



UNIVERSITY OF
Southampton

Global Englishes, Intercultural and Transcultural Communication

Will Baker

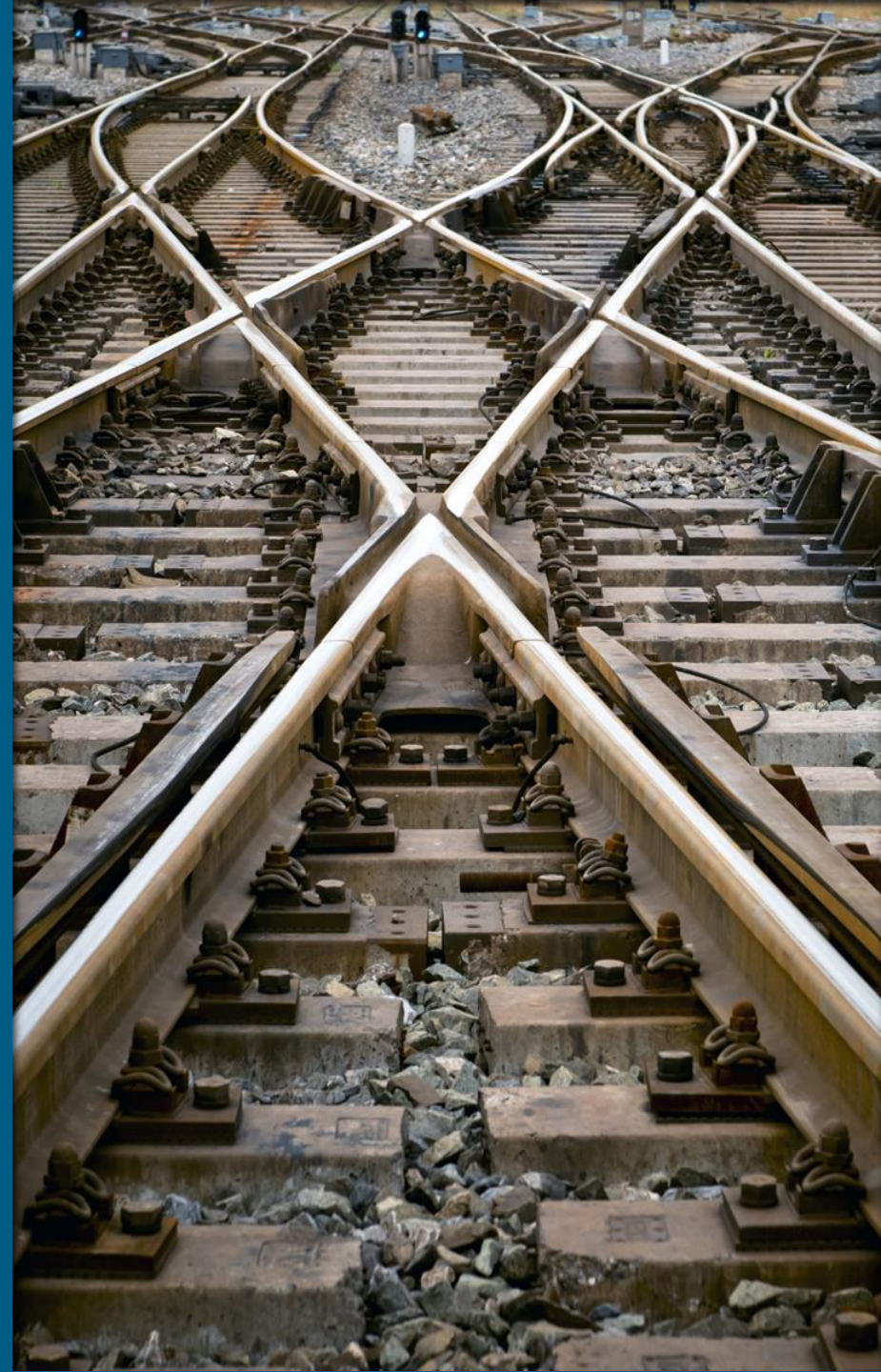
Centre for Global
Englishes, University of
Southampton



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Outline

- Global Englishes, English as a lingua franca and intercultural communication
- The links between language and culture through Global Englishes
- Cultural identity through Global Englishes
- From intercultural to transcultural communication
- Implications for ELT



Questions

- What is the relationship between culture and language?
 - Are language and culture synonymous (e.g. English language represents and constructs English (British/American) culture)?
 - Can languages can be culturally neutral (e.g. the English language can be used in a manner that does not represent any culture – it is culture free)?
 - Is the relationship something else?



AN EXAMPLE: IT'S NOT BREAKFAST FOOD

(BAKER & ISHIKAWA 2021: 146–147)

01 Hanako: i recommend はなまるうどんのサラダうどん

(Hanamaru Udon no sarada udon)

[i recommend Hanamaru Udon's salad udon noodles]

02 Hanna: It's not breakfast food...

03 Hanako: its good tho

04 Hanna: What about Platform Café?

05 Hanako: 行ったことない (ittakoto nai)

[I've never been there]

06 Hanna: I'll go then

07 They have yummy breakfast food ~

08 Hanako: pictures

09 i think サラダうどん (sarada udon) is perfect breakfast tho lol

[i think salad udon is perfect breakfast tho lol]

10 Hanna: 忘れた (wasureta)...just I got boiled egg and toast

[I forgot...just I got boiled egg and toast]

11 それおかしいよ (sore okashii yo)

[I think that's strange]

12 Hanako: おかしくないよ (okashiku nai yo)

[i don't think it's strange]

13 Hanna: おかしい (okashii)

[It's strange]

14 Hanako: healthy healthy

15 Hanna: I usually just eat a みかん (mikan) at breakfast, so I'm very happy to have breakfast food ~ ~ ~

[I usually just eat a satsuma orange at breakfast, so I'm very happy to have breakfast food ~ ~ ~]

