the reflexivity of the individual were combined to give the data that was produced as a cooperative product, I noticed the kind of reflexivity that is claimed by social sciences. This appeared to be convincing because the information that I got from the participants did not only express a surface meaning

but also an underlying one about the nature of the society of these participants. I might have imported my own culture when I analysed the data but rather I decided to call for a local model as there was no such thing that was seen as universality in the different cultures of the different participants. Davies (2008:9) however calls this “simply local model... One based on the Western cultures of the ethnographers with universal pretensions.” This radical form of reflexivity seems to contend that any society should be part of itself and any statement about culture should be a statement about society” (Crick 1982:307) while social research is about itself. When studying the other cultures of the participants, I did not do so just to learn about myself and my own culture, but I did so because of a belief that I was learning about something outside myself as well.

Whenever a researcher researches, there is usually an implicit assumption that (s)he is investigating something outside him/herself and what he seeks to explore cannot come out of him/herself entirely or through self-introspection. On the other hand, Davies (2008) thinks that the researcher cannot investigate something without having contact with, or completely isolated from it. This is captured in ‘... All researchers are therefore to some extent connected to or part of the object to their research’ (Davies 2008:1). This connection leads to the question whether the research is not subjectively linked to the researcher’s presence and his inevitable influence on the whole research process.

Reflexivity as such appears to be central for social science in particular where the connection between the researcher, the research setting and the social world is clearly much closer. It is also where the research objects could be seen as “conscious and self-aware” through the influences of the researcher on the research process. Reflexivity in qualitative research seems to influence outcomes to be more likely and less predictable (Davies 2008:2). Given that this study is an ethnographic investigation, it can be very difficult for me to avoid ambiguities even as an insider. This could be because of the more intimate relationship between me the researcher and the

researched, “long-termed and multi-stranded and the complexities introduced by the objects of research have even greater scope’ (Davies 2008:2).

Increasingly, reflexivity appears to be more concerned with objectivity versus subjectivity in social research, based on the control of the effects of the researcher on the research situation. This attempt was meant to maintain a distance through using observation and other methods for data collection (triangulation) in which self-interaction was either minimized or highly controlled. This appears to have been the only way that objectivity could be attained in this study. Participation in the activities and events of the setting was therefore indispensable to my identity to be concealed from influencing the results of the data. Blommaert and Jie (2010) seem to disagree on this view when they argue that the self is very subjective and focuses only on the truth that it understands and remembers. However, Davies (2008) counters them with her view that even the most objective of social research methods still needs to be reflexive. Like Woods (2000), Davies goes ahead to say that interviewers need some particular skills to reduce the effects of their individual attributes on informants by employing technical test on reliability. In order to be reflexive as a researcher, I made sure that I distanced myself from the participants to assure that I did not influence their perspectives anyhow.

Based on the above opinion, Davies (2008:4) refers to reflexivity as “turning back on oneself, a process of self-reference... [A]nd the ways in which products of research are affected by the personnel and the process of doing research.” Such effects are found in all phases of a research process, from the initial selection of the topic to the final report on the results. Reflexivity as such is therefore particularly salient in ethnographic research where the involvement of the researcher in a society and culture of those being studied is very close through participation and observation. Ethnographic study should be viewed through the lenses of a research process that should be based on fieldwork using a variety of mainly (but not exclusively) qualitative research techniques (Hammersley and Atkinson 2007:13).

Furthermore, the relationship between me as the researcher and the participants was therefore the base of a subsequent theory and conclusion that was expressed through interaction. My observation formed part of the data for this study and appear to tie with Powdermaker's (1966:19) assertion that "participant observation requires both involvement and detachment achieved by developing the ethnographer's role of stepping in and out of a society." In other words, I was obliged in a sense to design tools that would fully acknowledge and utilize subjective experience and reflection. Thus, as an ethnographer, I have been an intrinsic part of the research context, "turning back" (self-examination) of cultural critique that has both moral and political implications (Davies 2008:5).

In view of this, the "turning back" (both individual and collective) might have led to a form of self-absorption, in which the boundaries between subject and object might have disappeared, with one replacing the other, thus denying the possibility of social research. Nevertheless, this critique needs to be taken into consideration in any social research like the case in question. Nonetheless, this study is meant to augment the understanding of social reality by developing explanations of social forms and events as well as critically examining the concepts used in the explanation. Research that is based on ethnographic fieldwork must be informed by reflexivity and assessed by a critical scholarly community to express reality that is neither accessible directly through actions and texts of the participants nor simply a reflection of the individual researcher's mind.

Contrary to the above view, Roberts and Sander (2005) argue that reflexivity is not just one phenomenon, but rather it is a variety of forms that affect all research processes through all their stages. As a result, "total reflexivity requires full and uncompromising self-reference. Thus, no process of knowing can be fully reflexive until it is explicitly turned on the knower who becomes self-conscious even of the reflexive process of knowing what has been termed 'radical constitutive reflexivity'" (Woolgarand 1988:22). Therefore reflexivity appears to express a researcher's knowledge/awareness of his connection with the research situation and his effects on the study that Davies (2008:8) terms 'reactivity'.

In view of the above argument, I made a lot of effort to do away with my influence on the whole research process as much as possible. In this regard, I used open-ended questions during the interview sessions to promote and standardize the wordings of the questions and controlling responses from the participants so as to limit my influence on the particular encounters. In the fieldwork, I attempted to make myself more inconspicuous so as to limit “reactivity” and literally becoming a bystander or I made use of a contrary approach by participating as fully as possible in any given event or activity, so as to become almost invisible in my roles as researchers. However, the latter needed to have been done because “the specificity and individuality of the observer are ever present and need to be acknowledged, explored and put into creative use” (Okely 1999:28).

In any case, reflexivity is still fully focused on the individual researcher rather than on the research as a social process. Crick (1982:25) affirm this by saying that “the ethnographic enterprise is not what one person does in a situation, but how two sides of an encounter arrive at a delicate workable definition of their meeting.” This assertion is further strengthened by Steier (1991) who observes that a research process is one where the researcher and reproducers (not participants) are engaged in constructing a world.

The purpose of these diverse methods of data collection (triangulation) was meant to ensure that the data is relevant, reliable and reflexive. The essence of reflexivity in this research is to avoid excessive subjectivity on my part and that of the researched. I focused on the context, language and all other interactional resources which were brought in to bear on data events, and their subsequent recontextualization (Davies 2008). Theories can only be described as reflexive if the knowledge they contain is explained without having to refer to the information that is outside the theory itself.

Like many other sociological approaches, this study uses a minimal attempt to understand another life world using the “self” as the “instrument of knowing” (Ortner 2006:42). There was an immersion of the physical self in every other way, through the recording of field notes and all the other forms of documentation. The ambiguous position that I maintained as a participant observer encapsulated a tension and immersion, objectivity and subjectivity (Tanboukou and Ball 2003). It is therefore paradoxical that I had “a native point of view without going native” (Behar 1996:5).

The greatest challenge that I encountered in the study was navigating the relationship between a particular and a larger entity (whether it was nationality, race, class, identity and culture). This challenge led to a dilemma because of its claim for methodological and epistemological importance that only rested on its capacity to clarify and render the local which in turn elucidated a wider culture. This particular case can be seen as an instant of a larger whole as suggested by the intensive and extensive investigation of this study.

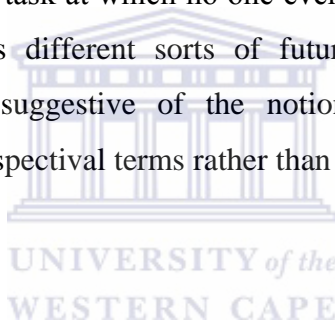
The above challenge has been dealt with through my use of “thick description” which seems to me the strength with which this study interpreted the specific situation. Thus it would not be appropriate to understand this study as a cultural whole, but rather as a case in itself since issues of identity, culture and language are very porous and can only be understood within a context. The use of the English language as a language of instruction tends to contradict the situation even further given that English in this context could also be seen as a lingua franca of the world.

3.9 Ethnography and ethics

For the purpose of ethics, I committed myself to staying open by informing the participants of the purpose and nature of this study. I made sure that their participation was voluntary and I also sought permission from all the participants to take part and respond in the interviews and the questionnaires. I also obtained permission for the recording of the interviews from the participants who also held the right to withdraw at any given point in time, or to ask for the information already recorded to be erased. I also made the participants to understand that the

recordings and transcripts will only be accessible to my supervisor and me. I assured all the participants that they were all going to remain anonymous when I do the presentation of the data.

I am aware that the nature of reality and the possible knowledge of reality, with the status of truth claims, all have implications for the judgments and responsibilities of ethnographers. Thus the lack of an agreement about the methodology in and about ethnography is reflected within its ethical considerations. I am therefore aware that in all researches that involve human participants, ethnography raises significant ethical concerns (Murphy and Dingwall 2007:347). According to de Certeau 1998:43) “we never write on a blank page but always one that has already been written on’. In other words, we need history to develop philosophical truths. Geertz (1973:143) refers to the field as ‘a task at which no one ever does more than not utterly failed’. Knowledge to him simply offers different sorts of futures instead of providing answers. Therefore this study is purely suggestive of the notion of intercultural communication competence being presented in perspectival terms rather than as hard facts and prescriptions.



3.10 Limitations of the study

When the first sets of questionnaires were handed out, I was sure to get the response within no time. At this initial state, I selected students and lecturers that were close to me bearing in mind that they were going to exercise a degree of empathy, but which turned out to be the opposite as I received one excuse to the other from these participants. The excuses included; “I will bring it to you because I still have three questions to answer, or I completed them and I do not remember where I kept them” Among others. This excuses made me to learn that as a researcher, I only have to rely on what I can get and not what I expect because I cannot know in advance who would be my participants.

To counter the above limitation, I decided to hand over the questionnaire to participants who were not close to me either in a coffee shop over a cup of coffee or over a bottle of beer. So for a

researcher to gather data efficiently and within a given time there is need for incentives to be given to the participants. This also gave me an idea on how to carry out my interviews by avoiding to book audience with participants that were very close to me.

In addition to the problems with the questionnaires, most of my participants scheduled to keep failed appointments with me during the face to face interviews. It was very difficult for me to go after them up because I did not know where they lived and what their schedules were. Some of these participants either gave me wrong phone numbers or numbers that did not exist at all. Although there were a few reliable appointments, I then resolved to take my participants either to the coffee shops around A and B blocks at UWC where we had a session over a cup of coffee. There are a few instances when I was obliged to take a few participants into the barn to get an interview session with.

The transcription of some of the interviews was also a serious problem to me because of some of the problematic locations where these interviews were conducted. The people who did the transcripts did so in a hurry or were not patient enough. The background noise usurped the voice of the participants and I strained a lot to do the transcription. Some of the voices were a problem to follow as well as accents and pronunciations. There are instances where the transcripts from those who transcribed the interviews did not make any sense to me and I was obliged to do the transcription all over myself.

With the naturally occurring data and field notes from participant observation, there were moments when I could not make sense of what I have written because of failure in memory. That is there were instances where I took down notes and took a little while before returning to develop them, but when I got there, I could not make sense of the notes any more.

It was not easy for me to record events from the natural occurring data and field notes because I had to follow up the event and at the same time take down notes. Even during moments when I was accurate with my notes, I missed out on the non-verbal components of the conversation.

Some students could not provide the much needed information for this study due their inability to express themselves in the English language.

3.11 Conclusion

At the end of the data collection, I came to notice that a lot of data has been collected with the help of the different tools mentioned in this chapter. It is envisaged that this enormous data would generate useful and informed discussion that could possibly answer the research questions that evolved from the literature review in chapter 2 and the research designs discussed in this chapter. These tools can be helpful because they are capable of providing information that to a greater extent has shed more lights on the research questions. Thus my research design along with its findings can then point out the different ways through which one can become interculturally competent in communication (Foncha2009).

There are possibly two ways that I used the data to seek answers to the questions posed. In the first way is by using the research questions as assumptions to becoming competent interculturally in communication by using the integrated intercultural communication competence model. In the second place I strived to see how meaning is constructed through discourses by using Critical discourse analysis which I have discussed in the literature review chapter.

I believe that the analysis of the findings, I propose to present in my next chapter and subsequent to that, the discussion of findings in chapter 5, can help me to understand the kinds of skills and abilities that one needs to improve on intercultural communication competence.

Chapter 4

Presentation and Analysis of data

4.1 Introduction

The study generated a huge volume of data. Although this enormous data might have captured the beliefs and value system of the investigation, it was practically impossible for me to present all the data in the limited space of this study. Therefore I was forced to make a very rigorous selection. The rigorous selection was based on the argument on qualitative study that “there are no guidelines in qualitative research for determining how many instances are necessary to support a conclusion or interpretation. This is always a judgement call.” (Taylor and Bogdan 1998:156). This argument appears to have thrown some lights on the point that a single incident or instant can be sufficient to build a conceptual category. In view of this, the best insights might have come from quite a small amount of data. Underlying the same perception, Bleich argues that; “In this way, the process of teaching the development of detailed subjective response is simultaneously research into the nature of response processes” (Bleich 1985:261).

Based on the above stance, this study used only selected strands of the data that were related to the research questions in order to gain participants’ perceptions within the context of this study. Thus the strands that are presented can be seen as “illustrative stretches of discourse” (Sivasubramaniam 2004:268) that the participants produced in the questionnaires, interviews, naturally occurring data, field notes and observation. I believe that the epistemological underpinnings that were discussed in chapter 2 and 3 can assign a perspectival and a speculative view of knowledge to the focus of this investigation (see the research instruments and research questions discussed in chapter 3). Thus what counted as knowledge in this study is context-bound.

For the above reasons, objectivity or truth was only determined by the narratives of the participants and I made sure to avoid as much as possible bringing in my own interpretation at this stage. Most of the data that was collected for this study seemed to have been congruent with

the themes described in the Literature review chapter. The analysis then attempted to show the agreement and disagreement between the literature and the data, but in instances of disagreement, I have reserved my comments for the next chapter so as to reduce my own subjectivity as mentioned earlier in section 3.7. From the data that was analysed, the following themes appeared recurrently and much attention needed to be paid here during the analysis.

At the top of the themes, language appeared to be very prominent since it can be seen as a social practice against the traditional scientific reductionist view of language as a system that is present in the brain (cognition). When I sifted the data at the end of data collection a lot of similarities and uniformities were noticed (Sivasubramaniam 2004). These appeared to have formed conceptual patterns and categories in a sense. A closer scrutiny revealed remarkable patterns of congruencies and connections in the different types of data collected from the participants in this study. In a way, these connections and agreements appeared to tally with most of my perceptions of the participants' notions of intercultural communication competence. In this regard, the use of metaphor was deemed to be the way through which the notion of intercultural communication competence, which in a sense appears to align with the constructivist view of language learning where each context seems to generate different meanings for its participants.

“Assuming that all knowledge is to some extent perspectival”, I propose to present my analysis as a retelling of the response phenomenon as observed by (Bilton and Sivasubramaniam 2009:315). They also observe that description, explanation and theorization can qualify a study as a creative act of discovery and inquiry. This is in keeping with the view of storytelling Denzin and Lincoln state that;

In the construction of narratives of experience there is a reflexive relationship between living a life story, telling a life story, retelling a life story and reliving a life story. As researchers, we are always engaged in living, telling, reliving and retelling our own stories (1998:60).

Thus the story that the participants in this study tell and live, are being retold and relived in this chapter where metaphor appears to be the most appropriate way to classify the data that was collected with three possible categories of respondents that were grouped into lecturers, tutors and students' perceptions. In this sense, metaphor provided me with the much needed themes for the analysis of the data collected.

Viewed in the light of the constructivist and ecological approaches that I am a devotee, the learning environment of the classroom has been the core of a pedagogy of voice and participation (Freire 1972). In this sense, the pedagogy proposed by this investigation is not an inventory of predetermined skills or behaviour blueprints. On the contrary, the pedagogy is a dynamic and discursive realm where no one is a custodian of truth and everyone has the right to understand and be understood (Sivasubramaniam 2004). Therefore, the pedagogical frameworks of the study aimed to realize language learning through: dialogue, group presentations, group activity, etc. and where such a realization is believed to be able to connect the participants with each other and the world through the use of a foreign language (English, in the case of this study). The lecturers, tutors and students in this research are not overly concerned about the pre-meditated tasks of learning as specified by their syllabus and curriculum. The data and research instruments attempt to describe the dynamics and fall-outs of participants' engagement with an L2 environment, thereby attempting to come to terms with competence in intercultural communication competence.

Furthermore, my beliefs and value-systems underlying this investigation made it necessary for me to use personalized, value-laden language to interpret and describe the 'context-bound characteristics' (Bailey and Nunan 1996: 2) of the knowledge that this research has set out to construct. Therefore it was contingent upon me to dismantle the reverential position accorded to objectivity and factuality in what counts as knowledge. In this sense, there is neither "scope nor space for depersonalized, objective/value-free language in this research" (Sivasubramaniam 2004:362). It is argued that in a constructivist view of knowledge, the process of understanding and the context(s) in which the participants construct and interpret for themselves, 'thick descriptions' (Geertz 1973) can be attempted only through a figurative use of language. This is

precisely what I am attempting to do in this investigation and the following quotation seems to elucidate this point:

The use of tropes such as metaphor and synecdoche is not a matter of arbitrary or optional embellishment. Its attempted elimination would rob us of the power to describe social events and action in intelligible terms. The removal of metaphorical usage would reduce us to the most banal and meaningless of purely behavioral accounts. Metaphorical usage is fundamental to the analytic force of many social-scientific theories and models. (Atkinson 1992: 12).

Atkinson's views above underlie my decision in this study to use figurative language in the narrative(s) to present in detail the learning context as well as the meaningful experiences of its participants. In this sense, the data analysis appears to be a narrative in which constructions are synonymous with connections and interpretations with experiences.

Finally, through the metaphorical categorization of the data collected and with the help of the theoretical underpinning from the literature review, the study made use of the following themes: role of environment on language learning, English as a lingua franca and language of instruction, motivation for second language learning, spatiality (context) and intercultural communication competence. The themes that have been enumerated above were suggested by the theoretical and epistemological underpinnings of this study and I believe that this can support a better understanding of the analysis. In this respect, the themes should therefore be seen as a pathfinder for the analysis. The above themes that were suggested by the literature review appeared to be prominent in the data and would be dealt with in greater length in the discussion chapter (chapter 5).

As mentioned earlier, the data metaphorically seems to suggest three categories of participants which are the lecturers, tutors and students. From these categories, it appears to be difficult to place the tutors on either side because most of them are post graduate students and at the same time tutors, and this way, they are torn between the other two categories: students and lecturers. A new identity emerged for the tutors because I could neither place them under students nor under the lecturers since their roles were in-between. The tutors in this study found themselves at

a borderland between the lecturers and the student which motivates why they form a separate category. The data pointed to the direction that, these different groupings shared similar perspectives on intercultural communication competence in the space of University of the Western Cape. In the analysis that follows shortly, the study will use a representative sampling for each of the above categories to bring out their perspective on intercultural communication competence.

As mentioned earlier, a rigorous selection was done on the huge volume of data since it was not possible for me to use all the data collected in the study. Thus, the categorizations of the themes were done discretely for the purpose of analysis and interpretation. In the course of data collection, there was never an instant where the participants were made to understand that they were placed under these categories. In the naturally occurring event, the participants were not aware of my presence since I intended the data to be objective and reflexive. The reason why this study categorized the participants into the three groupings was because focusing on the individual participant as the principal unit of analysis would have produced an incomplete and an unrepresentative story (Willet 1995). Based on the above beliefs and values, I propose to present:

- data from the interviews
- data from questionnaires
- data from natural occurring events
- data from participant observation
- Use all the 4 sources as focal point
- Use the narratives as a chain of analysis with comments description, narrations and realizations being made before and after the data strands.

By doing so, the narratives would therefore be able to do away with the notion of objectivity and locate knowledge and meaning in the subjective interpretations of its participants (Sivasubramaniam 2004).

As mentioned earlier, I made use of selected strands of data in the analysis through a rigorous selection. I have also made sure that a fuller version of the data is presented in the appendices. The appendices were arranged in a way to reflect the bulk and representation of the data. To analyze the data from the interviews and questionnaires, I made a representation of three strands for each question in the analysis, five transcribed interviews and five samples of the returned questionnaires from each category of the participants is also presented in the appendix. In the naturally occurring data and participant observation, I either presented strands of data or did a presentation through thick description to present the data in the analysis and also made an informed attempt to represent a fuller version in the appendix as well. It would be also very important for my readers to note that the themes that I used in my data analysis are not mutually exclusive but rather interconnected. In this way I have made an attempt to keep a sense of conceptualization that served as a pathfinder in my analysis.

4.2 Data segment 1(interviews) on the role of environment on language learning

This study used four principal tools for data collection to draw on the perceptions on intercultural communication competence from its multicultural and multilingual participants. Before the data was collected, I hypothesized in chapters 2 and 3 that the environment can enable competence in intercultural communication and language learning. Both the questionnaires and interviews appear in this study to be in agreement with the naturally occurring data and participant observation and this will be elaborated in the discussions of findings to be presented in chapter 5. As mentioned earlier, the data analysis made use of segments from the three different categories of the participants through the interviews, questionnaires, natural occurring data and participant observation to show how far they were congruent. For the purpose of being consistent and

coherent in my data presentation, I will use three strands of data to answer the questions from both interviews and the questionnaires just to make sure that the presentation covers all that is salient. Furthermore, I will cluster the whole data into four segments as follows:

- Segment one, interviews from lecturers, tutors and students, (appendices A1(a-e), A2(a-e) and A3(a-e)),
- Segment two, questionnaires from lecturers, tutors and students, appendices B1(a-e), B2(a-e), B3(a-e) and B4 (a-e)
- Segment three, naturally occurring data from lecturers, tutors and students, appendix C1 and C2,
- Segment four, participant observation from lecturers, tutors and students, presented in appendices D 1 and D2.

In the data presentation, I will use equal strands from each of the categories of my participants for the purpose of saliency. I will also illustrate all the data stretches presented in the analysis by using italics. Hence segment 1 is the data from the interviews, segment 2 is the data from questionnaires, segment 3 is the data from naturally occurring events and segment 4 is based on participant observation.

In this data segment, I used different interview questions to solicit the participants' perspective on intercultural communication competence and the role of the environment in language learning. The following are the representations of the data that was in agreement with the role of the environment on language learning but a fuller version of the data is provided in the appendix A1.

4.2.1. The perceptions of lecturers on the role of the environment on language learning

The following data strands are excerpts from the interviews that elicited the views of the lecturers on the role of the environment (affordances) in language learning. The environment in this sense refers to the available resources and semiotics that appear to facilitate the learning of a new language. The above theme was selected because I wished to maintain the tenor of conceptualization in the hope that it might serve as a pathfinder in my analysis. The lecturers appeared to be in agreement that the space of the University of the Western Cape might have provided a conducive language learning atmosphere for the students and which seems to be suggestive of an ecological and a constructivist perspective of language learning where meaning making appear to be the at the core. The following are some responses from some interview questions that focused on the role of the environment on language learning;

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Lecturer 10: *It is a very difficult question because most students who come here and are unable to speak English start speaking the language after a while without formally learning. Although I might say that the University does not help in this regards, I can say that since the language of instruction is English, students from foreign countries and Xhosa and Afrikaans speaking students have no choice but to learn how to speak the English language. Yeah the language problem is an issue and it is up to the students to make sure that they fit themselves into it or they won't be able to succeed.*

Lecturer 4: *I strongly think that the university helps to provide support like the writing Centre, PET project, ERRU etc. Besides, there is room for consultation both for tutorials and lectures just to give support. Although students may come here without a good knowledge of English, they learn easily because of the resources available.*

Lecturer 1: *Yes, I think so because each and everyone needs some form of motivation to learn a language. Since the language of learning at UWC is English, it gives reason as to why everyone has to learn it whether they like it or not or they cannot succeed to have what they came for. I can say with confidence that we can never undermine the role of environment when we have to learn a new language.*

Q: *So do you think the introduction of mother tongue education can solve the problem posed by diversity in the university?*

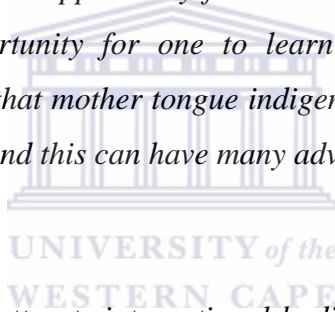
Lecturer 2: *Yeah. I think it needs a lot of restructuring around education itself. If I have to write in Xhosa it would be difficult just like English. So I think it can solve the problem of language although students will still struggle to write. The difficulty I have in English would be the same in my home language as far as writing is concerned and the same will apply to people with different languages. So it is better that we all struggle with English since it will be the same for everyone. If we bring in indigenous languages, it is not going to help the issue. When you speak a language it does not mean that you can write that language. So I think English is perfect to unite diversity. The barrier is only in the written part and this writing goes to all languages so it is better to use one language for all. It is all about writing not the articulation you get what I mean. I do not think that it will be proper for the university to introduce mother tongue here because it will instead worsen the language situation because if you look at the essays from students, you would realise that they translate from their mother tongue. So if only one language is being used, then everyone would learn that language through interaction and it will make a lot of sense to me because the University is all about learning.*

Lecturer 3: *Yes and no. Yes because those are the languages that students bring from their schools. No because these languages are not developed like English. So if the students learn in English, they will have all the necessary resources but not isiXhosa or Afrikaans.*

Lecturer 11: *You cannot even think of using mother tongue education because it will mean that you need teachers who are proficient in these languages. Moreover, if mother tongue education is used, there won't be international students and staff and when students graduate, they risk not getting work because they are limited in terms of language by their environment. I will say that it is a bad idea.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 8: *It is both friendly and impeding because people come from different language backgrounds and meet others with different languages which hinder communication between them. On the other hand, it provides opportunity for those who cannot speak English to learn English, so it provides an opportunity for one to learn languages other than their own languages. It hinders in the sense that mother tongue indigenous language speakers see English as exclusive rather than inclusive and this can have many adverse consequences.*



Lecturer 5: *It is useful because it attracts international bodies of staff and students. The use of English here provides a lot of opportunity for the locals to get better in the most spoken language of the world. Again the environment as diverse as it is, prepares the students for the diverse corporate world that they will be embracing soon.*

Lecturer 2: *I think that it is useful because if you look at what the students say about their experiences in the first two weeks in the university, you will agree with me that environment is a good teacher for any new language.*

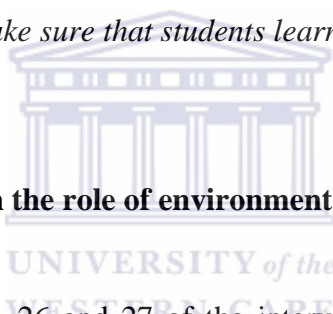
Q: How does the environment help to foster language learning?

Lecturer 8: *It gives an opportunity for English L2 and L3 to learn English since it is the lingua franca and the language of instruction. It also helps students to understand that they come from*

different backgrounds and so there is need for them to be able to speak and understand people from different backgrounds and who have different languages where they come from. Even if they are English speaking, they still have an opportunity to learn academic writing which is still learning and we all know that learning is a process. Even the learning of other cultures is made available through interactions in and out of the classroom.

Lecturer 4: It helps to promote language learning in the sense that for the students to be able to follow up their lectures, tutorials or consultation with tutors and lecturers, they must be able to speak English. Again since all assignments are done in English, they only have to learn the language or drop out because they cannot cope.

Lecturer 6: If I can liken it to drowning in a pool and clinging onto a serpent, I would say that English in UWC is just like the serpent that could help students not to drown. The only way to stay afloat in the university is to make sure that students learn English.



4.2.2 The perceptions of tutors on the role of environment on language learning

In their responses to questions 25, 26 and 27 of the interview to tutors, they appear to be in agreement only to a greater extent that the environment of the University of the Western Cape like any other diverse space can open up avenues for language learning through interpersonal interaction, participation, engagement and involvement. For the purpose of objectivity, I propose to return to this discussion in the next chapter. The following are some of the extracts from their interviews that bring out the tutors perspectives on the role of the environment (context) on language learning.

Q 25) As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Tutor 4: Yes, it is possible to teach in three languages but a common language is recommended depending on how the speakers are fluent in the language and it should not disfavour a particular group otherwise it becomes a language of favouritism or preference and assimilation.

However, a common language needs to be used as that is the requirement for Higher Education in South Africa. Secondly, if the three official languages of Western Cape are being used as languages of instruction, it will defeat the purpose of multilingualism as the other languages will be disadvantaged. Therefore I think that the language of instruction should be the most suitable for teaching and learning as well as a language of communication.

Tutor 6: I would prefer to answer this question with a question. Which other language could be used in this university if not English? My reason for this question is because the different students speak different languages and even the international students also speak different languages. It would be difficult to choose from any of these languages because they are not standardized. Again it could favour the native speakers of that language against others. My argument is that I will stand for English because it is a colonial language that is well developed and can play a neuter role.

Tutor 8: I will say English because it is an international language. But I will say that the other two languages should be learnt as compulsory subjects in the university to promote the multilingualism.



Q 26) Have you learnt a new language and or culture since your entry into this university?

Tutor 4: Yes because of the diverse nature of the population, I have been able to learn new cultures and a few languages although I do not speak them fluently. I am French L1 but because I came into a class where everyone speaks English and all the writing is in English, I was obliged to use the target language in studies and in communication with my peers which created an opportunity for me to learn a new language and also to know that we come from different places. I can say that the easier way to learn a new language is to interact with the people who speak that language and you do not need to be shy because nobody knows you and the worst thing that can happen to you is that through your mistakes, you can now learn a new language. In this way, I think a diverse environment like this can help people to learn new languages and cultures.

Tutor 1: Yes, Afrikaans and IsiXhosa because most of my students in the tutorials and classmates at the Honours level speak these two languages. I like to hang out with my friends and have

learnt a lot of new things from them. It is easier to express some of the things that happen in such sessions only in the language that is used there and for this, I am learning their languages and cultures even without wanting to.

Tutor 2: Yes, many because the different people in this university come from different places and countries that speak different languages and have different cultures. In course of mingling with all these people, I have in a way learnt their languages and cultures. I have eaten some kind of food that I saw for the first time. I cannot mention all the things that I have done but all I can say is I have learnt a lot.

Q 27) Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Tutor 4: I am very pleased because this particular environment requires a good knowledge of the local languages and if you cannot speak these languages as a black person, then they will look at you as discriminating or even as the white people. There is a popular saying that “when you go to Rome, do as the Romans do” which applies a lot to South Africa because if you cannot speak one of their languages, then you would be alienated and they will call you names. So I think my interaction within the environment of UWC has helped me to learn some frequently used Afrikaans and isiXhosa words that have also helped me to be integrated in the society. When I am shopping, these few words help me a lot.

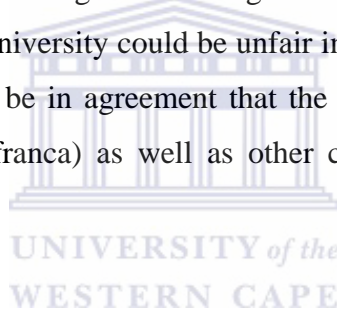
Tutor 9: I am very happy to know some of the frequently used words and expressions because they help me to be accepted in the communities. These words and expressions also help somehow to ease communication between me and my students. At least, with the small knowledge of few words and expressions, they cannot insult me without me having a clue.

Tutor 7: Yes, it is true. They have helped me a lot in my interactions with the locals. I need these words and expression to be accepted in most of the places where I meet the local people. Most of them even some students cannot speak English. So a knowledge of their words and expressions would help me to overcome communication barriers with locals who cannot speak English.

The above data presupposes that as educators, the tutors like the lecturers who featured earlier have many challenges to create an atmosphere that is conducive for language learning. It appears to me that they need to be first of all be motivated before they can be able to motivate their students to make use of the resources available. This appears to be the right way through which an affective environment could be created where students could be willing to engage and involve in participation, thus learning the target language.

4.2.3 Perception of students from the interviews on the role of the environment

The following data elicited the perceptions of the students on the role of the environment in their abilities to learn the language of teaching and learning in the space of UWC. Although most of the students might think that the University could be unfair in its policy of English as a language of instruction, they still appear to be in agreement that the environment seems to have helped them to learn English (a lingua franca) as well as other cultures in and around the campus community.



Q: How has the University helped you in Language learning?

Student 3: When I got to the varsity, the level of my English was low but I did all that I could to make sure that I express myself in English because if I do not speak English, then I will not be able to do my assignments, communicate with friends and understand my lectures. I also realized that I could not even get help either from my peers or lecturers if I did not learn English. I am now able to speak and write English because of the University so I can say that an environment can really force and help someone to learn a language and new cultures.

Student 5: It has helped me because most of the people I meet like my tutors, lecturers, administrators and other people cannot speak Afrikaans. For me to be able to interact with these people, I need knowledge of English. It should also be noted that, it is not only communication where the language issue is a problem. We have to learn in English as stipulated by the language

policy where everyone is making an effort that has given everyone the opportunity to learn to read, write and speak English.

Student 13: The University has helped me to learn English and other cultures because all the people that I meet there cannot speak my language and have different cultures. Again all my assignments, examinations, lectures, tutorials and consultation are all in English. With all of these things, I am obliged to learn English which is the language of communication and the language of teaching and learning in UWC.

Q: Can you briefly tell me how you became so fluent in English?

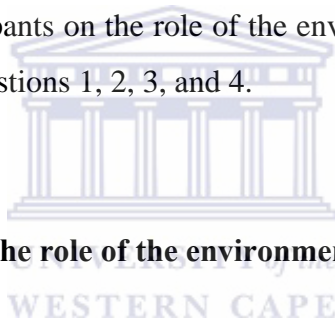
Student 3: Since I noticed that Afrikaans could not help me in the university, I decided to make friends with students from other places who were fluent in English. This gave me the much needed opportunity because I struggled to communicate with them in English. Although they were like me and they also struggled to speak, they even laughed at me but I did not care because I knew this was the only way I could learn English. We did assignments together, went to the same tutorials and also socialized a lot. I know that I make a lot of mistakes in English, but I do not care and I am sure that very soon, I can stand on my own in English although it is very difficult. I do not think that anyone can study in this University without English because there are too many languages here. In short, I can say that it is only my courage to face a person that has helped me to know a little English and it is as a result of the diverse nature of the environment that I have to learn English.

Student 4: I am not very fluent just like my friends, but I am doing my best to make sure that I do well because this is the only way that I can become successful. The lack of another language for learning can be explained as the reason why I have to use English.

Student 6: I can say that fluency came as a result of practice through trial and error. At first I used to be shy, but nowadays, I am more confident because I am not the only one with the problem of speaking English in our classroom. We are forced to do all presentations in class in English and this practice gave me the much needed chance to learn to write and speak English.

4.3. Data Segment 2 (questionnaires) on the role of the environment on language learning

In the following data, I will use selected strands from the returned questionnaires from all the three categories of participants to solicit their perspectives on competence in intercultural communication. When I did the sampling of the data, I realized that most of the proposed themes were not fully explored and I then decided to design an additional set of questions (to elicit the participants' views on the role of environment and motivation in language learning). These were again distributed indiscriminately to the lecturers, tutors and students and in a way, they seemed to have complemented the other two sets that were administered before and which helped to elucidate themes like the role of the environment and motivation to language learning. Below are some of the views of some participants on the role of the environment on language learning that are elicited by the responses to questions 1, 2, 3, and 4.



4.3.1 Lecturers' perspectives on the role of the environment to language learning

In the following data, the views of the lecturers are solicited on the role of environment on language learning. The data is indicative that an environment can impose its own language on its interactants and in another sense; it appears to provide the necessary resources/repertoires for that language learning.

Q1) How many languages do you speak?

Lecturer 8: *Five.*

Lecturer 2: *Two.*

Lecturer 6: *Three.*

Q2) Can you briefly tell me how you learnt these languages?

Lecturer 8: *French and English were learnt partly in school since they were the languages of instruction different from my mother tongue. We were left with no option but to learn these languages for the purpose of our studies and communication in schools since the learners come from very many language backgrounds. Anyone who could not speak these two languages could not interact with the others and also could not pass their exams. So I can say that I learnt these languages through the environment of the school.*

Lecturer 2: *I learnt my home language at home from my parents, family and the community where I grew up, and then developed this at school and through interactions with fellow speakers. I learnt my second language formally at school because it was the language of instruction.*

Lecturer 6: *The different environments where you grow up influence the learning of different languages since we are not born with them. I was born in Malawi where I grew up speaking my mother tongue. When we went to school, we were forced to study in Chichewa and later English. When I came to the University of the Western Cape, I had to polish my English because it was the language of instruction and the language of communication. This is how I gained fluency in these languages.*

Q3) what was the role of the environment when you learnt English? Did the environment help or challenge you then?

Lecturer 8: *Yes, it does, given that I had only friends who spoke mainly English and having parents who were both school teachers motivated and facilitated my English language learning and acquisition. However, living and playing with friends in an environment with pidgin as the lingua franca also acted as an impediment to learning and using the English language seeing that practice makes perfect, not much of the English language was being used which in effect affected my quality of English language.*

Lecturer 2: *I think it helps and challenges – it can help if it encourages and supports you and enable further learning, like my home and school environments have done in terms of learning English. But it can also challenge when it forces your learning to advance as you need more knowledge of the language to cope in the environment, or it can challenge you if there is a lack of support. So the challenge can be positive and negative.*

Lecturer 6: *Both because you have challenge to overcome before you can become fluent in any language. If you are not in an environment that provides a particular language then you would never learn it. I can conclude that if you are not challenged by the language, then you cannot learn and so it is both.*

Q4) Are you fluent in English? How did you get this fluency or not?

Lecturer 8: *Yes I am, like said earlier from school and parents.*

Lecturer 2: *My formal schooling can account for my fluency in the language of instruction.*

Lecturer 6: *Yes, in a way I can say I am fluent but I still make mistakes but it is my courage that keeps me going.*

4.3.2 Tutors perspective on the role of environment on language learning

In the following data, I used responses from the tutors to the questionnaires to elicit their views on the role of the environment on language learning. The data are responses to questions 1, 2, 3 and 4 of the questionnaires that appear to show the environment of UWC as a multilingual and multicultural one since all the respondents speak more than two languages as indicated by the data.

1) How many languages do you speak?

Tutor 4: *Three, English, Kikuyu and Kiswahili*

Tutor 5: *Two, Shona and English*

Tutor 8: *Three languages.*

2) Can you briefly tell me how you learnt these languages?

Tutor 4: *English and Kiswahili at school and Kikuyu at home. This shows that every environment uses a different language and one needs to be very careful where he is when he uses a particular language.*

Tutor 5: *Shona language relates to a home language. I was born and immersed to that language from the onset. As for English, it came as part of the Educational process since this was the required language for studies.*

Tutor 6: *English and French at school and Ngemba in my community where I was born and bred.*

3) What was the role of the environment when you learnt English? Did the environment help or challenge you?

Tutor 8: The Environment was helpful because it aided the learning process in the sense that it provided the resources that were needed for the learning process to take place.

Tutor 4: The Environment to me was conducive because it provided the much needed opportunity for me to interact with the people who are proficient in the language and offered a chance that I can learn how to speak and listen to others. Context is very important when you want to learn a new language.

Tutor 6: It was challenging and made me so so afraid to speak to others.

4) Are you fluent in English? How did you get this fluency or not?

Tutor 8: Yes, staying in an environment where English was the primary medium of communication opened doors for me to learn the language because the people around me were all using that language. If I did not go to school, maybe I would not have been able to speak the official languages and the languages of instruction.

Tutor 2: I consider myself fluent. Fluency can be attributed to a constant contact and interaction in a language. It refers to being exposed to a language. So if you want to learn a language, you need to stay in an environment where the language is spoken. You might not speak the same but it does not matter how you speak. The important thing is that you speak and the people can understand you that is all. Most of my peers here say that I have heavy accents, but we can still communicate with one another which is what matters for me.

Tutor 6: I can say that I am fluent but not a hundred per cent. I still make a lot of errors when I speak or write English.

4.3.3 Students' perspectives on the role of the environment on language learning

The following data are responses from the students which relate to their views on the role of the environment on language learning. It should be noted that each environment from their perspective appears to provoke a need for intercultural communication competence where the diverse participants may be required to make use of the resources and repertoires available to achieve competence (Blommaert and Jie 2010). The following data are responses to questions 1,

2, 3 and 4 of the questionnaires that have been used to illustrate students' views on the importance of environment to language learning.

1) How many languages do you speak?

Student 1: *Three.*

Student 2: *Four.*

Student 6: *I can say six.*

2) Can you briefly tell me how you learnt these languages?

Student 1: *I was born in Windhoek where I learnt my mother tongue at home and the community. When I went to school, we studied first in Afrikaans and later English. When I came to the University of the Western Cape, English became the language of instruction.*

Student 2: *Home language (Tonga, Chwewa, Tumbulka) were acquired in the communities where I grew up, and school languages (English and Chichewa) were learnt formally in school.*

Student 6: *My parents have been on the move since I was born and this has help to enrich my multilingualism. I was born in Rustenburg, where I grew up speaking Tswana and Sotho. When my parents moved to Boksburg in Gauteng, I was forced to learn IsiZulu because all my friends were Zulu speakers. When they moved to Cape Town, the school where I went to was using isiXhosa. When I came to the Varsity, I was again asked to learn English.*

3) What is the role of the environment when you learnt English? Did the environment help or challenge you?

Student 8: *It is good because not everyone comes from the same place but at the same time everyone needs to communicate with others. Therefore every new environment helps people to learn a language.*

Student 2: *Supportive through plays, chatting, interactions, group discussions etc. It challenges because of the complexities and difficulties in academic writing.*

Student 6: *I think that the environment helped me to know many languages. If you do not come across these challenges, you cannot learn a language.*

4) Are you fluent in English? How did you get this fluency or not?

Student 1: *Yes, through school and practising with peers and other people.*

Student 8: *Yes, through interaction with people who speak English in the University since it is the medium of instruction and we have to use it in the lectures, tutorials and also in our daily interpersonal communication.*

Tutor 6: *Like I said earlier, I learnt English because I was exposed to the environment that required that language.*

4.4 Data Segment 3 (Naturally Occurring data) on the role of environment on language learning

The following data suggests that an environment (context) can influence the language in use, at a given time and by a given group of people. This data was collected through informal participation with the respondents either in the classrooms or in other spaces around UWC. Through a rigorous selection of the data in this segment, I made use of selected strands for illustrations, but have provided fuller versions in the appendix C for further references.

*[Ek het na die strand toe gegaan saam my hele familie oor die lang naweek] “I **did go** to the beach with my whole family over the long weekend” (I **went to the beach with my entire family over the weekend**).*

*“I **most** got my own rules that I use for marking” (I **have my own rules that I use for marking**).*

*[Se jy vir my of ek in pas in die program?] “**You tell me** if I do fit in your programme” (Do I **fit well in your programme**?)*

Meaning making in this case seems to come from the context of communication and it has become a common practice within the environment of UWC to hear people speak this way. IsiXhosa speakers are not an exception because when they speak English, there appear to be a lot of translation from their mother tongue into English, which seems to be very challenging both in terms of grammar and syntax.

*“If you do not bring my book by the end of this week, then you will know who **am I**.” [If you do not bring my book by the end of this week, you will then know what I am up to].*

4.5 Data Segment 4, Participant Observation

Most of the data that was collected through participant observation were collected in the writing centre, lecture/tutorials venues and other social spaces around campus and were based principally on my observation and some remarks made by lecturers, tutors and students as well as comments made in the tutorials and the lecture halls. Some of the comments presented below should not be taken as word for word transcriptions of what the participants said but a mere approximation of their views as I scribbled them in my field notes as there was no opportunity for me to tape record them.

