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Perceptions of World English: Different Attitudes from Inner and Expanding Circles

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This paper reports on a survey study that asked native English speakers (NESs) and non-native English speakers (NNESs) about concepts and issues related to communication with speakers of World Englishes (WE). The purpose of the paper is to examine NESs' and NNESs' concepts of the English language and attitudes towards varieties of English, with the goal of raising awareness of the need for better education about WE. The population of NNESs now outnumbers that of NESs speakers. More, the English users in Asia alone are more than the total populations of the USA, the UK combined. This gap will keep increasing, which will lead to ever-greater variety and new forms of English with unique traits. Drawing on the notion of WE, NESs need to recognize the diversity that already exists, and develop the awareness and communicative skills needed for interacting with speakers of Englishes that are different from their own varieties. This paper argues that school curricula should include education about WE in order to better meet the needs of our rapidly changing societies and educators also need to be sensitive and appreciative of the existence of WE acting as guides to bring students to full awareness of WE.

[World Englishes/globalization/standard English/World English Agreement Factor/ WEAF]

I. INTRODUCTION

The power of English comes in part from its innate potential and diversity. However, as the language of globalization, it has become even stronger as it has added global features - features unique to the languages of the many speakers who use English across the world. English has cultural and regional varieties, which are distinguished by the specific features used by diverse speakers. The rapid progress of globalization and

internet technology has given English an international position. The worldwide expansion of English, in turn, has resulted in the diversification of its forms and functions, leading to the use of the term “World Englishes” (henceforth, WE). This term, WE, is based on Kachru’s (1986) early description of institutionalized varieties of English. In the present day, the population of non-native English speakers (NNESs) outnumbers that of native English speakers (NESs), and the gap continues to increase. Arguing over the language’s ownership seems rather outdated and old-fashioned; more to the point, we must accept the changes that our societies have already undergone, and educate ourselves to better fit these changed societies.

The English language is used as a means of communication, and communication is defined by Lippi-Green (1997, p. 1) as follows:

> In the light of the philosophy that communication is a shared effort and that not only the speaker of non-mainstream language but also the listener who speaks the ‘mainstream’ language must share communicative responsibility, it is necessary for Inner Circle native speakers to develop a positive attitude toward other WE speakers and skills in comprehending WE.

Many NNESs in countries where English is not the dominant language try hard to improve their communicative skills in English by taking lessons, hiring tutors, using online classes, and even going abroad. The desire to gain native-like English skills can become a burden for non-native speakers, who might devote a lifetime to trying to achieve native-like fluency. In the context of South Korea, the ability to speak like a native is taken as a symbol of cultural and social status, just like an expensive car. This obsession with English - wanting not just to be able to communicate in English but to be like a native speaker - has caused serious social problems in Korea. For example, “wild goose fathers” live alone, staying in Korea to work while their families go abroad so the children can learn English. Kim Seong-kon, a professor of English at Seoul National University and president of the American Studies Association of Korea, interpreted this phenomenon as a social problem, saying that “the unnatural phenomenon of wild geese daddies is a clear sign of something wrong in our society”(Goh-Grapes, 2009). Moreover, the term “Native Speaker Syndrome” indicates that being able to speak like native speakers is the top priority of the learners and they are in the enviable position of English learners just because they are native speakers (Park, 2009).

It is necessary for NESs to develop a positive attitude toward the diverse forms used by other speakers. Drawing on the notion of WE, NESs need to recognize the diversity that already exists, and develop the awareness and communicative skills needed for interacting with speakers of Englishes that are different from their own varieties. It is

quite evident that, in communication between NESs and NNESs, the need for one party to accommodate the other is imposed more on NNESs, who usually are considered responsible for any miscommunication. Such inequality leads to prejudices and discrimination against NNESs, as well as underestimation of their ability and potential in their fields. This problem is particularly pressing for our younger generations, who increasingly experience face to face communication with various WE speakers. This paper addresses this situation. It reports on a survey study that asked NESs and NNESs about concepts and issues related to communication with WE speakers. The purpose of the paper is to examine NESs' and NNESs' concepts of the English language and attitudes towards varieties of English, with the goal of raising awareness of the need for better education about WE.

II. THEORETICAL FRAMEWORK

1. The Concept of WE

In the era of globalization, the spread of English has brought about a proliferation of different varieties of English throughout the world. Scholars have described the current situation of English in many ways, including "World Englishes" (Kachru, 1985), "English as an intercultural language" (Sifakis, 2004), "World English" (Brutt-Griffler, 2002), "English as a lingua franca" (Seidlhofer, 2001), and "English as an international language" (Jenkins, 2000). Although these terms all indicate the pluralistic nature of English worldwide, each has slightly different connotations. With reference to English as a lingua franca (ELF), Seidlhofer (2001) claimed that ELF users are not interested in approximating native-speaker norms but are capable of developing their own norms and appropriating the language to suit their own needs. Jenkins's (2000) use of the singular form, "World English," claims the need for a common denominator for communication among world-wide English users. On the other hand, the term "World Englishes" reflects the wide-ranging forms and functions of Englishes based on their speakers' own locally relevant norms. However, the term is problematic in several ways. One of the central concepts of WE is the stratification of English in the world, in which three concentric English-speaking circles (the Inner Circle, the Outer Circle, and the Expanding Circle) represent the stratification of English based on historical, sociolinguistic, and literary contexts (Kachru, 1985). Yet the English-using population in Asia alone is far greater than the total populations of the USA, the UK, and Canada combined (Kachru, 1997). This is a definite indication that English no longer belongs only to the "native speakers" of the Inner Circle.