[translation in brackets]

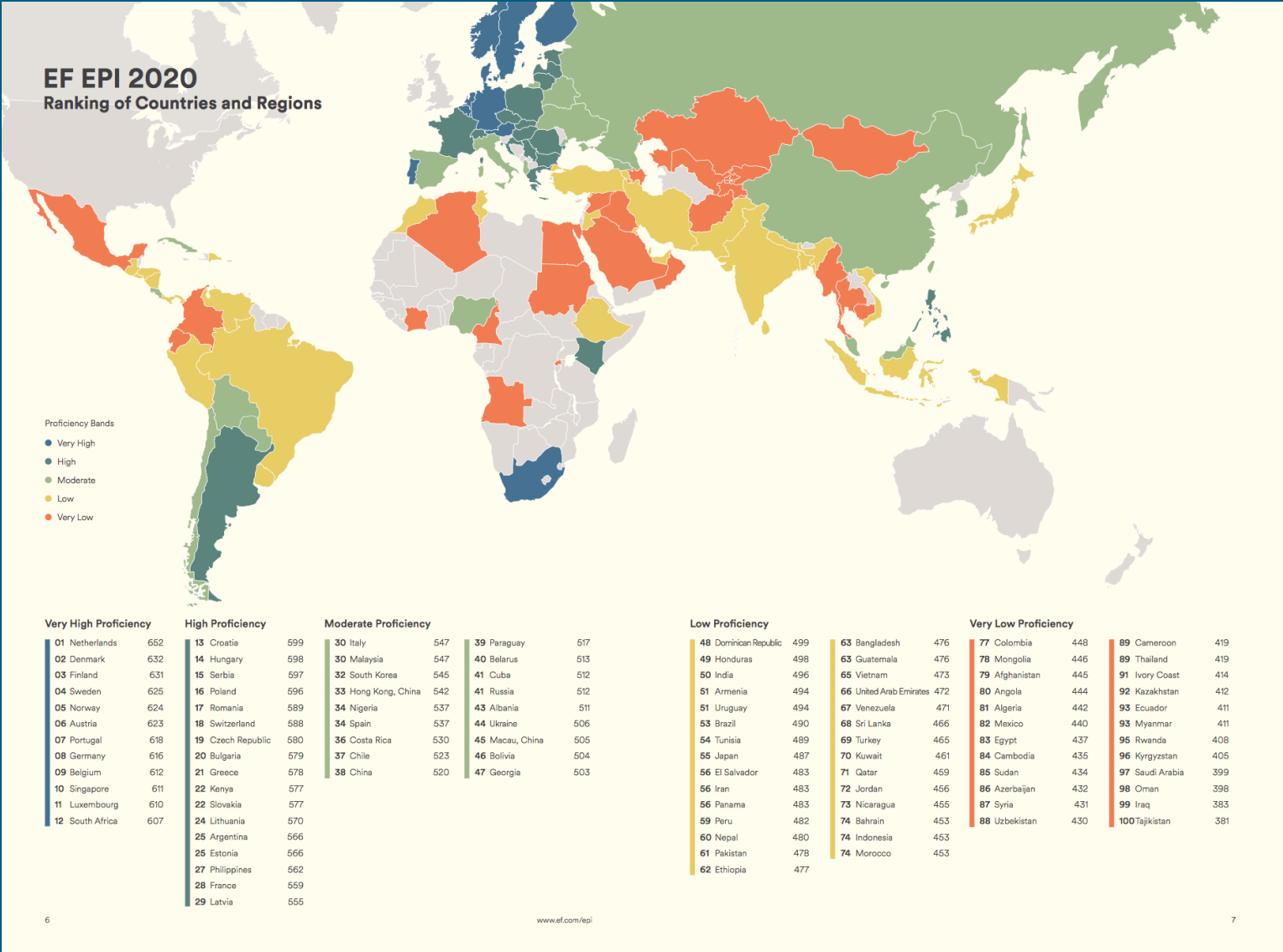
Culture, language and Global Englishes

- The diverse uses, users, settings and purposes of English as a global language problematize a simplistic link between a particular named language 'English' and a named culture 'British', 'American' etc...
- But this does not mean that English is culturally neutral when used as a global language
- GE (Global Englishes) research challenges our thinking about the links between language and culture in intercultural communication and how we might teach English

Some terminology



Global Englishes



Global Englishes

- An 'umbrella term' for research covering the linguistic and sociocultural dimensions of global uses and users of English (<https://www.southampton.ac.uk/cge>)
 - World Englishes (WE)
 - English as an international language (EIL)
 - English as a lingua franca (ELF)

English as a lingua franca (ELF)

- Seidlhofer - “*any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often only option*” (2011: 7).
- Definitions include NES but they are the minority and are “less likely to constitute the linguistic reference norm” (Seidlhofer, 2011: 7)
- Jenkins – “English as a Multilingua Franca,... Multilingual communication in which English is available as a contact language of choice, but is not necessarily chosen.” (2015: 73)

- Definitions include NES but they are the minority and are “less likely to constitute the linguistic reference norm” (Seidlhofer 2011: 7)
- ELF is not a variety of English
 - “it [ELF] is not a variety of English but a variable way of using it: English that functions as a lingua franca. The absolutely crucial question, of course, remains how that ‘English’ that functions as a lingua franca is conceptualised and how it functions” (Seidlhofer 2011: 77)