Student 1: *“I have noticed that the only way to learn a new language is to make an effort to speak that language even if people are laughing at you. Whenever you make a mistake and you are corrected, then you can learn. Writing is the same and should be seen as a process.”*

Student 2: *“My greatest problem in English is that I translate a lot from my mother tongue into English. When I speak, it is not a problem but the writing is a serious problem because you need to follow grammar of English. The problem is academic writing.”*

Student 3: *I used to be shy when I speak English but I have noticed that my peers also make the same mistakes like me. This has made me to understand that we all make mistakes.*

Lecturer 3: *I can say with so much optimism that students need to feel free in with their lecturers and tutors before effective learning can take place. If they cannot feel free, they will not participate in classroom activities or come for consultation because of their fears and anxieties.*

Lecturer 6: *Students can possibly not perform well in particular subjects because of the unfriendly nature of their lecturers. The lecturers need to make their students to understand that there is no custodian of knowledge.*

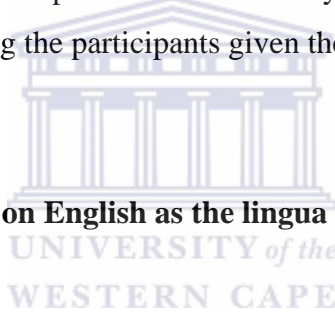
Lecturer 9: *I make sure that my tutors and their students get so attached because this is the only way that the students can build self-confidence which is the necessary ingredient for learning to take place.*

4.6 Data Segment 1 (interviews) on English as the lingua franca and language of instruction

The following data appears to propose the use of English as a common code for communication for the multilingual and multicultural participants from the UWC community. The data is indicative of the need for a vehicular language in this context that is very diverse in terms of demography, linguistic and culture, as well as globalized.

In this data segment, the interviews appear to present English as the language of instruction and a lingua franca for UWC. In this sense, English should be seen as the only language that can help to break the barriers on intercultural communication competence in our UWC diverse community. Thus, English should be perceived as the only language that can open doors for participation and interactions among the participants given their diverse nature.

4.6.1 Perceptions of the lecturers on English as the lingua franca



In the following data, the lecturers are of the view that the use of English as a language of instruction appears to be effective and can act like a uniting force for diversity (Metz 2011 and Nunn 2011). In view of this, English can be seen as being effective and efficient to ease classroom interactions as a social practice. Such a view appears to be accounted for by group work which in one way or the other might be suggestive of the constructivist view of language learning (Lantolf in Lantolf 2000). The following data are some of the responses that appeared to provide some evidence on the position of English as an international language.

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 6: *I wouldn't say it is either or, but I would stay in between because although it is working, it is causing non-speakers to drop out. I will say it has advantages and disadvantages yeah.*

Lecturer 1: *I will say that the policy was well thought through otherwise we would have not been able to teach and learn in UWC.*

Lecturer 8: *Of course yes. There could not be any better language than English because it has an international status and the students in this university are very diverse. English is not only good for students but also for the staff because of their different linguistic and cultural backgrounds that is responsible for their differences.*

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Lecturer 5: *It is effective because it helps everyone to be able to communicate with people from different backgrounds and also in writing we develop certain writing skills. It is inefficient in that some people cannot express themselves in that language. You know what I mean? Some students will say that English is not their first language and they will find it difficult to articulate themselves academically and if they cannot, they won't be able to express their own opinions.*

Lecturer 2: *It is a problem because most students studied in their mother tongue while in the schools. At the same time, it is effective because it is the global language that can easily bring together the different languages and cultures. If English was not the language of instruction, I will imagine how difficult it would have been for everyone in this University to communicate, follow lectures or write exams for that matter. So I think it is effective and correct to be used.*

Lecturer 9: *As mentioned in the previous question, the status of English has placed it at an advantaged position because it is widely spoken all over the world. Again English is the most standardized language among all the other languages spoken around UWC. Still, English has all the resources needed for language learning, policy and planning. The only disadvantage that I can pick up is the fact that English is not an indigenous language.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 11: *I use English during my lectures and consultation because it is the common language for all and I try as much as possible to make the lectures interactive. During consultations, I make use of English but given that I know a few frequently used words from Afrikaans and isiXhosa, I also use these words just to make the students feel accommodated. But I will say English is the only language that should be used because it is the lingua franca and the language of instruction in UWC. If I knew their languages, I could use them during consultation but I am left with no choice but to use English the most spoken language in the world.*

Lecturer 12: *I am quite aware that most students have problems with proficiency in English and I use a few strategies to overcome such barriers. One of the strategies that I use is to simplify the jargons by use of vocabulary. When I notice that they do not understand, I will simplify until they understand. The reason why I stick to English is because it is the language of instruction and therefore the only language through which students can learn. If I was to use a different language, it will defeat the purpose.*

Lecturer 8: *The greatest challenge is the fact that they are coming into contact with English for the first time. Even those who manage to speak the English are unable to write. The next important challenge is their anxieties and fear to use English. The way that I manage these challenges is by making sure that I use only English and encourage participation in class and group work.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 1: *As far as the language policy is concerned, there are disadvantages and advantages. I have to agree that the English language is an issue because it is an L2 language but at the same time English is the only language that can solve the problem of diversity. So therefore I think it is at the right position as the medium of instruction in a multilingual University like ours.*

Lecturer 2: *It is effective because it is no one's language and at the same time, the language of public service and employment. A good knowledge of the language can open doors for students when they graduate. Moreover, it creates a good atmosphere for teaching and learning since the students come from different linguistic backgrounds and there are enough resources and support services.*

Lecturer 8: *I would say that it has a positive effect because when students graduate, they do not have serious problems with the outside world in terms of communication. They can easily cope in other universities all over the world. From a negative note, most of the students cannot cope with the language and so they either take too long to pursue their degrees or drop out completely from the university.*

4.6.2 Perceptions of the tutors on English as the lingua franca

The following data are tutors' responses to English as the lingua franca and language of instruction which were solicited by the open-ended interviews. In a way some of the tutors were of the view that if mother tongue education should be introduced as the language of instruction, the students would perform better in their studies. However, there appears to be some

congruency on the role of English as an the language of instruction in UWC as indicated by the following responses.

Q: What do you say about the effect of English on a diverse classroom?

Tutor 6: *The use of English as the language of instruction in a multilingual setting like this one plays a vital role because it is the medium of instruction and anyone can use it. So the use of English has an effect on teaching and learning given that the tutor or lecturer cannot speak the eleven official languages. On the other hand, it has a negative effect in the sense that the diverse group are not really proficient in English. And they find it difficult to participate in class work. So English as a language of instruction has its own implications.*

Tutor 4: *It is a very difficult and sad situation because this is a problem in teaching and learning. My position as a tutor is a difficult one because I am just learning English now and my students are also learning. However, I believe that the language policy is right to have chosen English as the language of instruction because of the different backgrounds for the staff and the students as well.*

Tutor 7: *It has both positive and negative effects. It is positive because it is standardized and it is not anyone's language. It is negative because students are coming into contact with it for the first time. In either ways, it could affect the students.*

Q: Are all the other languages spoken around campus not being used for wider communication?

Tutor 1: *It depends on where you are. If you are in your locality, you can use your mother tongue but when you move to an area where you cannot speak the local language, the only way to communicate is through English. In the cities there are people from all over who speak different mother tongues and the only way to survive is through the use of English. Although a few of these 41 languages are standardized, it is only to a lower extent. Even in UWC, people come from different language backgrounds and the only way that they interact and communicate is through English because it is the language of instruction.*

Tutor 5: *In terms of studies, English is the answer, but when it comes to communication, I can say Afrikaans and isiXhosa are the two languages used commonly by the students. The only way that people from different backgrounds can communicate is through English and so I see English as the champion.*

Tutor 2: *There are languages like Xhosa, Afrikaans and French that are commonly spoken around campus but I think English is the best because if two people do not share the same language, they can only resort to English.*

Q: Do you always use other language(s) during your consultation periods?

Tutor 2: *Unfortunately, no because the other languages that could be used are maybe Afrikaans or isiXhosa, Zulu bearing in mind that most of the students here in UWC speak these languages that I have just mentioned. I always stick to English because when it comes to South African languages that I am proficient in, I am only proficient in English only.*

Tutor 8: *No I cannot because the only language that I can use with them is English. I am not able to speak any of the local languages. If even I could speak the local languages, it cannot be all the eleven official languages. So that is a problem for me using other languages during the consultations.*

Tutor 6: *Yes, I speak Afrikaans and if I find Afrikaans speaking student during consultations, then I will consult in Afrikaans. Most of the time, I use only English because it is the language that is supposed to be used for teaching in the university since different students speak different languages.*

Q: Can you tell me how you manage a diverse classroom like the one that you have.

Tutor 1: *I engage the students a lot in group work and I also get them to answer questions by participating in class activities. As a social practice, classroom interactions open up chances for leaning and speaking English which other teaching methods cannot afford.*

Tutor 2: *Basically we have English as the language of instruction. And my strategy is I stick to English and that is the language that I use. Yes there is diversity and we can deal with this diversity by using a common language which in this case is English. Even if I want to assist them in their languages, I am handicapped in this respect because I am still trying to learn some local languages.*

Tutor 8: *When we talk of diversity, then we are talking of the different languages and cultures that are present in this university. Because the constitution advocates multilingualism, I make sure not to infringe into the language rights of all the students by using only English because it is the language of instruction. The only time that I give a chance for the students to speak the other languages is during discussions in groups where the participants share a common language but they have to report back in English.*

Q: Do you think that the use of English as a lingua franca is effective and efficient in a diverse classroom?

Tutor 1: *I will stick to the answer yes, because there are too many languages involved and English as I think is the only way of communication that can accommodate everyone. I can say with confidence that it is effective and efficient.*

Tutor 6: *That is very true because there is no better way to handle diversity in a university like this one if not through English. English is recommended but we can use other languages where both speaker and receiver share that language in common. The language policy is in favour of*

that. Even in the tutorials, consultation and group discussions, the language policy says that any language can be used but you will find out that English is the best for such situations.

Tutor 2: Obviously, the levels of proficiency differ among students. But by and large, I think English is the most effective medium of instruction because it is the only way to teach students from diverse backgrounds. Of course, the level differs; take for example students from francophone Africa. Some do struggle in their first years because they will be learning English and the same time concepts in their particular disciplines. We thank God for the support systems such as the Writing Centre for undergraduates and PET project for the post grads that assist students with handicap in the English language. So I think there are sufficient structures that make it go well with the writing of English.

6.4.3 Perceptions of the students on English as a lingua franca

The following data are students' responses from the open-ended interviews on the importance of English as the language of instruction and wider communication within the UWC community. The data seems to suggest that most lecturers and tutors appear to use English as a cognitive tool rather than as a social practice. The problem in this context is not appear the language in use, but it seems to be the way that the language is being used without affectiveness. In this sense, the use of English by the participants seems to bring in much fears and anxiety and which presupposes their inability to express themselves freely.

Q: What is the official language back at home?

Student 8: English because even though the mother tongue is Mankon, people hardly speak it. In the city, the people come from different places and speak different languages so when they meet they have to use a language that is common to everyone.

Tutor 4: English and French.

Tutor 8: Kiswahili and English.

Tutor 9: English.

Q: Why do they hardly speak the local language(s)?

Student 8: *Eeh mostly because it is like a city area and they grow up speaking the language of the city which is Pidgin and English. When people come to the city, it is because they are looking for a job or they want to improve upon their education and only English can help them. You see that they speak different languages from the places where they come from so they need English because that is the language of education and work. English is spoken everywhere but not the local languages.*

Student 6: *you can see that all the students come from different places and some even come from Africa and overseas. All these students speak different languages, but when they are in the university, they are required to use one common language. English is the language of instruction and so should be the common language.*

Student 2: *If they speak their languages, not everyone will understand, so they have to use a language like English that everyone can speak and understand. Sometimes when you use the local language, other students will look at you as someone who is from the farms. You must be able to speak English as a university student.*

Q: Which language did you use in school as the language of instruction?

Student 3: *English and Kiswahili.*

Student 2: *English and French.*

Student 6: *Chichewa and English.*



Q: What effect does English have on you as a student?

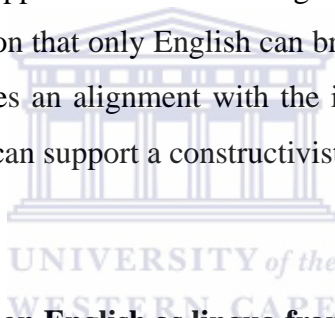
Student 3: *You know it is the main medium of communication and the country is diverse with too many languages so English, though a colonial language is the only channel through which people can communicate freely. Most of the other languages are only spoken but not written. So only English is either good for extensive communication or for studies by the Anglophones in Cameroon. Even in UWC we use English in our studies and also for communication because it is the most spoken language in the world and any one can speak it as it is very developed. It is the only language that you can speak everywhere and everybody will understand you.*

Student 6: *I think that English has a very positive effect because if I am doing well in English, it will help me to pass my examinations and I can also get a job anywhere in the world. I am able to learn other cultures from other students because of the use of English. I am very happy that we are using English for our studies.*

Student 7: *English has a negative effect on me because it can make me to forget my mother tongue. It also takes all my time because I have to learn it whereas I could use my own language. However, it has a positive effect because my knowledge of English can help me to learn, travel and to work and communicate with people from other parts of the world.*

4.7. Data Segment 2 (Questionnaires)

The students just like the lecturers and the tutors in their responses think that English as the language of instruction and the lingua franca of the University can be effective and efficient and as such, can possibly help to unify the differences in languages and cultures. Although a few of them may believe that English appears to be disabling the teaching and learning process, majority of them were of the opinion that only English can bring together the diversity. This data segment in my opinion presupposes an alignment with the interviews, naturally occurring data and participant observation which can support a constructivist approach to language learning.



4.7.1 Perceptions of the lecturers on English as lingua franca

The following data are the lecturers' responses to the questionnaires. They appear to be in agreement that English seems to be the most preferred language for teaching and learning and also a lingua franca for UWC because it is "no man's language" and neuter (the myth of the English language). Their perceptions were drawn from their responses to questions 21, 22, 23 and 24 of the questionnaires to ascertain that diversity can be unified through the use of a unified code, and in this case, English.

Q 21) What effect does the policy have on students' academic achievement?

Lecturer 12: *It favours as well as disfavours some of the students. It is true that most of the students studied in high school through their L1 and are now expected to immediately shift to English as a Medium of instruction which is a big challenge to most of them but however some of the students*

excel in this language and would even prefer it given its international power as the world language for globalization.

Lecturer 7: It has a positive effect. The students must work hard to learn the language of the world (English).

Lecturer 2: It works for and against students.

Q 22) Would you prefer to teach in a home language or in English? Why?

Lecturer 2: In English, firstly this is like my official language, and secondly, I do not speak any other South African languages.

Lecturer 9: What do you think? English is my answer. I will prefer English because it is the only language that I use in common with the students.

Lecturer 3: I would prefer to teach in home languages but unfortunately for me I can only speak English.

Q 23) Which language is being used during your consultation and out of classroom with students? Why?

Lecturer 12: English, because that is the only language I can use with them, I can't speak South African languages and even if I can, I will not be able to speak all the other 10 Official languages fluently. Moreover, there are also international students who are not able to speak the 11 official languages.

Lecturer 7: English because it is our meeting point.

Lecturer 5: I use isiXhosa with the Xhosa speaking students but English with the others because that is the only common language.

Q 24) Are you happy with English as the main medium of instruction? Why or why not?

Lecturer 2: Yes, because it is the world's language and although some students struggle with it, a majority of the students use it with very little problem. You may want to know that even those who struggle with this language still prefer it for instrumental and integrative reasons.

Lecture 8: Yes, because it solves the problem of different languages.

Lecturer 1: I am happy because there are the necessary supports for this language for the students.

4.7.2 Perceptions of tutors from questionnaires on English as the lingua franca

The following data is meant to shed light on the view that the use of English as the language of instruction and the lingua franca of the University appears to ease teaching and learning as well as intercultural interactions among the participant. Through classroom practices and group work, the use of English as a common code appears to be efficient, beneficial and effective and thus can become a useful tool for interactions. The following data from the tutors are their views on the position of English as medium of instruction and lingua franca. These views came as responses to questions 18, 19, 20, 21, 22, 23 and 24 from the questionnaires administered to the lecturers and tutors.

Q18: How do you feel about using other languages in group discussions and consultations?

Tutor 22: *It feels frustrating at times when you can't understand what is going on because you do not understand a given language. So the use of English in classrooms to me is ideal for teaching and learning.*

Tutor 9: *It could be a good idea but at the moment, I do not think it is good enough until at such a time when the other languages are fully developed.*

Tutor 3: *It is not a good idea because no one person can speak all the languages of all the students in their class.*

Q19: Do you think that these languages could be used to teach university subjects? Why or why not?

Tutor 2: *No because if you are not a speaker of that language then you are at a disadvantaged position. Secondly, the languages are not standardized. Thirdly there are too many languages.*

Tutor 1: *I don't have a problem with that, the unfortunate thing is that I cannot speak these languages but I always encourage students in the tutorials to use them for group discussions, only if all of them in the group speak and understand the language, but their feedback must be in English.*

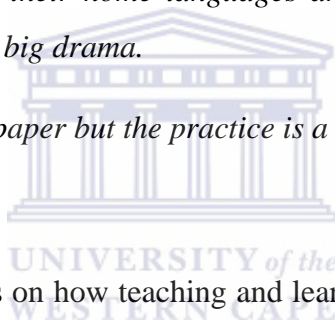
Tutor 5: *No I do not think so because these languages are not fully developed.*

Q20: Do you think that there is anything that is either or not covered by the language policy of this university?

Tutor 2: *No, I think that we only need to practice the policy and use English as the language of instruction then the entire problem is solved.*

Tutor 8: *Yes, because it does not care for non-English speakers. No because most of these languages do not have the necessary logistics/materials needed for teaching and learning especially at higher levels. Secondly to have qualified lecturers and tutors in these languages will pose a major problem. Thirdly, if these languages are being used, it will limit the University only to South African students or it will mean that foreign students will have to learn the local languages before they can register for University studies. In short, this for me is a farfetched issue that will require a lot of financial sacrifices which I wonder if the state will be able to do this. I am not even sure if the students are competent enough in their home languages and not having books and materials to assist them will therefore be a very big drama.*

Tutor 6: *The policy looks good on paper but the practice is a mismatch.*



Q21: Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?

Tutor 2: *There is need for qualified teachers and also skills support for students to enhance the use of the medium of instruction in the University.*

Tutor 8: *The policy itself is not bad, but the problem like I said earlier is the fact that there is no implementation of the policy let alone, people being aware of it.*

Tutor 3: *There should be a lot of participation by students because this can help them to overcome their challenges.*

Q22: In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?

Tutor 8: *No, I think more teaching and learning activities should be used, with students encouraged to see the need for learning as they have to do the different exercises. Lecturers must try to simplify their lectures and give more room for consultations to students should they need some extra support. Very weak students should be tracked down and given more support and if possible extra tutorial. A major thing that should be considered is the class sizes. Lectures sizes are too big and this makes it difficult for the lecturers to be able to identify and assist all of the students who are in need for extra support. Finally, competent and qualified tutors should be recruited to assist with the tutorials as these are smaller groups and more explanation can be given here in terms of the exercises the students have to complete.*

Student 6: *It has a negative effect because what the policy states is not what we see practiced. The policy preaches multilingualism but this is not the practice as English is the only medium of instruction. However, it can have a positive effect on the students because they are forced to learn English which can help them when they travel to places that do not speak the local languages.*

Student 4: *The policy has a good effect because if the lecturer comes from a different place and does not speak the local languages, then it is easy for the lecturer to get consultation in English. Yes, because we come from different places that speak different languages, I think the use of English as the medium of instruction can solve this problem of diversity.*

Q23: Are you happy with English as the main medium of instruction? Why or why not?

Tutor 2: *Yes, it leads to a better life in the future because you will easily pick a job anywhere either locally or internationally.*

Tutor 8: *No, because only English is used and although the language policy at this university states that the other languages should be used in tutorial and consultations, this is not actually happening especially as the staff and students are not even aware of this. Therefore it is more of a monolingual practice happening here.*

Tutor 1: *Yes, because English is the language of the world.*

Q24: Do you think that students would be happy and more successful if they could be taught in their first official language?

Tutor 22: *Yes, but they risk not having qualified teachers and textbooks. It can only work out if resources are provided the same as the resources in English.*

Tutor 18: *Yes, because it is the world's lingua franca and although some students struggle with it, a majority of the students use it with very little problem. You may want to know that even those who struggle with this language still struggle to use it for instrumental reasons.*

Tutor 3: *I do not think so because those languages lack the teaching and learning resources.*

Although English might be seen as a colonial language, it appears in the perspectives of these participants as the most integrative and instrumental language that can bring together diversity and can also open doors for success in the future.

4.7.3 Perceptions of the students on English as the lingua franca

The following data are students' responses to the use of English as the language of instruction elicited by questions 15, 16, 17, 18, 19 and 20 of the questionnaires administered to students. They seem to perceive English as the language that is neutral and which can accommodate everyone. They also attempt justifications as to why they think English is useful as the language of instruction as well as the lingua franca of UWC.

Q15 Do you feel that languages other than English could be used in the university as languages of instruction?

Student 9: *A big No, because it will bring confusion.*

Student 13: *I think other languages could be used, but English should remain the number one language since there are too many languages.*

Student 9: *Which other language could you be talking about? It is impossible.*

Q16 Why or why not?

Student 9: *Because I see no point in doing so as English is the answer.*

Student 3: *Because English is an international language.*

Tutor 8: *Because of too many languages. English is the common language.*

Q17 Are you happy with the way the lectures and tutorials are run? Why or why not?

Student 9: *Yes, because with the use of the language of instruction [English], lecturers get to know and understand the different levels of their students.*

Student 3: *Yes, because lecturers and tutors know that we have language problems and they try to help us by explaining over and over or they ask us to discuss in groups using our languages before doing presentation through students who can speak good English.*

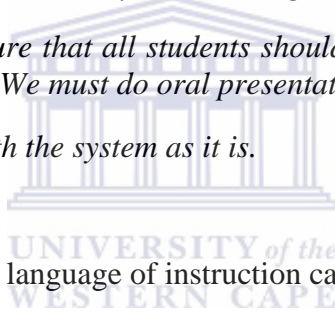
Student 9: *Yes, because we as a class are able to share our problems when we do discussions.*

Q18 Do you have any suggestions as to how tutorials and group discussions could better be managed in terms of language use?

Student 9: *Yes, I think the lecturers and tutors should not give room for students to discuss in local languages because it helps students to be lazy to learn English the language of instruction.*

Student 3: *Tutors need to make sure that all students should make attempt in English, and I think this could help students to do well. We must do oral presentation a lot.*

Student 9: *No I am comfortable with the system as it is.*



Q19 Do you think that English as a language of instruction can solve the problem of diversity?

Student 9: *Yes because it is more advanced.*

Student 3: *Yes of course it is solving this problem because all of us students use English to communicate if we do not come from the same place.*

Student 6: *Yes, it is well developed and also has support systems.*

Q20 Why do/don't you think so?

Student 9: *Because all schools all over the world take English as a subject because it is international. A good knowledge of English can help students to adopt anywhere.*

Student 3: *Yes it makes it possible for us to communicate with lecturers and all the foreign students in our classrooms.*

Student 7: *It has resources and it is standardized.*

The above data is indicative that a context can influence the way that we would interpret the world around us. The environment of UWC seems to have made its students to realise that they need competency in English as it is a global language. Thus language learning can take place here as suggested by the data for instrumental and integrative reasons as seen in section 4.4 of this study.

4.8 Data Segment 3 (Naturally Occurring data) on English as the lingua franca

The following data was gathered either through informal conversations or by listening to chats between students both in the classrooms and in other social spaces around campus. From these conversations, it can be noted that English as the language of instruction and the lingua franca of UWC might be effective and efficient. Thus English, though a colonial language becomes a very useful tool for language learning and wider communication within the space of this study. Below are some of the comments on the importance of English as the language of instruction and lingua franca of the institution. Through my participation and observation, I was able to chat with and to get informal conversations with the participants which must have provided me with the most needed opportunity to come out with the following observations from the lecturers, tutors and students.

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Lecturer: *“I have never met and interacted with anyone who does not at least speak a little English.”*

Student 1: *“Most of my lecturers and classmates cannot speak my language or even Afrikaans, so I think that English which is spoken all over the world is the correct language as a medium of instruction because most people can speak that language and it is easy to learn.”*

Tutor 1: *“the only way to get students to understand what is being taught is to engage them to participate in the language of instruction even if they make mistakes.”*

Student 2: *“If you want to be an international person, then you need to learn English because it is spoken all over the world.”*

Student 3: *“I have to study English very hard to get better in my writing because without a good knowledge in spoken English, I will not be able to travel the world or get a good job.”*

Student 4: *“I have to visit the Writing Centre always because that is the only way that I can improve my writing and pass my examinations. If I do not work hard to learn English, then I will fail and cannot obtain my degree that I am working so hard to achieve.”*

4.9 Data segment 4 (participant observation) on English as the lingua franca

The following data come from my field notes based on my participation and observation on campus concerning the use of the language of instruction and lingua franca in and out of the classroom. It appears in this study both from the naturally occurring data and participant observation that students tend to write so many drafts before submissions for any assignment because they think in their home languages before translating into English.

Students do not want to participate in classroom interactions because they feel that their knowledge of English is very low. They also find it difficult to approach their lecturers and tutors or to interact with peers who cannot speak their home languages. Despite all these difficulties, they have no choice but to express themselves in English which is the medium of instruction and lingua franca at the University. The following datum is a comment that was written by a student after a tutorial session in the writing Centre with me;

Student: I really enjoyed the topics covered in this module. However, I felt that the majority of the classes were solely focused on one topic, Factory farms and Animal welfare. Though I agree with all that was being discussed, I do not feel that the classroom is a place to share one's opinion on a certain issue. There were lectures where I felt I could not share my thoughts for fear that I will be judged because my beliefs did not match what was being taught. Since everything was presented as facts, it was hard for me to figure out what was biased and what was true because my level of speaking English is low.

The problem with this student appears to be that he could not express himself in English appropriately and the best way to avoid any embarrassment could be just to keep quiet. Through

writing, he is able to voice his fears and anxiety and with a word of encouragement from me as the writing tutor, he was able to open up. The student realised after the session that the only way to get ahead was to overcome his fear by making mistakes and being corrected as every other person only learns a given language through this means. In an attempt to follow this procedure, the student noticed that other students had similar setbacks which then gave him the courage to interact and which should be seen as a form of learning. However, this student is doing much better and I have noticed that he participates a lot in classroom activities because he is one of the most regular student who comes to the writing Centre for assistance. As his records show on <https://www.uwc.mywconline.com> in the last semester, he visited the Writing centre a record 17 times for assistance. And this can show in his progress in class and confidence in group participation.

4.10 Data segment 1 (Interview) Motivation of language learning

When I scrutinized the data that was collected for this study, it appeared to me that all the participants seem to have been in agreement that the learning of a second language may need to be highly motivated either by integrative or by instrumental reasons (Lambert and Gardner 1972). This theme appears to be recurrent in the interviews, naturally occurring data, participant observation and the questionnaires.

The data collected for this study indicated that prevailing attitudes towards English among the majority of my research population is a major challenge that might be affecting their motivation for learning the language and ultimately their ability to attain the required proficiency in English (Abongdia 2009). In turn, these attitudes, particularly the negative ones, might have been affected by the prevailing language ideologies around UWC.

4.10.1 Perceptions of the lecturers on Motivation from interviews

In the following data, the lecturers appear to express a positive attitude towards the language of instruction and the use of English as a lingua franca.

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Lecturer 6: *That one is very difficult. I think you need to get closer to these people so that you can start learning their language by learning to say good morning, how are you etc. You do not need to learn sentences but a few words but that will be difficult. On top of that you can use body language, facial expressions and so on. I have never really met anyone who knows absolutely no English. The first time was when I went to India and the person I had to meet spoke Hindi but there was a translator who made things easy. I guess one could take a language course, or use a dictionary, or get someone to translate to me.*

Lecturer 7: *All you need to do is to appreciate other people. Mingle with them, socialize a lot and try to do all that these people do. Eat their food, share in their joy and sadness and before you know, you will be part of them.*

Lecturer 1: *I can say it is very easy. All I need to do is to be friendly to the people, observe them keenly and make sure that I do not do things that they do not do. In short I just need to compose myself and the rest will fall in place. But if I am too inquisitive they will not like me and I will not be able to learn their language, their way of lives etc. I only need to keep my cool and that is about it.*

Q: The question now is why would you go through so much trouble to learn this language?

Lecturer 6: *If you meet people who do not speak English and you need to communicate with them, then you have no choice but to learn their language. You have to show some respect to the people and their ways and to do this you must learn their language. So the only way is to be able to say hello and so on so that they too can respect you.*

Lecturer 7: *There is a saying that “no pain, no gain.” We always need to make some form of sacrifices to gain something that we so much desire and I think when I keep my cool with a people I do not know and whose language I do not speak, it is because I want to achieve one thing or the other from them. It cannot be for fun, you know what I mean.*

Lecturer 2: *How can you cope with people that you do not understand? When you go through all these trouble, it is because you want to be part of the society and you cannot do without learning about them and their language. I students for example do not learn English in the University; they cannot pass their examinations, so they have to put in a lot of sacrifices.*

Q: What other reason(s) would make you to learn a language that you do not even like?

Lecturer 4: *I will only learn a language to which I have a negative attitude because you have to. Most students have to learn English in the University just because they have to, not because they want. If they do not learn this language, they will not be able to pass their exams or get good employment. So they are forced to learn because it is the language of instruction and also the lingua franca of this space. But I think they only learn because they have to, but not because of any other reason. Yes they put in a lot of effort and time to learn that language because that is the only way that they can go ahead.*

Lecturer 3: *Another reason apart from success in my studies would be to communicate with others where I am the only one who cannot speak their language but would want to interact with them for socialization reasons.*

Lecturer 1: *Where ever we go, we need to socialize and this requires our ability to learn a language and through which we can understand the ways of a new society. People who like to tour a lot need to know different languages.*

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 8: *For the most reason if you have to travel then it is necessary and you cannot do without. So you need to know other languages and particularly different cultures so that when you meet people from these different cultures, you can show them some respect instead of fighting with what they say or they do. This will also open job opportunities and you can be able to work with people from different places and backgrounds.*

Lecturer 2: *If I am a leader, I could use such skills to make my team a successful one as communicative skills are the first step to working in harmony with others. Again, I would not be happy to embarrass myself wherever I go in my life. I like to travel a lot and I know that knowing other cultures can help you to cope with other places as well.*

Lecturer 9: *Apart from my studies, I can say that people who are interculturally competent are the people of the global village. The world is a small place and we can meet new people every day of our lives and we need to find a way to be able to live with them.*

4.10.2 Perceptions of tutors On Motivation for language learning

The following data affirmed the previous data from the lecturers where all the tutors appeared to agree that for one to learn a language there should always some form of motivation behind it which

is could either be instrumental or integrative in nature. In line with the view that English is the L2 or L3 for a majority of the students and the lecturers, it is also the language of instruction and these participants can only become successful if they use English, the language of instruction. This argument is elicited in the following responses.

Q: Why do you go through so much trouble to learn English?

Tutor 4: *The problem is that all the people here speak English. Even the locals who are either Xhosa or Afrikaans speakers also use English as a common language. As a foreigner, I have to do everything possible to speak English because that is the only way that I can interact with the people.*

Tutor 9: *To be able to communicate with the people who do not speak my language and to succeed in the courses that I am studying.*

Tutor 2: *it is the medium of instruction and the language of the world and employment. If you can speak English, then you can go anywhere in the world and do any job or study without any difficulties because it is the language of the world.*

Q: Do you know of locals who do not speak English?

Tutor 4: *I know a lot of them but the issue is that they have many difficulties and challenges to interact with people and a lot of them are at least making an effort to learn English. English is the official language and if you do not speak then you will find it difficult to communicate with all other people from the different language backgrounds. You know that the city is no man's land so to be part of it; you should at least speak English.*

Tutor 2: *I know a lot of them who find it very difficult just like foreigners from other countries to get along in Cape Town.*

Tutor 7: *Many locals do not speak English.*

Q: What other reasons could possibly urge you to study English?

Tutor 7: *As a student and a tutor, I need a good knowledge of English to succeed. First of all the language of instruction is English. Therefore for me to be successful with my education, I need to learn English very well. Secondly, the public sector uses only English and without a good knowledge of English, I will not be able to get a job. English is known as the language of success and employment so without a good knowledge of this language, I can guarantee you that you cannot be successful.*

Tutor 19: *Education. Yes education of course. The language of study here in UWC is English and since I am a Portuguese speaker I have to learn English. English can also help me to have a job.*

Tutor 3: I like to travel and a good knowledge of English could make life easy for me. Whenever I go to new places, I need to be able to communicate with the people and knowledge of English would be a step to the right direction.

4.10.3 Perceptions of students on Motivation for Language learning

The following data indicated that although most of the students may appear to have a negative attitude towards the use of English as the language of instruction and lingua franca, they seem to agree that the use of English might be the most effective code for communication given the diversity in their population. They also suggested that for one to succeed, that person might also need a good knowledge of English. In this regards, English therefore appears to open doors for one to belong to the UWC community.

Q: Do you think that the environment of the university provides enough support to students for language learning?

Tutor 4: It is a very difficult question because most students who come here and are unable to speak English start speaking the language after a while without formally learning it. Although I might say that the University does not help in this regards, I can say that since the language of instruction is English, students from foreign countries and Xhosa and Afrikaans speaking students have no choice but to learn how to speak the language. Yeah the language problem is an issue and it is up to the students to make sure that they fit themselves into it or they won't be able to succeed. The reason why they are forced to learn is because they cannot succeed without it and those who do not make any effort to learn will not go anywhere. There are debates around this issue but they are not more serious than your studies.

Tutor 6: Yes I think so because there are causes for literacy like ALB and ALC. We also get support from the Writing Centre and can also go for consultation with our tutors and lecturers. All these support have made it easy for me to learn English.

Tutor 3: I think I agree because all the students are able to use English now without formally learning it.

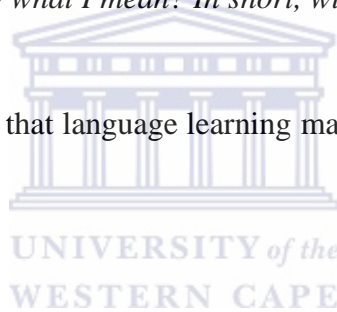
Q: What other reasons might force someone to learn a language that they do not like or a foreign language?

Tutor 4: Let's say that you like to travel around the world or you are working in a company or an organization or as a student, you are always going to different countries for seminars and conferences. If you are this type of person, then you will be forced to learn the different languages so that whenever you go somewhere, you can be able to communicate. Also if you are working for an international company and you are sent to work in a country which does not speak English, you would also be forced to learn to speak their language or you will not be able to understand the people that you are working with. I live in Delft and I am from Transkei. When I came to Delft three years ago, I could not speak Afrikaans but now I am very fluent in Africans because most of the people where I live speak only Afrikaans. When you go to the playground or to the shops and you cannot speak Afrikaans, then there will be trouble for you. These are just some of the reasons why a person can learn a new language, but there could be many other reasons that I cannot remember. I hope this help to answer the question because I cannot remember the other reasons.

Tutor 2: If you want a new job and a good one, then I will say you should learn English. English is the language of education, travel and communication.

Tutor 5: Among the many reasons, studying is the key reason why I am studying English since all communication and assessment are in that language. I will not get a good job from the government if I do not speak English. You know what I mean? In short, without English you cannot do anything.

The above data appears to indicate that language learning may be indispensable because it seems to be the major tool for socialization.



4.11 Data Segment 2 (Questionnaires)

The following data are based on responses to questions 4, 5, 6 and 7. The participants indicated that there is need to have a positive attitude in order to succeed in life. In this data segment, motivation and attitudes therefore appeared to be the way forward for learning English in the context of this study.

4.11.1 Perceptions of the lecturers on Motivation for language learning

The following data appears to suggest that language learning is a form of socialization in itself. There appeared to be various reasons why one could engage in learning a particular language.

Socialization and success appeared to be the principal causes for learning a new language which may be achieved through motivation.

Q4: Are you fluent in English? How did you get this fluency?

Lecturer 5: *Yes, because it is my home language*

Lecturer 3: *Yes, I am. Like I said earlier, from friends in School and the community.*

Lecturer 8: *Yes, I can say so because that is the language of instruction.*

Q5) Why did you have to learn English language which is not your mother tongue?

Lecturer 9: *Because it is the language of instruction, the language of travel, the lingua franca of the world and the language of employment.*

Lecturer 6: *It is an official language in my country and also the medium of instruction in schools.*

Lecturer 2: *It is the language of instruction and it is used for all public hearing in South Africa, education and the most widely used of the 11 official languages.*

Q6) Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not?

Lecturer 6: *Yes, because that is the only way you can get along with them. If your attitude does not change, then you cannot be able to socialize or interact with this people. You will not be able to understand them and you cannot work in their community.*

Lecturer 8: *Yes, it is very important to change our behaviours and attitudes when we meet new people because that is the only way that we can appreciate them, be able to communicate with them and also to interact with them.*

Lecturer 3: *Yes. You get to know about other people, what they like and what they do not like. All languages are the same and I will advise that we treat them as equals.*

Q7) Have you shown a change of attitude to your students?

Lecturer 8: *Yes and no. I think it is important to learn about the customs and language of a new space if you are going to live in it, but I also think that as you need to respect other peoples' values and behaviours, so can you ask for them to respect yours. I think there needs to be a balance between being yourself and retaining practices and values that are important to you, and also learning the ways of the place you have chosen to live in so that you can get along and integrate yourself.*

Lecturer 3: *Yes because people come from different socio-linguistic backgrounds and would have different attitudes towards different languages and cultures and this will have a very serious impact on communication as a whole.*

Lecturer 6: *Yes because this is the only way for me to understand them. Therefore a change of attitude on my part has eased the teaching and learning process but a negative attitude would scare them and leave them with anxiety and fear that are not good for learning.*

Q8: Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not?

Lecturer 3: *Yes because that is the only way they can accept you.*

Lecturer 6: *Yes that is true because you can understand the people that you are meeting and this can facilitate interaction.*

Lecturer 2: *Yes, it is necessary because it will help to shape your own behaviour towards them. An understanding of their behaviour can make it easy for you to become part of that society and also to do what you went there for, with success.*

The data above appears to suggest that we need to learn the culture and maybe the language in any new environment where we find ourselves. In this light, the data seems to support the role of integrative and instrumental motivation for language learning (Gardner and Lambert 1972).

4.11.2 Perceptions of the tutors on Motivation for Language learning

The following data are the tutors' responses to questions 4, 5, 6, 7 and 8 of the questionnaires. The tutors appear to agree with a motivation for language learning as they seem to argue that one has to

change the attitude towards any given language either for instrumental or integrative reasons (Gardner 1985).

Q4: Are you fluent in English? How did you get this fluency or not?

Tutor 5: *Yes, I learnt in the community where I grew up and also in school.*

Tutor 7: *Yes through school and practice.*

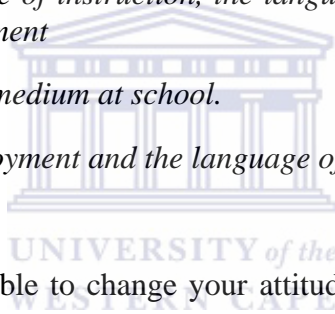
Tutor 3: *Yes, through education.*

Q5: Why did you have to learn English which is not your mother tongue?

Tutor 5: *Because it is the language of instruction, the language of travel, the lingua franca of the world and the language of employment*

Tutor 7: *English is the instruction medium at school.*

Tutor 6: *It is the language of employment and the language of the world.*



Q6: Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not?

Tutor 5: *Yes because you need to learn more from them.*

Tutor 7: *Yes, because if you do not change, the people will not listen to you and you will be stranded.*

Tutor 6: *Yes, because that is the only way you can be accepted in a new community.*

Q7) Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not?

Tutor 5: *Yes because you need to be accommodative.*

Tutor 7: *Yes because this is the only way you can succeed in life.*

Tutor 9: *Yes, because you get to know them well.*

Q8: What in your opinion is the easiest way to learn a new language?

Tutor 5: *Stay with the people who speak that language.*

Tutor 7: *To learn some of the basics and then to read and listen to it and speak with native speakers as often as you can. To immerse yourself as much as possible.*

Tutor 1: *Through education you will be forced to know the language of instruction and through interaction with the community, you will have to know the language that is spoken.*

4.11.3 Perceptions of the students on Motivation for Language learning

The following data like that of lecturers and tutors attested that motivation for language learning can help the learner of a language to be creative and confident in using that language. This appears to tally with the view of Gilbert (1987:237) who argues that “If readers create meanings individually and personally, then the argument goes—all students have equal rights to create their own meanings.” Thus, exposure to the environment, especially through interpersonal interactions can provide a basis for these students to learn about the possibilities within human experience as a way of preparing for life ahead. Many also felt that the kind of experience that they may have undertaken was something that neither their teacher nor their parent would be able to expose them to in actual life. I am inclined at this juncture to point out that the interpersonal interactions and participation in both group and classroom interactions must have expanded the students’ capacity to think about aspects of human existence that would not have been possible in a formal setting (Hayhoe and Parker 1990). The students’ perceptions on the motivation for language learning were elicited by the following responses.

Q4: Are you fluent in English? How did you get this fluency or not?

Student 9: *I consider myself fluent because I think that fluency can be attributed to a constant exposure and interaction in a language.*

Student 10: *Yes, I have stayed in an environment where English is the language for communication and also a language for Education.*

Tutor 6: Yes, the university only uses English and I have to speak it.

Q5: Why did you have to learn English which is not your mother tongue?

Student 9: It was part of the Education set up in Zimbabwe where I grew up. Education is strictly in English and all the other local languages are just for communication.

Student 10: My mother tongue is not recognized as the language of learning or official language.

Tutor 2: Because it is the language used for academics and work.

Q6: Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not?

Student 19: Yes, because you need to learn much from them and cannot do so if you do not appreciate their norms, values and beliefs.

Student 10: Change of attitude, I will say yes so as to be accommodative and create an enabling environment for communication and understanding.

Student 13: Yes of course it can help you to succeed in life.

Q7: Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not?

Student 19: It is important to do so because the world is now a cultural hot pot so it is essential and what is important is that you should not offend people from different cultures.

Student 10: Yes, I think it is because this will help you to stop intriguing in other people's values.

Tutor 11: Yes, that is how they can accept you in their own community.

Q8: What in your opinion is the easiest way to learn a new language?

Student 19: Exposing oneself and living among the people who speak this language

Student 10: *Immersing oneself in a language, taking classes in the language and asking help from the people who speak the language.*

Tutor 2: *You need to be nice to the people around you and try to do the types of things that they would expect from you.*

Since language learning comes with a cultural baggage, it could be suggested that the learning of new languages and cultures could provide opportunities for cultural relativism. As social beings, we therefore need to be tolerant towards others.

4.12 Data segment 3 (Naturally Occurring data) on the role of motivation for language learning.

The following data was gathered through informal conversations and chats around the campus of UWC where the participants either consciously or unconsciously voiced their views on the role of motivation for language learning. These views were captured through field notes and are not therefore a transcription of what the participants said. Rather they capture the ideas of the participants as they appear below.

Lecturer: *I always encourage a lot of group work because it makes it easier for students to learn among themselves.*

Tutor: *I always oblige my students in the tutorials to interact among themselves and I tell them that I am L3 English who is struggling just like they do.*

Student 1: *Although English is difficult to study, I do not have choice because it is the language of learning. I wish we could get the choice of using our mother tongue since we learnt in schools in these languages.*

Student 2: *Speaking English is not a big issue but writing is the problem. Whenever you write in English, there are always this or that errors that we have to deal with. This is unlike my L1 but the*

University does not leave me with other choice but to learn how to do academic writing which is why I always come to the Writing Centre or go to my tutor and lecturers for consultation.

Tutor 1: If you do not do group work in the tutorials, you will score a zero. For this reason, you are being forced to speak English in order to be a participant in group discussions even if your English is poor. Even those who think that they speak good English also suffer with too many drafts in writing before submissions.

The above data is suggestive of the integrative and instrumental motivation for language learning where a lack of knowledge in English could impact negatively on its user (Abongdia 2009).