Park and Im (2016) also argued that it is questionable to say that pure NESs really exist in this globalized society. The term “native speaker” exists provided that English belongs to a specific group of people. However, the definition of the term varies depending on the scholars’ focus points. Another issue with this model is its connotation of a linguistic hierarchy. The model can be interpreted as implying the superiority of the center, in that it describes the Inner Circle as “norm-providing,” the Outer Circle as “norm-dependent,” and the Expanding Circle as “norm-developing.” For instance, Higgins (2003) argued that these terms imply that the Inner Circle varieties are the only legitimate and target varieties for Outer Circle or Expanding Circle speakers. Jenkins (2014) also argued that the term “Inner Circle” confers supremacy on native speakers of English by placing them at the center of the language. If the “norm-providing” Inner Circle is the center of all the varieties, then any form that does not follow the Inner Circle’s norms is subject to being regarded as an error or an element of an interlanguage that is striving to be like the language of the Inner Circle. With increased human mobility and interaction among people from different parts of the world, people face more communication difficulties. But these difficulties are not simply a problem caused by the people from the Outer and Expanding Circles; they can also be caused by mainstream English speakers’ intolerance toward Englishes that are different from a certain national norm. Even within the Inner Circle, hierarchies exist because the power of a country or a region is reflected in the power of its language. American English has had a strong influence on the language of many other Inner Circle countries, resulting in the Americanization of the English language. Trudgill (1998) points out that this trend is easily explained: “We learn new words readily and constantly, and it is a simple matter to pick up new items from what one reads, and from what one hears on radio, on television, and at the cinema” (p. 32). The general trend seems to be toward increasingly international use of originally American English. There are many words that were once specifically American such as radio, peanut, and soft drink, which now are of general use throughout the world. The Americanization of the English language is the result of the USA’s power and its role in the international hierarchy.

In human interaction, all the people participating should share the responsibility for successful communication. In communication between Inner Circle mainstream English speakers and other WE speakers, the accommodation should be mutual, with both parties exploring ways to establish effective communication. Establishing mutual accommodation as a communicative norm would be facilitated by mainstream English speakers’ understanding of facts about second language acquisition, which in turn would help them avoid judging others’ abilities and intelligence based on what forms of language they speak.

2. The Importance of WE in English Education

As the rising number of NNESs indicates, the Englishes of non-native speakers should not be ignored. WE already reflects the distinctive use of English around the world. There are, for instance, Indian English, Chinglish (Chinese English), and Japlish (Japanese English), all with distinctive features that are recognized more and more by the world. Because they have to accept all these various Englishes, NNESs would also benefit from having the background knowledge to understand other Englishes with distinctive features. Therefore, education about WE is important for English learners as well as for NESs. Education is the most powerful medium to raise people's awareness of the issues surrounding WE and to assist them in exploring ways to better communicate with WE speakers. Furthermore, the concepts and definitions of WE have changed over the years. Kachru's three-circle model has been criticized for its over-simplified representation of Englishes. Jenkins (2014) pointed out that the demarcation of the three circles is not always clear-cut; the categories become fuzzy at the edges in reality. To give a single example, some English speakers in Outer and Expanding Circles grow up multilingual these days. In other words, the model does not fit the current sociolinguistic realities of English.

In 2009, the Oxford Dictionary defined "World Englishes" as follows:

> Whereas the English-speaking world was formerly perceived as a hierarchy of parent (Britain) and children ("the colonies"), it is now seen rather as a family of varieties. The English of England, the original source of all the World Englishes, is now seen as one of the "family" of world English varieties, with its own peculiarities and its own distinctive vocabulary. (Oxford Dictionary, 2009)

This definition shows a perspective that respects the different characteristics of linguistic varieties, including them all as members of the English family. However, this definition is no longer offered by the same dictionary. In 2017, the Oxford Dictionary provided a new definition:

> A basic form of English, consisting of features common to all regional varieties, such as North American, Australian, New Zealand, and South African English. (Oxford Dictionary, 2017)

This definition seems rather simpler, yet it entails that WE is used for communication between people who care less about its identity in relation to the center or to its "original source." Every definition and concept related to language changes as people continue to

study and think about them. It is not necessarily the case that older or more formal definitions are wrong, but they are added to and updated to embrace more possibilities. As the new definition indicates, there are and will continue to be more NNESs communicating with other NNESs in English than NESs; thus, the purpose of learning English needs to change, and English education also needs to change to accommodate that purpose. Friedrich (2000) suggested that English educators and education institutions should consider learners' attitudes toward English to adjust to their needs, motivations, and preferences in regard to English as a world language. Nunan and Benson (2005) argued that what learners know about languages, along with their preferences and attitudes regarding languages, should be studied to inform better English education. Addressing this issue, this paper examines NESs' and NNESs' perceptions of and attitudes toward WE and shows that their beliefs about WE can be contradictory.