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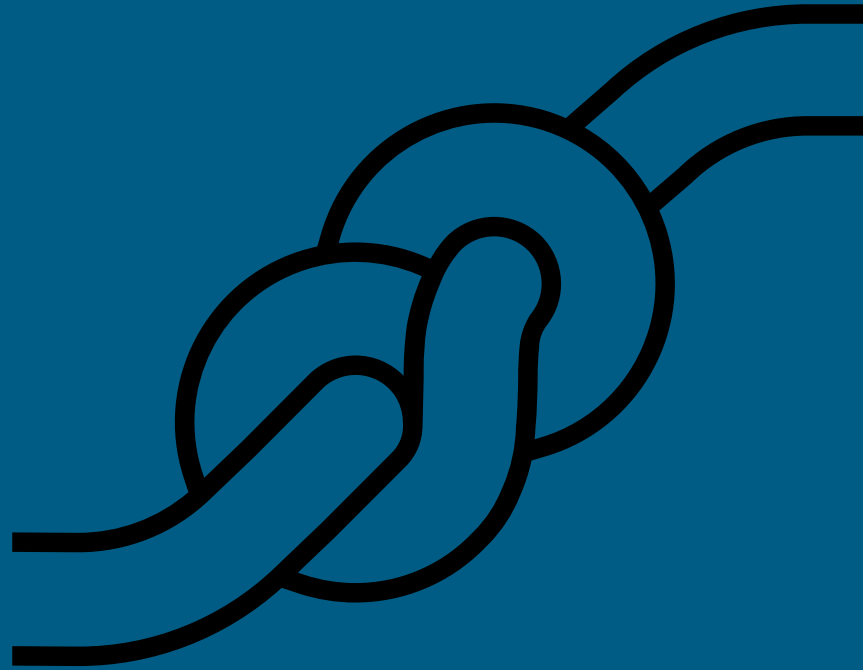
Intercultural communication

Intercultural communication (IC)

- Intercultural communication – communication where cultural and linguistic differences are perceived as relevant to the interaction by participants and/or researchers (Zhu Hua 2014; Baker 2015)
- It is not the comparison of distinct bounded national cultures (e.g. how Thais communicate vs. how English communicate)
- A critical approach:
 - “ set aside any a priori notions of group membership and identity and... ask instead how and under what circumstances concepts such as culture are produced by participants as relevant categories ... [w]ho has introduced culture as a relevant category, for what purposes, and with what consequences?”. (Scollon and Scollon, 2001: 544-545)

Cross-cultural	Intercultural
The study of the communicative practices of distinct cultural groups independent from interaction (e.g. Chinese communicative practices)	The study of the communicative practices of distinct cultural or other groups in interaction with each other. (e.g. Italians communicating with English)
Cultures are seen as discrete, separable entities	Cultures are not bounded entities with fixed national borders, but dynamic with blurred boundaries . Cultures can be adapted and hybrid
Cultures are viewed as relatively homogeneous	Cultures are heterogeneous , containing a great deal of variety among its members
Cultures are viewed at a national level	National cultures are one of many discourse communities which can be drawn upon in communication
A priori assumption about cultural groupings with participants located within cultures	No a priori assumptions about the discourse communities, cultural or otherwise, that will be drawn on in interaction with participants located in-between cultures

Language and culture connections



Language and culture connections

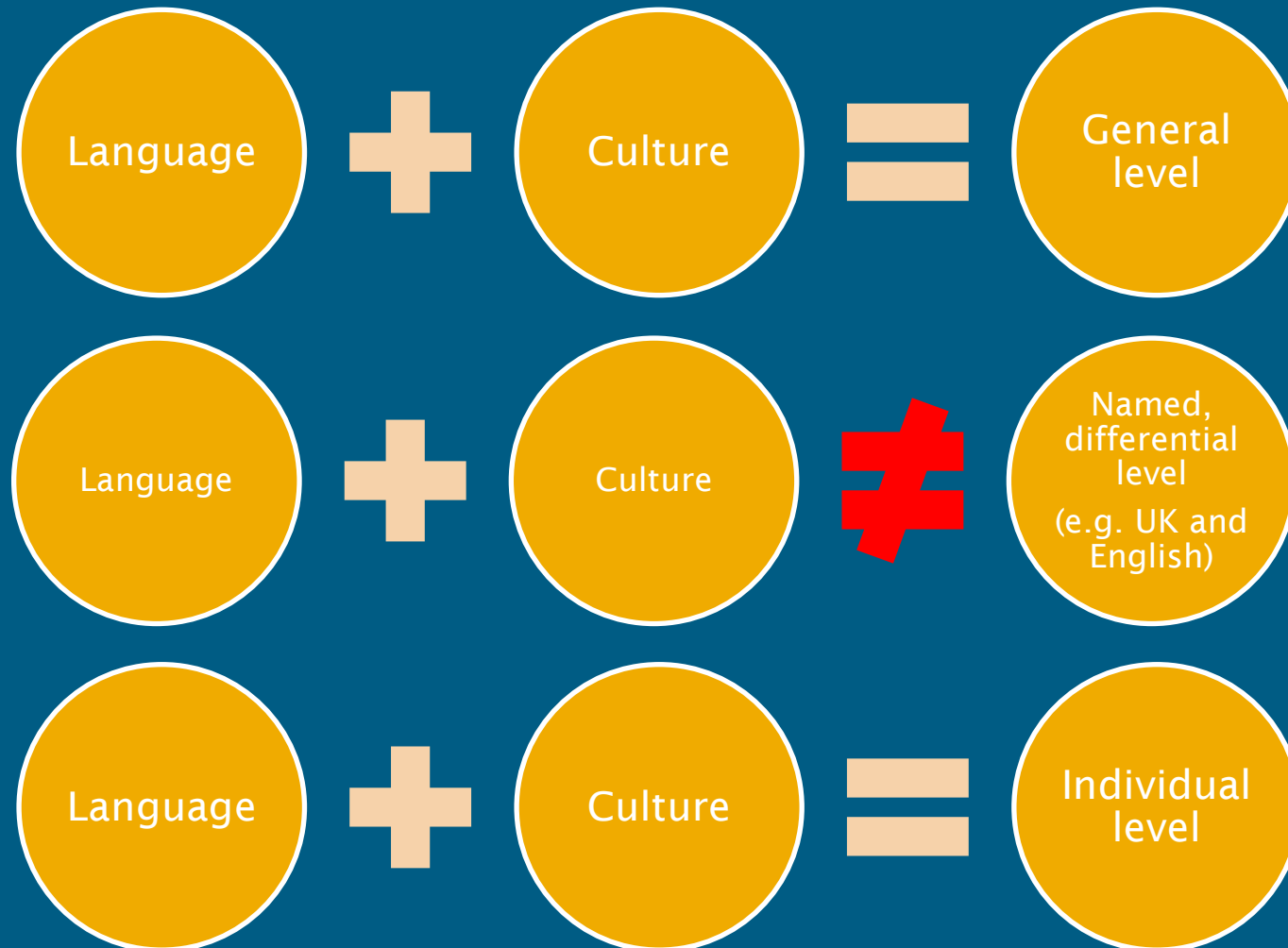
- Under traditional approaches languages and cultures are always linked.
 - Our world and our culture are built by the language that we speak.“ the “real world” is to a large extent unconsciously built up on the language habits of the group” – linguistic relativity (Sapir – Whorf Hypothesis (1939))
 - “the English language ... carries with it values and beliefs which are hidden in linguistic codes but control from the depths the process of meaning making during human interactions” (Gu, 2009: 140)
- **Problem – does not fit with global uses of English**