4.13 Data segment 4 (Participant observation) on Motivation for Language learning

The following data was gathered through participation at and observation of lecturers, tutors and students in the classroom and other social spaces around UWC. As an insider, I believed that I was well placed to interact with all the three categories of participants. Participation and collaborative learning appeared to be an essential tool for language learning among students.

I attended both the lectures and tutorials for EDC111 for one semester where I observed students' behavior, play, and social interactions throughout my time as a participant observer. I made sure that I formed a caring participant observer relationship with them. I knew their personalities, I understood the patterns of their behavior, and I communicated on a personal level with the lecturer, tutors and some of the students on a weekly basis. These participants felt comfortable with me in their presence as they worked and collaborated together, which allowed me to observe them in a comfortable manner as they interacted with each other. I constantly observed the students in lectures, tutorials and other social spaces assisting each other in manipulations and activities as well as communicating with each other in ways that conveyed their needs and their knowledge. As a result, I became keenly interested in how student's interactions create a context for teaching and

learning. Specifically, I wondered about how these participants assist each other through scaffolding, modeling, and other teaching strategies, and how this means of assistance and performance contributed to their learning and development.

This relationship allowed me to look more closely into students' collaborations to observe how they taught each other through engagement and participation. Observing these experiences gave me a deeper understanding of the students' collaborative peer interactions involving teaching. As I performed the research for this study from the perspective of a participant observer and a researcher who has formed a relationship of trust with the participants under study, I strengthened my position as the participant observer. I was able to pose at a more authentic level of questioning about their interactions because of my mutual understanding with them as well as carry out a thoughtful inquiry in their classroom. I did an initial observation of the students in my classroom in the months before the beginning of this study using a "holistic perspective." This is to suggest that, I observed the students in their entirety while in the classroom during the whole semester. I acted as a participant observer while observing the student's activities and interactions by observing their collaboration with each other and asking questions at appropriate times. I did this to facilitate both my own understanding of what they were doing as well as a higher level of thinking and expression of ideas. I also provided materials to them when needed and listened to their conversations with each other. Though it may seem ideal to take a completely non-interventional stance when observing the students' collaborative interactions, I felt that in this classroom environment, I was both an observer and a researcher. Therefore, I took a different position that was a positive influence on the students. I was in the position to pose questions to the students about their actions in order to drive them to communicate more with each other, express more of their ideas, and offer me a higher level of understanding about just what they were doing together. Again, the relationship that I formed with these students during these few months allowed me to be a participant observer and a questioner of their interactions without influencing their work.

In light of the above participant observation, it appears that the most powerful motivational force comes from the learner focusing on himself/herself but shifting the spotlight on the teacher

would seem to be a course of action contradicting the evidence. Thus, for teachers to draw the spotlight upon themselves could be a way of shifting the attributions for success to them rather than the learner (Dörnyei 2004: 112-113). I however differ with the above view because I think that motivation or enthusiasm on the part of the teacher goes a long way to encourage the students to like a subject. A teacher who is highly motivated could easily encourage the students and vice versa. It is with this perception that I interacted freely with the participants so that we could motivate each other for learning to take place.

4.14 Data segment 1 (interview) Spatiality (Context)

Space is part of what we understand as ‘context’, and context according to Gumperz (1982) is not a passive ‘décor’ but an active, agentive aspect of communication. Context (including space) in the context of this study seems to do “something to people when it comes to communicating” (Blommaert et al 2005:8). Every space as suggested in this context, appears to be characterized by sets of norms and expectations about communicative behavior as seen in the UWC language policy.

The following data appears to suggest a constructivist and ecological view of language learning where the participants in their responses seem to motivate that meaning construction can only be understood contextually. The data attests that space does not appear to take part in meaning but rather influences it in a way.

4.14.1 Perceptions of the Lecturers on space

The following data appear to affirm that when we go through spaces, we seem to drop off as well as pick up baggage of culture and identities (Pavlenko and Blackledge 2002). The space of UWC does not appear to be an exception to this view because students who come from different linguistic backgrounds seem to confront the use of English as the lingua franca and the language of instruction. This can be very challenging but they might have a choice of either quitting or going

with the flow. The data below are the perceptions of the lecturers on the role of space in language learning;

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 8: *It is both friendly and impeding because people come from different language backgrounds and meet others with different languages which hinders communication between them. On the other hand, it provides opportunity for those who cannot speak English to learn English, so it provides an opportunity for one to learn languages other than their own language. It hinders in the sense that mother tongue indigenous language speakers see English as exclusive rather than inclusive and this can have many adverse consequences.*

Lecturer 3: *They environment can change your attitude towards any language because for anyone to become a part of any community, that person needs to know the language so as to become communicative.*

Lecturer 2: *I find it very important because it helps both staff and students to get the support that they need to improve in the language of instruction. Even the students who use English for their first time are able to overcome any barrier in this language, thanks to the support provided by the university.*

Q: How does it help to foster language learning?

Lecturer 2: *It gives an opportunity for English L2 and L3 to learn English since it is the lingua franca and the language of instruction. Even if they are English speaking, they still have an opportunity to learn academic writing which is still learning.*

Lecturer 1: *Through interactions in the target language, we come to learn new things. Since it is the only language in use for studies, both the staff and students must learn to speak, read and write that language.*

Lecturer 4: It helps through its use as the medium of instruction and the language of communication within the university.

Q: How can you make meaning from words that you come across for the first time?

Lecturer 2: I usually make meaning in context because I am not a good dictionary user. It is easy if you take note of where the word is situated and then you can make meaning. I guess context is the best way to make meaning.

Lecturer 5: I can use the dictionary but which is sometimes misleading. Even if I have to use the dictionary, I must also think of the context where the words are being used. The context, I will say that it is very important to get meaning.

Lecturer 9: Through guesswork that could be influenced by the other words surrounding the unknown word. Words can only make meaning in a context because one word alone can have several meanings

Q: What is your comment on the teaching styles of this university compared to your former university?

Lecturer 1: When it comes to teaching styles and the curriculum, there are obviously some similarities. I must say in terms of styles, I find UWC a little ahead in terms of technology, for example they are much dependent on e teaching, a lot of information is always on from lecturers, tutors and students, e'teaching, you can form study groups or tut groups on the e'teaching, I also find that teaching tools are up to date and allows lecturers to use videos in lectures and of course when it comes to teaching styles I think this country is technologically advanced. But in my country, the lecturer is at the centre of most activities for the dissemination of information. Even if they had this technology, there would be still some challenges like shortage of electricity which would make it unreliable as we cannot rely on electricity. Therefore you have to rely on what is available which the lecturer's voice is.

Lecturer 5: I think there are the necessary resources for teaching and learning that we do not have back in Zimbabwe where the students have to rely on the authoritative voice of the lecturer.

I will say that the students in this university have some good degree of democracy that can help them to follow up their studies easily.

Lecturer 9: The students have too much power and fail to be serious with their studies because of the lack of discipline. They may have all the facilities but respect is completely absent which means that they are academically viable but socially backwards.

Q: What about the tutorials? Are they taught in a different way in the two universities?

Lecturer 9: When it comes to tutorials, I think the idea is the same, eh they are run in almost the same way but the difference now lies in the quality of the tutors. Here in UWC you find that the tutors are basically undergraduates, some of them have not even completed their degrees and others are doing their Honours, some are doing Masters and others their PhDs. In Zim, the tutors are qualified and who at least have a Master's degree and for you to work in a University, you need to be at this level. So I think here I can see a difference in the quality.

Tutor 1: They are different from those of Cameroon. There are smaller groups here and the students still have the chance to go for consultation with their teachers and tutors

Tutor 8: The tutorials have smaller groups that give an opportunity for interactions and discussions. The tutor is able to know the students by their names and the weaknesses of each of these students which provide a better learning environment.

Q: Can you talk to me how you manage a diverse classroom like the one that you have?

Lecturer 7: Basically we have English as a lingua franca. And my strategy is I stick to the English language and that is the language that I use. Yes there is diversity and we can deal with this diversity by using a common language which in this case is English that is used as a lingua Franca. Even if I want to assist them in their languages, I am handicapped in this respect because I am still trying to learn some local languages.

Lecturer 2: English is a serious problem to the students because it is either their L2 or L3 but you see I cannot speak their languages so I do everything in my powers to simplify everything until they can understand.

Lecturer 6: By using English which is nobody's language. I also put them into groups so that they can help themselves when they work together. I also encourage them to participate in all the activities. This way, they become so involved and engage because they are not afraid to participate.

Q: Have you learnt other languages around UWC?

Lecturer 9: *Yes I am trying to learn Ndebele, isiZulu, isiXhosa and I have ready teachers in my wife and students. Once I learn one of these languages, it will become easier for me to learn the others because they are similar and their cultures are almost the same. At school my daughter is also learning Afrikaans and she is also teaching me Afrikaans.*

Lecturer 3: *Yes, if you do not know the local languages, then you will have a problem of communication when you go to shopping and when you interact with the general public, so I am trying to learn Xhosa and Afrikaans.*

Lecturer 2: *Yes because of my interaction with colleagues like the cleaning staff, I am trying to learn a bit of their languages so that they could accommodate me. Even with the students, one needs a little knowledge of their language to understand them.*

Q: How do you deduce meaning from languages that you do not speak yourself?

Lecturer 4: *Languages that you do not speak. Meaning making is quite easy when it comes to African languages to tell the truth it is easy to understand because they fall under Bantu languages. It is easy to make meaning because there is a common pool of vocabulary that unites these languages. But when it comes to languages like Afrikaans, it is obviously difficult to decipher meaning because it is not in the same pool as the Bantu languages. But at the same time, I can tell the meaning through the use of gesture or in a situation where I am aware of the context of conversation. I can also make meaning by analysing gestures and paralanguage. I can say these two people are speaking Afrikaans and although I cannot understand Afrikaans fully but I can tell if they are agreeing or having an argument, happy or sad etc. In fact when it comes to languages that are different from mine, gestures would come to my rescue.*

Lecturer 8: *I think it is very easy if you know the topic under discussion. If you are not aware of the topic, then you would not even understand if the language in use is your L1.*

Lecturer 1: *I will say the context. Even if you go to China, you can be able to understand when people talk about you although you do not know their language. Yeah, I will say the context is very important when we want to make meaning from words.*

4.14.2 Tutors' perspectives on space

The following data illustrates the multilingual nature of the participants and in which the tutors seem to suggest that their multilingualism might have come as a result of movements between and through spaces. Some who are international students studied in other languages in their former Universities but when they came to UWC they seemingly had to learn in English, the lingua franca and language of instruction in that context.

Q: What is your home language?

Tutor 3: *Ngemba.*

Tutor 7: *Chichewa.*

Tutor 1: *Mungelele.*

Q: What is your official language?

Tutor 3: *French and English but I only speak one.*

Tutor 7: *English and Chichewa*

Tutor 1: *Portuguese*

Q: What are your national language(s)?

Tutor 3: *Kirwanda*

Tutor 1: *Njituga and Mungelele*

Tutor 7: *Pidgin, Bamuka.*



Q: In what situations do you use these languages?

Tutor 3: *We use Bamuka in our tribal meetings, and Pidgin during our general Cameroonian meetings and with English, we use it when we are with people from different countries.*

Tutor 7: *I use Njituga in the community where I grew up, Mungelele and Portuguese in school.*

Q: Any comment on the role of the environment on the use of these Languages?

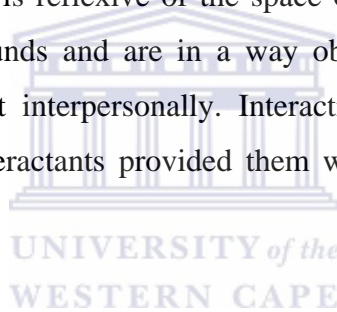
Tutor 4: *I think the environment plays a good role in language learning. If you take South Africa as an example, you would notice that most people speak many languages due to the diverse and multilingual nature of the country and where ever you go, you need to learn the language of that environment. But if you grow in a monolingual environment then there is no way you can learn*

any new language. So I think the environment can play either a positive or negative role towards language learning. Thus I can say that the environment enables or disable language learning. In the environment of Higher Education, language learning is enabled through academic writing but in other environments there is no reason to learn a language. Thus the environment needs to be conducive for language learning to take place, if not then it disables the learning of language. Policies always disable language learning.

Tutor 3: Languages have a life span depending on how an individual grows up.

Tutor 7: I need to learn new languages when I go to a new place because every place has its own language.

The above data indicated that all the participants are either bilingual or multilingual due to movement across spaces. They tended to pick up and drop some baggage of language and culture as they go across these spaces. It is reflexive of the space of UWC that the interactants come from different linguistic backgrounds and are in a way obliged to learn new languages and cultures in order to fully interact interpersonally. Interaction and participation within these multicultural and multilingual interactants provided them with opportunities for learning new cultures and languages.



4.14.3 Students' perceptions on space

The following data just like the one from the tutors appear to suggest that the students have to study in a language that is not theirs but rather the culture and language of the university. Although they see this as a problem, they do not seem to have any choice but to adapt to it which appears to form a vital part of their learning process.

Q: Do you think that the teaching styles of the universities of your country of origin and UWC are the same?

Student 6: There are just a few things that differ but not that big. It is just that for practicals and tutorials, here there are lots of. They are much more the same. Tutorials and lectures are not the

same. In Cameroon, there are no tutorials to assist you or friends, so you have to things by yourself; here, it is easier to speak with the tutor rather to speak to the lecturer. That is, the tutorial is very much interactive and useful than the lectures. The tutorial also gives an opportunity for you to meet new discussion friends and which is helpful because you share your problems with these friends.

Student 8: I think they are the same but in UWC; there is too much carefree attitude for students

Student 2: No, they are not the same.

Q: Are the teaching and learning processes the same?

Student 6: For me the difference is not much but I like the system here.

Student 8: Yes , because the lecturers are serious here and very open to students.

Student 4: No they are not the same because in UWC, you have tutorials and consultation but in my former university, there was none.

Q: Do you have cultural group meetings as you mentioned earlier?

Student 16: Yes we do. We form groups among those who come from the same areas and then we schedule meetings where we get to discuss things that happen back at home, the problems that we are facing, how to overcome these problems.

Student 12: No, I do not have time for that

Student 15: Yes, but I hardly go there because of my workload.

Space therefore seems to provide a framework in which meaningful relationships could be anchored and against which a sense of community can be developed as pointed out by Blommaert et al (2005:221).). Thus, space appears in this study to be filled with social, economic, cultural, epistemic and affective attributes which all seem to serve as the bases of the social representations that could account for group membership and identity. This appears to be in agreement with van Dijk's argument that "ideologies allow people as group members to organize a multitude of social beliefs about what is the case, good or bad, right or wrong for them and to act accordingly" (1998:8).

4.15 Data segment 3 (Naturally Occurring data) on space

The following data is based on the responses from students during consultation in the Writing Centre on essays where they were asked about the challenges that students face when they come to UWC. Most of the students seem to suggest that they prefer to write more than to speak to their lecturers and tutors. The following data is from EDC111 students who were asked to write about the challenges faced in communication during their first two weeks in the University.

Essay 1: As a first year student, one faces many challenges such as new environment, new social network and most importantly new social and academic conventions. These are the factors (challenges) that affect you upon coming to the university... All these factors make it difficult to comprehend and adapt in the University.

Essay 2: Some people find it difficult to express themselves in writing whereas others are inclined to writing. I am one of those people who enjoy writing and I find it effortless just to express myself through writing. I find it easier because one has enough time to collect ideas before properly organizing and arranging them in a coherent manner so that it makes sense and what you are writing is relevant. I am one of those who feel less confident with speaking and writing English. This is not because I doubt my capabilities and abilities but because I have difficulties following rules and conventions. Therefore I see academic writing as challenging but more manageable than speaking. It is only through continuous practice that one can get good in speaking and writing. If you are not good in academic writing, then the University is not for you.

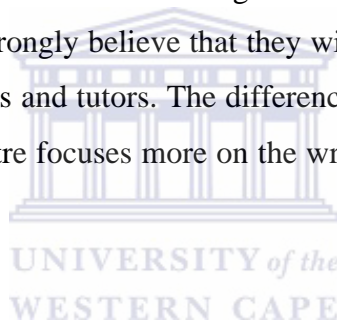
Essay 3: When students are still in high school, they are fooled into thinking that they are being allowed into being their own person and think for themselves. What happens is that the department of education has already constructed a curriculum and criteria that learners have to follow. Their opinions are not their own but what the department wants them to think. When at university, Students are asked to take risks and engage (Zamel 1998). Many students are afraid that their creative thinking could be wrong or uncomfortable. Sometimes students feel threatened and resist expressing themselves because they feel as though it is unlike them.

The above data suggests that people with highly developed language skills can feel, and be, communicatively incapacitated when they are 'out of place' (Blommaert et al 2005:224). The students in this study seem to find themselves struggling with the most basic and mundane tasks in this new space because they appear to lack the specific language resources and skills that might be required for University studies. A change in spatial environment appears to have

affected their capacity to deploy linguistic resources and skills and might have imposed requirements on them which they might have failed to meet. What seems to happen in the above data is that the University appears to have organized a particular regime of language which seems to be responsible for their incapacitation.

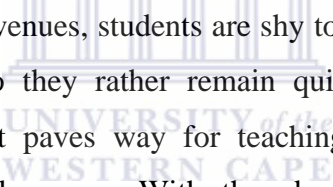
4.16 Data segment 4 (Participant Observation) on space

The following data was collected in the writing Centre, tutorials and lectures venues from students principally and is suggestive that space (context) could determine the negotiation of identities. I have been a writing tutor in the Writing Centre and some other language related tutor and lecturer since 2009. My experience like a writing tutor has shown that when students come in this space for assistance, they strongly believe that they will receive the same treatment as the one given to them by their lecturers and tutors. The difference between the two spaces emanates from the fact that the Writing Centre focuses more on the writing process while the lectures and tutorials focus more on content.



When students come to this space, they are of the impression that their writing will be fixed. Therefore, they come with the expectation that the tutors will do the work for them. On arrival, the friendly natures of the tutors usually indicate a different expectation from the students. I have observed that when these students find the conducive environment, they are then able to voice their fears and anxieties to the tutors and in some cases, the problem with the students is fear and lack of confidence. When these writing tutors scaffold them through their work, they are then able to see where they went wrong and they would be able to apply the same skill in their other assignments. The reason why they open up to writing tutors is that they are given the position of peers, not masters and this can then build their confidence that they have someone who can listen and understand them. The fact that the writing tutors are not judgmental towards their writing but rather make them to understand that writing is a process tend to give students a pat on their backs which build their courage and willingness to learn writing as a process.

In view of the above observation, there is an indication that these students see their disciplinary tutors and lecturers as experts who know what they are writing about and so they do not need to be expressive enough. In this sense, they assume a lot of knowledge which is contrary to academic writing. On the contrary, the writing tutors would ask the students to take them through their work as if the writing tutors did not know anything about that subject and by so doing; these students are then able to understand academic writing through interaction and participation. The space of tutorials and lectures incapacitate these students because it is not affective since it requires them to be knowledgeable enough. Lecturers and tutors alike assume knowledge which is reflective in the way that they give feedback to the students. A good example could be the case where they make use of conventions assuming that students would understand which appears to be the missing link and a cause for concern.



Also in both tutorials and lectures venues, students are shy to participate because they are afraid to make a fool of themselves so they rather remain quite. When these students have an opportunity to work in groups, it paves way for teaching and learning because they find themselves in a more comfortable space. With the above in mind, peer tutoring, group discussions and participation can be seen as a better way that students can teach and learn by themselves.

In view of teaching and learning through participation, the data seem to suggest that when foreigners find themselves in a new space, they come together to share their frustrations and by so doing, they have the chance to find a way forward thereby negotiating and renegotiating their identities (Vigouroux 2005). The data further proposes that when it comes to group identities, every individual belongs simultaneously to infinite social categories and thus can be categorized in numerous ways either by others or by themselves. Thus space in this sense could be seen as a place where social practices seem to be at play. The social category that might be considered either important or not might depend on the context. In view of this, I argue that there is a

fluidity of identity on the part of the students depending on the context where they find themselves. I therefore suggest that group work and participation is an easier and better way for students to learn because they can easily voice their frustrations and disappointments to peers than to their tutors and lecturers.

Based on this observation, I think the greatest challenge that could be encountered by students could be that they seem not to know where to go to, to seek help at their time of need. This view appears to match with Blommaert (2010:180) observation that “spaces are full of rules, norms, customs and traditions.”

4.17 Data segment 1 (Interviews) Intercultural communication competence

The ethics of human communication aims to achieve cooperation among interactants based on sincerity and mutuality because human communication seems to be a contextually dependent process. Intercultural communication competence from this perspective can then be seen as “the abilities to adjust to unpredictable multicultural situations” (Nunn 2007:41). The following quote seems to say more to about intercultural communication competence;

... [I]t is becoming apparent to teachers and their learners that successful cross-cultural communication depends on the acquisition of abilities to understand different modes of thinking and living, as they are embodied in the language to be learnt, and to reconcile or mediate between different modes present in any specific interaction. This is not the ‘communicative competence’ on which people using the same language in the same, or closely related, cultures rely; it is an ‘intercultural communicative competence’ which has some common ground with communicative competence, but which also has many unique characteristics (Byram and Flemming 1998:11).

The key to intercultural communicative competence as suggested by the above quote appears to being familiar with culture and context where “the use of English as international language involves crossing borders, both literally and figuratively, as individuals interact in cross-cultural

encounter” (McKay 2002:52). This seems to bring with it a necessity of knowledge about different cultural values rather than mere information about facts on different countries.

In this data segment, the multilingual and multicultural participants appear to show some evidence of intercultural communication competence as they seem to be aware of diversity in the context of this study. This awareness on their part could be seen as the starting point to gain competence in intercultural communication.

4.17.1 Perceptions of Lecturers on Intercultural Communication Competence

In the following data, the lecturers attempted to show how they handle differences which seem to me an indication of their understanding of diversity. As noted earlier in segment 4.4, all the participants in this study appear to be bilinguals/multilingual, seemingly as a result of their movements through and between spaces. This is indicative that in a diverse setting one needs a set of skills and abilities to be able to interact with others (Matveev 2002). The following responses of interviews from the lecturers threw more lights on their notion of intercultural communication competence.

Q: Do you think movements influence language learning?

Lecturer 1: *I think movements across spaces causes multilingualism to grow because when you move across spaces, you are forced to learn new ways and new languages as well.*

Lecturer 9: *Movements can account for the fact that I have a clue in as many languages and cultures as in all the places where I have been in my life.*

Lecturer 3: *Yes, I think it does to all humans*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Lecturer 8: *I think you need to get closer to these people so that you can start learning their language by learning to say good morning, how are you etc. You do not need to learn sentences but a few words but that will be difficult. On top of that you can use body language, facial expressions and so on. In short you need to do the same things that they do, eat the same food, try to speak like them and also socialize a lot.*

Lecturer 3: *You need to spend so much time with them to see what they do, the food they eat and then try to behave the same way like them. If you can do this, the door for learning their language is open for you and you can get it easily.*

Lecturer 7: *When we get into contact with a people that we do not know, we need to be cautious the way that we interact with them. If we can acquaint ourselves to them then it is the first step to learning their language.*

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 3: *For the most reason if you have to travel then it is necessary and you cannot do without. So you need to know other languages and particularly different cultures so that when you meet people from these different cultures, you can show them some respect instead of fighting with what they say or they do. This will also open job opportunities and you can be able to work with people from different places and backgrounds.*

Lecturer 9: *In the work place you meet different kinds of people and you will need this knowledge to get along with them. If you are a manager, you need to be able to communicate with your staff. This is a useful tool in our world of globalization.*

Lecturer 6: *Survival and adaptation could be my reason number 1. You cannot do anything in this global world if you cannot understand the ways of the people that you meet on daily bases.*

Q: How do you think someone could become interculturally competent?

Lecturer 8: *You have to learn a lot about people. You do not only have to learn languages but also to learn about the people that you meet and the contexts of such meetings. This is because if you learn a language and you go somewhere, you may notice that the people speak the same language but differently. The people of Seychelles speak French but it is different from the French of someone from France. Even someone from Britain would not speak the same English as a South African. So here you see that communication is even more than just a language so one needs to be very careful when you meet people from a particular language. You might be able to speak the language of a people but unable to know what is allowed or disallowed and that becomes a problem when you interact with them so you have to know more than the language to communicate effectively.*

Lecturer 1: *It is very simple. You need to be willing to meet new people every day of your life and also try your hand in new things. You should be ready to learn at all times. Be a good listener and hang out with just any kind of people.*

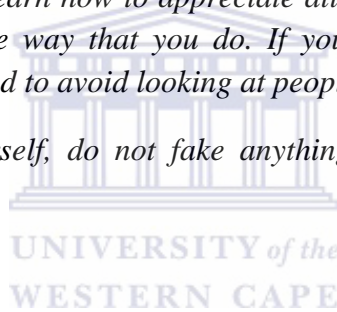
Lecturer 8: *Do what others do around you without trying to judge them. Try to understand why they do what they do rather than tell them why they should do it. It boils down to being patient with people around you so that you can appreciate their own ways. This is the way that you could be respected as well.*

Q: What would be your advice to someone who is used to one environment to be able to gain intercultural communicative competence in a new space?

Lecturer 3: *I think if you know where you are going, then you can take a language course before you go. You don't have to go and get frustrated.*

Lecturer 5: *I will say you should learn how to appreciate all cultures around you. You must not expect people to behave the same way that you do. If you are not careful you can become xenophobic and prejudice. You need to avoid looking at people in a stereotypical way.*

Lecturer 6: *You need to be yourself, do not fake anything. Have respect for everyone and everything around you.*



Q: Any last word for someone going to a new space unprecipitated?

Lecturer 1: *I think you need to find out about the people you would be meeting and the language that they use. You could also take a dictionary to guide you with the language of that space. In short, you need to be able to socialize with all kinds of people.*

Lecturer 3: *it is important for us to respect people that we meet and attempt to socialize with them so as to understand their ways.*

Lecturer 9: *The secret to understanding people that you do not know is to make sure that you become a good listener and observation. You can only do so by being appreciative, non-judgemental and sociable. Patience, tolerance and endurance are the essential ingredient to understand the ways of others.*

As the data above indicates, one may need a set of skills and ability to become interculturally and communicatively competent. I propose to deal with this issue in the discussion that follows in the

next chapter. As a result of movement through and between spaces, one could hardly find a monolingual in the context of this study since it is a multicultural. The data seem to suggest that it might be possible for a language learner to know a language without knowing its linguistic functions because recognizing and knowing appear to be two different things. The data from this segment like the others seem to tally with the ecological and constructivist view of language, where one could only boast of the knowledge of a particular language when that person might be able to communicate with the given resources and available repertoires.

4.17.2 Perceptions of Tutors on Intercultural Communication Competence

In the following data, the tutors just like the lecturers, appear to be of the opinion that intercultural communication competence could be the basis for handling a diverse institution like the one under study. They seem to think that certain skills and abilities could be required for a lecturer or tutor to be able handle a diverse classroom effectively and efficiently. One of such skills might be their ability to give their students a chance to interact and participate in activities. Below are some of the tutor's responses on diversity in the classrooms.

Q: Can you give some suggestions on how to handle a diverse classroom?

Tutor 3: *You can give your students a fair chance to overcome their differences by initiating team work. They can easily solve their problems this way.*

Tutor 8: *You need to be very tactful and avoid any form of assumption that people should behave in a particular way. Study them before taking any step. In short, I can say you need to be very transparent when you handle diversity.*

Tutor 2: *In a multilingual classroom as is the case in this university, you find that language proficiency is a problem. There are some students who are very good in English and some who are not. So I ask my students to ask questions in a language that they have proficiency or a language that they feel comfortable with. They should not ask the question to me but they can ask their friends if they are in a group discussion or when they are doing assignments in a group. In that case, they will learn much better. To me, I suggest that we should allow students to interact*

among themselves if they cannot speak English because of the High school situation that they are coming from.

Q: What language do you use during tutorials, consultations? Why?

Tutor 8: *I use isiXhosa when it is necessary and English most of the time. Because I have to be able to assist a particular student efficiently in the language that I can communicate with the student with some ease.*

Tutor 1: *English or Afrikaans, Eish... Because most students who come to me speak it and I am obliged to use it with them for the purpose of clarification.*

Tutor 5: *English, because it is the official medium of instruction and communication within the institution among the diverse population.*

Q: How do you make your tutorial group interactive and collaborative given that you have students who are competent only in different languages?

Tutor 1: *Usually I sometimes put them in groups and then in that manner they can interact in their different languages. But when they give feedback, they do so in English so that everyone can understand.*

Tutor 6: *It used to be very difficult when I started but now I know that they can become their own language teachers through interaction and discussions.*

Tutor 10: *Yeah, it is not easy but you have got to encourage them that it is fine if they make mistakes when speaking English. I identify with them by saying that I went through the same route and I am still a victim of English since it is my second language.*

Q: Don't you find out if some of them are unable to speak English?

Tutor 6: *It is clear that some of them cannot speak English but you can find out some of them are quiet but you are not sure if it is language barriers or other issues, so to say that it is a*

language issue is difficult and I don't know. Maybe they come from places that do not allow students to challenge their lecturers or so. This is the case with most students from Africa.

Tutor 3: The percentage that speaks English fluently is meagre which explains why language is a problem in the lectures and tutorials. This is why students are not motivated to participate in class.

Tutor 8: Speaking is a problem but academic writing is at the core. This is the nightmare that we are sitting with.

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Tutor 14: It is a very difficult question because most students who come here and are unable to speak English start speaking the language after a while without formally learning it. They are able to make new friends from different countries who speak other languages. Although I might say that the University does not help in this regards, I can say that since the language of instruction is English, students from foreign countries and Xhosa and Afrikaans speaking students have no choice but to learn how to speak the English language. Yeah the language problem is an issue and it is up to the students to make sure that they fit themselves into it or they won't be able to succeed. Even the foul language that they use is a worry for me.

Tutor 3: I think that it does because through engagement with class activities, the students end up becoming better in the use of English as they progress in their studies. Yes, I will say that it provides a lot of support for them.

Tutor 8: Yes, it does because all the students from different backgrounds end up being able to communicate with one another. The environment should be seen as the greatest teacher or motivator for teaching and learning languages. It is through this same reason that I am able to speak six different languages.

From the above data, intercultural communication competence in this context seems to emanate possibly from an individual's efforts through the application of particularly required skills and abilities in interpersonal interactions. It appears to me that interpersonal interaction and participation as social practices could be the means through which one could gain competence in intercultural communication. The above data seem to indicate that it is only when an individual gets to understand differences that, that person could possibly get choices and obligations to language use. Thus, the data seem to be suggestive that bilingualism/multilingualism could be taught or learnt without the interactants being aware of the whole process. The data further proposes that spaces have strands and people could possibly get hooked in these strands.

4.17.3 Perceptions of students on Intercultural Communication Competence

The following data seems to suggest that although we may not be aware of diversity in a given space, we could consciously or unconsciously still have to adapt to the differences around us. The data appears to indicate our prejudice and stereotype towards others, where our attitude towards "otherness" appears to be a negative one. This seems to be the case in point because ethnocentrism appears to take a better part of us whenever we interact with others. In other words, we seem to be so blinded that we might wave away cultural relativism that would have possibly allowed us to pick up new baggage of culture and or drop some of it to form new identities (Pavlenko and Blackledge 2002). The data therefore seem to suggest that learning takes place during participation and interaction and the participants who participated in this process could be seen as interculturally communicative competence.

Q: So in effect, are you saying that English solves the problem of diversity?

Student 2: *Exactly because every student comes to the University bearing in mind that they are teaching in English. Although they can use their mother tongue, the language of instruction should be English. I can say that although there are differences from our schools we can use English to solve this difference.*

Student 10: *Yes, because English is the only language that everyone can share in common since all of us use different home languages.*

Student 6: *Of course, it does. Which other language can we use that will favour everyone if it is not English language?*

Q: Do you think the problem of diversity is solved with English as the language of instruction?

Student 2: *Yes because English is a common denominator and the official language and all of us are using it for the first time in the University.*

Student 3: *I will say yes because there is a lot of support for this language. We have literacy support courses, the Writing Centre and consultation with our tutors and lecturers where we can learn to improve our English language skills.*

Student 7: *I think so because English is the only convenient language for everyone.*

Q: As an L2 English speaker, how do you make yourself useful to English speaking students?

Student 9: *I make myself useful by using English. I read the books in English and learn their philosophy in English not French. I insist on the use of English and only English so that I can learn and also make myself understood.*

Student 5: *I make myself useful by making friends and trying to understand them which make it easy to learn their language and interact with them.*

Student 3: *I make sure that I am fair to other students so that I can learn from them. I also contribute what I know and it becomes a balanced equation for all of us.*

Q: Do all your friends on campus share the same culture with you? Could you elaborate on this?

Student 2: *No, because we do not use the same language, the politeness is not the same; it is like eeh in South Africa. In my culture, we respect the age of someone but here the age and status of someone is not respected. I was shocked when someone addressed a “Doctor” just like “Lionol”, for me it is difficult to address someone of status that way. That is I have to attach the title of the individual to his name. To them this is normal and a norm. You see, your students can call you John, but you may be their elder of over 16 years but they can call you John. You see.*

Student 8: *No, all of them come from different cultures and we always have some disagreement about certain things because we perceive these things differently.*

Student 8: *I can say we do so many things together but some of the times, we do not agree on some the things because we have different views.*

Q: Do you think this is a type of bias on their part or just part of their culture?

Student 2: *I think that it is their culture; they emulate the culture of the white people who do not teach them how to respect. The white people do not mind, the children can call their father by his name. In Africa people call their friends with culture of politeness.*

Student 8: *I think that it is a type of bias because they think that their culture is better than ours. Yes, they will want you to speak only their type of English and behave like them without respect.*

Student 4: *It can be both because I understand that one influences the other. The other students are biased on us because they think that their own culture is better than our own. So they will always expect us to behave like them and like only the things they also like.*

Q: Given that their culture is different from yours, how do you come to terms with them?

Student 12: *Like I told you, I respect myself. If you want to fit in any community, any society, you must behave like them. God made us to be accepted in any community, any society if you see the way they are dressing, you must dress like them. But I can't dress like them. So they dress like they are dressing and I am dressing like I am dressing. They put on very ugly dresses.*

Student 3: *That is a difficult one. Sometimes, we are forced to work in teams and for you to do well, you need to overcome your differences or fail your assignment. When you start working together, you can then become friends and this is the way understanding always starts.*

Student 7: *Since they are of the majority in class and in the university, I have to accept some of their ways and practicing the types of things that they like to do. I just try to be like them to avoid trouble.*

The data in the above segment suggested a reflection on identification practices where there appears to be a redefinition of ethnicity and heritage language. The data further suggest that there seems to be a mixture of languages with a receptive proficiency and also with fragmented and incomplete (truncated) language repertoires where a new ideology can give coherence. In this sense, The L1 of the interactants does not appear to have completely paved way to the new (target) language; instead it seems to have been redefined with new values. The data also appear to be indicative of Blommaert's (2010:6) observation that "some resources allow mobility across situations and scale levels." This argument seems to call for a need to recover agency of migrant's communities in Sociolinguistics. Thus, Blommaert argues that mobility,

sociolinguistically speaking is therefore a trajectory in which language gives its participants a way.

4.18 Data segment 2 (Questionnaires)

In this data segment, I made use of both the 29 and 31 questions that featured in the lecturers', tutors' and students' questionnaires to provoke responses on their views of intercultural communication competence within the context of this study. All the three categories of the participants appeared to be in agreement that everyone might need intercultural communication skills and ability to survive in a multilingual and multicultural space like that of UWC.

4.18.1 Perceptions of the lecturers on Intercultural Communication Competence

The following data is based on the lecturers' responses from questions 28, 29 and 30 of the interviews. The data seems to propose that language is not related to language alone but could be situated and tied to question of power (Fairclough 2006). Thus, language in this context appears to be salient for making meaning rather than being a cognitive process.

Q28: What are some of the difficulties with teaching and learning a diverse classroom like yours?

Lecturer 7: *This diversity also reflects on the divergent levels of their proficiency in English which is their Medium of Instruction. Consequently some students have problems expressing themselves both in the written and spoken modes.*

Lecturer 9: *Diversity poses a lot of difficulties not only for language but also for the teaching styles in use. English is L2 for most of the students who cannot speak it. To make things worse, academic writing is also there as a barrier to the students.*

Lecturer 1: *Language and understanding the backgrounds of all the students in your classroom are the major difficulties that I encounter in my classes.*

Q29: How do you get it right in your own classroom with such diversity?

Lecturer 7: *By using simplified English until the students understand. I also get them to visit me and their tutors for extra support for those who are weak.*

Lecturer 2: *Group work to me is the way to get them to be productive in terms of language. Through team work, they can learn from each other and that can build their confidence a lot.*

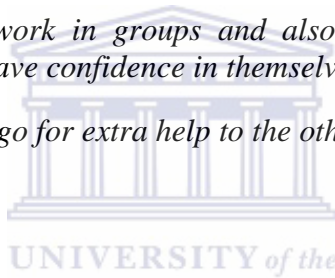
Lecturer 10: *I push them to participate in class activities and then they can be corrected. I always ask them to do drafts of their work and bring to us for checks which help their writing process to develop.*

Q30: What suggestions can you make for the improvement of such classrooms?

Lecturer 7: *Stick to English but of a simplified form as it is the lingua franca or language of wider communication. Avoid stepping on peoples' toes.*

Lecturer 6: *Encourage them to work in groups and also to participate actively in all the classroom activities, yes let them have confidence in themselves.*

Lecturer 2: *I will suggest that they go for extra help to the other support units on campus so as to improve their language.*



4.18.2 Perceptions of the tutors on Intercultural Communication Competence

In the data that follows in this section, the tutors just like the lecturers and students seem to think that the use of English as a language of instruction can either disable or enable communication within the space of UWC. They further appear to propose that English to them seems to be the language through which diversity could be unified. The following responses are the perceptions of the tutors voiced in the open-ended questionnaires.

Q28: What are some of the difficulties with teaching and learning a diverse classroom like yours?

Tutor 26: *Since I use English, I do not face any challenges but of course there are some cultural differences such as students making noises while I am tutoring which is not same as in Rwanda.*

Tutor18: *Sometimes students do not understand and you need simpler ways to explain to them. It is not only language but also the different styles that cause this problem.*

Tutor 3: *Language, most of the students that you have here speak different languages.*

Q29: How do you get it right in your own classroom with such diversity?

Tutor 6: *I make sure that students sit with those who do not speak their language during group discussions.*

Tutor 8: *Sometimes when they do not understand, you need to find simpler ways to explain. Maybe you can put those who understand English with those who do not understand and they can learn from each other.*

Tutor 2: *I use English to explain things to my students.*

Q30: What suggestions can you make for the improvement of such classrooms?

Tutor 6: *English must be used all the times in classroom, in the case of students from different backgrounds; you mix them and ask them to share their thoughts and experiences. Challenge them by asking how they feel that they can fit in a global market.*

Tutor 8: *I first of all tell them that we all come from different backgrounds and lifestyles and so we say and see things differently, so they should draw my attention to anything that they do not understand. I also make them to know that I am struggling to understand them and so it is a two way traffic.*

Tutor 2: *the teachers should ignore the language mistakes of the students and encourage them to make efforts to participate in class.*

4.18.3 Perceptions of the students on Intercultural Communication Competence

The data that follows below are the students' views on intercultural communication competence that were solicited by questions 18, 19 and 20 of the questionnaires to students. Their responses appear to re-echo Billet's (2004) perception of language learning which is suggestive of participation and interaction as the key to adaptation in a new found space.

Q18: Do you have any suggestions on how tutorials and group discussions could better be managed?

Student 4: *I think that group discussions should have leaders who are responsible to control the group to assure participation and tutors should make sure that these groups are participatory.*

Student 2: *I think they are well in my faculty because tutors help you to understand what was difficult in the lectures. Tutors put you in groups and this helps to overcome some difficulties during discussions.*

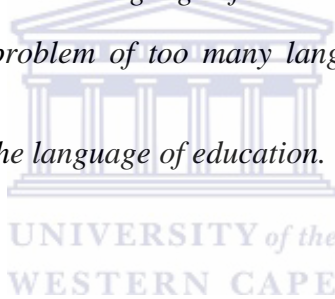
Student 6: *I think they should be the bases on which language teaching and learning should take place since there is engagement.*

Q19: Do you think that English as a language of instruction can solve the problem of diversity?

Student 4: *Yes, I think so because it is the language of instruction.*

Student 2: *Yes, it can solve the problem of too many languages and cultures since it is the language of instruction in UWC.*

Tutor 3: *It is right because that is the language of education.*



Q20: Why do/don't you think so?

Student 4: *Because all the students are obliged to study in English and so the diversity issue can be ruled out.*

Student 2: *Because it accommodates every culture, language and every student.*

Student 3: *It is the language of wider communication in the university.*

This entire data segment seems to have indicated that language learning could be achieved through participation and interaction, but not only through the teacher centred reductionist approach. It presupposes that when we learn a language, we may also unconsciously learn its culture with it. Therefore the claim of competence in a language could be in a way a claim of competence in its culture (Blommaert et al 2005).

4.19 Data segment 3 (Naturally Occurring data) on intercultural communication competence

The following data is based on communication interactions with students. Through dialogue, students can pick up that I am not from South Africa just because of my pronunciation and accents. Based on this, it is usually difficult for the students to follow up a fluent conversation with foreign students. The foreign students on their part also find it difficult to understand students from the Cape Flats. The following are some instances of miscommunication as a result of different backgrounds for the interactants:

Bag bæg (Cogolese English) bēg (South African English)

Flush fláŠ (Cameroonian English) flûŠ (South African English).



It is very common to hear student asking me where I come from. However, an attempt is being made to understand each other despite diversity.

4.20 Data segment 4 (Participant observation) on Intercultural Communication Competence

In the following data the students were asked in an EDC111 lecture to watch a video from u-tube and to give their views. Again in a tutorial session, they were required by their tutors to read a short story, discuss in different groups and do a presentation in the tutorials. In their collaborative study, I observed that most of them had different subjective interpretations of both the video and passage and they had to look for a creative means to strike a balance which helped

them somehow to exchange their culturally restricted points of views with the hero of both stories.

Based on what has been said above practice, participation and interaction appeared to me to be the easiest means through which students can gain intercultural communication competence. It was common through participant observation to notice that when students are put in groups to do collaborative studies, they do not only focus on the content of the subject but they go a little further to understand each member of their group. This appears to tally with the constructivist approach to language learning where a learning environment involving participation may be more likely to promote intercultural learning than an environment that focuses primarily on internalizing knowledge. Becoming a member of a given discourse community includes learning to communicate in the language of the relevant sociocultural community and to act according to its particular norms (Lantolf in Lantolf 2000).

In their group participation and discussion, one can observe students bringing out their experiential experiences which are in contrast with one another. By so doing their subjectivity came out in the forms of their values, beliefs, prejudices and stereotypes, all of which bring in meaning. Through their interactions, they formed and reformed hypotheses which can be attributed not only to the cognitive abilities but also to affective ones offering analytical and creative task that open up understandings.

4.21 Conclusion

At the beginning of this study, CDA was being identified as a possible means of analysis but which became overlapping with other methods later as they revealed more insights. This is often true with mixed methods approach because it can always assume that one method may reveal a lot at start, only to find out that the other methods may become more prominent (revealing).

As a narrative, the analysis has provided me with the opportunity to see things from the point of view of the participants. Given this, the analysis of this investigation was not only suggestive of the phenomenon of intercultural communication competence but also appeared to propose groundwork for interpreting intercultural communication competence along a continuum of time in my own narrative of their narrative in the next chapter. In this way, I hope to be able attempt a definitive understanding of the phenomenon under investigation (Sivasubramaniam 2004). However, it might be useful for me to make a few observations as a way of summarizing the data analysis before turning to the discussion in the next chapter.