III. METHODOLOGY

1. Participants

This study employed two groups of participants: NESs from a norm-providing Inner Circle country, the USA, and NNESs from a norm-dependent Expanding Circle country, South Korea.

The first group consisted of 10 Americans living in Irvine, California, USA. The participants were in their thirties and forties, and all had university degrees. They were all married with at least one child and some sort of working experience. Five of them were monolingual; four were bilingual, and one was trilingual. Half of them had lived abroad and the other half had no experience of living in other countries. Half of them were Asians or Pacific Islanders and half Caucasians. All were born and raised in the USA.

The second group consisted of 28 Korean graduate students. They were in their twenties and thirties, and all had university degrees. None of them were married or had children, and most of them did not have working experience. Most of the people in this group were monolingual (95%) and only a few (5%) were bilingual. Twenty percent of them had lived abroad and the others (80%) had only lived in Korea. All of them were Korean by ethnicity and nationality.

2. Data

The survey contains four parts: personal background (Part A), concepts (Part B), tolerance and acceptance (Part C), and composition (Part D), which consisted of simple situational questions. Only Parts A, B, and C are examined for this study. The person who administered the survey went over each question with the participants to make sure the meaning of the questions was clear.

3. Data Collection and Analysis

The data from the first group were collected in the USA in the summer of 2016, and the data from the second group were collected in Korea in the fall of 2016.

Part A was a demographic questionnaire that primarily dealt with the participants' personal background, education, experience abroad, and ethnic background. Part B aimed at understanding their attitudes toward standard English and English varieties, with questions about ownership, standard English, and their experience of varieties of English. Part C was designed to assess the participants' tolerance and acceptance of local grammatical variation or errors. The participants read sentences, and then indicated their degree of understanding by marking a number:

5: I understand completely.
4: I'm fairly sure of its meaning.
3: I'm not sure but I think I get it.
2: I want to double check what I understood.
1: I don't understand.

They were then asked to indicate the degree to which they felt correction was needed, again by marking a number from 1 to 5:

5: It's perfect.
4: It's slightly different than I would say it.
3: It's bearable.
2: It bothers me a little.
1: It absolutely needs correction.

The intention of Part C was to investigate the possibility of a gap between the participants' level of understanding and their tolerance of variation. Any gap could then be compared and contrasted with their perceptions of WE to see whether there were

contradictions in their responses. In other words, the survey was designed to explore whether people who say they are open to WE are tolerant of what they perceive to be errors. Part D was consisted of four open-ended questions which were used as filter questions in the survey. Therefore, Part D was not used for the analysis in the study.

IV. FINDINGS

This section presents the study's findings in two sections. The first section addresses perceptions and attitudes toward WE and the second reports on the participants' tolerance of errors.

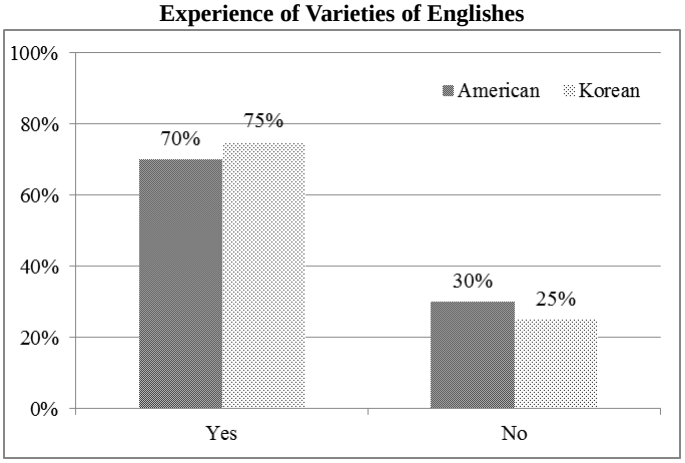
1. Perceptions and Attitudes toward WE

Figure 1, 2, and 3 show the respondents' experience with varieties of English and terms describing English. The survey did not attempt to define "experience," which might include direct or indirect experience. In all the figures, the lighter bar represents the NNES group and the darker bar represents the NES group.

Figure 1 shows the participants' experience of different varieties of Englishes.

FIGURE 1

Experience of Varieties of Englishes



A majority of the American participants had some experience of different varieties of Englishes. The town in which the participants lived is multicultural, so the presence of many varieties of English is to be expected. This finding indicates that many of the NES participants, having been exposed to different Englishes, are aware of Englishes that are

spoken with different forms.

The majority of the Korean participants also had experienced different varieties of Englishes. For this particular group, the high number of the students travels abroad during their breaks, which would allow them to experience varieties of Englishes.