‘Deconstructing’ the language culture relationship in IC and Global Englishes

- Karen Risager’s – **Language-culture nexus** (2006; 2007)
- Culture and language are inexorably linked at the individual lingua-cultural level
 - Languages are inseparably intertwined with the cultures in which the individual has learnt and used them
- In the most general sense language and culture are also always linked in that language is a cultural practice
- *However*, culture and language are not inexorably linked at the level of particular languages and cultures i.e. English language and English culture
- Therefore, languages are not necessarily tied to national conceptions of cultural and linguistic communities, which are ideological entities

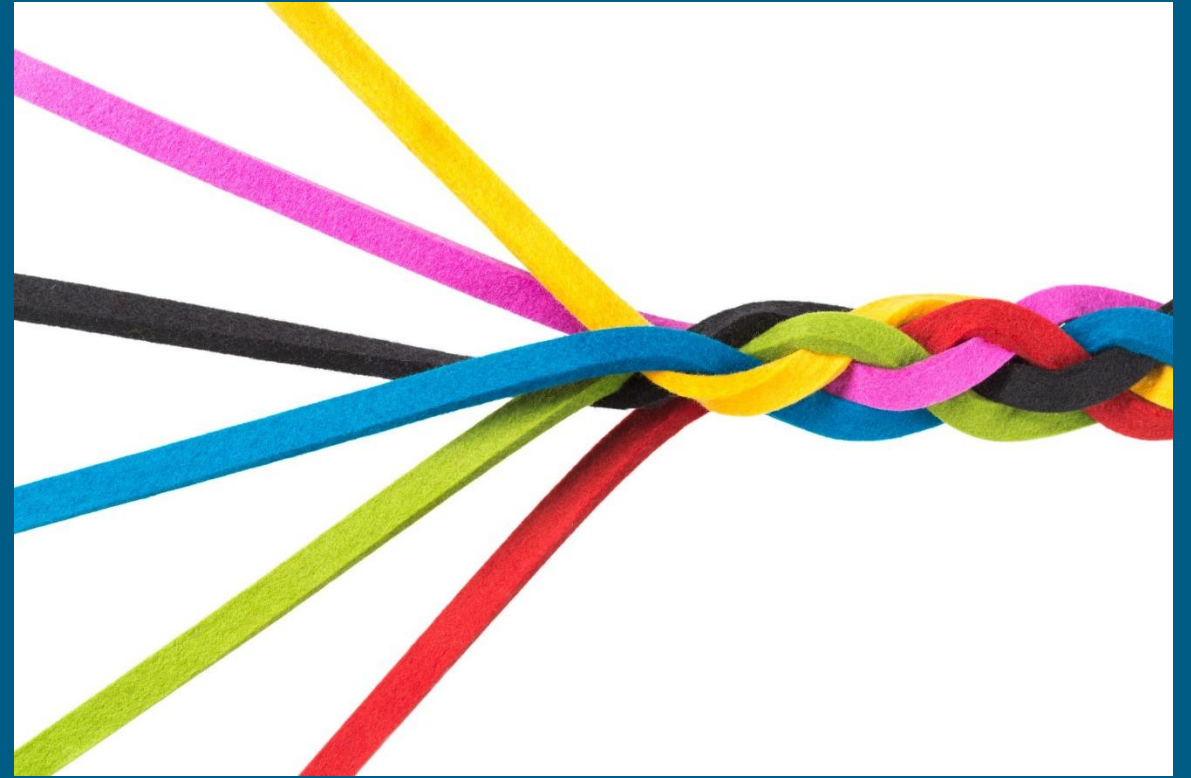
Connections between language and culture at 3 levels

(based on Risager 2006)



‘Deconstructing’ the language culture relationship in IC and Global Englishes

- In sum, culture and language are always linked in the most general sense, and in the individual, in that there is always a link, but which particular languages and cultures are linked is not fixed.
- The link between languages and cultures is always an **empirical question** (Risager 2006) and can only be investigated by looking at each instance of communication, hence no fixed relationship can be established (Baker 2015).