I strongly believe that the metaphorical categorisations that I used to select the themes that appeared in the data analysis and also in the categorization of the participants into lecturers, tutors and students, brought with them justifications from the different perspectives on intercultural communication competence. All the themes and participants seem to be of the view that participation and interaction both in and out of the classroom appeared to provide opportunities for these participants to explore meaning which in the context of this study is a learning process and which contrasts the teacher-centred approach to language learning. The participants further seem to display a sense of community and an increasing capacity for expressiveness in a foreign language and interculturally. The data further suggested that the participants in this study appeared to have used their non-threatening environment of the classroom to strengthen their engagement with language learning and participation.

Furthermore, the data also proposed a maturity in terms of participation and performance where the participants seem to have been living other's lives; by living experiences that they might never have been through and also by knowing about places that they might never have physically been to, seemingly just by virtue of interacting with others. These experiences and reactions might have therefore been able to develop a way of thinking and seeing things that could have characterized them as competent interculturally in communication.

Finally, all the data for this study appeared to have supported my use of metaphor for learning an L2 as an “open dialogue” (Kohonen et al 2001) since all the participants were known to have made an effort in learning English through lived experiences (social practice). The data also indicated that; through participation and collaboration, the participants found the learning environment non-threatening (Sivasubramaniam 2011), motivating, rewarding and educating to engage with (Kramsch 1998:24) and to construct their own worlds and themselves. This learning process can be an evidence of the participants’ bold attempts to learn English by actualizing the affordances (van Lier in Lantolf 2000:252) and semiotic resources (Lantolf in Lantolf 2000:152) that could have been afforded by their affective learning environment. In light of this, they did not only gain communication competence but they also became very creative within their UWC context and beyond.



Chapter 5

Discussion of findings.

5.1 Introduction

This chapter is a continuation of the previous chapter in that it presents the story of my understanding of intercultural communication competence as seen through the understanding of my participants. In other words, all that I propose to do in this chapter is to build up a chain of narratives and interpretations. It presupposes a construction of a story of their story where my narrative should be seen as an interpretation of their interpretations. In order to achieve this task, I need to reinforce my beliefs that underlie this study and interpret the findings in terms of lived through experience. As a sequel to chapters 1, 2, 3 and 4 of this study, I focused on the role of interpreting the interpretations of my participants which signified a perspective of unrest and underlied my attempt to raise my thinking and practice to a higher level of understanding through interpretation (Sivasubramaniam 2004). In view of this unrest, I now understand how my stance appears to position itself against a positivist view based on my acceptance of the context of this research as a means of constructing and interpreting knowledge. Therefore, instead of framing my research questions independent of context, I have used my research methods to contextualize and re-contextualize the questions of this investigation (Toulmin 1990). The study has discussed the following issues in order to reinforce my research perspective: the problem of objectivity, rejection of objectivity, rejection of interventionist approaches to language teaching thereby reinforcing “re-telling as a way of experiencing the experience” (Sivasubramaniam 2004:356). This, I wish to point out as the rationale for the discussion of findings.

5.2 Subjectivity and objectivity

For the purpose of this study, I found it necessary to look at objectivity and subjectivity in this study though they are intricately connected. Analysis involves the search for patterns or significances in data within the context of the research situation. Interpretation involves explaining these patterns or significances within a wider context by applying relevant theory. While analysis questions what the data "says," interpretation on its part questions what it "means." In both cases, the potential for objectivity depends on the subject-researcher interaction. Although similar factors are involved at the two levels, the difference is critical. In view of this, Sivasubramaniam argues that;

The term 'objectivity', as it is understood, is a set of characteristics that represent experience or knowledge which is independent of any one individual. This independence is an outcome of stating a set of rules and the permissible operations that are needed to activate them. Knowledge that is derived as a result of such activation is not influenced by personal feelings or opinions, but only by facts. As this knowledge is seen to exist outside the mind, many researchers tend to think that it is objective and it can therefore be proved (2004:356).

This investigation has argued against this notion of objectivity right from the beginning and referred to the need for subjectivity and a constructivist approach to knowledge as discussed in the literature review, methodology and data analysis chapters earlier. In this regard, the study rejects knowledge generation in the University as teacher-centred; based on prescribed textbooks without any regard for the context of origin (Kuhn 1970). Thus, the investigation appears to resist/challenge the positivist notion that is based on a hasty generalizability, universality and replicability by focusing on context at a given time and place involving particular participants.

With regard to the literature review, this study has pointed out how the rationalist approaches used language teaching as an instrument of control in the guise of promoting uniformity and objectivity in language education. The proponents of this kind of approach do not only overlook diversity but they also appear to disregard participation and interaction in language learning. In

view of this, the participants are seen as incapable of generating knowledge and there is no need for them to engage in the process of knowledge generation since they cannot be beneficial to their society. It is against such a stance that I have decided to embark on an ecological and a constructivist view of language learning.

In the previous chapter, I presented the data as a narrative of an emerging design and understanding through which socially constructed realities, local generalizations, interpretive resources, knowledge, inter-subjectivity and reasoning can assume substance and prominence (Denzin and Lincoln 1998) and which appear to tally with a constructivist view of language learning, the core for this investigation. In principle, this meant that I must share my experiences and insights with my readers because this study is located within the context of human experience. Although I am aware that locating language and experience might produce an imperfect fit, but as an ethnographer, I intend to communicate to the reader the confirmatory evidence and the context in which it is understood. This is to suggest my own knowledge has had a particular impact on the whole investigation.

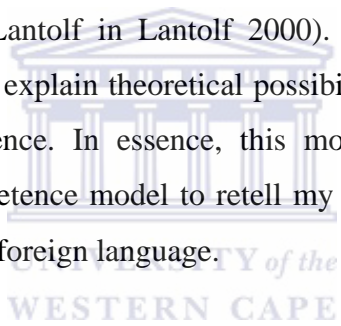


5.3 Narration as a way of experiencing their experiences

The study pointed to the direction that all knowledge is perspectival and has led to the understanding that it falls within the ethical practice of ethnography. The constructivist approach to learning seen in the literature review, data analysis and methodology chapters suggests that this chapter should relive and retell the stories and experiences of the participants' notions as a way of experiencing their experience. In view of this,

[w]e imagine, therefore, that in the construction of narratives of experience there is a reflexive relationship between living a life story, telling a life story, retelling a life story and reliving a life story. As researchers, we are always engaged in living, telling, reliving and retelling our own stories. Our narratives of experience as Jean and Michael are always ongoing ones. We live our stories in our experiences and tell stories of those experiences and modify them through retelling and reliving them. The research participants with whom we engage also live tell, relive and retell their stories (Denzin and Lincoln 1998:160).

In this regard, the current chapter can be seen as a retelling of their stories where I have attempted to describe, explain and theorize in an attempt to qualify this study as a creative act of enquiry. Therefore I intend through a retelling their stories to propose meaning and knowledge through an interpretative explanation of what the lecturers, tutors and students have done in the context of my study. In the narratives that were presented in chapter 4, my lived through experiences were related to my participants' lived through engagements with the "ideational" context of foreign language (English) (Kramsch 1998:24). As such, my narratives suggested how the participants made sense from learning a foreign language and also made sense of how their views were enmeshed with my epistemological, ideological and theoretical perspectives in this research. In the view of Lehtovaara's in Kohonen et al (2001:147) perspectives 'if they are truly human, unfold and take shape all the time as we move along, there is no need to define and name them in advance in exact terms.' This is meant to favour the constructivist approach against the rationalists view (Pavlenko and Lantolf in Lantolf 2000). It is in this sense that I deem it necessary to explore, describe and explain theoretical possibilities in this chapter that can relate to my knowledge of my experience. In essence, this motivated my use of the integrated intercultural communication competence model to retell my experiences and the understanding of my participants in their use of a foreign language.



5.4 Conceptualizing the integrated Intercultural Communication Competence model

The reason for the use of the integrated intercultural communication competence model is because it appears to be universal and can be applied to different contexts of interactions like that of the University of the Western Cape to people from different linguistic and cultural backgrounds. As mentioned earlier in chapters 2 and 4, this model has supported a blending of the sociocultural and ideological model, the Intercultural adjustment model and the intercultural communication competence models. All these models entail different cultures, the ability to adjust to different social systems, establish interpersonal relations, the ability to understand others and to communicate interpersonally and interculturally. These appear to be in congruence

with the data that was analysed in chapter 4 and further fall within the ecological and constructivist views which underlie the rationale for this study.

5.4.1 The constructivist and socio-cultural theories

Both theories are necessary for an understanding of the use of language in context. Constructivist theories as well as the sociocultural theory of Vygotsky reinforce the impact of student's participation in peer interactions where learning awakens a variety of internal developmental processes that can operate only when they interact with more competent people in their environment and in cooperation with their peers (Vygotsky 1978). He stressed that students develop in a social matrix that is formed by their relationships and interactions with other students. The social environment appears in this study to be a major contributor to the cognitive process of students because of the open area of communication that exists and allows them to express and negotiate ideas as well as contribute to each other's understanding (see section 4.3.4 and 4.5.4). As the data analysis in the previous chapter attested, when students model each other, they offer behaviors to each other for imitation, thereby helping each other to see the appropriate behaviors, understand the reasons for their use, and exhibit the specific behaviors in order to put them into their own understanding (Tharpe and Gallimore 1988). This behavior seems to awaken developmental processes in children that can operate only when they interact with others in their environment and in cooperation with their peers (Miller 1993). I felt that it was important to create an atmosphere that could facilitate the ongoing peer interaction in the study. Giving the participants an opportunity to work with their environment, their peers, and themselves appears to offer endless possibilities in terms of what these participants could add to their knowledge. This argument appears to re-echo a constructivist perspective that is captured in the following quotation;

It is contingent upon me to dismantle the reverential position accorded to objectivity and factuality in what counts as knowledge. In this sense, there is neither scope nor space for depersonalized, objective/value-free language in this research (Sivasubramaniam 2004:269).

With reference to the data presented in sections 4.2.4, 4.16 and my personal observation, I can suggest that there cannot be any knowledge without a knower.

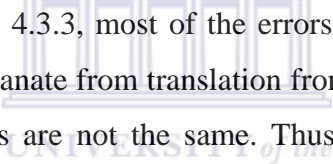
The data analysis appears to have argued that there is some form of evidence that each environment has a role to play as far as the learning and using of a given language is concerned. Thus language learning should be socio-culturally oriented. In light of this, I also observed that there was not even a single monolingual in the context of this study which also suggests that an environment can be very important for the understanding how language learning takes place.

5.4.2 Grammar and syntax

As revealed by the data from sections 4.2.2 and 4.5, syntactic and grammatical errors that are made by the speakers of Afrikaans and isiXhosa in their sentence construction do not necessarily affect meaning anyhow. This type of errors must have emanated from a translation of their mother tongue which is their L1 into English. One therefore sees traces of students' identities being transported into the language of instruction. Thus the dropping and picking up of cultural baggage which constitutes the theoretical underpinning for this study can be seen at work. With regard to this argument, the place of prior knowledge can be very prominent in an understanding of the participants' attitudes and behaviours.

In view of this, McKay (2002) lists three main types of variations taking place in English as international (vehicular) language: lexical, grammatical and phonological variations. Using a specific grammatical feature may show membership to a community. In the same way, different patterns of pronunciation are signals of personal identity that one feels attached to as a member of a community. Therefore, it can be asserted that culture is at play both among members of different circles and members of one circle where there are emerging norms of English. Thus it is essential to "understand one's own culture in relation to that of others" (Metz 2011:46).

In view of the above argument, the data presented in sections 4.3.3 and 4.9 showed some evidence of the affective environment of the classroom and the non-judgemental interactions that took place in it that made students not to bother about words and sentences in constructions that they did not understand (Sivasubramaniam 2004). This appears to tally with the constructivist and ecological views of language learning. Therefore a very useful and important area where language learning can take place could be in group discussions and participation either in or out of the classroom. This can be so because group discussions can help to build students' confidence since it appears to give them the opportunity to feel that their fears and concerns could be shared by the other students with whom they interact with. I hasten to suggest that the social atmosphere within the classroom and without appears to have provided a way for these students to seek solutions to their linguistic difficulties since it has provided them different means to make meaning.



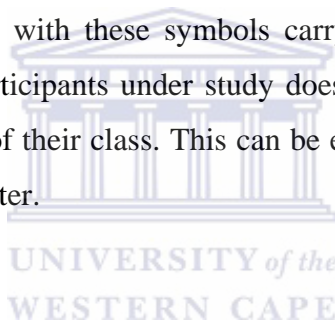
From the data presented in section 4.3.3, most of the errors that the participants make in their sentential constructions seem to emanate from translation from their L1. This could be indicative that the structures of all languages are not the same. Thus, language learning could only be understood as a social practice against the traditional notion of cognition.

Although there might be grammatical errors in their sentence constructions, meaning does not seem to be hampered and which appears to be congruent with the ecological and the constructivist view of language. See the data presented in section 4.9 from the previous chapter.

5.4.3 Spatiality

In light of this, I further argue that while Globalization in itself can be seen as a technological and economic reality, globalist discourses presuppose discursive processes that constitute and attribute value to people and events as well as shape social relations and identity (Fairclough

2006). This might be so because globalist discourses can disseminate and reproduce ideologies that serve the interest of those who might be powerful or those who seek to gain power. Empirically, dominant languages should not only exclude and oppress but should also offer new communicative possibilities and opportunities for creating new sociolinguistic identities for the speakers and learners of that language (Blommaert 2006). Thus “the connection between cultural process and territory is only contingent because socially organized meaning and culture is primarily a phenomenon of interaction and only if these interactions are tied to particular spaces is culture likewise so” (Hannerz 1991:117). It is possible for multiple cultures to exist in one space and one culture can be produced in different spaces. In this regard, I propose that space resources can provide meaning production locally and globally. Thus spaces attribute identity as they cast their actions and histories in a well-recognised social semiotic (Appadurai 1990). People therefore attribute meanings to the spaces that they know and use and these spaces are filled with symbols and attributes with these symbols carrying indexicalities with them. The language varieties used by the participants under study does not only tell us where they come from but could also be indicative of their class. This can be evidenced by the data from sections 4.2.3 and 4.13 of the previous chapter.



The findings further give me the impression that English is a difficult language just by virtue of its pronunciation and accents. In their process of interactions, I have come to understand that the problem with the students is not that of language, rather it is the culture of teacher-centred education and also the cultural background. There is enough evidence for this from section 4.14.3.

The above argument seeks to propose that “the concept of learning can be understood as permanent or semi-permanent changes in how individuals think and act” (Billet 2004:314). When individuals engage in everyday thinking and acting, it is more than merely executing a process or task because their knowledge could be changed in some way by that process. Learning is not reserved for particular settings or interludes like formal education, though some experiences may provide richer learning outcomes than others (Billet 2004). Thus, when

individuals engage in formal and informal activities they seem to be doing more than merely deploying their capacities in engaging in those tasks. In what they might encounter through the processes of assimilation by reconciling what could have been experienced with what individuals already know and accommodating or inciting new categories of knowledge from experiences also positions thinking and learning as one process. In view of the above argument, Rogoff (1995) refers to interaction and participation in social practice as being analogous to learning. Participation in and out of the classrooms as indicated in the data analysis therefore appear to incite change in individuals' understandings and capabilities (learning) affirmed in sections 4.7.4 and 4.11.4 of the data analysis.

5.3.4 Environment

Furthermore, the data in section 4.5 of the data analysis is indicative of the importance of an affective environment for language learning. The reason why it has to be affective is because it appears to provide the opportunity for the students to overcome their fears and anxieties, thus building self-confidence to participate in activities and events even if they were not conversant enough in them. This kind of environment can also provide an opportunity for students to get to know each other's background and consequently can understand "otherness" (van Lier in Lantolf 2000).

5.3.5 Lingua franca

The findings in section 4.4.1 of chapter 4 appear to signal a view of English as an lingua franca (common code) that functions globally and locally as indicated in sections 4.11 and 4.8 which seems to align with the constructivist approach to language learning. I think the above data presupposes that our ideologies in a language may determine our attitudes towards that language and whenever and wherever we may try to apply a positive attitude, we can possibly yield good results (Abongdia 2009).

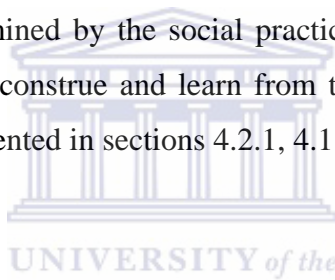
In the same light, the data presented in section 4.10.3 also appear to propose that English is a passport that could provide the visa for employment, travel and communication as was suggested by the literature review chapter. In this sense, an English speaker appears to command more respect and may draw courteous responses in some situations than the speakers of indigenous languages possibly can. In this sense, I can suggest that expression and communication seem to be powered by English in UWC as a community where Linguistic competence appears to me the key to unlock the door of opportunities in a world where borders are blurring in the blink of an eye and where English appears to be the ideal language.

In keeping with the ideas of the ongoing processes of knowledge construction advocated above, I can therefore propose that the environment of learning and participation are inseparable but these processes should not be regarded as individual acts of cognition (van Lier in Lantolf 2000). Most of the knowledge humans learn is not wholly new, although it may be novel to the individuals encountering it. So engaging in interactions and activities interdependently links individuals' thinking and acting and their learning to social sources. Environments therefore seem to provide interactions with human partners and non-human artefacts that contribute to individuals' capacity to perform and learning is known to arise from their interaction and performance. These contributions to learning are conceptualized as being between individual social worlds before becoming a cognitive attribute (Vygotsky 1978).

5.3.6 Intercultural communication competence

However, individuals engage actively in the process of determining the worth of what they experience and how they might engage with it and learn from it (Goodnow and Warton 1991). In light of this, I hasten to suggest that social practices are able to provide different levels of pressure for individuals to engage with particular knowledge. This appears to be in keeping with Rogoff's (1995) suggestion that in the reciprocal process of learning both the object and the subject are transformed through interaction. The concept of co-participation (Billet 2001a) has

been used to account for the reciprocal processes of learning shaped by interactions between what is afforded by the space and how individuals choose to engage with what is afforded. In this view and attested by the data analysis, participation and interaction affordances are known to be shaped by local negotiations and ordering (Schumann 1986). These localized needs constitute the particular requirements for engagement and interactions. However, situational factors alone could be insufficient to understand classrooms as learning environments. What is required should be the understanding of the way individuals' agents' actions and intentionalities (Somerville 2002) which might help to shape how they participate in and learn through interactions. This agency has social as well as cognitive origins. The kind of social experiences that individuals have throughout their life history contributes to what constitutes their subjectivity and identity which then shapes the exercises of their actions. In considering learning as participation and interaction, it is important to stress that engagement in and what is learnt from socially-determined practices is not determined by the social practice. Instead, individuals decide how they participate in and what they construe and learn from their experience (Billet 2004: 315). This is can be seen in the data presented in sections 4.2.1, 4.11.1, 4.3.2 and 4.11.2 of chapter 4.



Based on the above argumentation Billet (2004) further states that participation is important for the following key reasons; Firstly, if learning is seen as a consequence of participation in social practices, rather than as something privileged by participation in educational institutions, this may broaden the bases to understand and legitimate learning generally and through interaction. Learning occurs in circumstances other than educational institutions. In short, every new environment that is encountered by a human provides repertoires and resources for learning (Billet 2004) which is suggestive of the ecological and constructivist views of language leaning, the theoretical and epistemological underpinnings of this study. In view of this, considerations of the consequences of individuals' engagement in activities and access to its affordances may inform a broadened view of learning experiences and their enhancement (See section 4.5 and 4.13) of the data analysis chapter. Thus, the widening acceptance of learning as between individuals and social sources of knowledge prompts a consideration of learning as engagement with the social world generally, and not only through close personal interactions as Vygotsky

(1978) but also through engagement in the physical and social spaces that constitutes the environment.

A key basis by which learning environments should be judged might be the degree by which they are able to support the development of robust learning outcomes affordances. This is to suggest that the knowledge that is acquired can be applied elsewhere. In this sense, the scope of the application of what has been learnt could be limited to the circumstances of its construction. However, the analysis of data presented in sections 4.14.1, 4.11.2 and 4.14.2 of the previous chapter indicated that the learning arising from formal and informal activities is not necessarily concrete because adaptable learning is incited in places other than educational institutions.

The data presented in section 4.5 of the previous chapter provided some form of evidence that the style of learning in the University is a big challenge for the students because they come from a culture where they were pampered by their teachers. This is also a concern for both the lecturers and tutors who feel that the students are not living up to the standards that are required by the University. Although language seems to be a challenge, most students lack self-confidence or they are not prepared as required by the space of the University. Thus most of our students still need enough time to acquaint themselves with the environment of the University. I have observed from the environment at UWC that when tutors and lecturers create an affective environment for their students, learning is facilitated because everyone becomes a custodian of knowledge then.

In this regard, the naturally occurring data and participant observation like both the interviews and questionnaires suggest that students have appeared to make a definite attempt to live with their social anxieties and find out ways to resolve them by using the structure that is imported from their L1 with impunity (Sivasubramaniam 2004). Having realized that voicing anxieties and fears will not in any way result in negative assessment, they have expressed themselves in different ways unique to their sociocultural backgrounds which can reinforce the ecological and constructivist views of language learning. The data strands that were used for illustrations in the

previous chapter indicated that a sense of tolerance for ambiguity has developed in the students (Sivasubramaniam 2004). It also suggested that the perceived problems of the students did not in any way allow them to ‘freeze up’ or be swayed by their inhibition completely (Oxford 1999: 63). To the contrary, the data in section 4.9 and 4.13 show students’ growing sense of risk-taking in their attempts to engage (Sivasubramaniam 2004) in interpersonal interactions and therefore their errors will not make them to become a laughing stock if they tried hard to find solutions to their problems of interacting in communication using English. Based on this observation, I wish to argue that behaviors and attitudes signal a positive emotional change but also affirm positive reinforcement (Sivasubramaniam 2004). This leads me to stress that emotions are no less important than cognition and therefore, understanding human thought without any reference to the ‘affective-volitional web that embeds it’ (Vygotsky 1986: 10) could be detrimental to our educational and social practices.

When the participants attempt personal constructions and explorations of meaning, they somehow get to use the alternatives available for them in the language that they use frequently. As pointed out in the literature review, this appears to be consistent with a late-modern age typified by the free flow of people and ideas around the world (Appadurai 1996) English enjoys an almost unassailable position as the dominant language of global trade and commerce. Because of its predominant role in these arenas, it is being introduced into the language policies of many countries, creating the type of negotiated multilingualism described by Dor (2004). In this kind of negotiated multilingualism, there is a constant tension between English and the local languages, as nations try to balance their demand for English with the continued use and survival of their local languages. In addition to its dominant role in the global sphere, English is one of the major colonial languages used in Africa as a whole and Higher Education in South Africa in particular. In the context of this study, English appears to have been localized in the sense that it has become the language of instruction and lingua franca of most of South African Universities. Secondly, English is the language that dominates in public spaces despite the fact that it appears to be the language with the lowest number of native speakers (Heese 2010). Thus English can be seen as the language that unites the diverse classrooms and also South Africa as a nation. In this regard, it provides the participants in this study and South Africans at large with the necessary

repertoires for understanding diversity to gain intercultural communicative competence, the rationale for this research.

The data that has been presented in section 4.3.1 of the analysis appears to suggest that language learning can be eased by the environment and which in the context of this study seems to tally with the ecological and the constructivist perspectives of language learning. The environment appears to provide the necessary repertoires and resources that could be required to learn any new language (English).

In view of the above, the data presented in section 4.6.2 appears to support both an ecological and a constructivist view of language learning where the environment seems to influence the language that might be required within this space. Each space and context appears to indicate the need for a particular language use depending on available repertoires and resources. The data seems to suggest that there is no single monolingual in the context of this study as all the respondents appear to speak two languages or more.

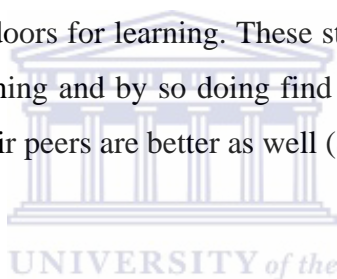
The data presented in the English as an international segment (see sections 4.2.1, 4.2.2, 4.2.3 and 4.2.4 of the data analysis) indicated the beginnings of an engagement with the language of instruction and a lingua franca in the context under study. As seen from the data on the role of the environment on language learning in sections 4.3.1, 4.3.2, 4.4 and 4.9, in signaling their difficulties as evidenced by the responses from my participants, the students have made a definite attempt to puzzle through their reading, speaking and writing of English (Lantolf in Lantolf 2000:27-50). As mentioned earlier, I attribute this to the affective environment of the group discussions and the non-judgmental interactions that took place in it. Group discussions and participation helped the students to feel that their concerns, fears, and inabilities were shared by many others as well as in their classrooms. The social atmosphere of the class might have provided a means for students to seek solutions to their linguistic difficulties by devising different methods to work out meanings in English (Sivasubramaniam 2004) which is meant to be their language of instruction and wider communication.

In this sense, the difficulties indicated by the students in their interactions are not merely an attempt to learn, but learning, in an ecological sense (Lantolf in Lantolf 2000:245-259). Their participation and interactions appear to indicate an attempt to personalize their involvement with the language of instruction, which is an L2 or L3 to them. In light of this, when these responses are assessed with reference to the motivational issues discussed in Chapter 2 and 4.4 of this study, they can serve as an explanation for the beginnings of a positive reinforcement in the students' attempts to English, an 'open dialogue' (Kohonen et al 2001). Therefore the students began to experience a 'living through' (Rosenblatt 1995) with language as afforded by their environment. In light of this, section 4.7.1.1 and 4.7.3 suggested a positive view of English as the language of instruction and the lingua franca of the University. Thus, English can be seen as the means through which diversity could be united. This theme appears to align well with the themes of affordances and motivation for language learning as pointed out in chapters 2 and 4. Both seem to re-echo an ecological view of language. The data that is presented in section 4.7.2. and section 4.11.1 in chapter 4 places English at a commanding position. All the students therefore need to change their negative attitudes towards English because it is the one language that can integrate them into UWC in particular and the rest of South Africa as well. It can also be seen as the language that could open doors for employment and education anywhere in the world (Abongdia 2009).

Furthermore, section 4.3.3 affirms McKay's (2002:5) assertion that it is not the number of native speakers of English, but the large number of non-native speakers of other languages who speak it that makes English 'a language of wider communication', and therefore an international language. Indeed, this study appears to have shown that "today English is used mostly among its non-native speakers, rather than between its native speakers or between native and non-native speakers" (Metz 2011:45). The data that is presented in sections 4.3.1, 4.6.2, 4.8 and 4.9 of chapter 4 attests that English is the L2 and L3 to most students in the context of this study.

Ironically, English enjoys the position of the language of instruction and wider communication. The same data further appears to attest to Smith's (1996:12) argument that English as an international language is used both in a global and local sense. In the global sense, he refers to

international communication between countries and in the local; it is used as a language of wider communication within a diverse society. In view of this, English as an international language is therefore embedded in the culture of the community that uses it with the primary function of enabling its speakers to share their ideas and cultures with others (Mete 2011). As such, the notion of proficiency in English as indicated by the analysis of the data in section 4.4 is almost non-existent because in this case it can be seen as a community's tool where the speakers are keen on its functionality than in its cognition. Such a position can tally with the constructivist and ecological views of language learning. The above argument suggests that communication competence accruing from this stance can replace proficiency in English as an international language. As stated by Byram (1997:11) in terms of sociolinguistics and socio-cultural competence there are just a few individuals who can attain native-like competence. The findings from section 4.9 appear to attest that the learning of English takes place because students have to be assessed in that language and an effort to succeed (motivation) opens up doors for learning. These students rely so much on peers for help to succeed in the language of learning and by so doing find a comfort zone because they come to the understanding that not even their peers are better as well (Sivasubramaniam 2004).



Furthermore, the findings in both sections 4.7.3 and 4.8 of chapter 4 showed some evidence that the affective environment of the classroom and the non-judgemental interactions that took place in it made students not to bother about the correctness of their grammar but rather on their ability to make meaning from their interactions using the language of instruction (Sivasubramaniam 2004). As a social practice, the interactions helped students not to bother about words they do not understand in English. I also observed that group discussions and face to face consultations with lecturers and tutors built self confidence in these students as they shared their fears and concerns with other students around them. The social atmosphere of the classroom therefore appeared to have provided a way of seeking solutions for their linguistic difficulties by providing different means to work out meaning (Nunn 2011).

5.3.6 Motivation

According to Gardner and Lambert (1972), there are two kinds of motivations involved in language learning: integrative motivation and instrumental motivation that I have addressed to some extent in my literature review chapter. Integrative motivation involves deep immersion in, and emotional attachment to, the target language. “An individual successfully acquiring a second language gradually adopts various features of behavior which characterize another linguistic and, as is often the case, another cultural group” (Gardner and Lambert 1972: 229). On the other hand, instrumental motivation is often brought about by utilitarian or material aims. It may occur when the language is for example being used to fulfil an educational requirement, to get a better job or to read material in the language. Language attitudes, which are closely linked to motivation for learning languages, are defined by Baker (2006: 12-13) as comprising the three major components of cognition, affect and readiness for action. In his model, a distinction is made between cognitive and affective components of attitudes, and this distinction parallels what the individual may say about the language. Baker (2006:132) further contends that a learner of a particular language cannot be successful if he or she has a negative attitude towards the target language. We interact with others through language and without it, we are nowhere. Thus to become a member of a community or to succeed in a new space, we need to learn not only the communicative skills of that space, but also the language in use.

Further evidence for Attitudes and Motivation in Language Learning appear to be congruent with the Ecological view of language because motivation seems to provide the primary impetus to embark on learning, and later appears to propose motivation as the driving force to sustain the long and often tedious learning process, see the data presented in section 4.9. Motivation to learn a foreign language appears in this study to involve all those attitudes and cognitions that seem to initiate language learning, determine language choice, and energizes the language learning process (Dörnyei 2004:425). Due to the complex nature of language itself – it appears at the same time to be a communicative code (section 4.3), which is seemingly an integral part of the individual’s identity, and the most important channel of socialization. L2 motivation appears to be a highly eclectic and

multifaceted construct, consisting of a range of different motives associated with certain features of the L2 (e.g. various attitudes towards the L2), the language learner (e.g. self-confidence or need for achievement), and the learning situation (e.g. the appraisal of the L2 course of the teacher) (Dörnyei 2004:425). The above argument seems to suggest that language can be seen as “relations between people and the world, and on language learning as ways of relating more effectively to people and the world” (van Lier in Lantolf 2000:4). The data that follows below can serve as an illustration of the above proposal.

The findings that were presented in section 4.14.2 of the data analysis indicated that writing is an acquired skill of expression and personal identity based on how we communicate our ideas across. Without writing, students would lose their sense of formality by forgetting how to communicate. Therefore to gain competence in the writing process, students need to master through gaining sufficient knowledge about the different methods of writing including the disciplines that they come from. Although these expectations are high and very challenging to students, they can only come to terms with it through practice and hard work which in my view is the bases for communicative competence, the rationale for this study.

The findings from the data analysis chapter in section 4.14.3 seem to cast doubts on the student’s understanding of their voice in their own writings. Consequently, the students appear to remain unclear whether their opinions should be included in their essays or not. This places the lecturers and tutors at a position of a facilitator and motivator to encourage participation and engagement in the writing process. The mistake that these students make in the writing process appears to be their only means of acquiring the skills necessary for academic writing.

The findings from section 4.11.2 appear to reinforce Blommaert’s et al (2005:203) observation that ‘spatial environments organise particular regimes of language which can enable or disable particular linguistic identities’. The data also appears to tally with Gardner and Lamberts’ assertion that;

An individual successfully acquiring a second language gradually adopts various features of behavior which characterize another linguistic and, as is often the case, another cultural group. The learner's ethnocentric disposition and his attitude toward the other group are believed to influence his success in learning the new language. His motivation to acquire the language is considered to be determined both by his attitudes toward the other group and by his orientation toward learning a second language (Gardner and Lambert 1972: 22-229).

On the basis of the above arguments, it does not seem to be a surprise that some students drop out of the university because of the language barrier. Thus, since the culture of higher education is based on academic writing it appears in this study to be communicatively incapacitating to the students who are not proficient in English and academic writing. People in this regard, seem to attribute meaning to spaces that they know and use. These spaces all appear to be filled with symbols and attributes (Vigouroux 2005) and these symbols and attributes might project indexicalities to them. Most of the participants appear to be of the view that context deciphers meaning. The study also seems to suggest that the accents that are used by the different role players do not only tell us where they come from but could also be indicative of their class (Blommaert et al 2005:208).

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The following quotation supports the above argument;

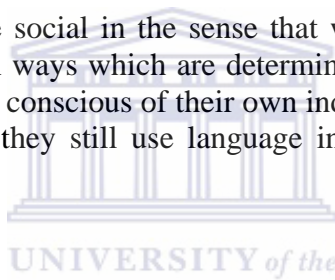
“A lack of competence to communicate adequately is here not seen as a problem of the speaker, but as a problem for the speaker, lodged not in individual forms of deficit or inability but in the connection between individual communicative potential and requirements produced by the environment” (Blommaert et al 2005:226).

The above quotation seems to propose that academic writing and using English as the language of instruction seems to be something new to the students and they need to have to master the rules and conventions of this process in order to meet up with the requirements.

The data presented in section 4.16 of chapter 4 appears to indicate that when students come to the University, they seem to struggle to adapt to the culture of Higher Education. The data is

based on my observations of student's essays that were brought to the Writing Centre for assistance in their writing processes. The data appears to be suggestive of McRoberts' (1981) observation that universities appear to admit students from diverse backgrounds and for most of them, English is their second language and for these students to perform at a level that seems to be expected by the university, it becomes overwhelming and challenging because these students seem to write the same way that they talk. As the data in section 4.7.3 also suggests, students seem to make the mistake of word for word translation from their mother tongues which seems to defeat the purpose of their writing skills. Most of the students appear to fail to participate in classroom interactions because they do not want to be laughed at that appears to affect them negatively in their performances. In view of this, Fairclough observes that;

Linguistic phenomenon are social in the sense that whenever people speak or listen or write or read, they do so in ways which are determined socially and have social effects. Even when people are most conscious of their own individuality and think themselves cut off from social influences-they still use language in ways which are subject to social convention (1992:23).



From the above quotation, students do not only appear to have trouble with expressing themselves, but they also seem to have trouble with what they could be communicating. Therefore, students do not appear to be aware of what they might be communicating and to who they could be communicating (context). This may explain why students seem to write with the assumption that the markers may understand what they might be talking about and would therefore understand its content. As the data indicates, students seem to battle with concepts because they do not appear to go beyond simple observation (metaphor) when they read or listen, and this could urge them to paraphrase instead of analysing the text and this could result to the students ending up totally confused of what they might be reading or writing. They do not appear to ask themselves the appropriate questions of 'who, where, when, what and how' of their writing. Although students may be encouraged somehow to take risk by thinking creatively, they seem to feel very uncomfortable to do so. Instead, they seem to struggle to follow the curriculum set by their departments. Most of the time, students appear to avoid creativity because they may feel that it appears to be unlike them (Lea and Street 1998). Creativity does not seem to change a

students' identity, instead it appears to provide them with a new perspective that could help them to develop their full identities. As they may be encouraged in academic writing to explore and express their creativities by recognizing the views of others compared to their opinions to motivate their ideas (Lea and Street 1998), they do not appear to practice it as they may prefer to paraphrase just what they come across. The data further seems to indicate that one other problematic area for students writing may be the different specifications for the different referencing styles that they may be required to use in acknowledging their sources in order to avoid plagiarism. As Lea and Street (1998) observe is the stumbling block for students writing because they seem to be unable to distinguish their ideas from those of the authors.

5.5 Overview of the study and key findings

The objective of this study was to determine how the multicultural and multilingual participants perceive intercultural communication competence and its relationship with learning English (a foreign language) in a diverse University. For these participants to succeed both in communication and in their studies, they did not only need knowledge of English, the language of instruction and the lingua franca, but they also needed to have a good knowledge of the cultures of the people that they were interacting with. In view of this, effective functioning in a classroom environment depended so much on the participants' abilities to adapt to the complexities of cultures. The blend of cultural and linguistic backgrounds and professional experiences are common among the participants in this study just like in all other universities. Intercultural communication competence can improve these participants' abilities in problem-solving, success in their studies and also success in interpersonal and intercultural interactions.

As mentioned earlier in chapter 3, this study has made use of an ethnographic design to investigate the interactions in intercultural communication and interpersonal interactions. The research population was selected based on their understanding of intercultural communication competence, their histories of functioning in different environments or spaces and their

willingness to participate in the study. I used semi-structured and open-ended questionnaires and interviews, participant observation and naturally occurring events to solicit information about their views on intercultural communication competence, participation and interpersonal interactions in a diverse space like the one under study. The different participants, individually and in the different categories used in chapter 4, appeared to support the view that there is need for the use of a common language among the diversified community of UWC. Although there might have been a few participants who appeared to think that the use of indigenous languages could work in favour of interpersonal interactions, they tend to contradict themselves further as evidenced in the findings presented in sections 4.2.1 and 4.7.1 of the data analysis. The four key findings that were derived from the data analysis appear to be consistent with Matveev's (2002) intercultural communication competence model and these include;

1. interpersonal skills
2. team effectiveness
3. cultural uncertainty and
4. Cultural empathy.



I have attempted in this chapter to describe the relationship between the level of intercultural communication competence of the individual participants and participation (team work). With regards to the conclusions or key findings on intercultural and interpersonal communication competence, I came to believe that:

1. A) The three categories of participants despite their backgrounds, age, levels, positions, gender etc. did not really appear to differ significantly on the use of English as language of instruction and lingua franca in UWC.

B) Only a few were in favour of the use of indigenous languages in both teaching and learning and wider communication but who in a way were still in support of a common code for communication.

2. The lecturers, tutors and students agreed that the environment is useful in language learning since it acts as motivation.
3. All the three categories seemed to agree on the cultural uncertainty and cultural empathy of intercultural communication competence within UWC.
4. A moderate relationship can exist between the three different categories as individuals and as a group.

I will return to these conclusions for further clarification after discussing the main findings from the data analysis to assure that the research questions are answered.

5.5.1 Motivation for the discussion of findings

As noted in the methodology chapter, the research questions involved a wide range of things which included intercultural communication competence, identity construction, linguistic repertoires, diversity and the construction of a learning context which in this investigation constitutes the governing dynamics. The data analysed in the previous chapter can attest to the effectiveness of these dynamics as well as their fall outs. In view of this, my discussion was based on a construction of an integrative interpretation since everything was connected in the narratives and interpretations of the participants. I therefore made a bold attempt to interpret the findings in the form of metaphor in ‘which stock of knowledge hang together and in which the governing dynamic articulates interpreted knowledge along with its features of tentativeness and incompleteness’ (Sivasubramaniam 2004:361). For this to be achieved, I have decided to cluster the research questions into three categories where each category is clustered under recurrent themes from the research questions, literature review and the data analysis.

5.5.1.1 Finding 1: The use of English to unify diversity

This cluster discusses the use of English as the language of instruction and the lingua franca of the context under study with the position of English seen as the lingua franca and language of instruction. Given this, it demands a discussion of research questions 2 and 3 affirms this position of English.

- 2) *Can the view of English language be shifted from a colonial language to a lingua franca in the context of the study?*

- 3) *What are the linguistic repertoires and practices of the participants in and out of the classroom?*

For the purpose of discussion and elucidation, I found it necessary to bring in the constructivist view of language against the teacher-centric approach because classroom activities and interactions are social practices that bring with them opportunities for learning. A constructivist approach therefore sees a need for negotiated answers where the students need to be engaged and involved in the activities. The absence of their engagement and involvement can lead to demotivation, thus resulting to anxiety and fear that can leave the students with the inability to express their thoughts clearly. It can also frustrate the teacher's efforts to teach because of the lack of engagement and participation. As noted both in the literature review chapter and the data analysis chapter-section 4.9, students need motivation to overcome their fears and anxieties. In this regard, Sivasubramaniam (2004:364) states that 'enhancing their self-esteem through relaxed concentration and encouraging them to view their responses as tentative...' can be a form of motivation that can give the students a feeling of self-investment where their commitment to accomplish a goal is enhanced (Allwright and Bailey 1991).

In the context of this study, the participants were allowed to bring in their own knowledge to bear on the information, activities and tasks at hand. The meaning that they constructed through participation and interaction reflected their qualities which in some sense were a form of empowerment towards intercultural communication competence. With these qualities, the

participants were aware of the purpose of their tasks and activities and so they could understand the “how” and the “why” reminiscent of “achievement orientations” (Breen in Nunan 1987:26). In light of this, all the participants in this study appear to have benefited from “achievement orientation”.

In view of this, I have attempted to show that there are no universal meanings in language teaching and learning. This motivates for the use of particular meanings and differences in context and language variation. With the willingness of the participants to tolerate ambiguity and the provisionality of meanings, the participants as such have seen reality through different lenses (points of views). Through their interactions and participation in and out of the classroom, the participants must have noticed that not even their lecturers or the native English speakers were custodians of knowledge despite their position of power. In this sense, I therefore suggest that participation helped the participants to achieve interactivity, creativity and constructivity which in a way made their own voices heard. In light of the theoretical, methodological and analytical underpinnings for this study, the participants were convinced that English is no man’s language which made it easy for them to be motivated either for integrative or instrumental reasons. To get a better understanding of the use of English (a foreign language) as medium of instruction and lingua franca of this investigation, it would be useful for me to discuss the preamble to UWC language policy.

In the preamble to the language policy of UWC, it is stated that:

[t]he University of the Western Cape is a multilingual university, alert to its African and international context. It is committed to helping nurture the cultural diversity of South Africa and build an equitable and dynamic society. This language policy relates to one aspect of that commitment. It attempts to guide institutional language practice so that it furthers equity, social development, and a respect for our multilingual heritage (UWC language policy 2003:1).

The issue of diversity is very prominent in terms of cultural and linguistic backgrounds and for teaching and learning to take place effectively, there is need for a common code where English appears to be a perfect fit. This was a very recurrent theme in the literature review chapter and data analysis in sections 4.6.1, 4.6.2, 4.8 and 4.9 of the previous chapter, as well as in the

language policy of UWC which states that access to Academic and Professional Discourses would be in English (UWC Language Policy 2003). Although multilingualism is encouraged in the language policy, English hegemony permeates in both teaching and learning and for wider communication. As an antithesis, English appears to be an international language (lingua franca) that is spoken by a majority of non-native speakers (Nunn 2011 and Mete 2011), which is in view of the perceptions of the participants in this study as seen in chapter 4 in their interviews, questionnaires, participant observation and naturally occurring data.

The affective environment of the classroom seemed to have encouraged the participants to internalize the four dimensions of the intercultural communication competence that was discussed in chapter 2. They include; interpersonal skills, team effectiveness, the cultural uncertainty and cultural empathy. The theoretical foundation of the Integrated Intercultural Communication Competence Model appears to have been consistent throughout different intercultural communication studies of Abe and Wiseman (1983), Hammer (1987), Dean and Popp (1990), Samovar and Porter (1991), and Cui and Awa (1992).

The environment of the University of the Western Cape provided the necessary tools for the participants to acquire intercultural communication competence and it is necessary for me to discuss the role of environment or context for gaining such skills in the following section.

5.5.1.2 Finding 2. Environment and the role of context in language learning

This cluster discussed the role of the environment (context) in language learning. As addressed by my research question 4.

4) How do learners themselves participate in the construction of the learning context?

Throughout the investigation, the focus was on a perspectival view of meaning making in classroom interactions. In this sense, the function of language needed to take precedence over literal meaning making (Sivasubramaniam 2004). This voices my anxieties at the lack of

functional abilities in the participants to see the world around them and their lives in an interconnected way (Sivasubramaniam 2004). In view of these anxieties, Widdowson (1978) argues that there is a distinction between “medium” and “mode”. Whereas medium centers on the correctness of language use, mode on the other hand is more interested in constructing meaning through interactions. The latter appears to be the focal point through which the participants are empowered through interpretative practice that focuses on cultural awareness and critical reflection. This view is supported by Kramsch (1995) where he observes that participation optimizes the interactive environment of the classroom where the interactants practice a multi-voiced discourse. Such a discourse provides an explanation as to how and why classroom interactions as social practices are not free from social influences thereby linking individuals and society (Vygotsky 1978). In this regard, Kern (2000:35) shares the same opinion by observing that classroom interactions as social practices are not a “personal, idiosyncratic property of an individual but rather a phenomenon created by society and shared and changed by members of that society”.