FIGURE 2

Familiarity with the Terms for English

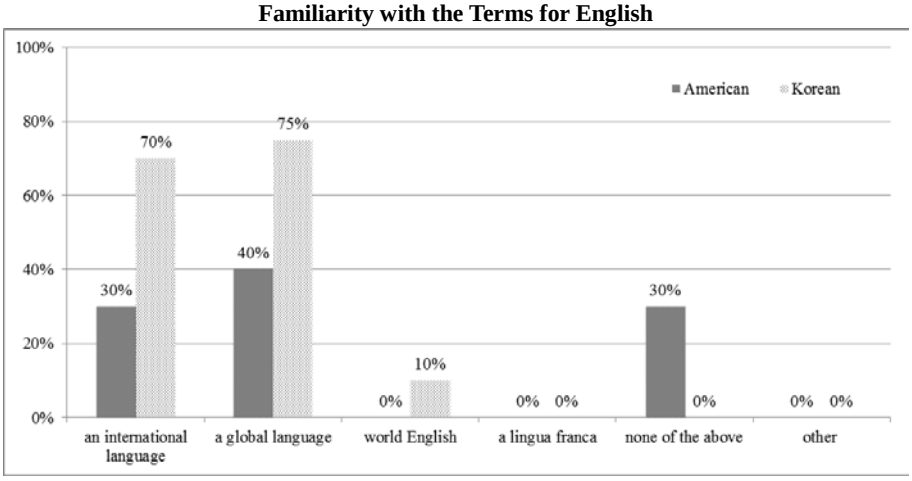


FIGURE 3

The Most Appropriate Term for English

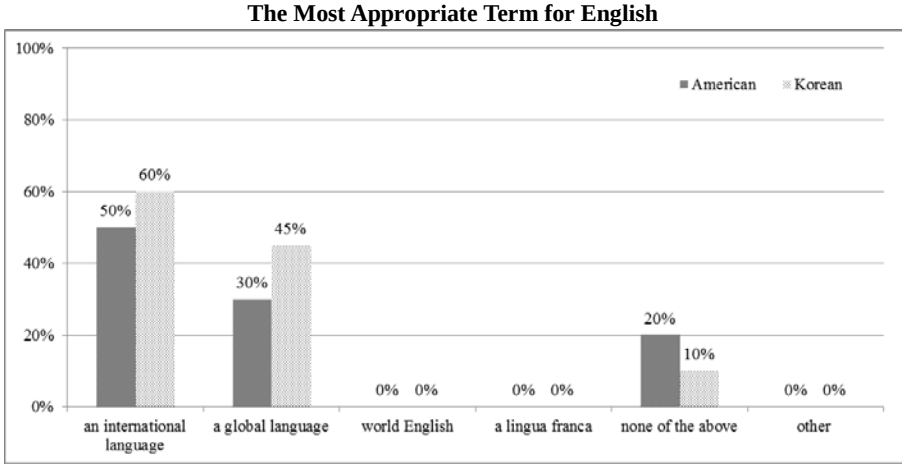


Figure 2 and 3 show the participants' familiarity with several terms referring to English, and whether they approve of the terms.

As Figure 2 shows, many of the American participants had heard English referred to by at least one of two terms, an international language or a global language, although a

third of this group answered that they had not heard of English being called by any of the names mentioned (i.e., international, global, world English, lingua franca).

As Figure 3 shows, at least some of the participants who had never heard any of the terms nevertheless felt that "international language" or "global language" would be appropriate ways of referring to English. Altogether, 80% of the participants accepted and recognized terms for English that describe it as a medium for people around the world to communicate, and are willing to give English a label that suggests mutual ownership.

The Korean participants' responses to these items contrasted with the Americans' responses. As Figure 2 shows, many more of the Korean participants had heard English referred to by at least one of three terms (i.e., an international language, a global language, and world English), and none of the Korean participants said they had heard none of the terms. As Figure 3 illustrates, most of the participants thought "international language" or "global language" was an appropriate term, although a few of them responded "none of the above" to this item. In sum, more Korean than American participants had heard terms describing English as something other than a language that belongs to specific countries, and more of them accepted the idea of English serving the purpose of everybody's communication method.

In summary, the two language groups were similar in that many of the participants had encountered the idea of different forms of English, but the Korean participants' responses show both more experience of English varieties and more openness to the idea of WE.