Cultural identity and intercultural communication through Global Englishes



1. Research emphasises the central role language plays in constructing identity (Joseph, 2004), identities are viewed as constructed, negotiated and multiple.
2. Cultural identity research in intercultural communication examines how **nation, ethnicity and race** contribute to the construction of cultural identity and the ways in which this may be **accepted, negotiated, resisted or ascribed** in interactions (e.g. Kumaravadivelu 2008; Holliday 2011; Zhu Hua 2014).
3. Especially relevant have been studies which explore the **new spaces that globalisation opens up** for the construction of cultural identities (e.g. Pennycook 2007; Canagarajah 2013).
4. **Global Englishes** research underscores the move away from essentialist conceptions of cultural identity with national cultures and languages – it is at the forefront of decentering the Anglophone native speaker as the model for intercultural communication through English.

- Participants in Global Englishes research have reported and been observed using English to create and index multiple identities
 - moving between **local L1 identities and more global orientations** (e.g. Pölzl and Seidlhofer 2006; Phan 2008; Pitzl 2012).
 - the construction of shared **multilingual and multicultural identities** in ELF interactions (Klimpfinger 2009; Cogo and Dewey 2012).
 - identification with dynamic **communities of practice** and virtual communities (Kalocsai 2014; Vettorel 2014; Ra 2018).
 - **third-place** identities with participants embracing being ‘**in-between**’ and mediating between cultures or other groupings (Baker 2009; 2011).
 - freer, **liminal and fluid** identities that are not indexed to or ‘between’ any particular cultures or cultural identifications (Baker 2009; 2015).
 - Still power issues and the ‘pull’ of native English speaker and Anglophone ideologies (Jenkins 2007; Boonsuk & Ambele 2020)

Identity and ELF data: Adapting hybrid identities and cultures – third places

- NAMI: ...yeah it's not not like a passion that I want to be like American people I want to be like British people it's not like that but it's just the way oh that's interesting that you know that . people . for example people . go drinking people earn their money in a certain age compared with Thai people Thai people we just stick with our family until we get married ... so I feel like ok maybe we should do something something like that something that you should develop your life yeah it's not just the Thai way but also the other way that you think that is good from that ...even if you speak with the other people who isn't who are non umm English speaker err English is a kind of message containing something that it will make other people more open I don't know maybe I'm wrong but that is what I observe people people speak more people tend to forget their own culture for a while and they become more open

(Baker, 2009)

Cultural identity: Are you Chinese?

Character: Chinese Simplified
Pronunciation: Hanyu Pinyin
(Mandarin = Standard Chinese)

你好吗

nǐhǎoma

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Online text-based chat room – Chinese (Ying), Thai (Som, Wasana), Canadian (Sarah), Brazilian (Ana)

1 Sarah: I originally come from Canada, but grew up in Germany. So I consider myself to be in-between a native and a non-native speaker.

2 Ying: Actually, when I am with my friends who are from the same country as me, I always speak my mother tongue.

But when I am alone, I speak English to myself.

3 Som: wow that's really good.

4 Wasana: Are you Chinese, Ying?

5 Ying: Yes!

6 Som: Ni Haw Ma?

7 Wasana: Ni hao!

8 Ying: Ni hao!

9 [...] 10 Ana: this is a real intercultural communication, uh? People from different backgrounds.

11 Som: sorry i tried to say hi in chinese.

12 [...]

13 Som: what about you Ana?

14 Som: where are you from?

15 Ana: I am originally from Brazil

16 [...]

17 Wasana: My ancestors are Chinese.

18 [...]

19 Sarah: Wasana. Do you consider yourself multilingual then?

20 Ying: Oh, nice to meet you! Perhaps that's why you say you are not talktive?

21 Ying: For Chinese are sometimes overmodest.....

22 [...]

23 Wasana: I don't consider that because I don't talk chinese when I was a child.

24 Wasana: I just have taken some chinese courses and I don't speak it in my daily life.

25 [...]

26 Sarah: Wasana. Did you spend some time in China as well?

27 Ana: Ying is a great teacher! She taught our class some mandarin the other day

28 [...]

29 Wasana: I never been in China, too.

(Baker 2015:227)

IC and Global Englishes – questioning assumptions

- The fluid and emergent links between languages, cultures, and identities in intercultural communication challenges our understanding of the connections between these categories. This (super) diversity and complexity of languages and cultures highlights the difficulty and inappropriateness of attempting to establish set language-culture connections.
- In example of ‘it’s not breakfast food’ – **whose** cultural practices are these, **where** are they located (if anywhere)?
- In example ‘Are you Chinese’ – **what** counts as cultural identity, **how** much can this be negotiated?
- *The ‘inter’ of intercultural communication becomes problematic as it is frequently not clear what cultures participants are ‘in-between’.*



From intercultural to transcultural communication



Trans

- COBUILD Advanced English Dictionary (online)
 - 1. across, beyond, crossing, on the other side
 - 2. changing thoroughly
 - 3. transcending
- *from Latin trāns across, through, beyond*



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Trans theories

- 'this move toward a 'trans-' disposition signals the need to transcend the named and bounded categories that have historically shaped our thinking about the world and its inhabitants, the nature of knowledge, and communicative resources' (Hawkins and Mori 2018: 1).
- Transience – “Our objects of study are not treated as given, but as in a state of flux, emergent, in a state of being negotiated and shaped, of becoming stabilized (or not) or of losing traction and giving way to subsequent constitutions of social orderliness.” (Lønsmann et al. 2017: 3)
- “I take transgressive to refer to the need to have both political and epistemological tools to transgress the boundaries of conventional thought and politics” (Pennycook 2007: 40)

Characterising transcultural communication

In transcultural communication interactants are seen moving through and across, rather than in-between, cultural and linguistic boundaries in which those very borders become blurred and transcended.

Furthermore, such boundary-crossing and blurring, whether as an unconscious part of everyday communicative practices or as a deliberate transgressive act, highlights the transformative nature of such interactions whereby 'named' languages and cultures can no longer be taken for granted.