The above argument falls within an ecological and a constructivist view of language learning and is suggestive that the positivist approaches to language learning should be rejected for intercultural communication competence to be acquired. Such an approach presupposes social involvement as an underlying condition of interpretation that imposes “logical, literal, message-centred conventions within the ecological view of language” (Sivasubramaniam 2004:585). In view of this, there appears to be self-referential systems of meaning that can superimpose intersubjectivity in meaning making construction.

From this perspective, there was a growing awareness of control over the social means by which the participants developed discourse and through it made an attempt to co-create knowledge and experience. As a result, interaction and participation as seen in section 4.13 and 4.14 of chapter 4, have shown brings out their social involvement. In this way, the participants must have realised that sustaining meaning in interpersonal interaction also required them to sustain engagement and involvement in the events and activities of the classroom. Although there were many difficulties in their engagement and involvement, the findings however suggested that the

participants were more interested in making their involvement make sense rather than making their activities to make sense which seems to tally with the ecological view of language learning which underlies the rationale for this investigation.

It must also be noted that the participants under study did not see their involvement as a way of learning English. Instead, they used participation as a way to evolve and to construct meanings. The data from participant observation (segment 4) and naturally occurring events (segment 3) attest to how their involvement in group work helped them to overcome the pressure that the classroom activities might have imposed when producing objective meanings. In this regard, the activities and events of the classroom could only make sense to the participants through the possibilities that are offered by interpretative practice, but not through a literal, decontextulized message-centred language orientation (Sivasubramaniam 2004). Their personal engagements with classroom activities and events therefore provided the space for the personal creation of meaning. In this way, whatever meaning that the participants came out with from classroom participation, events and activities were legitimate.

The interpretative practice that was mentioned in the previous paragraph was required by the participants to relate their meaning constructions that articulated their knowledge of the world. The data from the interviews and questionnaires can provide verifiable support for the role of engagement and participation to read the world. In the same light, the data presented in section 4.8 and 4.9 of the data analysis chapter also indicated that the participants have indeed attempted to read the world. Based on this argument, I wish to point out that classroom events and activities as social practices can address the dynamic linkage between language and the world. In view of this Freire and Macedo (1987:35) state that “reading the world always precedes the word, and reading the world implies continually reading the word...” This perspective is in keeping with a constructivist epistemology that constitutes the educational ideology of my study. In brief, reading the world in terms of the participants’ performance and interaction presupposes an active rather than a passive orientation that in a way stands for the empowerment of the language learners in this context to gain intercultural communication competence. From this stance, I am therefore of the opinion that intercultural communication competence cannot be learnt through

the correct use of grammar, but rather could be learnt through the use of figurative language in the methods and materials for L2. In line with this argument, McRae (1991) argues that EFL teaching has failed to expose students to figurative language which has also denied these students the opportunity to experience any emotional engagement with the target language. Also as an advocate of this stance of L2 learning, Sivasubramaniam (2004:391) like Lantolf in Lantolf (2000) wants to “factor in knowledge of figurative language as a sufficient criterion to assess language awareness.” In this regard, literal meaning can only be explained with reference to truth conditions which reduce language learning to the rationalist and traditionalist grammar. This means that creativity and constructivity of language is killed and meaning making can therefore only be based on operational concepts (Gibbs 1994) against the ecological and constructivist notions of language learning that are the rationale for my investigation.

In line with the constructivist and ecological approaches to language learning, this study is opposed to a view of language awareness that is centred on literal meaning. Within the context of what the participants did during this investigation, it might just be wrong to assess their language awareness in terms of their capacity to produce literal meaning. In this sense, Halliday (1978) contradicts the notion of literal meaning by arguing that the view of literal meaning can become untenable when seen from a social-semiotic perspective of language and from a cultural standpoint (Kramsch 1995). This argument points to the importance of intercultural communication competence being conditioned by factors such as culture, the individual, context and event. In this sense, it should be better for the participants to develop an awareness of figurative language use as a way of developing language awareness since it somehow brings in their experiential knowledge. In this way, their understanding of daily life could be eased. Gibbs sheds lights on this in the following quotation;

...the poetic structure of mind suggests that figurative language reflects fundamental aspects of everyday thought. People do not find figurative language any more difficult to process than literal discourse, because both types of language arise from figurative schemes of thought that are a dominant part of our conceptual system (1994).

In essence, figurative language can exist without literal meaning where the personal constructions of the participants and their engagement and involvement in events and activities show their ability of using language as an instrument of creative and critical thoughts (Kern 2000). The progress of the participants that is seen in the progress in their participation by using English from the data collected through naturally occurring events and participant observation showed how the participants were involved in the use of figurative language as the basis for expressing their imaginative thoughts which is in keeping with the ecological perspective.

In this way, the participants made an attempt to use figurative language to deal with the fundamental aspects of life and where literal meanings have little importance. In this sense, Gibbs (1994) observes that meanings that are made from figurative language are more attractive and involving than the ordinary and the primary meanings of literal language which in this context can be seen as intercultural communication competence. The data presented in sections 4.9, 4.8 and 4.12 of the previous chapter can point to this.

In conclusion, I wish to discard the traditional views of language awareness since it focuses only on cognition. Thus, the use of figurative language can be seen as an instrument of language awareness and human cognitive processes (Gibbs 1994) which is the objective for this study to acquire intercultural communication competence. The discussion that is presented above can help address research question 4 of this study. Furthermore, it reiterates my interpretation that indicated that interpersonal/intercultural interactions have promoted language awareness and intercultural communication competence in the participants in this study.

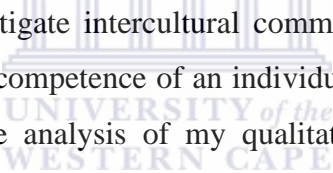
5.5.1.3 Finding 3. Participation and interaction as social practice

This cluster of the findings discusses the importance of participation in intercultural and interpersonal interaction within a diverse space like the one under study. It addresses research question 1 and 5.

1) Can teaching and learning methods, as social practice, foster competence in intercultural communication in a diverse classroom?

5) *Can a diverse people in terms of language and culture gain competence in intercultural communication in a multilingual/multicultural space like that of the University of the Western Cape?*

The above findings referred to in section 5.5.1.2 is in line with Shonk (1982) who sees team membership and clear communication as critical for building interpersonal and intercultural interactions and participation in a group of people. With regards to this perspective, I argue that interpersonal trust, respect, understanding of the purpose of communication and the willingness of the participants to interact in any community as a social practice, are the core to gaining intercultural communication competence. This falls within the ecological and constructivist views of language learning and can serve as an antithesis to the rationalist approach of rote learning. In this sense I can therefore say that a lack of these skills can quickly ruin participation in class and could lead to exclusion.



Since this study intended to investigate intercultural communication competence in a diverse context, I suggest that the level of competence of an individual participant can be related to that of the whole class. Following the analysis of my qualitative data, I further argue that the participants under study have different perspectives on who can be seen as an intercultural communication competent person. A few of my participants see competence in intercultural communication as success in academia in terms of achieving high marks against the constructivist view of socio-cultural competence. This type of competence is against my perception of intercultural communication competence because it overlooks diversity and creativity thereby disempowering the participants' potential for interactions, participation and interpretation. In this sense, I perceive the rationalist approach as a hindrance to creativity and constructivity on the part of the participants since their world view is limited.

In the individual participant's perspectives deduced from the four data segments in chapter 4, it is worthy of notice that their view of language is socially evolved though its use is characterized by the histories of these individual participants. In this sense, it presupposes that there should not

be any generic way of teaching and learning a foreign language (Sivasubramaniam 2004). Thus, there is a need to seek the participants' experiential (prior) knowledge in order to understand their individual interpretations as the mainstay of intercultural communication competence.

In light of the views expressed, I believe that the individual perceptions can have educational implications for student's social events. Thus experiential imaginations that are seen in the quotation above indicate a deeper sense of engagement with activities and also an increasing involvement with participation. Such an engagement and involvement were evident from the interviews and naturally occurring data presented in section 4.13 and 4.9 in chapter 4 and which in a way seem to have provided the participants with a broader view of the world around them. Although my view appears to honour this way of language learning, I wish to caution that it should not promote "interpretative promiscuity" or "irresponsible subjectivism" (Kern 2000:112). It was also evident from the data that the participants in this study have made significant attempts to engage in group work and participation (team work). By so doing, they in a sense prevented the pressure from accepted judgment and "right English" coming in the way of their studies and team participation (Kern 2000). In this sense, I can assert that it would only be through a provisional understanding and uses of a common language to make sense that the participants in this study can become interculturally competent in communication.

This study views intercultural communication competence as a continuous process of engagement and participation. The data that was presented in sections 4.14.1, 4.14.2, 4.15 and 4.16 of the previous chapter, collected through questionnaires, interviews, naturally occurring data and participant observation, all point to the commitment, involvement and enjoyment of the participants' interactions in the activities and events in and out of the classroom. In this sense, the data also indicated a noticeable preference for provisionality in meaning and interpretation which appears to support Hayhoe and Parker's observation that;

[t]o be ambivalent is to engage with language reflectively without having to repress or kill what is signified. To be ambivalent is to be at once accepting and critical. It is to embrace otherness without self-abnegation... To be ambivalent is to attempt transcendence without appropriation, to disengage from the spontaneous overflow of

powerful feeling long enough to recognize absence in progress, difference in oneness (1990:144).

The above quotation showed how participation and interpersonal/intercultural interactions among the participants under investigation brought out the “self” that they were not aware of. The data from the interviews and participant observation analyzed in sections 4.10.1 and 4.13 offered verifiable support for this discussion. The data pointed to the fact that the absence of pressure on the participants to use “correct English”, offered them the motivation for learning English. This type of participation paved way for knowledge generation which is the rationale for this investigation.

It was evident from the data presented in sections 4.6.1, 4.12 and 4.13 of the previous chapter that the participants used the classroom affective participation as a space for understanding the objective, subjective and inter-subjective features of evolving discourses. In this way, they were able to handle uncertainty and also have tolerance for difference as way of understanding the “self” and “otherness” which seems to be in view of Bakhtin’s (1981) dialogical view. The “dialogical view” in this case does not only promote the notion of experiential learning but also have a contributory effect on the individual’s participants and its language.

The naturally occurring data and participant observation data that were predominantly based on participation in activities and other forms of interactions, suggested that the participants in this study only got better in their use of English. The knowledge that these participants gained through participation did not only end in classroom activities but also in a way helped them to understand the outcomes for their studies in a university. Through the analysis of the questionnaires and the interviews, I am inclined to view the participants’ personal constructions as experiential acts of learning through participation. These participants did well to relate the language situation to their own ideologies and relationships. This perception of the participants suggests that knowledge cannot be final but can only be perceived and interpreted tentatively.

The above notion of tentative and provisional interpretation appeared to provide some positive outcomes to the participants in this research. The relaxed concentration that arose from their

confident engagements and participation in group works influenced the participants' views and voices of "otherness". Alternative interpretation came as a result of authoritative discourse. As an insider and a researcher in the data presented in section 4.9, 4.13, and 4.20 of the previous chapter I made sure that I did not pose myself as an authoritative figure that used language to signal social distance but instead I made my participants to feel that we were at the same position. As pointed out earlier in the methodology and analysis chapters, engagements and participation from the participants was voluntary which created an affective atmosphere. In this light, their voices were viewed as a persuasive discourse, which might have accounted for a "dialogic negotiation of meanings" (Sivasubramaniam 2004). Thus, the freedom of participation that was gained through the participants' engagements and involvement showed their understanding of the moral and social dimensions of their interactive process in the activities and events which could never be possible in a teacher-centric classroom. All the points that have been raised above, can verifiably explain the role of engagement and involvement in participation which help in the development of interpretation and critical reasoning.

5.6 Methodological considerations of the study

This section addresses the methodological considerations of the study including the research population, triangulation, using self-reported instruments to assess intercultural communication competence and multilingual and multicultural performance. As mentioned earlier in chapters 3 and 4, the participants were categorized as students, tutors and lecturers.

5.6.1 The research population (sample size of participants)

The research participants were categorized into three groups as lecturers, tutors and students. This kind of classification was motivated by the idea of diversity which is the rationale for this investigation. As mentioned earlier, the above classification of the participants provided the study an opportunity to understand diversity and the need for intercultural communication competence through the different participants' perspectives. The sample size of the research

participants was based on Stevens' (1996) suggestion of 15 research subjects per variable and also on Cohen's (1988) proposal for 50 participants to achieve appropriate power. It is worthy of notice that since this is an ethnographic study, not all the data was being used. This can be understood to interfere to what I have said in the methodology chapter of this study.

I have performed a good number of thematic analyses depending on the research question under investigation. In this way, the different perspectives of the diverse participants encouraged an understanding of intercultural communication competence. In view of this, the three categories of the participants were deemed sufficient enough to lead me to a better understanding of group work and participation as the means through which the participants achieved the necessary skills and abilities that are required to gain intercultural communication competence. The findings point to the direction that there were some commonalities among the three categories of participants which appear to support the three key findings of this investigation.

5.6.2 Triangulation as a means to understanding intercultural communication competence

At this juncture, it might be helpful to telling and re-telling stories as well as living and reliving their experiences that has been presented so far to address the research questions in this study. In a way, this is the conclusion to my story/thick description. In this regard, thick description appears to have aided the production of a set of conclusions as a way of summing up this investigation, which is discussed in chapter 6.

As far as the data collection process was concerned, I used four principal tools to collect data for this enquiry which has provided verifiable support in answering the research questions explored in this study.

The data from the interviews provided the required flavour to the investigation in that it brought to the fore the participants' accounts of lived through experiences in classroom participation. The data further attested to a growing sense of "achievement orientation" (discussed earlier in this chapter) in the participants.

The data that was collected through the open-ended questionnaires pointed to the growing awareness in the participants for engagement and participation in an L2. By laying the ground work for cognition, affection and action dimensions in the process of classroom participation, the participants under study were able to develop an aptitude for engagement and involvement.

The data from the naturally occurring events (See data segment 3 in the previous chapter) legitimated meaning construction and personal involvement of my research population. Likewise, it helped to explain the effectiveness of participation in activities and events for these participants to democratize their engagement and involvement. In doing this, the participants found a basis for their reflective, emotional and critical thinking. In this sense, the data was therefore suggestive of the participants' abilities to match their performance with their team members. Their performance in the different activities and events pointed to their increasing motivation for language learning and a decreasing fears and anxieties regarding engagement and participation.

Data from participant observation also provided an opportunity for the participants in the study to experiment their personal engagement and involvement in classroom participation. It also helped the participants to build up their confidence for meaning construction as a means for attaining intercultural communication competence. In this sense, engagement and participation in classroom activities and events played the crucial role of fostering language awareness. Through participation and engagement, the participants in this investigation gained a sense of involvement for language learning. The data from this cluster also appears to affirm the efficacy of participation and its far-reaching pedagogic implications on L2. The participants appeared to have identified that engagement and involvement are the cornerstones for participation, which can lead to intercultural communication competence. The data from segment 4 in the previous chapter (participant observation) also illustrated that the participants' beliefs in the need to give up rote-learning as a way of learning and also as a way of continuous re-engagement with the activities aimed at increasing refined interpretations.

All together the data that was collected through the four tools for this enquiry point out the interconnectivities that came into being in the investigation of this phenomenon. All the four

types of designs used in the study have also provided useful explanations for classroom-based investigation that is centered on tentative engagement and participation of the participants. The data further laid emphasis on an ecological and a constructivist perspective of teaching and research where learning-centered pedagogies can be promoted.

5.7 The integrated intercultural communication model

As mentioned earlier in chapters 3 and 4, I employed a self-report research instrument for data collection where I used the qualitative research method through triangulation to ensure reflexivity and uniformity of data across samples. However, the use of open-ended questionnaires meant that the study had to rely on self-assessment and self-report of the individual participants' perceptions of intercultural communication competence and team performance. In this sense, my conclusions were based on the perceptions of the participants on the phenomenon and their subjective evaluations of the abilities for intercultural communication competence (Dean and Popp 1990). In addition to the questionnaires, the interviews also provided more in-depth information about how my research population viewed intercultural communication competence and also to understand the relationship between intercultural communication competence and performance of multicultural teams. The interviews like the questionnaires, participant observation and naturally occurring data were all able to solicit the participants' opinions about the importance of intercultural communication competence, the common challenges present among the diverse participants and the critical characteristics of high performance multicultural teams in the diverse classrooms.

However, my use of self-report in the findings was not only based on the participants' views but also on my own interpretative ability to understand the information that was collected from the data. It was noted from the data collection process that some of the participants particularly in the interviews and open-ended questionnaires provided socially acceptable but potentially misleading answers to please me as the researcher/participant. A typical example of such responses might have been the instance where the participants said that the use of mother tongue education in the University can salvage the problem of language and diversity which I have

attempted to show in sections 4.2.1, 4.2.2, 4.4, 4.5, 4.10.1 and 4.10.2 of the previous chapter. In view of this, this study used outcome based instruments like the naturally occurring data and participation in activities and events to assess intercultural communication competence in addition to my self-report and self-interpreted assessment instruments. In this way, I attempted to move towards behavioral assessment method (Ruben 1976) since it can measure communication behaviors and performance as opposed to attitudes, values, motives and personal characteristics by focusing principally on the actual behaviors of the participants rather than on internalized attitudes, perceptions or projections of those behaviors (Matveev 2002).

Although the above method merely focused on behaviors but failed to account for the context, this study appears to have complemented behaviors by using other items to evaluate specific, observable behaviors and specific performance outcomes from the diverse participants. By doing so, I was therefore able to measure performance outcome through the assessment of how effective group members achieved team goals and tasks following the established class norms, utilizing effective problem-solving processes and effective decision making by forming appropriate team structures. In view of this, the research community can benefit if the integrated intercultural communication competence model that is used in this study is applied in a number of other cultures and similar studies.

5.8 Conclusion

With the understanding that I have developed so far with the help of the findings, I am inclined to believe that one requires both cognitive and affective skills, strategies and behaviors to become competent in intercultural communication. This notion can better be understood through the use of different sets of skills, abilities, attitudes and traits that provide a uniformity and universality to the integrated intercultural communication competence model. Given this, intercultural communication competence should not be seen as a product but it should rather be seen as a process and I hope to discuss this further in the next chapter.

Chapter 6

Main Findings

6.1 Conclusion

Having discussed the findings in the previous chapter, I will appraise this chapter before finally relating the findings of the study to the research questions. Furthermore, the study will attempt a look at the implications of such an investigation on academia and the work place.

6.2 An overview of the study

The process of investigation discussed so far is in keeping with my ethnographic study, initiated at the University of the Western Cape, in Cape Town, South Africa. The investigation was mainly intended to observe and describe the dynamics and ramifications of an intercultural communication competence phenomenon set off by the perspectives of the participants through interviews, questionnaires, naturally occurring data and participant observation. Most importantly, the investigation aimed to demonstrate the educational and social values of participation and engagement in the language classroom against a backdrop of illiteracy and rote learning.

The subjectivist/constructivist epistemology of the study and the attitude and beliefs underlying it necessitated a search for ideas and views that are consistent with such an epistemology. As a result, the literature review identified theoretical and practical issues that were to support a constructivist/ecological approach to this investigation.

The review of participation led the study to identify the role of self-discovery and empowerment in the acts of engagement and involvement. The deployment of interactions and participation in an academic institutional context required the literature review to visit the different approaches to intercultural communication competence and the criteria for engagement. In keeping with the subjectivist/constructivist epistemology of this research, I decided to use a combination of

personal perspective and group participatory approaches to intercultural communication competence in an EFL/ESL setting. The decision to use theme-based analysis was believed to support the choice of approach to the use of participation and group work in this study (Rosenblatt 1995).

The study examined a way of finding a pedagogy that the participants in this study are exposed to. This necessitated using a focus on the interactive approach to learning and literacy, which stresses the urgency for participation pedagogy in which engagement and participation are the mainstay (Freire 1972). To this end, I have examined the 'why' of this research. Pointing out the gaps in the understanding of engagement and participation and the need for empowering the participants through reflective practice, I have resolved upon carrying out this investigation.

The choice of research design and methodology used in this investigation were meant to capture the essence of the 'participation' phenomenon in its fitting details. This was believed to provide a fuller explanation of it. Given that quantitative methodologies often fail to provide a fuller account of the phenomenon in focus, the methodology used in this study attempted to overcome that drawback. The research questions used in this investigation facilitated a research design that allowed for multiple-source data collection procedures. In this respect, the procedures reflected the core of the classroom story that the investigation has presented in the two previous chapters. The data triangulation demonstrated the benefits of promoting subjectivity as an instrument of educational inquiry with students and academics. In addition, the use of triangulation reinforced the overall ideology of the researcher. The multiple perspectives and provisional interpretations of engagements and involvements in and out of the classroom featured in the questionnaires, interviews, naturally occurring data and participant observation. In this regard, they all support the perspective of gaining competence in intercultural communication which many believe is the principal objective of educational practice. In this connection, the findings pointed to the influence of affective, attitudinal and experiential influences of interactions, which determine the willingness and ability of the participants to participate in activities and events. The interview data not only attested to this but also served to point out the motivational benefits of participation seen through the achievements of the students. The constructivist epistemology supporting a subjective view of interaction helped to overcome the limitations of engagement in EFL/ESL

setting. The findings evidenced the participants' definite attempts to engage in English rather than study it.

The tools that were used for data collection were able to capture the subjective views of the participants, that is, the skills and the strategies that participants can acquire as a result of an awareness-raising process. For the very same reason, the findings dispelled the transmission model of teaching and learning which projects the teacher as a knowledgeable person conveying information to empty passive learners (Freire 1972, 1973). This reinforced the researcher's belief that involvement with classroom activities could accrue only through participation and engagement with both their peers and lecturers. In this regard, participation and engagement approaches to language learning have demonstrated their efficacy in fostering emotional involvement in the participants and facilitating their involvement. The discussion of findings presented in the previous chapter illustrated the effectiveness of participation in developing knowledge of English at the levels of communication and vocabulary. The interviews and questionnaires appear to support this observation. By offering a wider exposure to English, the study appears to have contributed to the language development and intercultural communication competence of all the participants in the study.

It is evident from the findings that a sense of self-esteem and achievement has dominated the participants' attempts to participate and interact interpersonally and interculturally. By promoting an interactive atmosphere in the classroom, group work has facilitated input generation and meaning negotiation.

Based on their high level of participation, it can be said that interaction and participation have provided the participants with the stimulus to guess, explore and develop meanings and ideas for communication. By exploring and developing ideas, these participants might discover how their use of the target language goes beyond identification and reference, and how it could become ideational and move into abstract realms. These kind of linguistic repertoires are suggestive of an outcome that cannot accrue through rote learning.

6.3 Relating the findings of the Study to the Research Questions

The overview of the study that is presented in the previous section of this chapter, I believe can serve a recapitulatory function. It revisited the principal parts of the study, explaining what the study did and what ensued as a result. However, it will be helpful to relate the research questions of this study to what has been pointed out and discussed in Chapters 4 and 5. It is hoped that the following explanations relating to the research questions of the study can contribute to the conclusions that I would like to state in this chapter.

Based on Nunan's 1992:71) argumentation, the following explanations need to be seen as confirmations that support the relevance of "context to human behaviour, and the centrality of the subjective belief systems of those involved in research to the process and outcomes of research". In view of this, the conclusions should not be seen as "atemporal affirmation of objective knowledge that has accrued from a traditional/scientific and rationalistic explorations" (Sivasubramaniam 2011:36). That means that, the conclusions should be seen as context-based, context-dependent confirmations of a constructivist knowledge suggested through the subjective perspectives of the participants in the study through their lived through experiences in UWC (Freire 1972, Lantolf 2000, Kohonen et al 2001). Therefore my own suggestion at this point of the study is the "reinforcements, not generalizations, of what I have perceived as the 'context-bound characteristics' of perspectival/speculative knowledge evidenced from the data analysis (Bailey and Nunan 1996: 2).

6.3.1 Research question 1: *Can teaching and learning methods, as social practice, foster competence in intercultural communication in a diverse classroom?*

The use of group work and participation in teaching and learning has facilitated a dialogic environment which in a sense has motivated the students to negotiate meaning. In this regard, the participants' perspectives as recorded in the data illustrates their attempts at negotiating meaning, generating in-put and gaining motivational benefits as a result of their engagement endeavours in the affective atmosphere of the classroom. Their engagement and participation through the use of

English and the other forms of interactions in the classrooms and also in social spaces around the campus appeared to have acted as avenues for exploring meaning. The evidence presented in sections 4.12 and 4.9 of chapter 4 can illustrate how the participants in this study learnt to apply new information to their lives as a way of relating meaning to experience in a foreign language. Moreover, the affective concentration with which the participants engaged in participation, in a way actually helped them to conceptualize their experience with engagement. It is useful for me to emphasize here that the affective nature of their environment underlay intercultural communication competence through interactions in English.

Right from the introduction and through the methodology chapters of this study, the views that were similar to the above perception were very recurrent. I have provided an explanation of how this study was going to operationalize the notion of intercultural communication competence in the literature review chapter. In chapter 5, I argued that participation in activities and events through the use of a lingua franca can be seen as a better way to understand the educational and social values surrounding this research. In light of this, participation and engagement should not be seen as the finished product but rather as a process of gaining intercultural communication competence which deviates from the rationalist reductionist ideal of “all-knowing, all-seeing scientific researcher” (Kohonen et al 2001).

The emotional release that came as the consequences of the participants’ engagements in activities and events as a social practice, expressed itself in their fluency and communication competence in the language of instruction and lingua franca (English). In this regard, I did not notice any instant where the participants learnt through rote learning. As the study further encouraged the participants to view engagement and participation as personal construction of meanings, these participants used group work and classroom participation to operationalize their emotive and affective use of English. The motivating force of fluency and competence in English came as a result of a natural outcome through their attempts to interactions and which somehow helped them to overcome the barriers that eloquence imposes on a speaker. Their abilities to engage and participate in events and activities should be seen as the reliable indicator of the

participants' competency in both interpersonal and intercultural communication, centred on personal construction of meaning. The data analysed in segments 4 and 5 of chapter 4 can attest to the competence of these participants. Furthermore, the elaborative engagement evidenced in the interviews points out how affectiveness associated with discursive meaning making structures can account for the meaning potential, evident in the communication competence of the participants. Since participation and engagement in their setting do not stress on "correct English", its presence in this dissertation promoted continuous involvement by the participants. By sustaining the participants' engagement and involvement, classroom activities as a social practice appear to have promoted intercultural communication competence.

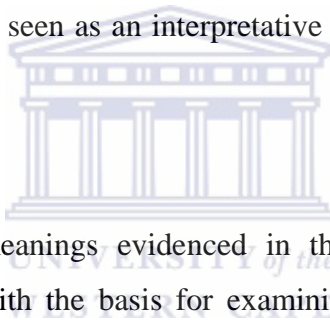
6.3.2 Research question 2: *Can the view of English language be shifted from a colonial language to a lingua franca in the context of the study?*

As the theoretical and empirical underpinnings in this study viewed "correct English" as a deadening and a disempowering practice, the study factored it out in the schemes of priorities envisaged by this research. The data showed a social view of English and how the participants used it to assign fresh relevance to their communication experience. In light of this, it is argued that the disappearance of "correct English" has resulted in individual interpretations of meaning which accrued as a result of the social activities and events in and out of the classroom.

The creative experience evidenced in sections 4.8, 4.9, 4.12 and 4.13 of chapter 4 attest to the role of English language in promoting participants' capacity for interactions and interpretation. It is very essential to note that their skills and abilities to interact interpersonally and interculturally came as an outcome of engagement and involvement in interactions through the use of English. As pointed by the data that was analysed in chapter 4, engagement and involvement in classroom activities and interactions through the use of English as the language of instruction and lingua franca provided basis for the participants to consider hypothesis for the world. Secondly, involvement and engagement also alerted the participants of the possibilities within human

experience. Finally, participation also expanded their capacity to think about the various aspects of human experiences. All these and more must have been achieved through the use of English as a lingua franca.

As the data indicates, participation as a social practice led to the participants' engagement and involvement to represent their bold attempts to explore meanings. In view of this, the use of English both interpersonally and interculturally has therefore strengthened the participants' capacity to gain intercultural communication competence. By doing so, it has emphasized the futility of "correct English" by accepting interactions and participation in activities as a social practice. There is need to stress here that meaning making is tentative and provisional. Thus, by interacting interpretatively and creating meaning provisionally and intersubjectively, the participants in this research can be seen as an interpretative community in their own right (Fish 1980).



The personal constructions of meanings evidenced in their interpersonal and intercultural interactions provides this study with the basis for examining the role of English as both the language of instruction and a lingua franca rather than as a colonial language. It can therefore be argued that the role of critical engagement and participation should signal a move away from "correct English" and move towards linguistic pluralism (Trudgill 1985). In this regard, the use of English as a lingua franca should be seen as personal constructions of meaning resulting from a dialogic interaction and should be seen as an experiential act of learning. Based on this, the analysis of the naturally occurring data points to how through personal construction of meaning, the participants have attempted to relate the use of English (L2, ESL and ELF) to their emotions and relationships. Moreover, the data can offer verifiable support as to how these participants use English as a medium of communication to relate the different aspects of human existence. In a way, this appears to have led them to be able to experience a sense of "cross-referentiality" (Sivasubramaniam 2004) that touches the core of all human experiences. Therefore, their attempts at using English as the medium of communication provided them with an experiential understanding of the classroom activities and events. Based on this understanding, this research

should then be seen as one which constitutes an internalist perspective on knowledge and critical thinking. Thus, a shift from a view of English from a colonial language to a lingua franca has encouraged an alternative way of conceptualizing intercultural communication competence in this study.

Research question 3: *What are the linguistic repertoires and practices of the participants in and out of the classroom?*

As I pointed out earlier, the literature review and methods chapters need to be seen as a consequence of an emphasis that equates learning with transferring and remembering information. Thus the notion of intercultural communication competence is in contrast with rote learning, where there is always a correct answer to any question and which makes language learning to cease from being a social practice. In both the questionnaires and the interviews, this study administered open-ended questions to avoid the temptation of getting correct answers so as to capture different perspectives and interpretations of their interactions. The questions were designed to test an enjoyment of the participants' engagement in their encounters instead of measuring the quantity of language in-put in them.

The nature of these questions encouraged the participants in their answers to attempt multiple interpretations without experiencing any fear of negative outcomes. The non-threatening and non-judgemental repertoires provided by the context of study led to self-construction of meaning by the participants through their personal interpretations. In view of this, the classroom interactions in events and activities in UWC are known to have provided the participants all the confidence and support to move away from received meaning and knowledge. Through these actions, the participants in this study realised that meaning can only be interpreted within a context. Their different perceptions from the answers to the questionnaires and interviews indicate that meaning making is context bound. In light of this, all their answers could be seen as an attempt for them to personalise their interaction and to talk about it. This cannot be possible in a context-first context where the correctness of a sentence must be based on the rules of syntax.

The multiple perspectives that were captured from the participants' responses to the interviews and questionnaires indicate their abilities to think, feel and operate in English, a foreign language. English in this case needs to be seen as the language of these participants that has evolved not through rote learning but through an "open dialogue" (Kohonen et al 2001).

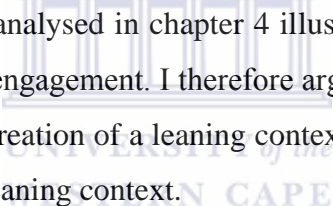
All the data collected for this study expresses and exemplifies participants' engagement and involvement with interactions. If intercultural communication competence focused on rote learning, it would not have been possible for this study to generate the enormous data that it has so far generated. Thus, participation in classroom activities and events has in its way helped the participants to switch from rote learning to personal interpretation of meaning. In short, it has provided the necessary repertoires required by the participants in the study.

Research question 4: *How do learners themselves participate in the construction of the learning context?*

Although meaning making can take quite some time to manifest in the participants, all the data for this study point to an early onset on meaning construction from the available language repertoires provided by the space of the UWC. The study identifies an onset as a constructive influence which came as a result of engagement and participation in a relaxed concentration arising out of a confident involvement in both interpersonal and intercultural interactions in and out of the classroom. In this regard, their love for participation and engagement in classroom activities and events should be seen as an attempt to internalise views that accrued through an interaction with the available repertoires.

As the data from the interviews and questionnaires indicate, in addition to the use of English as a lingua franca, there are other known forms of support that have been provided by the university to foster teaching and learning which then lead to meaning construction by the participants. This is to suggest that there is evidence from the data that the university provides enough support for

language learning. Thus, the responses from the participants to the questionnaires and interviews evidence their risk taking as the participants do not appear to be intimidated by fear of being corrected. Viewed in light of the context of this study, such bold attempts by the participants would not have been possible in a grammar-first context where “correct English” is all what language is all about. In light of this, the study questions how the participants could possibly construct a context in such a learning environment where the pressure of being correct and threat of humiliation that follows incorrectness induces a lack of interest in engagement and participation in activities and events. In this regard, I am inclined to believe that these participants can only construct a context as a result of the affective of the environment. The ability of the participants to create a learning context cannot be understood through the use of statistics (input) but can only be interpreted in this study with reference to “mass of impression” (Brumfit 2001:151).



It is worth noting that all the data analysed in chapter 4 illustrate the involvement, commitment and enjoyment in the participants’ engagement. I therefore argue that their initiative seen through the data can support a continuous creation of a leaning context. Thus, their interactions appear to have led to a co-construction of a leaning context.

6.3.5 Research question 5: *Can a diverse people in terms of language and culture gain competence in intercultural communication in a multilingual/multicultural space like that of the University of the Western Cape?*

This study rejected and resisted proficiency in language and argued in favour of competency. In the same light, the research further rejected the rationalist approaches to language learning by favouring the ecological/constructivist perspectives. In view of this, language learning should be seen as social involvement which is characterised by the participants’ meta-communication and context-making abilities. This means that the participants in the study were to be helped to realise that sustaining the context of interactions required them to sustain participation and engagement in activities and events. The findings suggested that the participants in the study

were interested in keeping their interaction (communication) going. It might have been this way because they were more interested in using their interactions to make sense rather than making the activities make sense. The data presented in section 4.8 and 4.12 of chapter 4 attest to this. Classroom interactions and participation provided opportunities for the participants to gain intercultural communication competence, the rationale for the study. In view of this, the participants in the study are required to learn, understand and be able to come up with a new world view (intercultural communication competence). This is to suggest that the participants were able to relate their analytical ability to the experiential aspects of their cultures.

Further evidence for intercultural communication competence has been provided by the naturally occurring data presented in chapter 4. The expressive interactions by the participants in communication taught them how to interpret issues of intercultural communication in multiple ways. The data not only illustrates the process features of literacy but also demonstrates how the absence of conventionality and linearity can foster meaning making capacities available for the language users. This means that communication can only make sense to its participants through the possibilities that interpretative practices offer but not through a message-centred, literal and decontextualized orientation (Kramsch 1995). The interviews analysed in chapter 4 can also attest to this point. In this sense, the creation of contextualised meanings should be an indicator of the growing sense of critical thinking in the participants (intercultural communication competence).

I hasten to suggest that the kind of language learning evidenced through my data collection instruments appears to support a fluid view of literacy rather than a fixed view of it.

All the findings from this study can help explain how the participants have tried to know each other as people, time, place and action. The findings further demonstrate the participants' willingness and need to construct meaning through social involvement (interactions). Furthermore, the data also illustrates how the participants share a world of understanding and tolerance for each other. Since the participants were constantly engaged to express their own

understanding and interpretation of their activities and events, they found the process a very engaging and rewarding attempt to participate in communication related issues. In such an affective environment, the participant found the necessity to develop their awareness about the world that they find themselves in and to use this awareness as a means of sustaining their experience of becoming and being bilingual (Pavlenko and Lantolf 2000:157). In this respect, the participants' perceptions attest to a definite attempt to reconstruct the "self" and "otherness" (Freire and Macedo 1987). This can be attributed to the dialogic process that the participants in this study got themselves accustomed to in their UWC setting. The participants as co-creator of meaning and knowledge must have thought that it was only through participation and engagement in their activities and events that they could expand their dimensions of understanding.

While the associative, facilitative and negotiative relationships that they developed in their lived-through experience with a foreign language gave them the confidence to suggest new meanings, their confidence to use English through their interactive mediation, resulted in a multiplicity of meanings and understandings (Kramersch 2000:133-153). In this respect, the data from the interviews, questionnaires, naturally occurring events and participant observation evidence the students' attempts to 'construct a semiotic universe that links linguistic signs not only to their dictionary referents but also to the participants' knowledge of the world' (Kramersch 2000: 149). Their knowledge of the world as indicated by the data must have accrued as a result of their social involvement in the activities and events. Such an outcome justifies the social and transformative properties of involvement and engagement strengthened by participation in interactions.

Significance of the study

I am encouraged to view this study as a bricolage. In light of this, it should be the choice of the research design. It should be stressed that the choice of research practices used and the research questions posed by this study are necessitated by the context and setting of the study. The

outcomes relate to an in-depth understanding of the phenomenon this study has chosen to investigate. In this regard, the outcomes reinforce the effectiveness of the data triangulation that this research used to capture the perceptions of the participants on intercultural communication competence and present it as a story of classroom activities as social practice. By providing multiple interpretations of the phenomenon investigated, the data triangulation in this study can be viewed as a bricolage (Levi-Strauss 1966) in that it has presented explanations for the how and why of the study. In this respect, the research questions and findings appear to mesh together emphasizing their inter-connection. Intercultural communication competence through classroom participation as a social practice contributed to a fluency in interactions and this resulted in the participants switching over from conventionality and linearity to the ecological/constructivist perspectives. Learning through interaction facilitated and promoted a capacity for interpretation and critical thinking.

Finally, it is important to sustain that social involvement resulted in a shift from the use of literary language to figurative language. Viewed in light of the aim, rationale, scope and contextual setting of the study, my close-knit explanations can serve as my warrant to justify the outcomes of this research (Edge and Richards 1998).

The narratives constituting this study have provided an ‘understandable composite’ of intercultural communication competence. The narratives further illustrate how the participants made a bold attempt to overcome their cultural and linguistic impediments. Given that South African schooling culture is averse to engagement and involvement in a foreign language, the participants have transcended these cultural barriers imposed on them by their society. Such a move could only be possible through the social involvement between and among the participants. McKay (1996:434) provides support to this discussion:

Cultures which emphasize conserving knowledge promote reproductive approaches to learning, stressing strategies such as memorization and imitation, dealing with questions of what. Cultures in the middle tend to value analytical thinking, focusing on judging and reconciling ideas, examining questions of why and how. Cultures at the other end focus deliberately searching for new possibilities and answering questions of what if.

In light of the findings, the position stated by McKay assumes special significance in this investigation. It is evident from the findings that the participants moved from a culture that asked questions of “*what*” to a culture that asked questions of “*what if*” (Sivasubramaniam 2004). This move signals the dangers of stagnation and degeneration in the absence of attempts to transcend cultural impediments. Most importantly, ‘the move’ discussed here projects the learning of a foreign language as a move to a ‘third place’ (Kramsch 1993) and as a move to initiate and participate in an ‘open dialogue’ (Kohonen et al 2001).

Therefore, this study has challenged the stereotypical conceptualizations of foreign language learning as ‘a psycholinguistic objectivity of inputs and outputs’ (Breen 2001: 307). Thus, the study has suggested a view of learning a foreign language as a process of affordances in which the learners’ associative, facilitative and negotiative relationship with the language encourages a lived-through experience with it (Van Lier 2000: 252).

6.5 The implications of this study for further research



At this juncture, I believe that my study raises a number of implications for further investigation. I propose to discuss them below.

6.5.1 The implications for academia.

1) This thesis contributes to knowledge and theory in several disciplines, including intercultural communication, small group communication, multicultural team development, interpersonal interaction, intercultural management, and international business and travel (Globalization). The study does not only examine multicultural team dynamics from a communicative perspective, but also investigates the relationship between the level of intercultural communication competence of an individual member and the performance of multicultural groups. I collected data on intercultural communication competence and multicultural group performance from students, tutors and lecturers who work, study and interact together in teams by applying the

integrated intercultural communication competence model. I utilized a new instrument, the intercultural communication competence questionnaires and applied highly reliable instruments like the interviews, naturally occurring data and participant observation to get the different perceptions of the participants.

2) The study also offers some evidence that the concept of the intercultural communication competence is multidimensional in nature; intercultural communication competence emerges as an integrated and context-based notion, rather than an easily separable and compartmentalized construct. In chapters 2, 3 and 4 of this study, I made use of the four dimensions of intercultural communication competence, i.e., interpersonal skills, team effectiveness, cultural uncertainty, and cultural empathy, as the foundations of a supportive framework for the research rather than as “set-in-stone theoretical assumptions”. The integrated intercultural communication competence model and the research results can allow research on intercultural communication to go beyond the traditional culture specific or cross-cultural approaches in intercultural communication studies. The foundations of the integrated intercultural communicative competence model can be used as a universal framework for investigating the topics of intercultural communication competence and multicultural group performance in a variety of cultures.

3) Self-report instruments were used to collect the data on perceptions of intercultural communication competence and multicultural group performance. I had to rely on the correctness of understanding and interpretation of these issues of each participant in the research. From my experience in this study, I can recommend that future researchers who will like to investigate concepts of intercultural communication should use a combination of self-report and outcome-based research instruments. These instruments will include items that evaluate both the specific, observable behaviours of research participants and specific, measurable performance outcomes of a multicultural grouping. This combination of self-report and outcome-based research instruments can strengthen the research methodology by reducing the researcher's and the participants' biases and increasing the reliability of the findings.

4) This investigation explored the perception of intercultural communication competence and multicultural team performance by lecturers, tutors and students with experience in multicultural groups. The study can be considered heuristic and exploratory because I chose an innovative approach in analysing intercultural communication competence in multicultural team context. Significant differences between the students, tutors and the lecturers were found only for their perceptions of the interpersonal skills and the team effectiveness dimensions of intercultural communication competence. In view of this, Hofstede (1991) and Triandis (1990) among other researchers have noted large cultural and communication differences between nations. Extending this study to a more in-depth investigation of the factors that influence perceptions of intercultural communication competence and the relative importance of its different dimensions with a larger participant sample can lead to some important findings about cultural differences in perceptions of intercultural communication competence.

5) The fifth implication of this research for future study is the need to examine the impact of communication technology on intercultural communication competence. The nature of communication has changed with new technological developments such as the internet, cell phones, ipods and ipads etc. where multicultural participants have to communicate across distance with a very limited opportunity to meet and communicate face-to-face with each other. In this regards, it appears that reliance on electronic communication technology and limited face-to-face communication can change the definition and perceptions of intercultural communicative competence. If written communication facilitates accuracy and telephone communication allows for better emotional understanding (Hofner Saphiere, 1996), then future research on intercultural communication competence and communication technology will have to answer some questions that could be related to the absence of face to face communication across cultures.

6.5.2 Implications for a workplace

1) The first practical implication of this study on the workplace is that it seems to confirm that the issues and topics of intercultural communication competence and multicultural group

performance are both relevant and important, especially for people who work in multinational and international companies and organizations. All the participants in this study seem to believe that being interculturally communicative and competent is critical when one finds oneself in a culturally and linguistically diverse group or community. "The topic of intercultural communication competence is very relevant as working on international teams with people all over the world requires an extra effort in understanding both communication and cultures" (Matveev 2002:158). The data from interviews and questionnaires with the multicultural and multinational participants of this study appears to reveal that students place much value on interpersonal skills and cultural knowledge more than personality traits, while the lecturers and tutors place a higher value on personality traits and interpersonal skills than cultural knowledge. An inability to understand communicative differences due to the specific culture of a person can lead to communication and interaction failures and lost opportunities (Barnard, 1995). Knowing how much value people from different cultures place on the various dimensions of intercultural communication competence is critical to effective interactions and successful communicative outcomes. The importance of understanding communication differences between the students, tutors and lecturers extends beyond the pure desire for a healthy pedagogical and managerial relationship between these interactants, where this understanding appears to be also critical for the development of mutual dialogue between the three categories of participants in this study and the directions of communication research in the universities.