FIGURE 4

Ownership

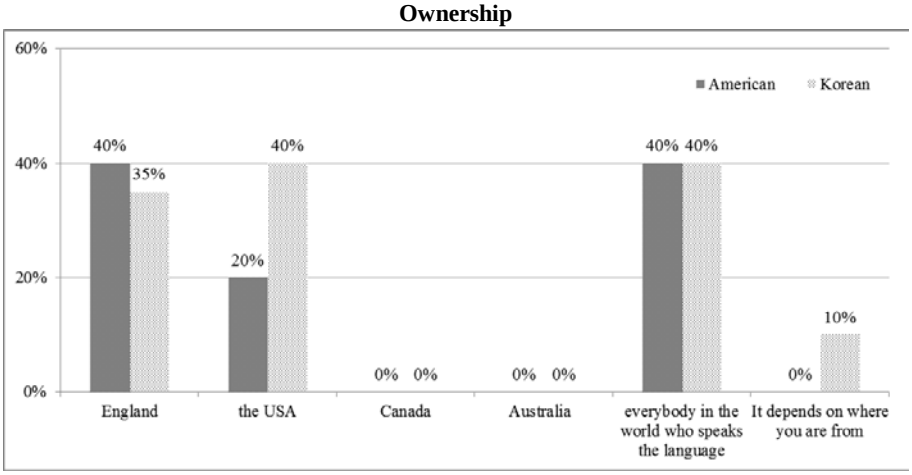


Figure 4, 5, and 6 show both groups' perceptions of English and its ownership. As Figure 4 shows, of the American group, just under half agreed that English belongs to England and a few agreed that it belongs to the USA, both Inner Circle countries. Paradoxically, no participant chose Canada or Australia, which are also considered part of the Inner Circle. This might be the result of the political and economic dominance of the UK and the USA, as mentioned by Jenkins (2014). Just less than half of the NES respondents agreed that English belongs to everybody in the world who speaks the language, which fits perfectly with the idea of WE. It is surprising to see that only a few of the Americans claimed that it belongs to America.

As Figure 4 also shows, of the Korean participants, less than half thought that the ownership of English belongs to the UK, and the USA, both Inner Circle countries; like the Americans, the Koreans did not choose Canada or Australia. The same proportions of Koreans and Americans agreed that English belongs to everybody in the world who speaks the language, and a few Koreans said it depends on where you are from, indicating that ownership varies by country.

To summarize, to some extent both groups shared the idea that English belongs to the two Inner Circle countries of the UK and the USA, but slightly more Korean participants had a perception of English ownership that fits the concept of WE.

FIGURE 5

Existence of a Standard English

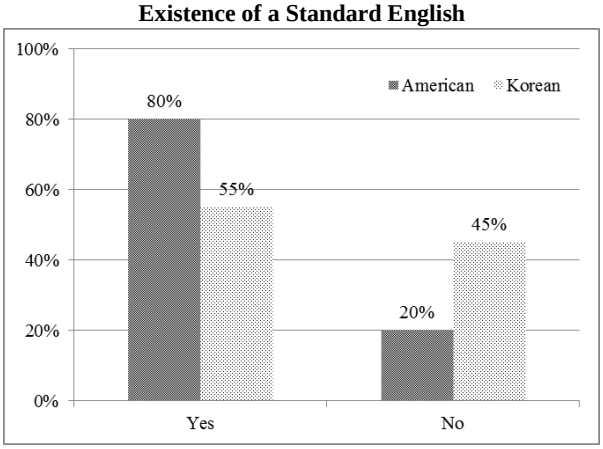


Figure 5 summarizes the participants' beliefs about the existence of a standard English. Figure 6-1 shows that some participants said they accept only some Englishes; these participants were asked to indicate which varieties they accepted on a given list, and Figure 6-2 presents these results.

FIGURE 6-1

Acceptance

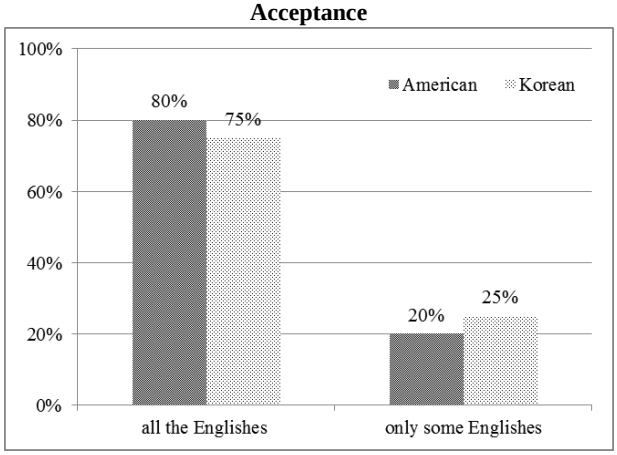
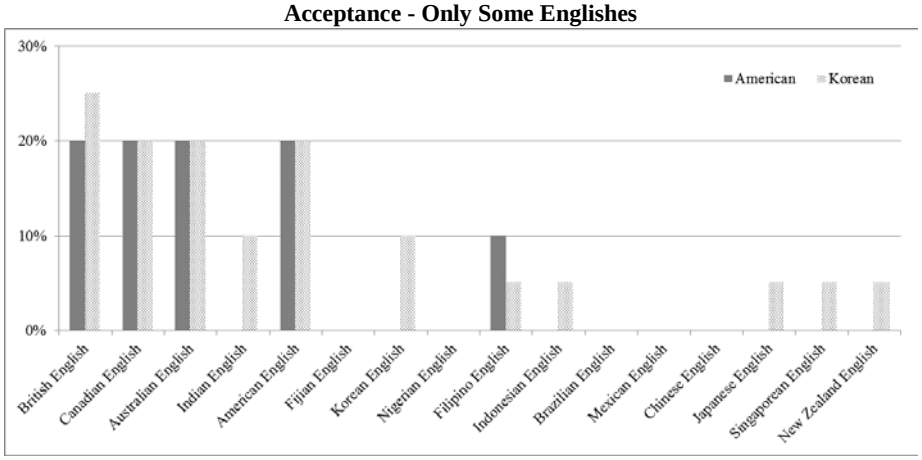