Cross-cultural	Intercultural	Transcultural
The study of the communicative practices of distinct cultural groups independent from interaction (e.g. Chinese communicative practices)	The study of the communicative practices of distinct cultural or other groups in interaction with each other. (e.g. Italians communicating with English)	The study of communicative practices where cultural and linguistic differences are relevant to participants or researchers but not necessarily linked to any particular group
Cultures are seen as discrete, separable entities	Cultures are not bounded entities with fixed national borders, but dynamic with blurred boundaries . Cultures can be adapted and hybrid	Cultural and linguistic boundaries can be transcended and transgressed
Cultures are viewed as relatively homogeneous	Cultures are heterogeneous , containing a great deal of variety among its members	Cultures are heterogeneous and cultural characterisations are contestable
Cultures are viewed at a national level	National cultures are one of many discourse communities which can be drawn upon in communication	National cultures are one of many scales, ranging from the local to the global, and participants move through and across scales rather than in-between
A priori assumption about cultural groupings with participants located within cultures	No a priori assumptions about the discourse communities, cultural or otherwise, that will be drawn on in interaction with participants located in-between adaptable and hybrid cultures	Cultural practices and representations can be constructed in situ and emergent, participants are not in-between any named cultures

An example of TC: Mooncake

(Baker and Sangiamchit, 2019)

- *Private message exchange on Facebook between international students in UK - North (Thai) and Ling (Chinese)*

North

1. My lovely daughter
2. Thank you for your moon cake
3. It's really delicious
4. I gave P'Sa and P'Yui already
5. and I'll give P'Beau on this Sat

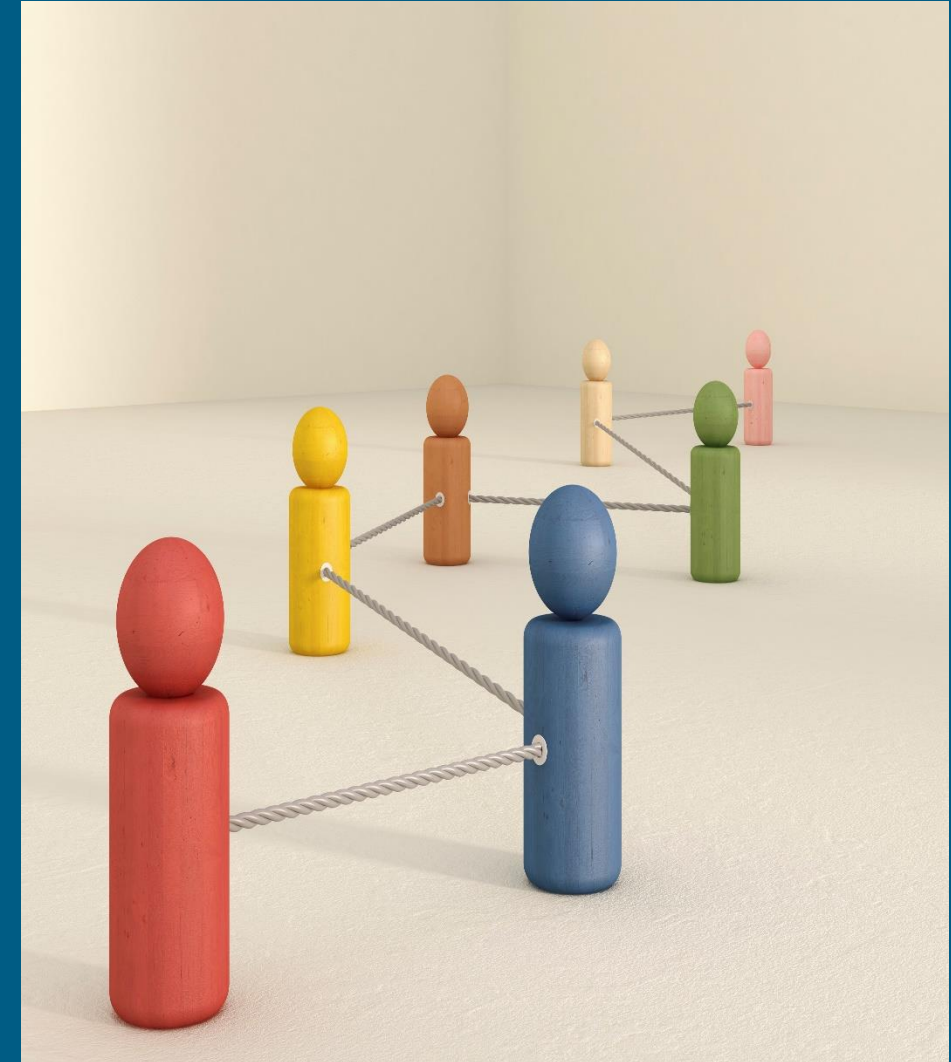
Ling

6. U r welcome, and the mid-autumn festival is this Sunday, enjoy~
7. Can u tell P'Sa , she can get her bag back now~



Summary

- The use of English as a multilingua franca for intercultural and transcultural communication across the globe in diverse cultural contexts questions simplistic, stereotyped associations between a particular language and culture (e.g. English and the UK/US)
- The links between languages and cultures are formed in each interaction and will always be an empirical question
- In ELF communication we see English, and other languages, used to construct cultural references, practices and identities in a fluid manner which can transcend fixed linguistic and cultural borders
 - hybridized 'third place' cultures as in intercultural communication
 - Multiple cultural references and scales simultaneously present as in transcultural communication
 - Emergent cultural practices and identities that are not related to any specific culture but transcend, transgress and transform cultural and linguistic boundaries



Implications for English language teaching



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Transcultural language education

- ▶ A next step in the ongoing process of **widening language education** beyond its traditional narrow focus on linguistic forms, monolingualism, and national cultures.
- ▶ Learning and using an additional language is an **intercultural and transcultural process** and needs to be acknowledged as such in pedagogy.
- ▶ However, **essentialist national language** and culture correlations are still prominent in language teaching, especially ELT, and these are more likely to hinder than help in intercultural and transcultural communication.
- ▶ A **transcultural language education approach** recognises the multilingual, multimodal and multicultural resources and translanguaging, transmodal and transcultural processes that L2 learning and use entails.