2) The second practical implication of this study is that it can determine the existence of a relationship between the intercultural communicative competence and performance of a multicultural group. While many researchers investigated the intercultural communicative competence and intercultural effectiveness (Abe and Wiseman 1983, Brislin 1981, Cui and Awa 1992, Dean and Popp 1990 and Samovar and Porter 1991), the research on intercultural communication in multicultural organizations and in multicultural teams does not seem to be sufficiently developed (Wiseman and Shuter, 1994). Each and every lecturer, student, manager, organization and university should be searching for possible ways to improve communication and enhance group participation and engagement. In multicultural interactions, where people often operate at a distance, team performance should be critical to operational outcomes and a

productive working environment. As the workforce in these organizations becomes more multicultural, the lecturers, students and managers in such multinational settings and international organizations have to be effective intercultural communicators in order to function effectively and achieve high levels of participation, engagement and involvement from their teams.

3) The third practical implication of this thesis is its value for trainers and development practitioners. The first remark for intercultural communication trainers is that the dimensions of intercultural communication competence, interpersonal skills, team effectiveness, cultural uncertainty, and cultural empathy, consist of the cognitive elements, abilities, skills, and personal characteristics. These are learned phenomena and can be enhanced through training. Participants of multinational organizations who work on multicultural teams can be trained to become better intercultural communicators. As the workforce in various organizations and countries becomes increasingly diverse, the need to train individuals to become more effective in dealing with such new complexities increases (Landis and Bhagat, 1983). The integrated intercultural communicative competence model can be used as a conceptual foundation for developing training programs for academics of multinational companies and organizations. This study determined that different cultures place different values on the dimensions of intercultural communication competence. Training programmes in companies might be required to take this into account and have a stronger emphasis on a specific dimension based on the need of team leaders in particular countries. The second recommendation for trainers concerns the nature of training. Intercultural communication competence is a contextual phenomenon and could be defined by a situation where an interaction occurs. People behave differently in multicultural situations than in mono-cultural ones, especially when they are in their home cultures (Fontaine 1987). Trainers will therefore need to apply interactive approaches to specific intercultural contexts in order to enable their team members to understand any specific intercultural situation, recognize cultural and communicative differences of other team members, and to utilize these differences to both their professional and personal advantages.

The implications for future research underscore the need for continuous research into Intercultural communication competence as educational practices. In addition to emphasizing the centrality and essentiality of classroom interactions in the educational practices of engagement and participation, the implications alert us to the circularities that underlie research aimed at participating in social phenomena. In light of this, the circularities pointed out in Chapters 2, 4 and 5 should be viewed as a set of constant imperatives by those who view language teaching as an instrument of constructive social change and empowerment. Only then can we eradicate the culture of incompetency which threatens to destroy our societies and our dynamic aspirations. This is to suggest that our research in the field of language education and the work place should continue to expand on intercultural communication competence.



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Appendices

Appendix A (Interviews).

Appendix A 1 (Interviews with Lecturer)

A 1 a Lecturer 10:

Q: What is your home language?

Lecturer 10: *English*

Q: What is your official language?

Lecturer 10: *English*

Q: What is the language of instruction in your university?

Lecturer 10: *English*

Q: What language is being used during consultation and in the tutorials?

Lecturer 10: *English in most cases and other languages that could be common to me and the students.*

Q: Do you make use of other languages during consultations and tutorials?

Lecturer 10: *Yes, I do when the students can speak that language.*

Q: How are the tutorial sessions made collaborative and interactive in your tutorials and in consultation with the diverse students?

Lecturer 10: *By making sure that everyone participates in the activities and to make students to understand that just anyone including the lecturers can make a mistake. This way we can achieve our outcomes.*

Q: What method would you suggest to be a better management of a diverse classroom like the ones in this university?

Lecturer 10: *Engagement and participation by making the students bold enough to ask questions and critique others.*

Q: In what other situations do you use other languages?

Lecturer 10: *When I meet people from my home, I use my home language, when I meet colleagues at the university, I use English, when I meet people that I do not know, I use English and when I go to my tribal meetings I use my mother tongue. So every space has its own language.*

Q: Do you think that mother tongue Education can solve the challenges posed by diversity?

Lecturer 10: *I will say that there are no real challenges with the use of English so I cannot say that mother tongue can be a solution because there are many mother tongues for the different students.*

Q: Do you think that mother tongue can help students struggling with English as the language of instruction to succeed in their studies?

Lecturer 10: *Never, they need to learn the target language.*

Q: Do you think that the use English language as a language of instruction and a lingua franca is effective and efficient as a lingua franca in the university?

Lecturer 10: *I think so because there is a lot of support being offered for English as the language of instruction and lingua franca.*

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Lecturer 10: *It is a very difficult question because most students who come here and are unable to speak English start speaking the language after a while without formally learning. Although I might say that the University does not help in this regards, I can say that since the language of*

instruction is English, students from foreign countries and Xhosa and Afrikaans speaking students have no choice but to learn how to speak the English language. Yeah the language problem is an issue and it is up to the students to make sure that they fit themselves into it or they won't be able to succeed.

Q: So do you think the introduction of mother tongue education can solve the problem posed by diversity in the university?

Lecturer 10: *You cannot even think of using mother tongue education because it will mean that you need teachers who are proficient in these languages. Moreover, if mother tongue education is used, there won't be international students and staff and when students graduate, they risk not getting work because they are limited in terms of language by their environment. I will say that it is a bad idea.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 10: *It is very useful because it provides students the needed resources for learning his language.*

Q: How does the environment help to foster language learning?

Lecturer 10: *As I mentioned in the previous question, the environment is useful because whether you like it or not, you have to use that language and the institution is doing its best to put in support systems that can help the learners of English.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 10: *Of course, it is the language of instructions and communication and no one can pretend that it is not.*

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Lecturer 10: *Advantageous because it is a common language for everyone, the disadvantage is that it is a colonial language and comes either as second or third language to the students.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 10: *For the most, it is the language of instruction and foreign to the students. Academic writing is the major problem because students struggle a lot with it as it is complicating and complex.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 10: *Positive because it attracts students from all over the world.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 10: *Of course, What do you think?*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Lecturer 10: *It is not easy but you only have to learn from them.*

Q: The question now is why would you go through so much trouble to learn this language?

Lecturer 10: *If you do not learn, you won't be able to become a member of the society and they will not respect. There will be no way for you to achieve your goals.*

Q: What is your comment on the teaching styles of this university compared to your former university?

Lecturer 10: *I think they are much better than those of my country of origin but at the same time, the students are given too many rights that they tend to misuse and impede the whole process of learning.*

Q: Have you learnt other languages around UWC?

Lecturer 10: *Yes*

Q: How do you deduce meaning from languages that you do not speak yourself?

Lecturer 10: *By guessing through the context of use.*

Q: Do you think movements influence language learning?

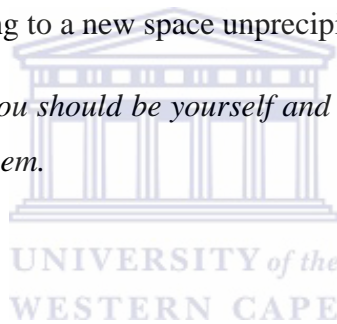
Lecturer 10 *Of course. When you go to different places, you are also being forced to learn the languages spoken in these spaces.*

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 10: *If you want to be accepted by that community or if you want to achieve any particular goal then you need to understand the attitudes and behaviours of other people around you.*

Q: Any last word for someone going to a new space unprecipitated?

Lecturer 10: *All I will say is that you should be yourself and have respect for the people you are meeting and try to go along with them.*



Appendix A 1 b (lecturer 1)

Q: What is your official language?

Lecturer 1: *English.*

Q: What is your home language?

Lecturer 1: *Kiswahili*

Q: What is the language of instruction in your university?

Lecturer 1: *English.*

Q: What language is being used during consultation and in the tutorials?

Lecturer 1: *English only because I do not speak other languages..*

Q: Do you make use of other languages during consultations and tutorials?

Lecturer 1: *No, I do not speak these languages so I use only English.*

Q: How is the tutorial sessions made collaborative and interactive in your tutorials and in consultation with the diverse students?

Lecturer 1: *By making the students to feel like part of the process.*

Q: What method would you suggest to be a better management of a diverse classroom like the ones in this university?

Lecturer 1: *To engage the students in all activities and make sure that they do presentation in the presence of their peers so that they can recognize that everyone can make a mistake and this will build their courage.*

Q: Do you think that mother tongue Education can solve the challenges posed by diversity?

Lecturer 1: *Not quite, the language does not really matters but the attitude and behaviour does.*

Q: Do you think that mother tongue can help students struggling with English as the language of instruction to succeed in their studies?

Lecturer 1: *Not at all because almost all the students have this same problem but if some can make, then I think the others can as well.*

Q: Do you think that the use English language as a language of instruction and a lingua franca is effective and efficient as a lingua franca in the university?

Lecturer 1: *I think so because all of us have different mother tongues and English is to me the only language that is efficient and effective for academic use in the university.*

Do you think that the environment of the university provides enough support to these students for language learning?

Lecturer 1: *Yes, I think so because each and everyone needs some form of motivation to learn a language. Since the language of learning at UWC is English, it gives reason as to why everyone has to learn it whether they like it or not or they cannot succeed to have what they came for. I can say with confidence that we can never undermine the role of environment when we have to learn a new language.*

Q: So do you think the introduction of mother tongue education can solve the problem posed by diversity in the university?

Lecturer 1: *No it will only make things even worse.*

Q: How does the environment help to foster language learning?

Lecturer 1: *Since it is the only language recognised in this space, everyone is supposed to learn it. Secondly, the university helps students in English literacy and provides resources for the language of instruction.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 1: *I will say that the policy was well thought through otherwise we would have not been able to teach and learn in UWC.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 1: *I use English during my lectures and consultation because it is the common language for all and I try as much as possible to make the lectures interactive. During consultations, I make use of English but given that I know a few frequently used words from Afrikaans and isiXhosa, I also use these words just to make the students feel accommodated. But I will say English is the only language that should be used because it is the lingua franca and the language of instruction in UWC. If I knew their languages, I could use them during consultation but I am left with no choice but to use English the most spoken language in the world.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 1: *As far as the language policy is concerned, there are disadvantages and advantages. I have to agree that the English language is an issue because it is an L2 language but at the same time English is the only language that can solve the problem of diversity. So therefore I think it is at the right position as the medium of instruction in a multilingual University like ours.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 1: *I will say that the policy was well thought through otherwise we would have not been able to teach and learn in UWC.*

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Lecturer 1: *After learning in UWC, you can go to many places in the world and you can fit in because you can speak English. But I can say that the use of English in UWC is discouraging most students because it is a foreign language to them.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 1: *I use English during my lectures and consultation because it is the common language for all and I try as much as possible to make the lectures interactive. During consultations, I make use of English but given that I know a few frequently used words from Afrikaans and isiXhosa, I also use these words just to make the students feel accommodated. But I will say English is the only language that should be used because it is the lingua franca and the language of instruction in UWC. If I knew their languages, I could use them during consultation but I am left with no choice but to use English the most spoken language in the world.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 1: *As far as the language policy is concerned, there are disadvantages and advantages. I have to agree that the English language is an issue because it is an L2 language but at the same time English is the only language that can solve the problem of diversity. So therefore I think it is at the right position as the medium of instruction in a multilingual University like ours.*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Lecturer 1: *I can say it is very easy. All I need to do is to be friendly to the people, observe them keenly and make sure that I do not do things that they do not do. In short I just need to compose myself and the rest will fall in place. But if I am too inquisitive they will not like me and I will not be able to learn their language, their way of lives etc. I only need to keep my cool and that is about it.*

Q: The question now is why would you go through so much trouble to learn this language?

Lecturer 1: *To make sure that I can get a good job and that I can exploit any opportunity that comes to my way. When you know English, you can say that you know the world.*

Q: What other reason(s) would make you to learn a language that you do not even like?

Lecturer 1: *Where ever we go, we need to socialize and this requires our ability to learn a language and through which we can understand the ways of a new society. People who like to tour a lot need to know different languages.*

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 1: *For the many reasons there is employment and travel.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 1: *Very useful to me and people who are learning English for the first time.*

Q: How does it help to foster language learning?

Lecturer 1: *Through interactions in the target language, we come to learn new things. Since it is the only language in use for studies, both the staff and students must learn to speak, read and write that language.*

Q: How can you make meaning from words that you come across for the first time?

Lecturer 1: *If you understand the subject, then you can speculate the meaning of what is being said if even you do not speak that language.*

Q: What is your comment on the teaching styles of this university compared to your former university?

Lecturer 1: *When it comes to teaching styles and the curriculum, there are obviously some similarities. I must say in terms of styles, I find UWC a little ahead in terms of technology, for example they are much dependent on e teaching, a lot of information is always on e-teaching, you can form study groups or tut groups on e-teaching, I also find that teaching tools are up to date and allows lecturers to use videos in lectures and of course when it comes to teaching styles I think this country is technologically advanced. But in my country, the lecturer is at the centre of most activities for the dissemination of information. Even if they had this technology, there would be still some challenges like shortage of electricity which would make it unreliable as we cannot rely on electricity. Therefore you have to rely on what is available which the lecturer's voice is.*

Q: What about the tutorials? Are they taught in a different way in the two universities?

Tutor 1: *They are different from those of Cameroon. There are smaller groups here and the students still have the chance to go for consultation with their teachers and tutors.*

Q: Can you talk to me how you manage a diverse classroom like the one that you have?

Q: How do you deduce meaning from languages that you do not speak yourself?

Lecturer 1: *I will say the context. Even if you go to China, you can be able to understand when people talk about you although you do not know their language. Yeah, I will say the context is very important when we want to make meaning from words.*

Q: Do you think movements influence language learning?

Lecturer 1: *I think movements across spaces causes multilingualism to grow because when you move across spaces, you are forced to learn new ways and new languages as well.*

Q: How do you think someone could become interculturally competent?

Lecturer 1: It is very simple. You need to be willing to meet new people every day of your life and also try your hand in new things. You should be ready to learn at all times. Be a good listener and hang out with just any kind of people.

Q: What would be your advice to someone who is used to one environment to be able to gain intercultural communicative competence in a new space?

Lecturer 1: To respect the ways of people that you find anywhere.

Q: Any last word for someone going to a new space unprecipitated?

Lecturer 1: I think you need to find out about the people you would be meeting and the language that they use. You could also take a dictionary to guide you with the language of that space. In short; you need to be able to socialize with all kinds of people.

Appendix A 1 c (lecturer 8)



Q: What is your official language?

Lecturer 1: Afrikaans and English.

Q: What is your home language?

Lecturer 1: Afrikaans.

Q: What is the language of instruction in your university?

Lecturer 1: English.

Q: What language is being used during consultation and in the tutorials?

Lecturer 1: Afrikaans and English

Q: Do you make use of other languages during consultations and tutorials?

Lecturer 1: *No, only Afrikaans and English because these are the only two that I can speak.*

Q: How are the tutorial sessions made collaborative and interactive in your tutorials and in consultation with the diverse students?

Lecturer 1: *By putting all the teaching theories in practice*

Q: What method would you suggest to be a better management of a diverse classroom like the ones in this university?

Lecturer 1: *The lecturer and tutors need to motivate students.*

Q: Do you think that mother tongue Education can solve the challenges posed by diversity?

Lecturer 1: *Maybe.*

Q: Do you think that mother tongue can help students struggling with English as the language of instruction to succeed in their studies?

Lecturer 1: *It is possible.*

Q: Do you think that the use English language as a language of instruction and a lingua franca is effective and efficient as a lingua franca in the university?

Do you think that the environment of the university provides enough support to these students for language learning?

Lecturer 1: *Yes, I think so because each and everyone needs some form of motivation to learn a language. Since the language of learning at UWC is English, it gives reason as at why everyone has to learn it whether they like it or not or the cannot succeed to have what they came for. I can say with confidence that we can never undermine the role of environment when we have to learn a new language.*

Q: How does the environment help to foster language learning?

Lecturer 1: *You can see that everyone is being forced to use that particular language and failure to do so will lead to failure in the studies.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 1: *I will say that the policy was well thought through otherwise we would have not been able to teach and learn in UWC.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 1: *I use English during my lectures and consultation because it is the common language for all and I try as much as possible to make the lectures interactive. During consultations, I make use of English but given that I know a few frequently used words from Afrikaans and isiXhosa, I also use these words just to make the students feel accommodated. But I will say English is the only language that should be used because it is the lingua franca and the language of instruction in UWC. If I knew their languages, I could use them during consultation but I am left with no choice but to use English the most spoken language in the world.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 1: *As far as the language policy is concerned, there are disadvantages and advantages. I have to agree that the English language is an issue because it is an L2 language but at the same time English is the only language that can solve the problem of diversity. So therefore I think it is at the right position as the medium of instruction in a multilingual University like ours.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 1: *I will say that the policy was well thought through otherwise we would have not been able to teach and learn in UWC.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 1: *I use English during my lectures and consultation because it is the common language for all and I try as much as possible to make the lectures interactive. During consultations, I make use of English but given that I know a few frequently used words from Afrikaans and isiXhosa, I also use these words just to make the students feel accommodated. But I will say English is the only language that should be used because it is the lingua franca and the language of instruction in UWC. If I knew their languages, I could use them during consultation but I am left with no choice but to use English the most spoken language in the world.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 1: *As far as the language policy is concerned, there are disadvantages and advantages. I have to agree that the English language is an issue because it is an L2 language but at the same time English is the only language that can solve the problem of diversity. So therefore I think it is at the right position as the medium of instruction in a multilingual University like ours.*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Lecturer 1: *I can say it is very easy. All I need to do is to be friendly to the people, observe them keenly and make sure that I do not do things that they do not do. In short I just need to compose myself and the rest will fall in place. But if I am too inquisitive they will not like me and I will not be able to learn their language, their way of lives etc. I only need to keep my cool and that is about it.*

Q: The question now is why would you go through so much trouble to learn this language?

Lecturer 1: *Among so many reasons, the main one would be to succeed in our careers and also to be able to fit into the community of the university.*

Q: What other reason(s) would make you to learn a language that you do not even like?

Lecturer 1: *Where ever we go, we need to socialize and this requires our ability to learn a language and through which we can understand the ways of a new society. People who like to tour a lot need to know different languages.*

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 1: *To avoid to be frustrated if I find myself among strangers and to succeed in life as a whole.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 1: *It is very useful because people come here with different languages but by the time that they will be leaving, they will be fluent in English both in speaking and writing.*

Q: How does it help to foster language learning?

Lecturer 1: Through interactions in the target language, we come to learn new things. Since it is the only language in use for studies, both the staff and students must learn to speak, read and write that language.

Q: How can you make meaning from words that you come across for the first time?

Lecturer 1: *I cannot say but it is possible.*

Q: What is your comment on the teaching styles of this university compared to your former university?

Lecturer 1: *When it comes to teaching styles and the curriculum, there are obviously some similarities. I must say in terms of styles, I find UWC a little ahead in terms of technology, for example they are much dependent on e-teaching, a lot of information is always on e-teaching, you can form study groups or tut groups on e-teaching, I also find that teaching tools are up to date and allows lecturers to use videos in lectures and of course when it comes to teaching styles I think this country is technologically advanced. But in my country, the lecturer is at the centre of most activities for the dissemination of information. Even if they had this technology, there would be still some challenges like shortage of electricity which would make it unreliable as we cannot rely on electricity. Therefore you have to rely on what is available which the lecturer's voice is.*

Q: What about the tutorials? Are they taught in a different way in the two universities?

Lecturer 1: *They are different from those of Cameroon. There are smaller groups here and the students still have the chance to go for consultation with their teachers and tutors.*

Q: How do you deduce meaning from languages that you do not speak yourself?

Lecturer 1: *I will say the context. Even if you go to China, you can be able to understand when people talk about you although you do not know their language. Yeah, I will say the context is very important when we want to make meaning from words.*

Q: Do you think movements influence language learning?

Lecturer 1: *I think movements across spaces causes multilingualism to grow because when you move across spaces, you are forced to learn new ways and new languages as well.*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Q: What reasons would you give for wanting to become interculturally competent?

Q: How do you think someone could become interculturally competent?

Lecturer 1: It is very simple. You need to be willing to meet new people every day of your life and also try your hand in new things. You should be ready to learn at all times. Be a good listener and hang out with just any kind of people.

Q: Any last word for someone going to a new space unprecipitated?

Lecturer 1: I think you need to find out about the people you would be meeting and the language that they use. You could also take a dictionary to guide you with the language of that space. In short, you need to be able to socialize with all kinds of people.

Appendix A 1 d (lecturer 2)

Q: What is your home language?

Q: What is your official language?

Q: What is the language of instruction in your university?

Q: What language is being used during consultation and in the tutorials?

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Q: Do you make use of other languages during consultations and tutorials?

Q: How are the tutorial sessions made collaborative and interactive in your tutorials and in consultation with the diverse students?

Q: What method would you suggest to be a better management of a diverse classroom like the ones in this university?

Q: In what other situations do you use other languages?

Q: Do you think that mother tongue Education can solve the challenges posed by diversity?

Q: Do you think that mother tongue can help students struggling with English as the language of instruction to succeed in their studies?

Q: Do you think that the use English language as a language of instruction and a lingua franca is effective and efficient as a lingua franca in the university?

Q: So do you think the introduction of mother tongue education can solve the problem posed by diversity in the university?

Lecturer 2: *Yeah. I think it needs a lot of restructuring around education itself. If I have to write in Xhosa it would be difficult just like English. So I think it can solve the problem of language although students will still struggle to write. The difficulty I have in English would be the same in my home language as far as writing is concerned and the same will apply to people with different languages. So it is better that we all struggle with English since it will be the same for everyone. If we bring in indigenous languages, it is not going to help the issue. When you speak a language it does not mean that you can write that language. So I think English is perfect to unite diversity. The barrier is only in the written part and this writing goes to all languages so it is better to use one language for all. It is all about writing not the articulation you get what I mean. I do not think that it will be proper for the university to introduce mother tongue here because it will instead worsen the language situation because if you look at the essays from students, you would realise that they translate from their mother tongue. So if only one language is being used, then everyone would learn that language through interaction and it will make a lot of sense to me because the University is all about learning.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 2: *I think that it is useful because if you look at what the students say about their experiences in the first two weeks in the university, you will agree with me that environment is a good teacher for any new language.*

Q: How does the environment help to foster language learning?

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Lecturer 2: *It is a problem because most students studied in their mother tongue while in the schools. At the same time, it is effective because it is the global language that can easily bring*

together the different languages and cultures. If English was not the language of instruction, I will imagine how difficult it would have been for everyone in this University to communicate, follow lectures or write exams for that matter. So I think it is effective and correct to be used.

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 2: *I am quite aware that most students have problems with proficiency in English and I use a few strategies to overcome such barriers. One of the strategies that I use is to simplify the jargons by use of vocabulary. When I notice that they do not understand, I will simplify until they understand. The reason why I stick to English is because it is the language of instruction and therefore the only language through which students can learn. If I was to use a different language, it will defeat the purpose.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 2: *It is effective because it is no one's language and at the same time, the language of public service and employment. A good knowledge of the language can open doors for students when they graduate. Moreover, it creates a good atmosphere for teaching and learning since the students come from different linguistic backgrounds and there are enough resources and support services.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Lecturer 2: *It is a problem because most students studied in their mother tongue while in the schools. At the same time, it is effective because it is the global language that can easily bring together the different languages and cultures. If English was not the language of instruction, I will imagine how difficult it would have been for everyone in this University to communicate, follow lectures or write exams for that matter. So I think it is effective and correct to be used.*

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 2: *I am quite aware that most students have problems with proficiency in English and I use a few strategies to overcome such barriers. One of the strategies that I use is to simplify the jargons by use of vocabulary. When I notice that they do not understand, I will simplify until they understand. The reason why I stick to English is because it is the language of instruction and therefore the only language through which students can learn. If I was to use a different language, it will defeat the purpose.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 2: *It is effective because it is no one's language and at the same time, the language of public service and employment. A good knowledge of the language can open doors for students when they graduate. Moreover, it creates a good atmosphere for teaching and learning since the students come from different linguistic backgrounds and there are enough resources and support services.*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Q: The question now is why would you go through so much trouble to learn this language?

Lecturer 2: *How can you cope with people that you do not understand? When you go through all these trouble, it is because you want to be part of the society and you cannot do without learning about them and their language. I students for example do not learn English in the University; they cannot pass their examinations, so they have to put in a lot of sacrifices.*

Q: What other reason(s) would make you to learn a language that you do not even like?

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 2: *If I am a leader, I could use such skills to make my team a successful one as communicative skills are the first step to working in harmony with others. Again, I would not be happy to embarrass myself wherever I go in my life. I like to travel a lot and I know that knowing other cultures can help you to cope with other places as well.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 2: *I find it very important because it helps both staff and students to get the support that they need to improve in the language of instruction. Even the students who use English for their first time are able to overcome any barrier in this language, thanks to the support provided by the university.*

Q: How does it help to foster language learning?

Lecturer 2: *It gives an opportunity for English L2 and L3 to learn English since it is the lingua franca and the language of instruction. Even if they are English speaking, they still have an opportunity to learn academic writing which is still learning.*

Q: How can you make meaning from words that you come across for the first time?

Lecturer 2: *I usually make meaning in context because I am not a good dictionary user. It is easy if you take note of where the word is situated and then you can make meaning. I guess context is the best way to make meaning.*

Q: What is your comment on the teaching styles of this university compared to your former university?

Q: What about the tutorials? Are they taught in a different way in the two universities?

Q: Can you talk to me how you manage a diverse classroom like the one that you have?

Lecturer 2: *English is a serious problem to the students because it is either their L2 or L3 but you see I cannot speak their languages so I do everything in my powers to simplify everything until they can understand.*

Q: Have you learnt other languages around UWC?

Lecturer 2: *Yes because of my interaction with colleagues like the cleaning staff, I am trying to learn a bit of their languages so that they could accommodate me. Even with the students, one needs a little knowledge of their language to understand them.*

Q: How do you deduce meaning from languages that you do not speak yourself?

Q: Do you think movements influence language learning?

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Q: What reasons would you give for wanting to become interculturally competent?

Q: How do you think someone could become interculturally competent?

Lecturer 2: *Do what others do around you without trying to judge them. Try to understand why they do what they do rather than tell them why they should do it. It boils down to being patient with people around you so that you can appreciate their own ways. This is the way that you could be respected as well.*

Q: What would be your advice to someone who is used to one environment to be able to gain intercultural communicative competence in a new space?

Q: Any last word for someone going to a new space unprecipitated?

Appendix A 1 e (Lecturer 5)

Q: What is your home language?

Lecturer 8: *mabomamba*

Q: What is your official language?

Lecturer 8: *Kiswahili and English*

Q: What is the language of instruction in your university?

Lecturer 8: *English.*

Q: What language is being used during consultation and in the tutorials?

Lecturer 8: *English but others use local languages also.*

Q: Do you make use of other languages during consultations and tutorials?

Lecturer 8: *Nop*

Q: How is the tutorial sessions made collaborative and interactive in your tutorials and in consultation with the diverse students?

Lecturer 8: *By using English across the board.*

Q: Do you think that mother tongue Education can solve the challenges posed by diversity?

Lecturer 8: *No, not quite.*

Q: Do you think that mother tongue can help students struggling with English as the language of instruction to succeed in their studies?

Lecturer 8: *No comment but I don't think so.*

Q: Do you think that the use English language as a language of instruction and a lingua franca is effective and efficient as a lingua franca in the university?

Lecturer 8: *Yes, I think so because English was my second or even third language but I can use it here as a lecturer. The South Africans have to learn English the same way that we do in Uganda and it should be the same with all other African countries.*

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Lecturer 8: *Yes because all of us are forced to use a neuter language and this case, it is English. Secondly, there are many structures in place to facilitate the learning of this language.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 8: *It is both friendly and impeding because people come from different language backgrounds and meet others with different languages which hinder communication between them. On the other hand, it provides opportunity for those who cannot speak English to learn English, so it provides an opportunity for one to learn languages other than their own languages. It hinders in the sense that mother tongue indigenous language speakers see English as exclusive rather than inclusive and this can have many adverse consequences.*

Q: How does the environment help to foster language learning?

Lecturer 8: *It gives an opportunity for English L2 and L3 to learn English since it is the lingua franca and the language of instruction. It also helps students to understand that they come from different backgrounds and so there is need for them to be able to speak and understand people from different backgrounds and who have different languages where they come from. Even if they are English speaking, they still have an opportunity to learn academic writing which is still learning and we all know that learning is a process. Even the learning of other cultures is made available through interactions in and out of the classroom.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 8: *Of course yes. There could not be any better language than English because it has an international status and the students in this university are very diverse. English is not only good for students but also for the staff because of their different linguistic and cultural backgrounds that are responsible for their differences.*

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 8: *The greatest challenge is the fact that they are coming into contact with English for the first time. Even those who manage to speak the English are unable to write. The next important challenge is their anxieties and fear to use English. The way that I manage these challenges is by making sure that I use only English and encourage participation in class and group work.*

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 8: *I would say that it has a positive effect because when students graduate, they do not have serious problems with the outside world in terms of communication. They can easily cope in other universities all over the world. From a negative note, most of the students cannot cope with the language and so they either take too long to pursue their degrees or drop out completely from the university.*

Q: So do you think the use of English is effective and efficient in the University of the Western Cape?

Lecturer 8: *Of course yes. There could not be any better language than English because it has an international status and the students in this university are very diverse. English is not only good for students but also for the staff because of their different linguistic and cultural backgrounds that is responsible for their differences.*

Q: Can you point out some of the advantages and disadvantages of the use of English as a language of instruction?

Q: What are some of the challenges that your students have with English as the language of instruction, and how do you manage to understand each other?

Lecturer 8: *The greatest challenge is the fact that they are coming into contact with English for the first time. Even those who manage to speak the English are unable to write. The next important challenge is their anxieties and fear to use English. The way that I manage these*

challenges is by making sure that I use only English and encourage participation in class and group work.

Q: What is the effect of English as a language of instruction in the University of the Western Cape?

Lecturer 8: *I would say that it has a positive effect because when students graduate, they do not have serious problems with the outside world in terms of communication. They can easily cope in other universities all over the world. From a negative note, most of the students cannot cope with the language and so they either take too long to pursue their degrees or drop out completely from the university.*

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Q: The question now is why would you go through so much trouble to learn this language?

Lecturer 8: *To survive and succeed in life I will say.*

Q: What reasons would you give for wanting to become interculturally competent?

Lecturer 8: *For the most reason if you have to travel then it is necessary and you cannot do without. So you need to know other languages and particularly different cultures so that when you meet people from these different cultures, you can show them some respect instead of fighting with what they say or they do. This will also open job opportunities and you can be able to work with people from different places and backgrounds.*

Q: How useful do you find the environment of the university as a tool for language learning?

Lecturer 8: *It is both friendly and impeding because people come from different language backgrounds and meet others with different languages which hinders communication between them. On the other hand, it provides opportunity for those who cannot speak English to learn English, so it provides an opportunity for one to learn languages other than their own language. It hinders in the sense that mother tongue indigenous language speakers see English as exclusive rather than inclusive and this can have many adverse consequences.*

Q: What about the tutorials? Are they taught in a different way in the two universities?

Tutor 8: *The tutorials have smaller groups that give an opportunity for interactions and discussions. The tutor is able to know the students by their names and the weaknesses of each of these students which provide a better learning environment.*

Q: Can you talk to me how you manage a diverse classroom like the one that you have?

Q: Have you learnt other languages around UWC?

Lecturer 8: I think it is very easy if you know the topic under discussion. If you are not aware of the topic, then you would not even understand if the language in use is your L1.

Q: Do you think movements influence language learning?

Q: How would you be able to interact with people that you do not know and whose language you do not speak?

Lecturer 8: I think you need to get closer to these people so that you can start learning their language by learning to say good morning, how are you etc. You do not need to learn sentences but a few words but that will be difficult. On top of that you can use body language, facial expressions and so on. In short you need to do the same things that they do, eat the same food, try to speak like them and also socialize a lot.

Q: What reasons would you give for wanting to become interculturally competent?

Q: How do you think someone could become interculturally competent?

Lecturer 8: You have to learn a lot about people. You do not only have to learn languages but also to learn about the people that you meet and the contexts of such meetings. This is because if you learn a language and you go somewhere, you may notice that the people speak the same language but differently. The people of Seychelles speak French but it is different from the French of someone from France. Even someone from Britain would not speak the same English as a South African. So here you see that communication is even more than just a language so one needs to be very careful when you meet people from a particular language. You might be able to speak the language of a people but unable to know what is allowed or disallowed and that becomes a problem when you interact with them so you have to know more than the language to communicate effectively.

Q: Any last word for someone going to a new space unprecipitated?

Lecturer 8: I will ask that person to enjoy himself, socialise a lot but to be careful not to overdo it because it can become a boomerang.

Appendix A 2 Interviews with Tutors

Appendix A 2 a Tutor 8

Q: What is your home language?

Tutor 4: *Bassa*

Q: What is your official language?

Tutor 4: *French and English*

Q: What are your national language(s)?

Tutor 4: *Pidgin, Bassa, Ewondo etc., there are so many of them that I cannot count*

Q: In what situations do you use these languages?

Tutor 4: *We use the national languages in our local communities, Pidgin as a common language for those who cannot speak your mother tongue, and then English and French in school and public services.*

Q: Any comment on the role of the environment on the use of these Languages?

Tutor 4: *I will say that the environment determines the kind of language that you have to use at a particular time. If you are at home, you use mother tongue, in the market, you use Pidgin and at school or in the public service, you use French or English.*

Q: How has the University helped you in Language learning?

Tutor 4: *Since I came to UWC, my language has improved because I am obliged to use only English for communication in class and outside the classroom. The support causes that are offered by UWC have been very helpful.*

Q: Can you briefly tell me how you became so fluent in English?

Tutor 4: *I am not very fluent just like my friends, but I am doing my best to make sure that I do well because this is the only way that I can become successful. The lack of another language for learning can be explained as the reason why I have to use English.*

Q: Any comment on the role of the environment on the use of these Languages?

Tutor 4: *I think the environment plays a good role in language learning. If you take South Africa as an example, you would notice that most people speak many languages due to the diverse and multilingual nature of the country and where ever you go, you need to learn the language of that environment. But if you grow in a monolingual environment then there is no way you can learn any new language. So I think the environment can play either a positive or negative role towards language learning. Thus I can say that the environment enables or disable language learning. In the environment of Higher Education, language learning is enabled through academic writing but in other environments there is no reason to learn a language. Thus the environment needs to be conducive for language learning to take place, if not then it disables the learning of language. Policies always disable language learning.*

Q: What do you say about the effect of English on a diverse classroom?

Tutor 4: *It is a very difficult and sad situation because this is a problem in teaching and learning. My position as a tutor is a difficult one because I am just learning English now and my students are also learning. However, I believe that the language policy is right to have chosen English as the language of instruction because of the different backgrounds for the staff and the students as well.*

Q: How do you make your tutorial group interactive and collaborative given that you have students who are competent only in different languages?

Tutor 4: *By involving the students in the activities of a particular session.*

Q: Do you think that the use of English as a lingua franca is effective and efficient in a diverse classroom?

Tutor 4: *I strongly agree with this statement.*

Q: Why do you go through so much trouble to learn English?

Tutor 4: *The problem is that all the people here speak English. Even the locals who are either Xhosa or Afrikaans speakers also use English as a common language. As a foreigner, I have to do everything possible to speak English because that is the only way that I can interact with the people.*

Q: Do you know of locals who do not speak English?

Tutor 4: *I know a lot of them but the issue is that they have many difficulties and challenges to interact with people and a lot of them are at least making an effort to learn English. English is the official language and if you do not speak then you will find it difficult to communicate with all other people from the different language backgrounds. You know that the city is no man's land so to be part of it; you should at least speak English.*

Q: What could be some of the reasons behind the use of English as the language of instruction?

Tutor 4: *It is an advanced language that is good for studies and job acquisition in this globalized world today.*

Q: As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Tutor 4: *Yes, it is possible to teach in three languages but a common language is recommended depending on how the speakers are fluent in the language and it should not disfavour a particular group otherwise it becomes a language of favouritism or preference and assimilation. However, a common language needs to be used as that is the requirement for Higher Education in South Africa. Secondly, if the three official languages of Western Cape are being used as languages of instruction, it will defeat the purpose of multilingualism as the other languages will be disadvantaged. Therefore I think that the language of instruction should be the most suitable for teaching and learning as well as a language of communication.*

Q: Have you learnt a new language and or culture since your entry into this university?

Tutor 4: *Yes because of the diverse nature of the population, I have been able to learn new cultures and a few languages although I do not speak them fluently. I am French LIbut because I came into a class where everyone speaks English and all the writing is in English, I was obliged to use the target language in studies and in communication with my peers which created an opportunity for me to learn a new language and also to know that we come from different places. I can say that the easier way to learn a new language is to interact with the people who speak that language and you do not need to be shy because nobody knows you and the worst thing that can happen to you is that through your mistakes, you can now learn a new language. In this way, I think a diverse environment like this can help people to learn new languages and cultures.*

Q: Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Tutor 4: *I am very pleased because this particular environment requires a good knowledge of the local languages and if you cannot speak these languages as a black person, then they will look at you as discriminating or even as the white people. There is a popular saying that “when you go to Rome, do as the Romans do” which applies a lot to South Africa because if you cannot speak one of their languages, then you would be alienated and they will call you names. So I think my interaction within the environment of UWC has helped me to learn some frequently used Afrikaans and isiXhosa words that have also helped me to be integrated in the society. When I am shopping, these few words help me a lot.*

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Tutor 4: *It is a very difficult question because most students who come here and are unable to speak English start speaking the language after a while without formally learning it. They are able to make new friends from different countries who speak other languages. Although I might say that the University does not help in this regards, I can say that since*

the language of instruction is English, students from foreign countries and Xhosa and Afrikaans speaking students have no choice but to learn how to speak the English language. Yeah the language problem is an issue and it is up to the students to make sure that they fit themselves into it or they won't be able to succeed. Even the foul language that they use is a worry for me.

Appendix A 2 b Tutor 5

Q: What is your home language?

Tutor 6: *Bamunka*

Q: What is your official language?

Tutor 6: *English and French*

Q: What are your national language(s)?

Tutor 6: *Pidgin, Bamunka and all other indigenous languages*

Q: In what situations do you use these languages?

Tutor 6: *English and French are used in offices and schools, Pidgin is spoken by everyone and the other languages are spoken by members of that community.*

Q: How has the University helped you in Language learning?

Tutor 6: *A lot, because I can speak English now with a lot of confidence and I am not doing badly in academic writing.*

Q: Can you briefly tell me how you became so fluent in English?

Student 6: *I can say that fluency came as a result of practice through trial and error. At first I used to be shy, but nowadays, I am more confident because I am not the only one with the problem of speaking English in our classroom. We are forced to do all*

presentations in class in English and this practice gave me the much needed chance to learn to write and speak English.

Q: What do you say about the effect of English on a diverse classroom?

Tutor 6: *The use of English as the language of instruction in a multilingual setting like this one plays a vital role because it is the medium of instruction and anyone can use it. So the use of English has an effect on teaching and learning given that the tutor or lecturer cannot speak the eleven official languages. On the other hand, it has a negative effect in the sense that the diverse group are not really proficient in English. And they find it difficult to participate in class work. So English as a language of instruction has its own implications.*

Q: Can you give some suggestions on how to handle a diverse classroom?

Tutor 6: *You need to be tactful*

Q: How do you make your tutorial group interactive and collaborative given that you have students who are competent only in different languages?

Tutor 6: *I make sure that all my students actively take part in the sessions. Then I can know if they are following up or not.*

Q: Do you always use other language(s) during your consultation periods?

Tutor 6: *Yes, I speak Afrikaans and if I find Afrikaans speaking student during consultations, then I will consult in Afrikaans. Most of the time, I use only English because it is the language that is supposed to be used for teaching in the university since different students speak different languages.*

Q: Do you think that the use of English as a lingua franca is effective and efficient in a diverse classroom?

Tutor 6: *That is very true because there is no better way to handle diversity in a university like this one if not through English. English is recommended but we can use other languages where both speaker and receiver share that language in common. The language*

policy is in favour of that. Even in the tutorials, consultation and group discussions, the language policy says that any language can be used but you will find out that English is the best for such situations.

Q: Why would you go through so much trouble to learn English?

Tutor 6: *It is the language of instruction in UWC. When you go to the Home Affairs and all other government offices, you need to be able to use English. If you are someone who likes to go to new places, you also need to know English because I can say that it is the language of the world today.*

Q: What are some the reason behind the use of English as the language of instruction?

Tutor 6: *Its standardized nature and the fact that there are too many languages being spoken by the students and lecturers on campus.*

Q: As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Tutor 6: *I would prefer to answer this question with a question. Which other language could be used in this university if not English? My reason for this question is because the different students speak different languages and even the international students also speak different languages. It would be difficult to choose from any of these languages because they are not standardized. Again it could favour the native speakers of that language against others. My argument is that I will stand for English because it is a colonial language that is well developed and can play a neuter role.*

Q: Have you learnt a new language and or culture since your entry into this university?

Tutor 6: *Yes, so many that I am not even aware of the exact number.*

Q: Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Tutor 6: *Yeah, I am very proud because these few words have helped me very much in terms of communication and interaction with the local people.*

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Tutor 6: *Yes, a lot of it because we help students to learn referencing and other technicalities that other universities do not provide. There are also skills support groups as well.*

Appendix A 2 c Tutor 3

Q: What is your home language?

Tutor 8: *isiXhosa*

Q: What is your official language?

Tutor 8: *isiXhosa and English*

Q: In what situations do you use these languages?

Tutor 8: *isiXhosa at home and English in school*

Q: How has the University helped you in Language learning?

Tutor 8: *When I got to the varsity, the level of my English was low but I did all that I could to make sure that I express myself in English because if I do not speak English, then I will not be able to do my assignments, communicate with friends and understand my lectures. I also realized that I could not even get help either from my peers or lecturers if I did not learn English. I am now able to speak and write English because of the University so I can say that an environment can really force and help someone to learn a language and new cultures.*

Q: Can you briefly tell me how you became so fluent in English?

Tutor 8: *Through interaction in school and with friends. Since most of us are learning English for the first time, we encourage each other to speak even if we make mistakes, we can be corrected. This is how I can say that I have become more fluent and everyone who needs to be fluent needs to do the same.*

Q: Do you always use other language(s) during your consultation periods?

Tutor 8: *No I cannot because the only language that I can use with them is English. I am not able to speak any of the local languages. If even I could speak the local languages, it cannot be all the eleven official languages. So that is a problem for me using other languages during the consultations.*

Q: Can you tell me how you manage a diverse classroom like the one that you have.

Tutor 8: *When we talk of diversity, then we are talking of the different languages and cultures that are present in this university. Because the constitution advocates multilingualism, I make sure not to infringe into the language rights of all the students by using only English because it is the language of instruction. The only time that I give a chance for the students to speak the other languages is during discussions in groups where the participants share a common language but they have to report back in English.*

Q: What language do you use during tutorials, consultations? Why?

Tutor 8: *I use isiXhosa when it is necessary and English most of the time. Because I have to be able to assist a particular student efficiently in the language that I can communicate with the student with some ease.*

Q: How do you make your tutorial group interactive and collaborative given that you have students who are competent only in different languages?

Tutor 8: *It used to be very difficult when I started but now I know that they can become their own language teachers through interaction and discussions.*

Q: Do you think that the use of English as a lingua franca is effective and efficient in a diverse classroom?

Tutor 8: *Very positive because even the students who could not speak English the first day that they came here in the university, now do speak. If there is no English, then it will be difficult for the lecturers to teach and for the UWC community to have wider communication.*

Q: Can you give some suggestions on how to handle a diverse classroom?