FIGURE 6-2

Acceptance - Only Some Englishes



As presented in Figure 5, a large majority of the American participants responded that they believe in the existence of a standard English. As Figure 6-1 and 6-2 show, the same number also reported that they accept all the Englishes. A minority of the NES participants said they accept only some Englishes, mostly but not entirely those of the Inner Circle countries: British, Canadian, Australian, American, and Filipino English. These results seem contradictory, because the NES participants seem very open minded about WE and willing to accept other forms of English, yet they also strongly believe in standard English, possibly because they are native English speakers themselves. Phillipson (1998) suggested that, for native speakers of mainstream English, who are privileged to be at the top of a global linguistic hierarchy of power, it is particularly

difficult to imagine a situation where one's own language is stigmatized and threatened, or a situation where English is appropriated to express a different world view.

The results of the Korean participants show some differences from those of the American participants. According to their responses, only just over half of the Korean participants believe in the existence of standard English, whereas just under half do not. Because the Korean participants are not native English speakers, they might have been confused by the concept of a "standard," while the Americans would have assumed that the language they naturally learned as their own was the standard. Next, as Figure 6-1 and 6-2 illustrate, most of the Koreans accept all the Englishes but, interestingly, about a quarter of the Korean respondents do not. This response needs to be given close attention. Of the Korean participants, 25% indicated that they accepted only some of the Englishes, among which were British, American, Canadian, Australian, Korean, Indian, Filipino, New Zealand, Indonesian, Japanese, and Singaporean English. Unlike the Americans, the Koreans who did not accept all Englishes still accepted a wide variety of Englishes, many from the Outer Circle (16.7%) and the Expanding Circle (14.3%); in other words, WE. In contrast, few of the American participants who did not accept all Englishes accepted any from outside the Inner Circle; 11% accepted Filipino English, which is from the Expanding Circle, and none accepted any English from the Outer Circle. Thus, from Figure 6-1, the Korean participants might seem less accepting or selectively accepting of Englishes, but Figure 6-2 shows that they are more open to a wider range of different Englishes.

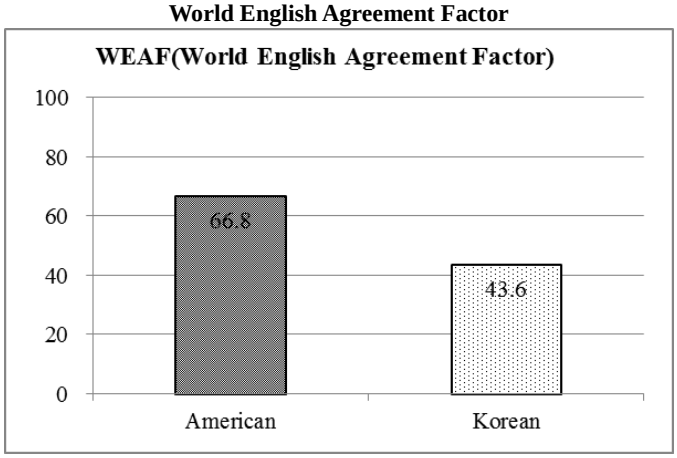
To sum up, the results of the survey's questions about the perception of English and its ownership, displayed in Figure 4, 5, and 6, are contradictory and paradoxical. Both language groups seem open-minded and willing to accept WE, but in response to specific questions about ownership and the existence of standard English, the two groups differed. More of the Korean participants showed readiness to embrace more of the different forms of English spoken by people around the world.

2. Tolerance of Errors

This section examines the two groups' tolerance and acceptance of local errors. The correlation between tolerance and acceptance of the errors shows how it matches the attitudes and perceptions of both groups.

FIGURE 7

World English Agreement Factor



Tolerance and acceptance of local errors are shown in Figure 7 in terms of what I have named the "World English Agreement Factor" (WEAF).

This result was obtained by calculating the root mean square (RMS) of the difference for degree of understanding and degree of necessity of correction, which the participants rated on 5-point scales. RMS is a mathematical formula used statistically to see the difference of two compared values. In this study, it is used to find the difference between the survey participants' ratings of their degree of understanding and their perception of the necessity of correction. I define the resulting value as the World English Agreement Factor (WEAF). The calculation used the following equation:

$$\mathrm{RMS} = \sqrt{\frac{\sum(u_i - c_i)^2}{n}} \qquad \begin{pmatrix} u_i\text{: degree of understanding} \\ c_i\text{: necessity of correction} \\ n\text{: number of participants} \end{pmatrix}$$

$$\mathrm{WEAF} = 100 - \mathrm{RMS} * 20$$

The resulting RMS value indicates the gap between the participants' understanding and their tolerance of local errors. The greater the RMS value, the less tolerant the participants were of local errors; thus, a high RMS indicates a feeling of discomfort or repulsion in regard to WE. The RMS value for the American participants is 1.6 and that for the Korean participants is 2.8. For clarity, I converted the value of WEAF into a 100-point system in Figure 7 where a higher WEAF value shows more tolerance and acceptance toward WE.