Traditional ELT (see Galloway & Rose 2018)	Transcultural ELT (see Baker & Ishikawa 2021: 309)
National-scale Standard Language ideologies with national language varieties associated with national cultural characterisations	A critical approach to language, culture, and identity that challenges dominant established discourses and recognises the global role of English as a multilingua franca for transcultural communication across and through borders
Communicative competence with a focus on linguistic and grammatical competence	Intercultural communicative competence (ICC) and awareness (ICA) including pragmatic competence and fostering positive attitudes to difference and ‘others’
Native-speaker models	The intercultural speaker and intercultural citizen as models
Focus on linguistic products, such as grammar, vocabulary, and pronunciation	Focus on processes of communication and adaptable use of communicative resources including English as a multilingua franca (EMF) awareness
Endonormative Anglophone methodologies and approaches	Teaching based on local contexts and cultures

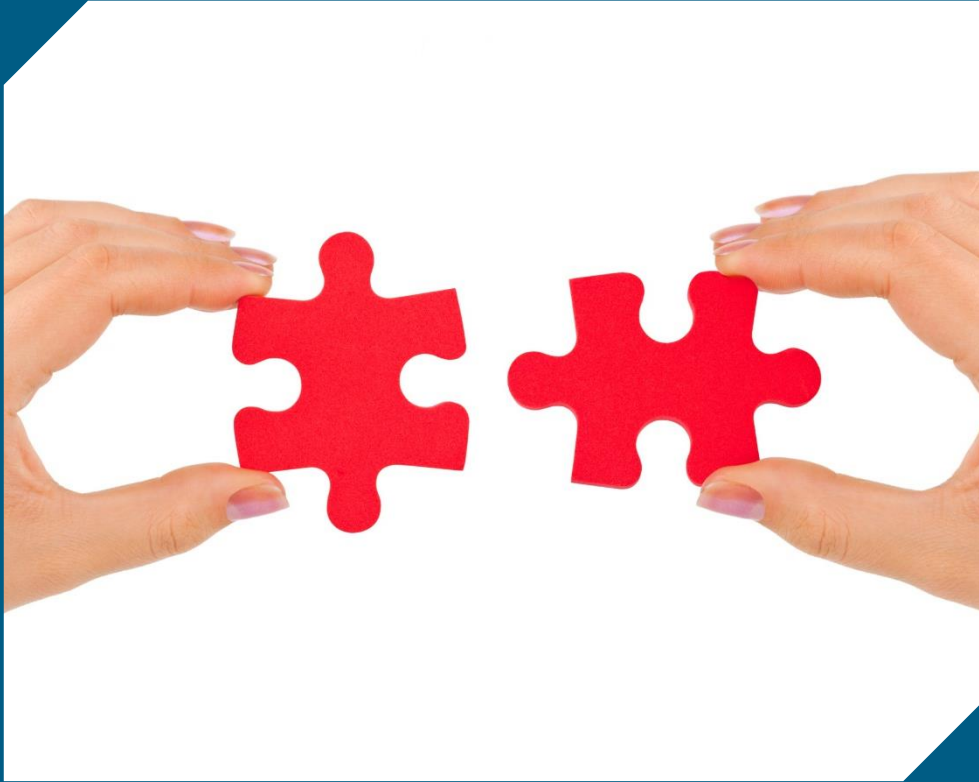
Transcultural pedagogy

- ▶ **Beyond awareness raising** (although this is still a crucial step) and include change in the learners that in turn results in action through learners' engagement with a diverse range of communities across cultural and linguistic boundaries.
- ▶ **Activities** can include:
 - ▶ critically exploring cultural and linguistic images and discourses in materials, media and community
 - ▶ exploring the complexity of 'own' cultures and languages
 - ▶ engaging in interactions with cultural 'others' both virtually and in-person
 - ▶ reflecting on intercultural and transcultural experiences in class

Transcultural pedagogy and teachers

- ▶ **No single methodology** that is relevant and appropriate in all settings
- ▶ Labels such as ‘traditional’ and ‘transcultural’ language teaching are broad categorisations and simplifications
 - ▶ teachers may adopt **different elements** from both approaches depending on circumstances and preference
 - ▶ teachers may make **incremental changes** towards a more transcultural approach without necessarily adopting all of the elements
- ▶ Research may ‘inform and inspire teachers, [but] the details on how to incorporate aspects of a transcultural approach are best decided in local settings based on the needs and interests of teachers and students’ (Baker 2022).

- ▶ Still '**work-in-progress**'. Further empirical studies are needed.
- ▶ Nonetheless, in relation to teaching many of the core features are already being investigated
 - ▶ **Intercultural and transcultural awareness** (ICA) (e.g. Abdzadeh & Baker 2020; Baker 2015; Humphreys & Baker 2021)
 - ▶ **Intercultural citizenship education** (e.g. Byram et al. 2017; Fang & Baker 2018; Porto et al. 2018)
 - ▶ **ELF awareness** (e.g. Sifakis 2019)
 - ▶ **EMF awareness** (e.g. Ishikawa, 2020)
 - ▶ **Globally orientated ELT** such as GELT approaches (e.g. Bayyurt & Akan 2015; Snodin 2016; Young et al. 2016; Fang & Ren 2018; Galloway & Rose 2018; Rose & Galloway 2019; Ambele & Boonsuk, 2020)
- ▶ Pursuing **good language teaching practice in general** – rather than pursuing something revolutionary in ELT