Tutor 8: *You need to be very tactful and avoid any form of assumption that people should behave in a particular way. Study them before taking any step. In short, I can say you need to be very transparent when you handle diversity.*

Q: Why do you go through so much trouble to learn English?

Tutor 8: *Like I said before, it will help me to learn and also it will help me to be able to communicate with people who do not speak my mother tongue.*

Q: As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Tutor 8: *I will say English because it is an international language. But I will say that the other two languages should be learnt as compulsory subjects in the university to promote the multilingualism.*

Q : Have you learnt a new language and or culture since your entry into this university?

Tutor 8: *Yes I have.*

Q: Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Tutor 8: *Yeah, I am very happy to learn them.*

Q: Do you think that the environment of the university provides enough support to these students for language learning?

Tutor 8: Yes, it does because all the students from different backgrounds end up being able to communicate with one another. The environment should be seen as the greatest teacher or motivator for teaching and learning languages. It is through this same reason that I am able to speak six different languages.

Appendix A 2 d Tutor 9

Q: What is your home language?

Tutor 1: Mungelele.

Q: What is your official language?

Tutor 1: Portuguese

Q: What are your national language(s)?

Tutor 1: Njituga and Mungelele

Q: In what situations do you use these languages?

Tutor 1: I use Njituga in the community where I grew up, Mungelele and Portuguese in school.

Q: How has the University helped you in Language learning?

Tutor 1: By providing an opportunity for me to teach others and also by making it possible for me to meet people from different backgrounds. It has also made it possible by providing the most needed support for learning English as a second or foreign language.

Q: Can you briefly tell me how you became so fluent in English?



Tutor 1: *By way of interacting with the different people that I meet in the university since English is the language of learning and communication in the university of the Western Cape.*

Q: Are all the other languages spoken around campus not being used for wider communication?

Tutor 1: *It depends on where you are. If you are in your locality, you can use your mother tongue but when you move to an area where you cannot speak the local language, the only way to communicate is through English. In the cities there are people from all over who speak different mother tongues and the only way to survive is through the use of English. Although a few of these 41 languages are standardized, it is only to a lower extent. Even in UWC, people come from different language backgrounds and the only way that they interact and communicate is through English because it is the language of instruction.*

Q: What language do you use during tutorials, consultations? Why?

Tutor 1: English or Afrikaans, *Eish...* *Because most students who come to me speak it and I am obliged to use it with them for the purpose of clarification.*

Q: How do you make your tutorial group interactive and collaborative given that you have students who are competent only in different languages?

Tutor 1: *Usually I sometimes put them in groups and then in that manner they can interact in their different languages. But when they give feedback, they do so in English so that everyone can understand.*

Q: Do you always use other language(s) during your consultation periods?

Tutor 1: *No, only English.*

Q: Can you tell me how you manage a diverse classroom like the one that you have.

Tutor 1: *I engage the students a lot in group work and I also get them to answer questions by participating in class activities. As a social practice, classroom interactions open up chances for leaning and speaking English which other teaching methods cannot afford.*

Q: Do you think that the use of English as a lingua franca is effective and efficient in a diverse classroom?

Tutor 1: *I will stick to the answer yes, because there are too many languages involved and English as I think is the only way of communication that can accommodate everyone. I can say with confidence that it is effective and efficient.*

Q: Why do you go through so much trouble to learn English?

Tutor 1: *If I do not learn English, I will not pass my exams in the university and I will not be able to interact with the people around me and I will not be able after graduation to get a descend job.*

Q: What are some the reasons behind the use of English as the language of instruction?

Tutor 1: *To solve the problem of too many languages.*

Q: As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Tutor 1: *Maybe or maybe not but I think that is not a very good idea since there are too many languages for the students. So English is cool since it is foreign to everyone in this university.*

Q: Have you learnt a new language and or culture since your entry into this university?

Tutor 1: *Yes, Afrikaans and IsiXhosa because most of my students in the tutorials and classmates at the Honours level speak these two languages. I like to hang out with my friends and have learnt a lot of new things from them. It is easier to express some of the things that happen in such sessions only in the language that is used there and for this, I am learning their languages and cultures even without wanting to.*

Q: Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Tutor 1: *I am because if I can go to Eastern Cape or to the location, I will not be completely lost in terms of language.*

Appendix A 2 e Tutor 6

Q: What is your home language?

Tutor 2: *isiZulu*

Q: What is your official language?

Tutor 2: *isiZulu and English*

Q: What are your national language(s)?

Q: In what situations do you use these languages?

Tutor 2: *All the 11 official languages are also national languages.*

Q: How has the University helped you in Language learning?

Tutor 2: *Due to my mingling with people from different backgrounds, I have been so privilege to learn little about other languages that I might not have done if I did not come to this university.*

Q: Can you briefly tell me how you became so fluent in English?

Tutor 2: *From school.*

Q: Are all the other languages spoken around campus not being used for wider communication?

Tutor 2: *There are languages like Xhosa, Afrikaans and French that are commonly spoken around campus but I think English is the best because if two people do not share the same language, they can only resort to English.*

Q: Do you always use other language(s) during your consultation periods?

Tutor 2: *Unfortunately, no because the other languages that could be used are maybe Afrikaans or isiXhosa, Zulu bearing in mind that most of the students here in UWC speak these languages that I have just mentioned. I always stick to English because when it comes to South African languages that I am proficient in, I am only proficient in English only.*

Q: Can you tell me how you manage a diverse classroom like the one that you have.

Tutor 2: *Basically we have English as the language of instruction. And my strategy is I stick to English and that is the language that I use. Yes there is diversity and we can deal with this diversity by using a common language which in this case is English. Even if I want to assist them in their languages, I am handicapped in this respect because I am still trying to learn some local languages.*

Q: How do you make your tutorial group interactive and collaborative given that you have students who are competent only in different languages?

Tutor 2: *Usually I sometimes put them in groups and then in that manner they can interact in their different languages. But when they give feedback, they do so in English so that everyone can understand.*

Q: Do you think that the use of English as a lingua franca is effective and efficient in a diverse classroom?

Tutor 2: *Obviously, the levels of proficiency differ among students. But by and large, I think English is the most effective medium of instruction because it is the only way to teach students from diverse backgrounds. Of course, the level differs; take for example students from francophone Africa. Some do struggle in their first years because they will be learning English and the same time concepts in their particular disciplines. We thank God for the support systems such as the Writing Centre for undergraduates and PET project for the post grads that assist students with handicap in the English language. So I think there are sufficient structures that make it go well with the writing of English.*

Q: Why do you go through so much trouble to learn English?

Tutor 2: it is the medium of instruction and the language of the world and employment. If you can speak English, then you can go anywhere in the world and do any job or study without any difficulties because it is the language of the world.

Q: Can you give some suggestions on how to handle a diverse classroom?

Tutor 2: In a multilingual classroom as is the case in this university, you find that language proficiency is a problem. There are some students who are very good in English and some who are not. So I ask my students to ask questions in a language that they have proficiency or a language that they feel comfortable with. They should not ask the question to me but they can ask their friends if they are in a group discussion or when they are doing assignments in a group. In that case, they will learn much better. To me, I suggest that we should allow students to interact among themselves if they cannot speak English because of the High school situation that they are coming from.

Q: Do you know of locals who do not speak English?

Tutor 2: I know a lot of them who find it very difficult just like foreigners from other countries to get along in Cape Town.

Q: As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Q: Have you learnt a new language and or culture since your entry into this university?

Tutor 2: Yes, many because the different people in this university come from different places and countries that speak different languages and have different cultures. In course of mingling with all these people, I have in a way learnt their languages and cultures. I have eaten some kind of food that I saw for the first time. I cannot mention all the things that I have done but all I can say is I have learnt a lot.

Q: Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Tutor 2: *Yes I am very happy because it has been so useful and helpful to me as an individual.*



Appendix A 3 (Interviews with the Students)

Appendix A 3 a (Student 8)

Q: What is the official language back at home?

Student 8: *English because even though the mother tongue is Mankon, people hardly speak it. In the city, the people come from different places and speak different languages so when they meet they have to use a language that is common to everyone.*

Q: Which language did you use in school as the language of instruction?

Student 8: *We use French and English*

Q: Why do they hardly speak the local language(s)?

Student 8: *Eeh mostly because it is like a city area and they grow up speaking the language of the city which is Pidgin and English. When people come to the city, it is because they are looking for a job or they want to improve upon their education and only English can help them. You see that they speak different languages from the places where they come from so they need English because that is the language of education and work. English is spoken everywhere but not the local languages.*

Q: How has the University helped you in Language learning?

Student 8: *When I got to the varsity, the level of my English was low but I did all that I could to make sure that I express myself in English because if I do not speak English, then I will not be able to do my assignments, communicate with friends and understand my lectures. I also realized that I could not even get help either from my peers or lecturers if I did not learn English. I am now able to speak and write English because of the University so I can say that an environment can really force and help someone to learn a language and new cultures.*

Q: What effect does English have on you as a student?

Student 8: *I can say that it has a good effect because I do not seem to have same difficulties like students from a background of only local languages.*

Q: Do you think that the environment of the university provides enough support to students for language learning?

Student 8: *A lot like the PET project, the Library, the Writing Centre and on top of all these, literacy courses are offered to enable students to do well in the language of learning. If the students here go to my home universities, they will never pass a single exams.*

Q: What other reasons might force someone to learn a language that they do not like or a foreign language?

Student 8: *If you want to go to a place that does not speak your language, you will be forced to learn their language or else you cannot interact with the people. A good example is the students who did not learn English in schools but who are forced to learn it in the university or they can never succeed.*

Q: Do you think that the teaching styles of your place of origin and UWC are the same?

Student 8: *I think they are the same but in UWC; there is too much carefree attitude for students*

Q: Are the teaching and learning processes the same?

Student 8: *Yes , because the lecturers are serious here and very open to students.*

Q: Do you have cultural group meetings as you mentioned earlier?

Student 8: *Yes.*

Q: Do you think movements influence language learning?

Student 8: *Yes.*

Q: So in effect, are you saying that English solves the problem of diversity?

Student 8: *I can say so.*

Q: Do you think the problem of diversity is solved with English as the language of instruction?

Student 8: *Yes, everyone must study in English*

Q: Do all your friends on campus share the same culture with you? Could you elaborate on this?

Student 8: No, all of them come from different cultures and we always have some disagreement about certain things because we perceive these things differently.

Q: Do you think this is a type of bias on their part or just part of their culture?

Student 8: I think that it is a type of bias because they think that their culture is better than ours. Yes, they will want you to speak only their type of English and behave like them without respect.

Appendix A 3 b (Student 5)

Q: What is the official language back at home?

Student 5: *isiXhosa*

Q: Which language did you use in school as the language of instruction?

Student 5: *isiXhosa and English.*

Q: How has the University helped you in Language learning?

Student 5: It has helped me because most of the people I meet like my tutors, lecturers, administrators and other people cannot speak Afrikaans. For me to be able to interact with these people, I need knowledge of English. It should also be noted that, it is not only communication where the language issue is a problem. We have to learn in English as stipulated by the language policy where everyone is making an effort that has given everyone the opportunity to learn to read, write and speak English.

Q: Can you briefly tell me how you became so fluent in English?

Student 5: I can tell you that it was by force because that is the only language that you can use in the university.

Q: What effect does English have on you as a student?

Student 5: *It has a good effect because now I have so much confidence to speak English and this will help to give me a very successful career. I am so happy that I came to the university.*

Q: Do you think that the environment of the university provides enough support to students for language learning?

Student 5: *I am a living example to say that it provides more than enough support for the students*

Q: What other reasons might force someone to learn a language that they do not like or a foreign language?

Student 5: *Studies, future career and adaptation in a new environment.*

Q: Do you think that the teaching styles of your place of origin and UWC are the same?

Student 5: *No, they cannot be the same.*

Q: Do you think movements influence language learning?

Student 5: *Yes, you can see that now I am using English but the time that I was coming here, I could only use isiXhosa.*

Q: Do you think the problem of diversity is solved with English as the language of instruction?

Student 5: *Yes it has made life easy for everyone.*

Q: As an L2 English speaker, how do you make yourself useful to English speaking students?

Student 5: *I make myself useful by making friends and trying to understand them which make it easy to learn their language and interact with them.*

Q: Do all your friends on campus share the same culture with you? Could you elaborate on this?

Student 5: *No, because we do not use the same language, the politeness is not the same; it is like eeh in South Africa. In my culture, we respect the age of someone but here the age and status of someone is not respected. I was shocked when someone addressed a "Doctor" just like "Lionol", for me it is difficult to address someone of status that way. That is I have to attach the title of the individual to his name. To them this is normal and a*

norm. You see, your students can call you John, but you may be their elder of over 16 years but they can call you John. You see.

Q: Given that their culture is different from yours, how do you come to terms with them?

Student 5: *Like I told you, I respect myself. If you want to fit in any community, any society, you must behave like them. God made us to be accepted in any community, any society if you see the way they are dressing, you must dress like them. But I can't dress like them. So they dress like they are dressing and I am dressing like I am dressing. They put on very ugly dresses.*

Appendix A 3 c (student 3)

Q: What is the official language back at home?

Student 3: *English.*

Q: How has the University helped you in Language learning?

Student 3: *The University has helped me to learn English and other cultures because all the people that I meet there cannot speak my language and have different cultures. Again all my assignments, examinations, lectures, tutorials and consultation are all in English. With all of these things, I am obliged to learn English which is the language of communication and the language of teaching and learning in UWC.*

Q: Which language did you use in school as the language of instruction?

Student 3: *English and Kiswahili.*

Q: Can you briefly tell me how you became so fluent in English?

Student 3: *Since I noticed that Afrikaans could not help me in the university, I decided to make friends with students from other places who were fluent in English. This gave me the much needed opportunity because I struggled to communicate with them in English. Although they were like me and they also struggled to speak, they even laughed at me but I did not care because I knew this was the only way I could learn English. We did*

assignments together, went to the same tutorials and also socialized a lot. I know that I make a lot of mistakes in English, but I do not care and I am sure that very soon, I can stand on my own in English although it is very difficult. I do not think that anyone can study in this University without English because there are too many languages here. In short, I can say that it is only my courage to face a person that has helped me to know a little English and it is as a result of the diverse nature of the environment that I have to learn English.

Q: What effect does English have on you as a student?

Student 3: You know it is the main medium of communication and the country is diverse with too many languages so English, though a colonial language is the only channel through which people can communicate freely. Most of the other languages are only spoken but not written. So only English is either good for extensive communication or for studies by the Anglophones in Cameroon. Even in UWC we use English in our studies and also for communication because it is the most spoken language in the world and any one can speak it as it is very developed. It is the only language that you can speak everywhere and everybody will understand you.

Q: Do you think that the environment of the university provides enough support to students for language learning?

Student 3: I think I agree because all the students are able to use English now without formally learning it.

Q: What other reasons might force someone to learn a language that they do not like or a foreign language?

Student 3: Studies and travels.

Q Q: Are the teaching and learning processes the same?

Student 3: No.

Q: Do you have cultural group meetings as you mentioned earlier?

Student 3: Yes.

Q: Do you think movements influence language learning?

Student 3: *Yes, we are now using English in our studies.*

Q: So in effect, are you saying that English solves the problem of diversity?

Student 3: *Yes, I am saying that English is good for use in the university.*

Q: Do you think the problem of diversity is solved with English as the language of instruction?

Student 3: *I will say yes because there is a lot of support for this language. We have literacy support courses, the Writing Centre and consultation with our tutors and lecturers where we can learn to improve our English language skills.*

Q: As an L2 English speaker, how do you make yourself useful to English speaking students?

Student 3: *I make sure that I am fair to other students so that I can learn from them. I also contribute what I know and it becomes a balanced equation for all of us.*

Q: Do all your friends on campus share the same culture with you? Could you elaborate on this?

Student 3: *No, because they come from different backgrounds and we are meeting for the first time here.*

Q: Do you think this is a type of bias on their part or just part of their culture?

Student 3: *I think that it is their culture; they emulate the culture of the white people who do not teach them how to respect. The white people do not mind, the children can call their father by his name. In Africa people call their friends with culture of politeness.*

Q: Given that their culture is different from yours, how do you come to terms with them?

Student 3: *That is a difficult one. Sometimes, we are forced to work in teams and for you to do well, you need to overcome your differences or fail your assignment. When you start working together, you can then become friends and this is the way understanding always starts.*

Appendix A 3 d (Student 4)

Q: What is the official language back at home?

Student 4: *English and French.*

Q: How has the University helped you in Language learning?

Student 4: *By engaging me with people who do not share the same language with me.*

Q: Can you briefly tell me how you became so fluent in English?

Student 4: *I am not very fluent just like my friends, but I am doing my best to make sure that I do well because this is the only way that I can become successful. The lack of another language for learning can be explained as the reason why I have to use English.*

Q: What effect does English have on you as a student?

Student 4: *I think that it has a positive effect since I can now talk to people who do not speak my language and I am sure I will get a good job with the knowledge of English that I have now.*

Q: Do you think that the environment of the university provides enough support to students for language learning?

Tutor 4: *It is a very difficult question because most students who come here and are unable to speak English start speaking the language after a while without formally learning it. Although I might say that the University does not help in this regards, I can say that since the language of instruction is English, students from foreign countries and Xhosa and Afrikaans speaking students have no choice but to learn how to speak the language. Yeah the language problem is an issue and it is up to the students to make sure that they fit themselves into it or they won't be able to succeed. The reason why they are forced to learn is because they cannot succeed without it and those who do not make any effort to learn will not go anywhere. There are debates around this issue but they are not more serious than your studies.*

Q: What other reasons might force someone to learn a language that they do not like or a foreign language?

Tutor 4: *Let's say that you like to travel around the world or you are working in a company or an organization or as a student, you are always going to different countries for seminars and conferences. If you are this type of person, then you will be forced to learn the different languages so that whenever you go somewhere, you can be able to communicate. Also if you*

are working for an international company and you are sent to work in a country which does not speak English, you would also be forced to learn to speak their language or you will not be able to understand the people that you are working with. I live in Delft and I am from Transkei. When I came to Delft three years ago, I could not speak Afrikaans but now I am very fluent in Africans because most of the people where I live speak only Afrikaans. When you go to the playground or to the shops and you cannot speak Afrikaans, then there will be trouble for you. These are just some of the reasons why a person can learn a new language, but there could be many other reasons that I cannot remember. I hope this help to answer the question because I cannot remember the other reasons.

Q: Do you think that the teaching styles of your place of origin and UWC are the same?

Student 4: *May be.*

Student 4: *No they are not the same because in UWC, you have tutorials and consultation but in my former university, there was none.*

Q: Do you think movements influence language learning?

Student 4: *Yes.*

Q: Do you think the problem of diversity is solved with English as the language of instruction?

Student 4: *Yes.*

Q: As an L2 English speaker, how do you make yourself useful to English speaking students?

Student 4: *Since it is the only language in use, I have to use it with the others.*

Q: Do all your friends on campus share the same culture with you? Could you elaborate on this?

Student 4: *No we only struggle to make ends to meet. It is not easy because you might want this and your friends will say no they do not do that in their culture. It is a difficult thing to explain.*

Q: Do you think this is a type of bias on their part or just part of their culture?

Student 4: It can be both because I understand that one influences the other. The other students are biased on us because they think that their own culture is better than our own. So they will always expect us to behave like them and like only the things they also like.

Q: Given that their culture is different from yours, how do you come to terms with them?

Student 4: Like I said before, it is difficult but you need to find a rhythm so that you can all go along smoothly.

Appendix A 3 e (Student 6)

Q: What is the official language back at home?

Student 6: Kiswahili and English.

Q: Which language did you use in school as the language of instruction?

Student 6: Chichewa and English.

Q: How has the University helped you in Language learning?

Student 6: At home, I could only speak my mother tongue but when I went to school, I started speaking Chichewa and later English. When I came to the university, I was forced to use only English and the local students do not speak the local languages. This is how we learnt English.

Q: Why do they hardly speak the local language(s)?

Student 6: you can see that all the students come from different places and some even come from Africa and overseas. All these students speak different languages, but when they are in the university, they are required to use one common language. English is the language of instruction and so should be the common language.

Q: Can you briefly tell me how you became so fluent in English?

Student 6: I can say that fluency came as a result of practice through trial and error. At first I used to be shy, but nowadays, I am more confident because I am not the only one with the problem of speaking English in our classroom. We are forced to do all

presentations in class in English and this practice gave me the much needed chance to learn to write and speak English.

Q: What effect does English have on you as a student?

Student 6: *I think that English has a very positive effect because if I am doing well in English, it will help me to pass my examinations and I can also get a job anywhere in the world. I am able to learn other cultures from other students because of the use of English. I am very happy that we are using English for our studies.*

Q: Do you think that the environment of the university provides enough support to students for language learning?

Tutor 6: *Yes I think so because there are causes for literacy like ALB and ALC. We also get support from the Writing Centre and can also go for consultation with our tutors and lecturers. All these support have made it easy for me to learn English.*

Q: What other reasons might force someone to learn a language that they do not like or a foreign language?

Student 6: *To succeed in life.*

Q: Do you think that the teaching styles of your place of origin and UWC are the same?

Student 6: *There are just a few things that differ but not that big. It is just that for practicals and tutorials, here there are lots of. They are much more the same. Tutorials and lectures are not the same. In Cameroon, there are no tutorials to assist you or friends, so you have to things by yourself; here, it is easier to speak with the tutor rather to speak to the lecturer. That is, the tutorial is very much interactive and useful than the lectures. The tutorial also gives an opportunity for you to meet new discussion friends and which is helpful because you share your problems with these friends.*

Q: Are the teaching and learning processes the same?

Student 6: *For me the difference is not much but I like the system here.*

Q: Do you have cultural group meetings as you mentioned earlier?

Student 6: *Yes we do. We form groups among those who come from the same areas and then we schedule meetings where we get to discuss things that happen back at home, the problems that we are facing, how to overcome these problems.*

Q: Do you think movements influence language learning?

Student 6: *It is very possible.*

Q: So in effect, are you saying that English solves the problem of diversity?

Student 6: Of course, it does. Which other language can we use that will favour everyone if it is not English language?

Q: Do you think the problem of diversity is solved with English as the language of instruction?

Student 6: It is possible because we all started timidly but now we are much better in English.

Q: As an L2 English speaker, how do you make yourself useful to English speaking students?

Student 6: By making sure that I contribute to the best of my abilities.



Appendix B Questionnaires

Appendix B1 (Lecturers)

B 1a lecturers 7

1. *Where do you come from?*
....Cameroon.....
2. *What is your home language?*
.....Mbili.....
- 3.
4. *What is your official language(s)?*
English and French...
5. *Which other languages do you speak?*
Pidgin, Bafut, Camfran-anglais.....
6. *What is the language of instruction in the university?*
.....English.....
7. *Which other languages are used in this University and in what situations?*
.....Afrikaans and Xhosa.....
8. *Do you know whether the university has a language policy?*
.....Yes.....
9. *Do you think that the language policy is effective and serve its mission and vision? ...,*
..... No
10. *Why do you believe that it serves the purpose or not?*
Firstly, the policy is not made known to both the staff and students of the university and this there affects it implementation. Secondly I think that this policy was only written down on paper and no implementation roles were put in place. You may want to know that majority of the population do not know of this policy not even those in the linguistic as well as the English department
.....
11. *What effect does the policy have on students' academic achievement?*
It favours as well as disfavours some of the students. It is true that most of the students studied on high school through their L1 and are now expected to immediately shift to English as a Medium of instruction (MOI) which is a big challenge to most of them but however some of the students excel in

this language and would even prefer it given its international power as the world lingua franca.....

12. Would you prefer to teach in a home language or in English? Why?

In English, Firstly this is like my first language, and secondly, I do not speak any other the South African languages.....

13. Do you believe that certain indigenous languages can be used to teach academic subjects?

Why / Why not? ...Yes, Afrikaans for example as it is well developed and has a dictionary.....

14. Which language is being used for during your consultation and out of classroom with students?

Why?

English, because that is the only language I can use with them, I can speak SA languages

15. In your opinion, do students have any problem studying in this language?

.....Yes, because most of them are using this as a MOI for the first time.....

16. If yes, what are the problems and how do you manage them? ...

They struggle with reading and understanding; they can hardly follow-up lectures nor written instructions and this result in poor performance. Secondly, this in a very great way affects the students analytical and critical thinking as they would think first in their L1 and in struggling to translate it in to English, they mar the meaning completely. I encourage them to read more and I give them a lot of writing exercises for practices and this is actually helping those who are serious and do them....

17. How do you manage students in your class whose first official language is not English? ...I give them more attention, allowing them to ask as many questions as possible and in some cases I ask other students who speak the same language like them to translate what I just said to the student.. To avoid misinterpretation, I first ask them to say it in English to ensure correctness before the use their L1.

18. Do you use any South African languages in any form of communication with some students?

.....No.....

19. How do you feel about using other languages in group discussions and consultations?

..I don't have a problem with that, the unfortunate thing is that I cannot speak these languages but encourage students in tutorials to use them for group discussions if all of them in the group speak and understand the same language but they must give feedback to the class in English.....

20. Do you think that these languages could be used to teach university subjects? Why or why not?

... Yes because it will help those who had always used their Li as a MOI to achieve even better. No because most of these languages do not have the necessary logistics / materials needed for teaching and learning especially at higher levels. Secondly to be able to have qualified lecturers and tutors in these languages will be a major problem. Thirdly, if these languages are used, it would limit the university only to South African student or it will mean that foreign students will first of all have to learn the language before they register for studies at this university. In short this for me is a farfetched issue and will require a lot of financial sacrifices which I wonder if the state will be willing to do this. I am not even sure if the students are competent enough even in their home languages and not have books and research materials to assist them in studies will therefore be a very big drama.....

21. Do you think that there is anything that is either or not covered by the language policy of this university?

The policy itself is not bad, but the problem like I said earlier is the fact that there is no implementation policy put in put which therefore deters the application of the policy let alone, people being aware of it.

22. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?

I think more teaching and learning activities should be used, with students encouraged to see the need for learning as they have to do the different exercises. Lectures must try to simplify their lectures and give more room for consultations to students should they need some extra support. Very week students should be tracked down and given more support and if possible extra tutorial. A major thing that should be considered is the class sizes. Lectures sizes are too big and this makes it difficult for the lecturers to be able to identify and assist all of the students who are in need for extra support. Finally, competent and qualified tutors should be recruited to assist with the tutorials as these are smaller groups and more explanation can be given here in terms of the exercises the students have to complete.

23. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?

No, because only English is used and although the language policy at this university states that the other languages should be used in tutorial and consultations, this is not actually happening especially as the staff and students are not even aware of this. Therefore it is more of a monolingual practice happening here.

24. Are you happy with English as the main medium of instruction? Why or why not?

..... Yes, because it the world's lingua franca and although some students struggle with it, a majority of the students use it with very little problem. You may want to know that even those who struggle with this language still prefer it for instrumental reasons (see Abongdia 2009).....

25. *Do you think that students would be happy and more successful if they could be taught in their first official language?*

.....No,(see questions 19and 23 above).....

26. *As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?*

.....A single language is better.....

27. *Have you learnt a new language and or culture since your entry to this university?*

.....No.....

28. *Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.*

.....Yes.....

29. *What are some of the difficulties with teaching and learning a diverse classroom like yours?*

The fact that the students have a stereotype mind about their own variety of English, accent, pronunciation etc

30. *How do you get it right in your own classroom with such diversity?*

The first think I do is I remind them that we all come from different back grounds and lifestyles and would say and see things differently so they should draw my attention to whatever they do not understand. I also tell them that I struggle to understand them to so it is two way traffic and we need one another to succeed but then it is a matter of time

31. *What suggestions can you make for the improvement of such classrooms?*

Just a change of mind set

B 1 b lecturers 5

1. 1 Where do you come from?

Angola

2. What is your home language?

Kimbundu and Portuguese

3. What is your official language(s)?

Portuguese...

4. Which other languages do you speak?

English, Spanish

5. What is the language of instruction in the university?

English...

6. Which other languages are used in this University and in what situations?

Afrikaans, isiXhosa, etc. mostly to clarify ideas when students are struggling to grasp certain concepts in English. So these languages work more like complementary ones.

7. Do you know whether the university has a language policy?

8. Yes I do.....

9. Do you think that the language policy is effective and serve its mission and vision?

I would say is partially effective when it comes to serve those students who are English mother tongue speakers and those who are competent enough to deal with various academics challenges. On the other hand the policy leave those students who are less competent in a marginalized ground since their little knowledge in a language do not allow them to deal with various academic challenges in which language is crucial element.

10. Why do you believe that it serves the purpose or not?

It does not necessarily serve the purpose because the majority of UWC student population are not English mother tongue speakers, some English is their third or even 4th language.

11. What effect does the policy have on students' academic achievement? **Most negative effect because students most of the times feel frustrated knowing in spite understanding concepts they are unable to engage them in a creative manner since lack of language knowledge becomes an obstacle towards accomplishing such task successfully.....**

12. Would you prefer to teach in a home language or in English? Why?

Home language, because is a language that I'm most comfortable with and have full competence on it.

13. Do you believe that certain indigenous languages can be used to teach academic subjects? Why / Why not? Yes

I believe they can as long as they have achieved high level of elaboration; to say that they are modernized enough to nearly other contemporary languages such as English, French, etc. so that it does not become an obstacle to account for technical terms. Think Afrikaans and to a certain extent isiXhosa can serve as practical example since in certain universities are used.

14. Which language is being used for during your consultation and out of classroom with students? Why?

English..It is the lingua franca since my knowledge in certain local languages is not enough to engage students in teaching and learning contexts.....

15. In your opinion, do students have any problem studying in this language?
Yes some students do (refer back to question 9 regarding to mother tongue and lack of language skills.).....

16. If yes, what are the problems and how do you manage them?
Language issues. I try to simplify concepts, ideas as much as I can.

17. How do you manage students in your class whose first official language is not English?
As above.....

18. Do you use any South African languages in any form of communication with some students?
Yes, isiXhosa and Afrikaans.....

19. How do you feel about using other languages in group discussions and consultations?
Excited since students are able to present their points without constraints.....

20. Do you think that these languages could be used to teach university subjects? Why or why not? **Yes they can(see answer in question 13)**

21. Do you think that there is anything that is either or not covered by the language policy of this university? **No....**

22. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
Reading policy should be introduced in every faculty that would force students, irrespective of qualification they have enrolled for, to read.

23. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?
No, because English is favored by most universities even though the reality on the ground shows that most students are not English mother tongue speakers. But I guess it is almost impossible to find equity judging by the number of languages spoken in SA

24. Are you happy with English as the main medium of instruction? Why or why not?
Yes I'm because English is no longer an obstacle to me....

25. Do you think that students would be happy and more successful if they could be taught in their first official language?
Yes, of course.....

26. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

English as lingua franca is ok. It is more inclusive. Remember that we also have to attend to foreign students.....

27. Have you learnt a new language and or culture since your entry to this university?

Yes, isiXhosa and Afrikaans...

28. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Yes, these words can operate as a foundation of an effective communication....

29. What are some of the difficulties with teaching and learning a diverse classroom like yours?

Not having knowledge of all cultural aspects of all student in the classroom.

30. How do you get it right in your own classroom with such diversity?

Acknowledging that diversity is real and that there are many perspectives of seeing the world that surrounds me.

31. What suggestions can you make for the improvement of such classrooms?

See above (Q. 30).....

32. Any other further comment regarding diversity?

It is important that lecturers should have a more tolerant approach towards students cultural issues which might influence teaching and learning (being slow and fast learner, for instance, in terms of grasping ideas, engaging in class discussions, etc. can also be assigned to cultural issues).

B 1 c lecturer 6

1. 1 Where do you come from?
Zimbabwe.....
2. What is your home language?
Shona.....
3. What is your official language(s)? **English, Shona and Ndebele**.....
4. Which other languages do you speak?
Nil.....
5. What is the language of instruction in the university?
English.....
6. Which other languages are used in this University and in what situations? **Afrikaans, IsiXhosa, and French. These are used to teach the stated languages**.....
7. Do you know whether the university has a language policy?
Yes.....
8. Do you think that the language policy is effective and serves its mission and vision?
Yes.....
9. Why do you believe that it serves the purpose or not?
Because it recognises English as the MOI and this largely being followed.....
10. What effect does the policy have on students' academic achievement? **Those who are proficient in the English medium will obviously perform better than those who are less proficient in English.**
.....
11. Would you prefer to teach in a home language or in English? Why?
English because it is a language of wider communication
.....
12. Do you believe that certain indigenous languages can be used to teach academic subjects?
Why / Why not? Yes, Afrikaans for instance can be used to teach academic subjects because it is highly elaborated
.....
13. Which language is being used for during your consultation and out of classroom with students? Why? **English because it is the MOI which also happens to be the lingua franca**.....
.....
14. In your opinion, do students have any problem studying in this language?
Some obviously do.....
15. If yes, what are the problems and how do you manage them? **They struggle to understand basic instructions in the English language.**
.....

16. How do you manage students in your class whose first official language is not English?
By using simplified English, speaking slowly and constantly checking if they are following through the use of questions

17. Do you use any South African languages in any form of communication with some students? **No, because I am not fluent in any of them.**

18. How do you feel about using other languages in group discussions and consultations?
It is fine as it facilitates comprehension but disadvantageous as it robs students the opportunity to sharpen their proficiency in English

19. Do you think that these languages could be used to teach university subjects? Why or why not?
Languages such as isiXhosa, seSotho, and isiZulu cannot be used to teach academic subjects as they lack technical terminology. They still need to be fully elaborated for them to be usable in technical areas such as science, information and technology.....
20. Do you think that there is anything that is either or not covered by the language policy of this university? **Nothing immediately to mind**.....
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
With English as the MOI teaching and learning will obviously be enhanced through as a bigger audience can be addressed through it
 UNIVERSITY of the
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not? **Definitely no. Only English and Afrikaans are used in T & L and not the other indigenous languages**

23. Are you happy with English as the main medium of instruction? Why or why not?
Yes, because it is the international language

24. Do you think that students would be happy and more successful if they could be taught in their first official language?
They can only be happy or successful if their languages are fully standardised. For now these languages are not fully elaborated and as such are not usable in specialised areas. So who on earth will be happy with a language that has a limited vocabulary?

25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
English is enough as this institution also caters for international students.
26. Have you learnt a new language and or culture?

Yes, a few words in isiXhosa and Afrikaans

.....
27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Yes as there is richness in diversity.

.....
28. What are some of the difficulties with teaching and learning a diverse classroom like yours?

This diversity also reflects on their divergent levels of their proficiency English which is their MoI. Consequently some students have problems in expressing themselves both in the written and spoken modes

.....
29. How do you get it right in your own classroom with such diversity?

By using simplified English

.....
30. What suggestions can you make for the improvement of such classrooms?

Stick to English but of a simplified form as it is the lingua franca or language of wider communication

.....
.....
31 Any other further comment regarding diversity



Appendix B 1 d lecturer

Questionnaires for lecturers

1. Where do you come from?
..... CAMEROON
2. What is your home language?
..... Ngemba
3. What is your official language(s)?
..... English / French
4. Which other languages do you speak?
..... Pidgin English
5. What is the language of instruction in the university?
..... English Language
6. Which other languages are used in this University and in what situations?
..... Xhosa / Africans in unofficial situations
7. Do you know whether the university has a language policy?
..... yes
8. Do you think that the language policy is effective and serve its mission and vision?
..... yes
9. Why do you believe that it serves the purpose or not?
..... It serves the purpose because English as the official language and medium of instruction is being used
10. What effect does the policy have on students' academic achievement?
..... For some students especially those with English background it ease their study while those whose medium of instruction is not English find it difficult to cope with English
11. Would you prefer to teach in a home language or in English? Why?
..... English, because it has an international language
12. Do you believe that certain indigenous languages can be used to teach academic subjects?
Why / Why not?
..... NO, because in our context there are many languages, and so if indigenous language is used it will deprive some students who do not speak that language
13. Which language is being used for during your consultation and out of classroom with students? Why?
..... English, because it is the only language used for teaching / as a medium of instruction
14. In your opinion, do students have any problem studying in this language?
..... yes

B 1 d cont

15. If yes, what are the problems and how do you manage them?
Problems of writing, reading, speaking and listening
By paying attention to students' problems and helping them
16. How do you manage students in your class whose first official language is not English?
Get closer to such a student / Listen to his
or her problem / Ask such a student to go for more
consultation and read books
17. Do you use any South African languages in any form of communication with some students?
Yes
18. How do you feel about using other languages in group discussions and consultations?
It feels frustrating at times when you don't
understand what is going on
19. Do you think that these languages could be used to teach university subjects? Why or why not?
No because if you are not a speaker of such
a language you will be on a disadvantaged position
20. Do you think that there is anything that is either or not covered by the language policy of this university?
Nothing save that the policy is respected
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
Qualified English teachers to be recruited
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?
No
23. Are you happy with English as the main medium of instruction? Why or why not?
Yes, it leads to better life as you can easily
get a job be it locally or internationally
24. Do you think that students would be happy and more successful if they could be taught in their first official language?
Yes
25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
I think using one language such as English is
good

B1 d cont

26. Have you learnt a new language and or culture since your entry to this university?

..... No

27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

..... Yes

28. What are some of the difficulties with teaching and learning a diverse classroom like yours?

..... Students faced problems in writing, speaking, reading and studying in English

29. How do you get it right in your own classroom with such diversity?

..... Try to understand students problem to get them closer to you and help them during consultation hours

30. What suggestions can you make for the improvement of such classrooms?

- Make sure number of students per class is minimal
- Remedial classes for weaker students
- Making sure only qualified language teacher or tutor handle such classrooms
- Give more exercises and homework to students and to do follow up on such exercises or homework

31. Any other further comment regarding diversity?

..... A huge problem at university

B 1 e lecturer 5

Questionnaires for lecturers

1. Where do you come from?
CAMEROON
2. What is your home language?
Ngemba
3. What is your official language(s)?
English / French
4. Which other languages do you speak?
Pidgin English
5. What is the language of instruction in the university?
English Language
6. Which other languages are used in this University and in what situations?
Xhosa / Africans in unofficial situations
7. Do you know whether the university has a language policy?
yes
8. Do you think that the language policy is effective and serve its mission and vision?
yes
9. Why do you believe that it serves the purpose or not?
It serves the purpose because English as the official language and medium of instruction is being used.
10. What effect does the policy have on students' academic achievement?
For some students especially those with English background it ease their study while those whose medium of instruction is not English find it difficult to cope with English
11. Would you prefer to teach in a home language or in English? Why?
English, because it has an international language
12. Do you believe that certain indigenous languages can be used to teach academic subjects?
Why / Why not?
NO, because in our context there are many languages, and so if indigenous language is used it will deprive some students who do not speak that language.
13. Which language is being used for during your consultation and out of classroom with students? Why?
English, because it is the only language used for teaching / as a medium of instruction.
14. In your opinion, do students have any problem studying in this language?
yes

Lecturer 5 cont..

15. If yes, what are the problems and how do you manage them?
*back in understanding grammar, and reading skills
the writing center is here to assist.*
16. How do you manage students in your class whose first official language is not English?
*Make them feel good because it is not
their official first language. Get them to speak
more.*
17. Do you use any South African languages in any form of communication with some students?
Yes.
18. How do you feel about using other languages in group discussions and consultations?
*Good, that would be the first step to
more appreciation of other languages.*
19. Do you think that these languages could be used to teach university subjects? Why or why not?
*I am not sure, I think its much
more complicated.*
20. Do you think that there is anything that is either or not covered by the language policy of this university?
*Have not read it, but even if it does,
its all just talking, there is no difference
it makes.*
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
*thought about it. No, I have not
thought about that possibility.*
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?
*No. The colonial language English will
forever dominate in this country.*
23. Are you happy with English as the main medium of instruction? Why or why not?
*No. Because it is a colonial language.
But what can I do?*
24. Do you think that students would be happy and more successful if they could be taught in their first official language?
Big YES!
25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
*what are those three languages? I think
scholars should learn to communicate on
more than five languages.*

Lecturer 5 cont...

26. Have you learnt a new language and or culture since your entry to this university?
Yes, Portuguese Portuguese
27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity?
Yes, especially Africans, French
28. What are some of the difficulties with teaching and learning a diverse classroom like yours?
Miscommunication, not understanding
29. How do you get it right in your own classroom with such diversity?
Accept 'errors', keep eyes and ears open
30. What suggestions can you make for the improvement of such classrooms?
I think we should just realise that learning is everywhere, so we must learn to learn. If we do, that we will not be able to be believed by diversity. Diversity demands acceptance. Learning other languages helps in communicating a message to them, and it will also make them feel like they are appreciated.
31. Any other further comment regarding diversity?

Appendix B2 (Questionnaires from Tutors)

B2 a Tutor 1

1. Where do you come from?
2. What is your home language?
3. What is your official language(s)? **English & French**
4. Which other languages do you speak? **Chinese**
5. What is the language of instruction in the university?
English
6. Which other languages are used in this University and in what situations?
.....
7. Do you know whether the university has a language policy? **Yes**
8. Do you think that the language policy is effective and serve its mission and vision?
9. Why do you believe that it serves the purpose or not?
The two official languages-French & English are used as a medium of instruction where applicable in each faculty
10. What effect does the policy have on students' academic achievement? **It promotes bilingualism but at some points it disempowers those students who are not proficient enough in either French or English**
11. Would you prefer to teach in a home language or in English? Why?
Both languages for effective teaching and to maintain home language that is equally important. I will prefer English to a Home language if it is not my own first language. However I recommend the use of any language where possible and applicable
12. Do you believe that certain indigenous languages can be used to teach academic subjects? Why / Why not? **Yes, first to avoid language lost and for proper understanding for students who come from disadvantaged schools and home**

13. Which language is being used for during your consultation and out of classroom with students? Why? **English, as a lingua Franca and I do not speak South African languages...**
14. In your opinion, do students have any problem studying in this language?
Yes, English is their second or third language and this creates a gap when it comes to writing. This as such creates a social distance between the students...
15. If yes, what are the problems and how do you manage them?
16. How do you manage students in your class whose first official language is not English? **I allow translation to take place**
17. Do you use any South African languages in any form of communication with some students? No...
18. How do you feel about using other languages in group discussions and consultations?
There is no problem so as it helps in understanding...
19. Do you think that these languages could be used to teach university subjects? Why or why not?
Yes, it is their first language or mother tongue. It should be used irrespective of logical arguments in favour of English as an international language.
20. Do you think that there is anything that is either or not covered by the language policy of this university? **I think policymakers do not really understand what Multilingualism is all about at the level of tertiary institutions and how to manage it effectively to the advantage of all South Africans.**
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
No clear suggestion given that the current debate about the position of English as a dominant language is still gaining ground even from those who do not speak the language and do not even have access to it. It cannot and will never be improved but both languages can be given equal status learning and teaching.
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not? **South Africa is multilingual in character and nature but not multilingual in practice as most institutions of learning do practice monolingualism**

23. Are you happy with English as the main medium of instruction? Why or why not?
No, studying in a foreign language is very a big problem to non native speakers.
24. Do you think that students would be happy and more successful if they could be taught in their first official language?
Yes, provided this language is a lingua franca. Some students will be happy but not necessarily successful in their studies as some of them will still encounter enormous problems in understanding as there is a distinction between a first language and a first official language.
25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
Yes, it is possible to teach in three languages but a common language is recommended depending on how the speakers are fluent in the language and it should not disfavor a particular group otherwise it becomes a language of favoritism or preference and assimilation
26. Have you learnt a new language and or culture since your entry to this university?
.....
27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.
28. What are some of the difficulties with teaching and learning a diverse classroom like yours?
No difficulties so far but there would be difficulties depending on the linguistic background of students and the lecturer or the tutor. A small diverse classroom will create or pose no challenge to the lecturer if the students are proficient in the medium of instruction.
29. How do you get it right in your own classroom with such diversity?
Diversity is not a challenge if the students come from different socio-economic and academic background everything being equal. But if diversity is related to any of the above factors I will encourage code switching and ask of some of the very proficient in the medium of instruction to interpret and translate for their peers who are less proficient.
30. What suggestions can you make for the improvement of such classrooms?
The second part of question 29 answers this.
31. Any other further comment regarding diversity?