As Figure 7 indicates, the American participants were more accepting of local errors than the Korean participants. Interestingly, the degree of understanding and the degree of the necessity of correction of the American participants are parallel, whereas the Koreans'

responses show a large gap between the two. The current study's results show that Koreans are stricter about errors regardless of whether they can understand the utterance. This result is quite contradictory to their open-minded attitudes about WE.

V. CONCLUSION AND IMPLICATIONS

This study presents findings regarding two main points. First, the American participants seemed to welcome different varieties of English and to have a positive attitude toward linguistic diversity. They were accepting of many of the Englishes that are used internationally, and they are aware of and agree with the use of some terms that describe English as a main communication method in the world, such as "an international language" or "a global language." They are also very tolerant toward grammatical errors as long as they understand an utterance's meaning. Paradoxically, however, while they seemed to accept all Englishes and be open to cultural/linguistic diversity, most of the American participants believed that there is a standard form of English. Furthermore, many Korean participants accepted more varieties of English, not just those of the Inner Circle, but also the Englishes from Expanding and Outer Circle countries. They were more open to other forms of English and indicated less belief in the existence of a standard English. The paradox that emerged in the Korean participants' responses is that although they seemed to accept many forms of English as legitimate, they also seemed less tolerant of grammar errors, which is inconsistent with their acceptance of WE. In other words, they might hold an ideal of English diversity, but when it comes to real practice, they become judgmental about accuracy.

Because of the small sample size, especially of the NES group, the study's results should not be generalized. In addition, the NES group for this study only represents one city in the USA (Irvine), so it does not represent all Americans. As for the NNES group, these participants were of a very similar demographic, all majoring in medicine at the same university, whereas the NES participants had various jobs and educational backgrounds. Moreover, although all of the participants completed the survey in a sincere manner, the two groups showed distinct attitudes toward the study. The Americans completed the survey in a spirit of interest, fun, and curiosity, whereas the Koreans completed it as if they were taking an English exam, being rather too serious and even in some cases becoming stressed about it. These unintentionally very different atmospheres might have affected the results for better or worse.

Overall, the results suggest that both groups have reasonably progressive ideas and concepts about WE. Both groups seemed open to the idea that English is for everybody, but there is still room for expanding their views. The study's findings indicate that both

NESs and NNESs are willing to accept diversity to some extent, but need to learn more about WE to fully understand the role of English in the world today. Thus, to effectively meet the needs of today's students, educators need to be sensitive and appreciative of the existence of diverse Englishes, and to act as guides to bring their students to full awareness of WE.

Education is power, and teachers are at the center of education. Educational innovation could help students by providing the right concepts needed to understand WE. We are still in the process of becoming more accepting and open to the pluricentric nature of English; as the results of this study show, both NESs and NNESs have prejudices against some ideas of WE and do not fully follow the concept of WE. The study's findings suggest that while participants from both groups acknowledged the existence of diversified Englishes, their attitudes toward WE contain contradictions: Most of the American participants believed in the existence of a standard English, and most of the Korean participants seemed to validate the linguistic structures of only the Inner Circle, even when understanding was not undermined.

Considering these results, it is crucial to educate people about the sociolinguistic evolution of English use and users, and to teach them to be more critical in their thinking about WE. The phenomenon of globalization entails that diverse societies must learn to live together; thus, various Englishes characterized by the regional users of English have arisen; however, in Korea, changes are desperately needed in people's views of English, because the world is not following the norms of the Inner Circle but instead creating and accepting their own ways of speaking, like Japlish and Chinglish.

As Yook and Ryu (2015) pointed out, English teaching practices in Korea have been very much dominated by so-called "American English." This situation is due to Korea's relationship of economic and socio-political subjugation to the USA. English learning materials and teaching theories have been adopted and framed in American English contexts. WE education would raise people's awareness of the pedagogical and ideological implications of WE.

This paper therefore presents two suggestions. The first is that English education in Korea needs to embrace the concept of WE beyond the realm of the Inner Circle. WE should be discussed and experienced more frequently so that Korean students will become more open minded. Education about WE must be ongoing, as the Englishes of the world themselves are changing and will keep changing. And while people seem quite open to the concept and ideas, many are skeptical about accepting it or do not fully understand it. Persistent education on WE is the solution to such problems. Second, educators need to embrace more varieties of English and should have more open attitudes toward the use of Konglish, or Korean English. It should be recognized and accepted as one of the World Englishes because English is an important asset to Koreans,

and it is taken seriously in our society.

The results of this study underscore the necessity of affirmative and persistent education on WE to develop Koreans' full understanding of the global spread of English. It takes time to get the concept right. The term "World English" was introduced approximately 30 years ago, but it has not yet been part of the school curriculum in Korea.

This study is an effort to address this gap and the needs of students and educators in English-speaking institutions, whose role it is to further refine, affirm, and correct the concept of WE. Only in this way will Korean English speakers come to share communicative responsibility with speakers of all varieties of WE. There needs to be further investigation into different perceptions and attitudes of people from Three Circles: Inner, Outer, and Expanding circles and examine the contrasting outcomes.

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APPENDIX

Survey on English

Personal Background

1. Sex:
   ☐ Male ☐ Female
2. Age:
   ☐ 20–30 ☐ 30–40 ☐ 40–50 ☐ 50–60
3. Education:
   ☐ Bachelor's ☐ Master's ☐ Doctor's

4. I am:
   ☐ monolingual ☐ bilingual ☐ trilingual ☐ multilingual
5. I have lived abroad.
   ☐ Yes ☐ No
   If yes, please specify the country or countries. _____
   For how long? _____
6. Ethnic background:
   ☐ Asian / Pacific Islander ☐ African-American / Black ☐ Caucasian
   ☐ Hispanic / Latino ☐ Others (please specify)
7. I am a citizen of _____

Concepts

1. English belongs to
   ☐ England ☐ the USA ☐ Canada ☐ Australia
   ☐ everybody in the world who speaks the language.
   ☐ It depends on where you are from.
2. I believe that standard English exists.
   ☐ Yes ☐ No
3. I have experienced different varieties of English.
   ☐ Yes ☐ No
4. I have heard English referred to as
   ☐ an international language ☐ a global language ☐ world English
   ☐ a lingua franca ☐ none of the above
   ☐other _____
5. I think the most appropriate term for the English language is
   ☐ an international language ☐ a global language ☐ world English
   ☐ a lingua franca ☐ none of above
   ☐ other _____
6. I accept
   ☐ all the Englishes (don't need to check the list below)
   ☐ only some Englishes (If yes, please check the list below)

☐ British English	☐ Korean English	☐ Mexican English
☐ Canadian English	☐ Nigerian English	☐ Chinese English
☐ Australian English	☐ Filipino English	☐ Japanese English
☐ Indian English	☐ Indonesian English	☐ Singaporean English
☐ American English	☐ Brazilian English	☐ New Zealand English
☐ Fijian English		

Tolerance and Acceptance (Part A, Part B)

< Degree of understanding >	< Necessity >
Indicate how well you think you understand each sentence below by marking a number: 5: 100% – I understand completely. 4: 80% – I'm fairly sure of its meaning. 3: 50% – I'm not sure but I think I get it. 2: 20% – I want to double check what I understood. 1: 0% – I don't understand.	Indicate how correct you think each sentence below is by marking a number: 5: It's perfect. 4: It's slightly different than I would say it. 3: It's bearable. 2: It bothers me a little. 1: It absolutely needs correction.

Part A (Please check the degree)

1. I have many homeworks, Mom!
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
2. Many doctors in Saint Mary's discussed about new viruses going around in the town.
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
3. I lived in France since 2003.
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
4. Why you are so mean to me?
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1

Part B (Please check the degree)

1. Drive safe.
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
2. You did good.
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
3. I didn't eat nothing.
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1

Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1

4. How many children you have?
   Degree of understanding: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1
   Necessity of correction: ☐ 5 ☐ 4 ☐ 3 ☐ 2 ☐ 1

Part C (Check the one you think is the most appropriate.)

1. A: You can't watch this movie. It's rated R.
   B: Don't worry. I'm much older than you think.
   A: Really? _____
   ☐ What is your age? ☐ How old are you?
2. A: I need to get going. It's getting late.
   B: OK, I'll give you a ride home. _____
   ☐ Where do you live? ☐ Where is your home?
3. A: I can't believe I got a full scholarship this semester and a job offer at the same time.
   B: Only one out of a million would have that luck. _____
   ☐ I envy you. ☐ You are so lucky.
4. A: I'm sorry, but I think you are mistaking me for someone else. _____
   B: Don't be silly. It's me, John.
   ☐ Do I know you? ☐ Do you know me?

Part D (Please read the description of each situation and write down what you would say in that situation.)

1. You are having dinner with your friend's family. The food is delicious, and you want to ask your friend's mother/ father for more. What do you say?
   _____
   _____
   _____
2. You get on the bus home and you are carrying a lot of books. You are tired and you want to sit down. At first glance, it seems that there are no seats left, but then you notice that a student is taking up two seats. How do you ask this student to move over so you can sit down?
   _____
   _____
   _____
3. You go to the library to return a lot of books and your hands are full. There is a man who looks like a professor standing near the door of the library. How do you ask him to open the door for you?

_____
_____
_____

4. You are studying in your room and you hear loud music coming from a room down the hall. You don't know the student who lives there, but you want to ask him/her to turn the music down. What do you say?

_____
_____
_____

Tasks taken from Rose, K. (1994). On the validity of the discourse completion task in non-western contexts. *Applied Linguistics*, 15(1), 1-14.

Examples in: English
Applicable Language: English
Applicable Levels: All levels

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