Conclusions



- In **transcultural communication** interactants move through and across, rather than in-between, cultural and linguistic boundaries with multiple scales simultaneously present. Thus, “named” languages and cultures can no longer be taken for granted and in the process borders become blurred, transgressed and transcended (Baker & Sangiamchit 2019; Baker & Ishikawa 2021; Baker 2022)
- Transcultural communication opens up new directions in how we think about, research and teach the English language, culture and communication in a manner that avoids the stereotyping and ‘methodological nationalism’ that is still deeply embedded in intercultural communication studies and language teaching pedagogy



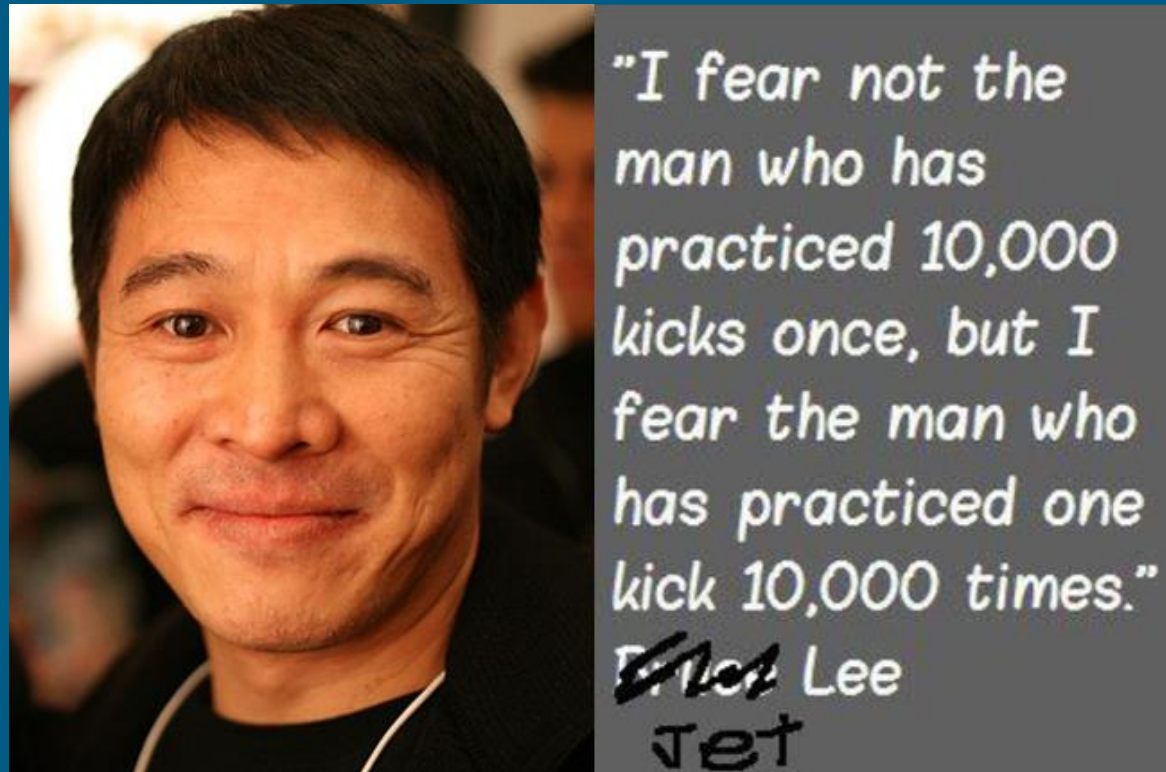
- Transcultural ELT represents an extension of current good practices in language and culture pedagogy rather than a revolution in teaching
- Critical approaches to language, culture and communication
- Focus on process of language use and learning rather than fixed forms and practices
- Emphasis on local contexts and cultures
- Development of inter/trans cultural awareness, EMF awareness
- The global/intercultural citizen as the model and aim (not the NES)
- Teachers may adopt different elements of transcultural ELT approaches depending on circumstances and preferences

Discussion task



Jet Lee (Baker & Sangiamchit, 2019)

- *Facebook exchange between international students in UK- Ken (Thai) and Hessam (Iranian). Ken posted the following on Hessam's wall*



Jet Lee

1. Ken: Hope you like it. Good night ...
Like · Share · 9 hours ago ·
SM likes this.
2. Hessam: you are a bastard Ken! I am gone kill you! :)
9 hours ago · Like · 1
3. Ken: You are very welcome ;)
9 hours ago · Like · 1
4. Hessam: the family name is also need correction! it should read "Li"
instead of "Lee"
9 hours ago · Like
5. Ken: OK Thanks That's gonna be the next version
9 hours ago · Like · 1
6. Hessam: bastard! I really like this guy! and he was the true champion
7. of china from the age of 11 to 19 for 8 consecutive years winning gold
8. medals! now you are making joke with him... I am gone show you the
9. cannon feast punch tomorrow!
9 hours ago · Like · 1
10. Hessam: just kidding of course! no need to move away from
Southampton mate!
9 hours ago · Like · 1



"I fear not the man who has practiced 10,000 kicks once, but I fear the man who has practiced one kick 10,000 times."

~~Eric~~ Lee
Jet

- What are the relationships between language (English and others) and culture in this example?
- What cultural (and other) identities are adopted/constructed by participants in this example?
- What experiences (if any) do you have of intercultural and transcultural communication that lead you to question the links between languages, cultures and identities?
- What (if any) do you think are the implications for language teaching?

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тәки



rima

Tak

mulțumesc mult

धन्यवाद



merci

どうも

gracias

grazie



Thank You!!!

Merci

ขอขอบคุณ



တင်ခိုးမိန်း

60

Danke

谢谢

Thanks



60

사합니다

ຂອບໃຈ

Kiitos

kasih



ขอบคุณครับ
Thank You!
Any questions?

w.baker@soton.ac.uk
www.soton.ac.uk/cge