Questionnaires for lecturers ^{Tutor}

1. Where do you come from? South Africa
2. What is your home language? English / Afrikaans
3. What is your official language(s)? both of / above
4. Which other languages do you speak? none
5. What is the language of instruction in the university? English
6. Which other languages are used in this University and in what situations? Afrikaans / Xhosa to communicate with students
7. Do you know whether the university has a language policy? yes, I know it has one
8. Do you think that the language policy is effective and serve its mission and vision? I think it serves to underwrite & strengthen English as lingua
9. Why do you believe that it serves the purpose or not? ?
10. What effect does the policy have on students' academic achievement? It has a strong bias to english & rewards good spoken & written English
11. Would you prefer to teach in a home language or in English? Why? English - home languages are diverse
12. Do you believe that certain indigenous languages can be used to teach academic subjects? Why / Why not? WESTERN CAPE
13. Which language is being used for during your consultation and out of classroom with students? Why? English & Afrikaans - they are the language I can speak
14. In your opinion, do students have any problem studying in this language? yes which?
15. If yes, what are the problems and how do you manage them? I help them with their language & grammar where I can
16. How do you manage students in your class whose first official language is not English? same as rest - evaluate their use of the lang.
17. Do you use any South African languages in any form of communication with some students? yes
18. How do you feel about using other languages in group discussions and consultations? yes

It may serve to break the ice of
also narrow communication gap

19. Do you think that these languages could be used to teach university subjects? Why or why not?

no, there are too many other languages

20. Do you think that there is anything that is either or not covered by the language policy of this university?

don't know

21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?

improved english education at high school of bridging courses at institution.

22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?

23. Are you happy with English as the main medium of instruction? Why or why not?

yes it is the main language of instruction from it foundation phase to high school.

24. Do you think that students would be happy and more successful if they could be taught in their first official language?

no!

25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

common language must be used

26. Have you learnt a new language and or culture since your entry to this university?

27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

yes

28. What are some of the difficulties with teaching and learning a diverse classroom like yours?

none

29. How do you get it right in your own classroom with such diversity?

not sure? keep emphasizing

30. What suggestions can you make for the improvement of such classrooms?

none

31. Any other further comment regarding diversity?

none

B 2 c Tutor 7

Tutor
Questionnaires for lecturers

1. Where do you come from?
R.W.A.N.D.A.
2. What is your home language?
K.I.N.Y.A.R.W.A.N.D.A.
3. What is your official language(s)?
F.R.E.N.C.H AND E.N.G.L.I.S.H
4. Which other languages do you speak?
S.W.A.H.I.L.I.; S.H.O.N.A AND K.I.R.U.N.D.I.
5. What is the language of instruction in the university?
E.N.G.L.I.S.H
6. Which other languages are used in this University and in what situations?
A.F.R.I.K.A.N.S AND X.H.O.S.A in situations such as L.I.N.G.U.I.S.T.I.C STUDENTS WHO HAVE X.H.O.S.A AND A.F.R.I.K.A.N.S AS SUBJECTS.
7. Do you know whether the university has a language policy?
I AM NOT QUITE SURE ON THIS.
8. Do you think that the language policy is effective and serve its mission and vision?
I AM YET TO FIND OUT BECAUSE I AM ALSO CURIOUS TO KNOW IF IN A CLASS BY LOCALS TO LOCALS STILL APPLY THE ENGLISH LANGUAGE.
9. Why do you believe that it serves the purpose or not?
WHICHEVER THE CASE LANGUAGE POLICY MIGHT BE FOR KEY SINCE MOST OF THE TIME STUDENTS EXPRESS THEMSELVES BETTER IN THE LANGUAGE (INDIGENOUS) OF THEIR MOTHERS.
10. What effect does the policy have on students' academic achievement?
I GUESS THE POLICY AT U.W. SET THE STUDENTS FREE TO USE ANY LANGUAGE WHEN IT COMES TO FURTHER CONSULTATIONS SO THE EFFECT MIGHT BE POSITIVE.
11. Would you prefer to teach in a home language or in English? Why?
I WOULD PREFER TO TEACH IN E.N.G.L.I.S.H BECAUSE IT IS AN OFFICIAL LANGUAGE OF INSTRUCTION AT THE INTERNATIONAL LEVEL.
12. Do you believe that certain indigenous languages can be used to teach academic subjects? Why / Why not?
AS MENTIONED ABOVE, I DO BELIEVE SO ESPECIALLY WHERE THE INDIGENOUS LANGUAGE IS APPLIED AS A SUBJECT ON ITS OWN.
13. Which language is being used for during your consultation and out of classroom with students? Why?
I USE ENGLISH BECAUSE OF TWO REASONS: @ I AM NOT ABLE TO SPEAK THE LOCAL LANGUAGE @ I CONSIDER THE CAPACITY BUILDING OF ENGLISH TO SOME DO ESPECIALLY BLACK SOUTH AFRICANS STUDENTS AND OR STUDENTS FROM NON-ENGLISH SPEAKING COUNTRIES WHO NEED THEM TO WORK AS HARD AS POSSIBLE.
14. In your opinion, do students have any problem studying in this language? both local & foreign students?
LISTENING PROBABLY BECAUSE OF MY ACCENT AS A FRENCH SPEAKER OR BECAUSE OF NOT BEING USED TO ENGLISH. I MAKE SURE THAT I SPEAK LOUDER AND GIVE EXAMPLES MOSTLY.
15. If yes, what are the problems and how do you manage them?
I USE ENGLISH AND MAKE USE OF EXAMPLER AND ENCOURAGE THEM TO READ DIFFERENT KIND OF BOOKS, NEWS PAPERS AND SMALL HAND-BOOKS TO IMPROVE THEIR LANGUAGE.
16. How do you manage students in your class whose first official language is not English?
I USE ENGLISH AND MAKE USE OF EXAMPLER AND ENCOURAGE THEM TO READ DIFFERENT KIND OF BOOKS, NEWS PAPERS AND SMALL HAND-BOOKS TO IMPROVE THEIR LANGUAGE.
17. Do you use any South African languages in any form of communication with some students? Only off classrooms. I can greet in Xhosa.
18. How do you feel about using other languages in group discussions and consultations?
I DON'T USE OTHER LANGUAGES OTHER THAN ENGLISH.

19. Do you think that these languages could be used to teach university subjects? Why or why not?
 Yes. The English I use is crucial to teach university subjects unless the indigenous languages are taught as subjects or their own.
20. Do you think that there is anything that is either or not covered by the language policy of this university?
 Not quite sure since I am not aware of that policy at the moment.
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
 I don't see the need of excluding English as a language of instruction in this globalised world. My suggestion is to keep this language.
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?
 Not really, so far to me I find that English is the mostly used language unless the lecturer want to talk to individuals.
23. Are you happy with English as the main medium of instruction? Why or why not?
 Yes. As a university in this internationalisation era, serving its purposes of embracing the diversity.
24. Do you think that students would be happy and more successful if they could be taught in their first official language?
 To some extent yes. In real life everyone learn better in a language he or she easily understand.
25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
 Definitely, should continue to use English.
26. Have you learnt a new language and or culture since your entry to this university?
 I learnt a bit of Xhosa through social interactions.
27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity?
 Some how yes especially with my fellow foreign students because they mix easily than locals do.
28. What are some of the difficulties with teaching and learning a diverse classroom like yours?
 Since I use English, I face no language difficult but of course some cultural differences such as making noise while I am there they was a challenge.
29. How do you get it right in your own classroom with such diversity?
 I make sure that students (during group discussion sessions) seat with those whom they are not familiar with.
30. What suggestions can you make for the improvement of such classrooms?
 - English must be used all the time in the classroom.
 - In case where you have students of different cultural background, mix them and ask them to share their thoughts and experiences.
 - Challenge them by asking them to introduce their cultural aspects that they think can help them to fit in the global market.
31. Any other further comment regarding diversity?
 In any of given society where multiculturalism is at high like South Africa particularly UWC, the good practice is to have some cultural exchange events with which will improve the ability and enthusiasm of both local and foreign students to learn more in addition to their studies. Such activities at UWC are somewhat lacking.

→ as language of instruction. More to this I don't know if we have English as a compulsory subject to all Faculties of UWC, if not they consider this for the sake of some foreign students (NS speakers of other languages) and the bulk of South African students.

B2d tutor 4

Tutor
Questionnaires for lecturers

1. Where do you come from?
..... Namibia
2. What is your home language?
..... English
3. What is your official language(s)?
..... English & Afrikaans
4. Which other languages do you speak?
..... Afrikaans
5. What is the language of instruction in the university?
..... English
6. Which other languages are used in this University and in what situations?
..... I'm not sure, as far as I know only English
7. Do you know whether the university has a language policy?
..... No
8. Do you think that the language policy is effective and serve its mission and vision?
.....
9. Why do you believe that it serves the purpose or not?
.....
10. What effect does the policy have on students' academic achievement?
.....
11. Would you prefer to teach in a home language or in English? Why?
..... English
12. Do you believe that certain indigenous languages can be used to teach academic subjects?
Why / Why not?
..... Yes, only if the academic subject is the specific language e.g. French being taught in French
13. Which language is being used for during your consultation and out of classroom with students? Why?
..... English. Because all of my students understand English and it is the language I'm not familiar with
14. In your opinion, do students have any problem studying in this language?
..... I am sure that there are students that are not used to English or is not their home language that may find it difficult

B 2 d cont...

15. If yes, what are the problems and how do you manage them?
Problem may be that students will understand that which they learning better if it was in their own language
16. How do you manage students in your class whose first official language is not English?
There should be literature that is available in their mother tongues.
I make sure students know that I am available to ask a answer any queries and try to make use of everyday words in the English language.
17. Do you use any South African languages in any form of communication with some students?
No
18. How do you feel about using other languages in group discussions and consultations?
I would not use a SA language in a class but in consultation I don't feel that there is something wrong
19. Do you think that these languages could be used to teach university subjects? Why or why not?
No simply because English is a universal language and students need to get used to making use of it.
20. Do you think that there is anything that is either or not covered by the language policy of this university?
I think that literature in other language for a certain subject must be available to students.
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
UNIVERSITY of the
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?
At the university of Western Cape no there is no class other than language classes that makes use of any other language than English
23. Are you happy with English as the main medium of instruction? Why or why not?
Yes. Mainly because I understand it.
24. Do you think that students would be happy and more successful if they could be taught in their first official language?
I think they would
25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
I think a common language should be used

Tutor
Questionnaires for lecturers

1. Where do you come from?
Cape Town
2. What is your home language?
English
3. What is your official language(s)?
English, Afrikaans
4. Which other languages do you speak?
Afrikaans
5. What is the language of instruction in the university?
English
6. Which other languages are used in this University and in what situations?
Afrikaans, English, French, Spanish, Arabic, Xhosa
and they are used for subjects / teaching
7. Do you know whether the university has a language policy?
Yes
8. Do you think that the language policy is effective and serve its mission and vision?
Not sure
9. Why do you believe that it serves the purpose or not?
Not sure
10. What effect does the policy have on students' academic achievement?
Not sure
11. Would you prefer to teach in a home language or in English? Why?
English, more dominant
12. Do you believe that certain indigenous languages can be used to teach academic subjects? Why / Why not?
Yes, to obtain more variety of students.
13. Which language is being used for during your consultation and out of classroom with students? Why?
English, easier to reach students
14. In your opinion, do students have any problem studying in this language?
No
15. If yes, what are the problems and how do you manage them?
16. How do you manage students in your class whose first official language is not English?
Explain to them in their language or refer them to someone who can assist
17. Do you use any South African languages in any form of communication with some students?
Not really
18. How do you feel about using other languages in group discussions and consultations?
Strange but it helps with clarity

B 2 e cont...

19. Do you think that these languages could be used to teach university subjects? Why or why not?

Yes, to reach a broader audience

20. Do you think that there is anything that is either or not covered by the language policy of this university?

Not sure

21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?

with the English language, yes; concepts can be made easier to understand

22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?

Yes

23. Are you happy with English as the main medium of instruction? Why or why not?

Yes, because majority understands it

24. Do you think that students would be happy and more successful if they could be taught in their first official language?

Yes

25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?

Three languages on separate occasions

26. Have you learnt a new language and or culture since your entry to this university?

No

27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.

Yes

28. What are some of the difficulties with teaching and learning a diverse classroom like yours?

Cultural behaviours, language acquisition and language abilities to grasp concepts.

29. How do you get it right in your own classroom with such diversity?

By elaborating using other sources or re-phrasing.

30. What suggestions can you make for the improvement of such classrooms?

More energy and explanation

31. Any other further comment regarding diversity?

Appendix B 3 (Questionnaires from the students)

B 3 a) Student 6

1. What is your first language?

Ngemba

2. Which of the eleven official languages are you most comfortable in?.

English

3. Do you speak some other SA languages? Please name them?

IsiXhosa and IsiZulu

4. Given the linguistic and cultural diversity at this university, how do you feel about the fact that English is the only medium of instruction?

I strongly believe that it is the only means through which diversity can be united since students and lecturers come from different cultural and linguistic backgrounds.

5. Is there room for the use of the other languages? When are these languages mainly used?
Yes there is room for other languages. Other languages are used in wider communication in the university and also in classroom discussions and participation.

6. There are 11 official languages in SA, however, English appears to dominate in many domains, e.g Radio, TV, notices, bill boards, offices etc. Is this true? Can you explain it? How do you feel about this?

Yes. English is the lingua franca and also the medium of instruction in tertiary level. It is also the language of employment.

7. What would have to happen in order for the other 10 official languages to be treated as equally important?

There would be chaos because everyone would prefer their own official language to be used. In this sense, English which is L1 to below 5% of SA is seen as the neuter language. Moreover, English is seen as an international language in our global world today.

8. Which indigenous languages should also be considered as official languages or used more widely in areas like education and trade? Why?

I think only English should be used because it is an international language and the language for upward mobility. To an extent, I can also say IsiXhosa and Afrikaans should be used because a majority of people in this province use these languages for wider communication.

9. What suggestions do you have regarding the language policy at this university?

I will suggest that the language policy that is in place should be implemented and not only be written as a paper dressing. The language policy to me is a mere lips service and therefore needs to be put in practice.

10. Is this policy being implemented successfully? Why/Why not?

Not at all. The policy says the one thing and something else is practiced. However, I think the difficulty in its implementation is due to the fact that there are no available resources and practitioners.

11. To what extent does it meet the needs of the students?

It fails to meet the needs of the students because when students read the policy and prefer UWC, it will become a nightmare when they get to the University since it is not practiced. However, I think the use of English as the medium of instruction is good because it open room for international students who come in to give the University an international status.

12. Is this policy a written document or one that is tacitly understood, i.e. one that favours the majority speakers of the other languages? Linguistic landscape? Signs?

The policy can be so misleading because one would expect notices and signposts to be written in the 3 official languages but which is not the case since the billboards and all official documents are only in Afrikaans and English. This shows the remnants of the apartheid regime. Thus, the disadvantaged group, in this case the IsiXhosa speakers are completely left in the cold. Although the traces of Xhosa could be noticed somehow, they are not as conspicuous as Afrikaans and English.

B 3 b Student 2

Questionnaires for students

1. What is your home language? Siswati
2. What is your official language(s)? Siswati, English, Zulu, Xhosa, Ndebele and Tsonga
3. Which other language(s) do you speak in addition to the two you stated earlier?
Zulu and Xhosa
4. Which other languages are being used in communication around you?
Zulu and Xhosa
5. In what situations are these languages spoken?
House Communication
6. Which language did you use in the high school as your medium of instruction?
English
7. Which language is used as language(s) of instruction in the University?
English
8. What is the effect English as a language of instruction on your studies?
Very productive
9. Is it easy for you to participate in classroom interactions? Yes
10. If yes, Why? If no, why not?
Yes, it is easy for me to participate in classroom interaction with English because I can hear and understand it thoroughly.
11. Is the style of teaching at the University different from that of the high school?
Yes, University style is much on the highest level.
12. If yes, how do you cope with this? Consulting tutors and teachers
13. What language do students use during group discussions? English
14. Are you always accommodated/accepted during group discussions?
Yes
15. Do you feel that languages other than English could be used in the university as languages of instruction?
NO
16. Why or why not? English is much easy to be understood by others.
17. Are you happy with the way the lectures and tutorials are run? Why or why not?
Yes, I am very happy because they run from in English so everyone understand.

B 3 b cont...

- 18 Do you have any suggestions as to how tutorials and group discussions could better be managed?
I think they are well managed in my faculty.
- 19 Do you think that English as a language of instruction can solve the problem of diversity?
Yes it can solve the problem of diversity since it is a lingua franca.
- 20 Why do/don't you think so? ... because every student who come to study here at university comes prepared and knows about it.
- 21 What other difficulties do you believe that you could face in the University?
Marking of scripts (Test) not the same depends who you are? where you from?
- 22 Have you ever attended different cultural proceedings, for example follow any of your peers to their cultural organization since you came to this University?
Yes
- 23 Were these ceremonies the same or different from yours? ... Totally Different
- 24 What made them similar to/different from yours?
We from different cultures.
- 25 Do you attend your cultural meetings? ... Yes
- 26 What are some of the activities that take place during such meetings? ... Cultural activities dancing, poetry.
- 27 How helpful are such meetings to you as an individual and as a student?
Keeps our culture in mind help us not to forget about our culture.
- 28 Do you miss your home?
YES
- 29 If yes, how do you make up for this miss? If no, why not?
Will make sure I go home when done with registration but come back before classes starts.

B 3 c) student 7

Questionnaires for students

1. What is your home language? Sesotho
2. What is your official language(s)? Sesotho
3. Which other language(s) do you speak in addition to the two you stated earlier?
Xhosa, Zulu, English, Tsonga
4. Which other languages are being used in communication around you?
Afrikaans, Venda & Tsonga
5. In what situations are these languages spoken?
In formal
6. Which language did you use in the high school as your medium of instruction?
English
7. Which language is used as language(s) of instruction in the University?
English
8. What is the effect English as a language of instruction on your studies? Positive one, makes life easier
9. Is it easy for you to participate in classroom interactions? Yes
10. If yes, Why? If no, why not?
Its understandable & makes everyone connect
11. Is the style of teaching at the University different from that of the high school?
Yes
12. If yes, how do you cope with this? Put a ring extra mile & consult
13. What language do students use during group discussions? English
14. Are you always accommodated/accepted during group discussions?
Yes
15. Do you feel that languages other than English could be used in the university as languages of instruction?
No
16. Why or why not? wild create a barrier
17. Are you happy with the way the lectures and tutorials are run? Why or why not?
Yes, they give more inside and allows us as students to participate & learn from each other

B 3 c
cont...

- 18 Do you have any suggestions as to how tutorials and group discussions could better be managed?
Give more practical work and material
- 19 Do you think that English as a language of instruction can solve the problem of diversity?
Yes
- 20 Why do/don't you think so? *Programme and 30% material is in English, so it's better to understand*
- 21 What other difficulties do you believe that you could face in the University?
No any at this moment
- 22 Have you ever attended different cultural proceedings, for example follow any of your peers to their cultural organization since you came to this University?
Yes
- 23 Were these ceremonies the same or different from yours? *different*
- 24 What made them similar to/different from yours? *Music, perform and possible within the people also love for it*
- 25 Do you attend your cultural meetings? *Yes*
- 26 What are some of the activities that take place during such meetings? *Music, Dance, food, etc*
- 27 How helpful are such meetings to you as an individual and as a student?
Teach me more about culture and how we connect easy with us have our vision and goal.
- 28 Do you miss your home?
Yes
- 29 If yes, how do you make up for this miss? If no, why not?
By playing music and going through feel photo album.

B 3 d student 1

17-24

Questionnaires for students

1. What is your home language? LUGANDA
2. What is your official language(s)? ENGLISH
3. Which other language(s) do you speak in addition to the two you stated earlier?
SWAHILI, XHOSA
4. Which other languages are being used in communication around you?
XHOSA
5. In what situations are these languages spoken? THE COMMUNITY
6. Which language did you use in the high school as your medium of instruction?
ENGLISH
7. Which language is used as language(s) of instruction in the University?
ENGLISH
8. What is the effect English as a language of instruction on your studies?
THE POSITIVE EFFECT IS THAT I HAVE IMPROVED MY ENGLISH
9. Is it easy for you to participate in classroom interactions? YES
10. If yes, Why? If no, why not?
I LOVE PARTICIPATING AS A WAY OF LEARNING & THE ONLY WAY TO INTERACT WITH OTHERS WAS ENGLISH
11. Is the style of teaching at the University different from that of the high school?
YES (INDEPENDENT STUDY)
12. If yes, how do you cope with this? WORKING WITH OTHERS
13. What language do students use during group discussions? ENGLISH
14. Are you always accommodated/accepted during group discussions?
YES
15. Do you feel that languages other than English could be used in the university as languages of instruction?
NO
16. Why or why not? ENGLISH HAS BECOME A UNIFYING LANGUAGE
17. Are you happy with the way the lectures and tutorials are run? Why or why not?
YES SINCE THEY ALLOW STUDENTS PARTICIPATION & INTERACTION

B 3 d cont...

- 18 Do you have any suggestions as to how tutorials and group discussions could better be managed?
I THINK IF THE TUTORIAL GROUPS SHOULD BE OF SMALL SIZE
- 19 Do you think that English as a language of instruction can solve the problem of diversity?
I THINK YES ENGLISH CAN SOLVE THE PROBLEM OF DIVERSITY SINCE IT CAN BE A UNIFYING FACTOR
- 20 Why do/don't you think so? SOUTH AFRICA HAS 11 OFFICIAL LANGUAGE
I DON'T THINK THAT ALL THE LANGUAGES CAN BE USED
HENCE A NEED TO HAVE ONE
- 21 What other difficulties do you believe that you could face in the University?
RACE / DIVISIONS AMONG STUDENTS,
LACK OF SUPPORT ESPECIALLY 1ST YEARS, FINANCE ETC
- 22 Have you ever attended different cultural proceedings, for example follow any of your peers to their cultural organization since you came to this University?
YES
- 23 Were these ceremonies the same or different from yours? THE LANGUAGE & DRESSINGS
- 24 What made them similar to/different from yours?
- 25 Do you attend your cultural meetings? NOT REGULARLY YES
- 26 What are some of the activities that take place during such meetings? DANCING,
SINGING, FOOD, POETRY
- 27 How helpful are such meetings to you as an individual and as a student?
TALKING TO ONE ANOTHER AND SHARE BOTH
BAD & GOOD EXPERIENCES HAVE HELPED US
TO STAY FOCUSED
- 28 Do you miss your home? YES
- 29 If yes, how do you make up for this miss? If no, why not?
SINCE I HAVE MADE A LOT OF LOCAL FRIENDS
OTHERS HAVE BECOME LIKE FAMILY THAT HAS
HELPED ME TO COPE WITH THE SITUATION

B 3 d cont...

- 18 Do you have any suggestions as to how tutorials and group discussions could better be managed?
I THINK IF THE TUTORIAL GROUPS SHOULD BE OF SMALL SIZE
- 19 Do you think that English as a language of instruction can solve the problem of diversity?
I THINK YES ENGLISH CAN SOLVE THE PROBLEM OF DIVERSITY SINCE IT CAN BE A UNIFYING FACTOR
- 20 Why do/don't you think so? SOUTH AFRICA HAS 11 OFFICIAL LANGUAGE
I DON'T THINK THAT ALL THE LANGUAGES CAN BE USED
HENCE A NEED TO HAVE ONE
- 21 What other difficulties do you believe that you could face in the University?
RACE / DIVISIONS AMONG STUDENTS,
LACK OF SUPPORT ESPECIALLY 1ST YEARS, FINANCE ETC
- 22 Have you ever attended different cultural proceedings, for example follow any of your peers to their cultural organization since you came to this University?
YES
- 23 Were these ceremonies the same or different from yours? THE LANGUAGE & DRESSINGS
- 24 What made them similar to/different from yours?
- 25 Do you attend your cultural meetings? ~~NOT RECENT~~ YES
- 26 What are some of the activities that take place during such meetings? DANCING,
SINGING, FOOD, POETRY
- 27 How helpful are such meetings to you as an individual and as a student?
TALKING TO ONE ANOTHER AND SHARE BOTH
BAD & GOOD EXPERIENCES HAVE HELPED US
TO STAY FOCUSED
- 28 Do you miss your home? YES
- 29 If yes, how do you make up for this miss? If no, why not?
SINCE I HAVE MADE A LOT OF LOCAL FRIENDS
OTHERS HAVE BECOME LIKE FAMILY, THAT HAS
HELPED ME TO COPE WITH THE SITUATION

B 3 e student 8

Questionnaires for students

1. What is your home language? Isixhosa
2. What is your official language(s)? Isixhosa, English
3. Which other language(s) do you speak in addition to the two you stated earlier?

4. Which other languages are being used in communication around you?
Afrikaans, Sotho, Tswana, Venda
5. In what situations are these languages spoken? Casual and Professional
6. Which language did you use in the high school as your medium of instruction?
English
7. Which language is used as language(s) of instruction in the University?
English
8. What is the effect English as a language of instruction on your studies?
It has a positive effect as some things are better understandable in English more than my home language
9. Is it easy for you to participate in classroom interactions? Yes
10. If yes, Why? If no, why not?
because English is a common language we all use, making it easy to understand and assist each other in class.
11. Is the style of teaching at the University different from that of the high school?
Yes
12. If yes, how do you cope with this? I try to pre-read and ask questions.
13. What language do students use during group discussions? if they share their language they use it.
14. Are you always accommodated/accepted during group discussions?
Yes
15. Do you feel that languages other than English could be used in the university as languages of instruction?
Yes, if it makes it easier for students to cope and understand
16. Why or why not? It makes it easier for students to understand concepts.
17. Are you happy with the way the lectures and tutorials are run? Why or why not?
Yes, because you get a chance to also try things out and not just get answers.

B 3 e cont...

15. If yes, what are the problems and how do you manage them?
Problems of writing, reading, speaking and listening
By paying attention to students' problems and helping them
16. How do you manage students in your class whose first official language is not English?
Get closer to such a student / Listen to his
or her problem / Ask such a student to go for more
consultation and to read ^{English} books
17. Do you use any South African languages in any form of communication with some students?
Yes
18. How do you feel about using other languages in group discussions and consultations?
It feels frustrating at times when you don't
understand what is going on
19. Do you think that these languages could be used to teach university subjects? Why or why not?
No because if you are not a speaker of such
a language you will be on a disadvantaged position
20. Do you think that there is anything that is either or not covered by the language policy of this university?
Making sure that the policy is respected
21. Do you have any suggestions on how teaching and learning can be improved with or without the use of English as a language of instruction?
Qualified English teachers to be recruited
22. In your opinion, is South Africa's multilingual character and composition reflected in the languages used for teaching and learning? Why or Why not?
No
23. Are you happy with English as the main medium of instruction? Why or why not?
Yes, it leads to better life as you can easily
get a job be it locally or internationally
24. Do you think that students would be happy and more successful if they could be taught in their first official language?
Yes
25. As a multilingual country, do you think the university should use all three languages to foster multilingualism, or should a common language be used as the language of instruction so that it can help scholars to communicate across linguistic boundaries?
I think using one language such as English is
good

B 3 e cont...

26. Have you learnt a new language and or culture since your entry to this university?
..... No
27. Are you pleased that you have picked up some frequently used words and expressions in other languages here at the university given its linguistic diversity.
..... Yes
28. What are some of the difficulties with teaching and learning a diverse classroom like yours?
..... Students faced problems in writing, speaking, reading and studying in English.
29. How do you get it right in your own classroom with such diversity?
..... Try to understand student's problem to get them closer to you and help them during consultation hours
30. What suggestions can you make for the improvement of such classrooms?
..... Make sure number of students per ~~class~~ ^{Tutorial group} is minimal
..... Remedial classes for weaker students
..... Making sure only qualified language teacher or tutors handle such classrooms
..... Give more exercises and framework to students and to do fill up on such exercises or homework
31. Any other further comment regarding diversity?
..... A huge problem at university

Appendix B 4 (additional questionnaires)

Questionnaires for lecturers, tutors and students

B 4 a) Questionnaire from lecturer

1. How many languages do you speak? two
2. Can you briefly tell me how you learnt these languages? I learnt my home language at home from my parents and family, and then developed this at school and through interactions with fellow speakers. I learnt my second language formally at school.
3. What was the role of the environment when you learnt the English language? Does the environment help or challenge you whenever you learn a new language? I think it helps and challenges – it can help if it encourages and supports you and enable further learning, like my home and school environments have done in terms of learning English. But it can also challenge when it forces your learning to advance as you need more knowledge of the language to cope in the environment, or it can challenge you if there is a lack of support. So the challenge can be positive and negative.
4. Are you fluent in English? How did you get this fluency or not? Yes. It is my home language.
5. Why did you have to learn the English language which is not your mother tongue?
Because it is the language of instruction, the language of travel, the lingua franca of the world and the language of employment.
6. Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not? Sometimes. I think if you are dealing with different customs, then it is respectful to take account of their customs and behave accordingly – like avoiding public displays of affection in the Middle East for example. I also think you need to be open, and have an open mind and attitude when meeting new people so that you can be sensitive to difference and also learn from new experiences.
7. Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not? Yes and no. I think it is important to learn about the customs and language of a new space if you are going to live in it, but I also think that as you need to respect other peoples' values and behaviours, so can you ask for them to respect yours. I think there needs to be a balance between being yourself and retaining practices and values that are important to you, and also learning the ways of the place you have chosen to live in so that you can get along and integrate yourself.
8. What in your opinion is the easiest way to learn a new language? To learn some of the basics and then to read and listen to it and speak with native speakers as often as you can. To immerse yourself as much as possible.
9. How do you make meaning from new words that you come across for the first time? I suppose I look new words up in the dictionary or try to make sense of them in context.
10. How do you make meaning from a language that you do not speak? I try to follow people's body language if I can see them, and take cues from their hand gestures or facial expressions. I know a little French, so if I am listening to Italian or Spanish for example, I can sometime pick out words in a sentence that sound familiar and then try to work out what is being said from a mix of verbal and non-verbal cues.

11. Any advice on how one can fit in a new environment? Listen and look – pay attention to your surroundings and try to get to know a few friendly ‘locals’ who will answer your questions. Read about the place you are going to and find out as much as you can so that it will be a little familiar to you before you get there.



B 4 b Lecturer

Questionnaires for lecturers, tutors and students

1. How many languages do you speak? *Four languages.*
2. Can you briefly tell me how you learnt these languages? *I learnt English and French at school and the local languages at home and from friends.*
3. What was the role of the environment when you learnt the English language? Did the environment help or challenge you when you learn a new language?
It helped.
4. Are you fluent in English? How did you get this fluency or not?
Yes I am fluent through reading, writing and continuous communication.
5. Why did you have to learn the English language which is not your mother tongue?
It was the only medium of communication at school.
6. Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not? *No. Attitudes and values changes a person and behaviour is born, so I cannot change my behaviour.*
7. Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not? *No. I do not find it necessary.*
8. What in your opinion is the easiest way to learn a new language? *There is no easy way. All learning requires efforts, continuous reading and writing helps to acquire a new language.*
9. How do you make meaning from new words that you come across for the first time?
I check for definitions in the dictionary or I look for synonyms of the words.
10. How do you make meaning from a language that you do not speak? *I do not because I can not internalize the information.*
11. Any advice on how one can fit in a new environment? *Learn the norms and rules of the environment.*

Questionnaires for lecturers, tutors and students

1. How many languages do you speak?.....4.....
2. Can you briefly tell me how you learnt these languages?.....
Home language (Tonga, Chewa, Tumbuka)
School language (English + Chichewa)
3. What was the role of the environment when you learnt the English language? Did the environment help or challenge you when you learn a new language?
Supportive (Through plays, chatting, interactions)
4. Are you fluent in English? How did you get this fluency or not?
Yes Through school and practising
5. Why did you have to learn the English language which is not your mother tongue?
English is the instruction media at schools
6. Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not?
Yes because you need to learn more from them.
7. Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not?
Yes because you need to be accommodative
8. What in your opinion is the easiest way to learn a new language?
Stay with the people that speak that language daily.
9. How do you make meaning from new words that you come across for the first time?.....
You relate to the whole story being told until you know the meaning of the word itself.
10. How do you make meaning from a language that you do not speak?
You try to follow the story and guess until you start knowing the words.
11. Any advice on how one can fit in a new environment?
- Be patient, observe what people are doing, how people interact with each other until you get used to them.

B 4 d student

Questionnaires for lecturers, tutors and students

1. How many languages do you speak? Three: English, Pidgin English, Pinyin
2. Can you briefly tell me how you learnt these languages? I learnt Pinyin (my mother tongue) and Pidgin English at home from my parents and siblings, and English language at school.
3. What was the role of the environment when you learnt the English language? Did the environment help or challenge you when you learn a new language?
I learnt English language in a very supportive environment. Both my teachers and parents were fluent in the language and taught me well.
4. Are you fluent in English? How did you get this fluency or not?
Yes. By attending schools where English was the only medium of instruction from primary to tertiary level.
5. Why did you have to learn the English language which is not your mother tongue?
English language was the only medium of instruction in schools in the community where I grew up.
6. Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not?
No. My attitude and behaviour are the attributes that define me as a person. Therefore there is no reason for me to change who I am.
7. Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not? Yes. It is necessary to learn other peoples' values in order to interact with them without causing unnecessary conflicts.
8. What in your opinion is the easiest way to learn a new language? By interacting with people who speak the language and speaking to them in their language.
9. How do you make meaning from new words that you come across for the first time?
I look up the word in a dictionary.
10. How do you make meaning from a language that you do not speak? I infer from the body language of the speaker.
11. Any advice on how one can fit in a new environment? By learning the language and socialising with the people in

B 4 e student

Questionnaires for lecturers, tutors and students

1. How many languages do you speak? THO LANGUAGES (ENGLISH AND SHONA)
2. Can you briefly tell me how you learnt these languages? SHONA LANGUAGE RELATED TO MY HOME LANGUAGE I WAS BORN AND IMMERSED INTO THE LANGUAGE FROM THE ONSET AS FOR ENGLISH IT COMES AS PART OF THE EDUCATION SYSTEM IT WERE REQUIRED
3. What was the role of the environment when you learnt the English language? Did the environment help or challenge you when you learn a new language?
THE ENVIRONMENT FOR ME WAS CONFLICTIVE, IT WAS EXPECTED OF ME
4. Are you fluent in English? How did you get this fluency or not?
I CONSIDER MYSELF FLUENT. FLUENCY CAN BE ATTRIBUTED TO CONSTANT CONVERSE IN THE LANGUAGE ALSO EXPOSURE HAVING STARTED IN THE UNITED KINGDOM
5. Why did you have to learn the English language which is not your mother tongue?
IT WAS PART OF THE EDUCATIONAL SET UP IN ZIMBABWE WHERE I ORIGINATE FROM
6. Do you think that it is advisable to change your attitude and behaviour when you meet new people? Why or why not?
I DO NOT THINK IT IS ADVISABLE. WHEN YOU ARE ALREADY COME SPECIFIC REGARDLESS OF ONE'S AID FOR CHANGE
7. Is it necessary to learn different peoples' behaviours and values when you move to a new space? Why or why not?
IT IS IMPORTANT TO DO SO AS THE WORLD IS NOW A CULTURAL HOTSPOT SO ITS ESSENTIAL WHAT IS IMPORTANT SO AS NOT TO OFFEND OTHERS
8. What in your opinion is the easiest way to learn a new language?
IMMERSING ONESELF IN THE LANGUAGE, CLASSES AND HELP FROM THOSE WHO SPEAK HELPS
9. How do you make meaning from new words that you come across for the first time? TRY AND GET THE MEANING THAT WAS THE LIKELIHOOD OF FORGETTING IS MINIMAL
10. How do you make meaning from a language that you do not speak? IMMERSE YOURSELF AND BE WILLING TO LEARN. BUILD UP ONTO WHAT YOU MAY KNOW
11. Any advice on how one can fit in a new environment? AIM TO BE YOURSELF PEOPLE SHOULD BUILD THEMSELVES AROUND YOU INSTEAD OF THE OTHER WAY AROUND. LEARN AS MUCH AS YOU CAN ABOUT THE CULTURE AND TRENDS. ONE ALSO NEEDS THE WILLINGNESS TO LEARN.


Appendix C

Appendix C 1: A Field notes

In social spaces around campus

- Students would make an effort to participate in activities and events
- Students exchange their experiential knowledge
- Students get to understand otherness in a way
- Students subjectivities in the form of stereotypes are brought out
- Students tend to learn each other cultures and understand diversity
- Exploited any opportunity to have a chat or a form of informal interviews with students

In the Writing Centre

- 
- Students come in very tense
 - Expect tutors to fix their writings
 - Open up to the tutors due to the affectiveness created by the tutors
 - Base much of their writings on assumptions because they see their lecturers as experts
 - Tutors play the role of peers
 - Questioned students about their attitudes
 - Attempted to know about their progress by following up how often they will return

Student comments on paper forms (September 2012):

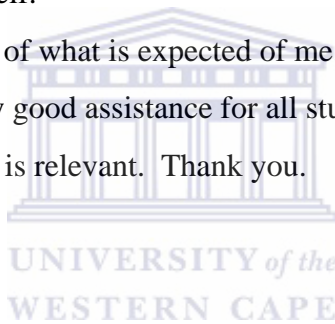
Day 1

- I have a better understanding about what I need to do to make my Literature Review a good one.
- The tutor assisted me in identifying key areas as well as structuring of my literature review. He was of great assistance. Thank you.

- The tutor is warm, friendly and spoke gently bringing a sweet karma. It was as if he knew my strength and his insight was positive and I got so much more..
- No comment
- Excellent. Advises and assists. Friendly. Thank you.
- No more follow-ups. My last session. The journey at The Writing Centre has assisted me in more ways than I could imagine. Thank you .

Day 2

- Help was much appreciated
- I think for the follow up, the writing centre should make it available soon.
- It was so helpful.
- Taught me to think for myself.
- I got a better understanding of what is expected of me.
- The Writing Centre is really good assistance for all students.
- The information John gives is relevant. Thank you.
- Helpful.



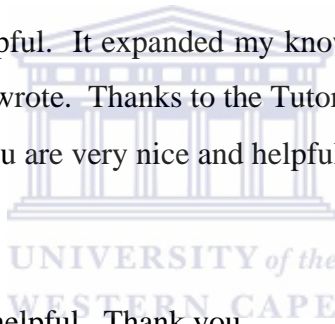
Day 3

- I received good comments on what to do about the way I should write my essay and what the topic is referring to.
- I will make use of the writing centre again in the future.
- Thanks for the help! Keep it up. Very helpful.
- John was very engaging, assisted me in my improvement but did not edit any of my work himself.
- I found that the person who helped me gave me a lot of interesting ideas which was very helpful.
- John was very friendly and helpful and I appreciated the discussion we had.
- I expected to be helped in my referencing but the tutor told me he is not allowed to do that.
- I find the writing centre very useful it does indeed help.

- John was very helpful even though I did not have my instructions. He gave me hope and motivation.

Day 4

- I feel the tutor should write comments because I might forget what he/she discussed seeing that it is a long essay.
- The writing centre is very helpful, if possible students should get more than 1 consultation with the same tutor such that progress can be checked.
- I will definitely make use of the writing centre.
- Tutor really helped the students.
- This session was really helpful. It expanded my knowledge and made me think more or in-depth of what I actually wrote. Thanks to the Tutor.
- Thank you for the help. You are very nice and helpful.



Day 5

- The consultation was very helpful. Thank you.
- Very informative and educational.
- Been a great session, has given me excellent guidance. Excited to use his guidance.
- Brilliant and helpful.
- Was a good experience and helped a lot.
- The writing centre is a great place for help with essays and assignments. Please offer tea and biscuits next time.
- Helpful to me _ I would like to come again for my next assignment.
- This will help me to improve my essay.
- He gave me some insight and better understanding.

Appendix C2 Comments from a student

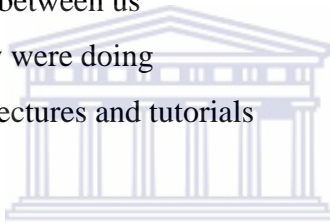
I really enjoyed the topics covered in this module. However, I felt that the majority of the classes were solely focused on one topic, factory farms + animal welfare. Though I agree with all that was being discussed, I do not feel that the classroom is the place to share one's opinions on a certain issue. There were some lectures where I felt I could not share my thoughts for fear that I would be judged because my beliefs did not match what was being taught. Since everything was presented as fact, it was hard for me to figure out what was a biased comment and what was true.

Appendix D

D 1 Field notes

Attendance at EDC 111 lecture

- ✓ I informed the lecturer
- ✓ I made an attempt to relate with students
- ✓ Joined in some of their discussions
- ✓ Looked at what they were doing as if without an interest
- ✓ Scribbled notes
- ✓ Discovered how they modelled each other through participation
- ✓ The environment was affective
- ✓ There was a degree of trust between us
- ✓ Question them on what they were doing
- ✓ Had an informal chat after lectures and tutorials



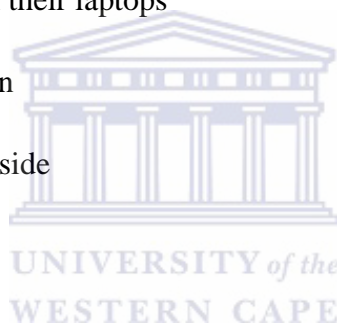
Lecture/ tutorials incapacitate students

- They do not show confidence because of power relation
- Students assume knowledge which is contrary to academic writing
- Lecturers and tutors assume conventions and norms
- Feedback from lecturers are not clear for the students
- The task given to students are vague
- Students are shy to participate and some stay away from tutorials
- Group work seems to be the answer as students tend to teach each other
- Students learn when the environment is affective
- Students do not exploit the necessary resources available for their support
- Had informal conversations after class with lecturers, tutors and students

Notes on observation:

I observed students life at the student centre where I have seen students doing different activities, the activities are as follows:

- Students are queuing to the bookshop print wise, ATM's and SCM.
- Students playing dominoes
- Students playing card games
- Students texting on their phones (social networks)
- Students eating and chatting
- Students surfing internet on their laptops
- Students watching television
- Students playing soccer outside



Observation

1. When male students greet female students, they hug one another. However, when male students greet one another they shake hands rather and do not share a hug.
2. Female students are wearing clothes that reveal their legs and arms relative to male students that are mostly wearing clothes that cover these parts of the body.
3. Students (both male and female) who are either sitting or walking in groups and of the same race are communicating in their respective languages.
4. Students (both male and female) who are walking and sitting alone seem to be either confused, frustrated or pressing their mobile.

5. Most female students relative to male students are wearing shades or sun glasses.
6. Some students (both male and female) are wearing clothing that is written: The University of the Western Cape.



Appendix E

CONSENT FORM

Thank you for agreeing to participate in this study which will take place between February 2010 to September 2013. This form outlines the purposes of the study and provides a description of your involvement and rights as a participant.

The purposes of this study are:

- 1) to fulfil the course requirement for PhD in Language Education,
- 2) to gain insight into the topic: *The challenges to interpersonal interaction within the multilingual space of teaching and learning in the University of the Western Cape*, with the aim of making recommendations that might lead to the improvement of competence in ICC.

I will be using questionnaires, interviews, observations and even natural occurring events amongst others, in order to collect information from you.

I guarantee that the following conditions will be met:

- 1) Your participation is voluntary.
- 2) You have the right to withdraw at any stage.
- 3) Your name will not be used in any records.
- 4) Interviews will not be video recorded.
- 5) Personal names or names of places will be given pseudonyms that will be used in all verbal and written records.
- 6) If you grant permission for audio recordings, no recordings will be used for any purpose other than for this study.

If at any stage you have questions about the study please contact: Foncha John Wankah @ email: 2827458@uwc.ac.za or foncha2008@gmail.com or cell:0838758344/0219115627.

Are you willing to complete both parts of the questionnaire? Yes ___ No ___

Are you willing to be interviewed? Yes ___ No ___

Do you grant permission to be quoted anonymously? Yes ___ No ___

I as the respondent agree to the above terms

Name:

Signed: Date: