

Changing College Students' Stereotypes of Standard English: The Pedagogical Process of an English Course

James H. Yang*

The use of English as a lingua franca for international communication has made the primacy of Standard English (SE) become ideologically undesirable, not only because distinct varieties of English have evolved with their own standards, but also because nonnative speakers tremendously outnumber native speakers and their interaction has soared in intercultural exchange. Accordingly, a curriculum was devised to guide students to explore worldwide English variations in response to the paradigm shift from SE to a pluralistic model of English language teaching. This pedagogical research aims to examine how students transformed their stereotypes of SE into the understanding of world Englishes. This curriculum was implemented in English with 77 undergraduates enrolled in the 'Language and Culture' class at a national university in central Taiwan. With the focus on English spoken in New Zealand (NZ), they began with their impressions followed by their revisions. Then, they were guided to discover stories connecting themselves with the country. They proceeded to promote NZ tourism, understand local slang and accent, and take part in an optional semester-final volunteer teaching workshop. Their learning portfolios indicate that they modified their initial stereotypes, generalizations, misconceptions, and prejudices, becoming aware of the cultural diversity in NZ and linguistic differences between NZE and GAE. Overall, 86% of the students found the given instruction helpful for communication with New Zealanders, particularly so among high achievers and those who participated in the teaching service project.

Keywords: *ELF, English accents, New Zealand, world Englishes*

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改變大學生對標準英語刻板印象： 一門英語課的實踐歷程

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英語已經成為國際溝通的混合語，因為各國已發展出屬於他們自己的獨特英語用法，非母語人數也已大幅超越母語人數，而且非母語人士彼此間的跨文化交流日益頻繁，這些國際趨勢已使得標準英語的意識形態不再令人信服，本研究設計一門翻轉傳統英語教學的課程，引導學生探索英語在全世界的實際用法，跳脫標準英語的單一規範，而能包容英語的變異性與多樣性。此教學研究主要瞭解學生在學習歷程中如何轉變標準英語的刻板印象。參與對象為 77 位修習「語言與文化」的大學生，就讀於臺灣中部的一所國立大學。此課程以紐西蘭英語為例，先引導學生探索紐西蘭與自己國家有關聯的歷史、事蹟和故事，然後認識並推動紐西蘭觀光產業，進而瞭解當地俚語和腔調，並與通用美式英語作對比分析。學生透過學習檔案製作，彼此分享紐西蘭和美國的語言與文化異同。最後鼓勵他們參與期末英語教學的志工活動。從學生的學習檔案中，發現他們修正了原先的刻板印象、一般推論、誤解和歧視，也體悟了紐西蘭的英語變異現象。對於此教案，86%的學生認為有助於他們與紐西蘭人的互動交流，特別是高學習成效的學習者以及參與期末教學服務計劃的學生，更覺得獲益良多。

關鍵詞：世界英語、英語混合語、英語腔調、紐西蘭

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1. From Standard English to worldwide English variation

Since 2011, when Matsuda and Friedrich proposed a curriculum blueprint for the teaching of English as an international language, very few reports have examined how distinct varieties of English are incorporated into the learning of English. Furthermore, despite Crookes's appeal in 2010 for second language critical pedagogy, the concept of world Englishes (WE) still remains largely undeveloped. What remains a challenging task is the integration of worldwide English variation into teaching materials which expand students' repertoire of cultures and knowledge of WE used in different countries (Chen, 2014). Accordingly, teachers need to take a proactive role in helping students to deconstruct the Standard English (SE) ideology as they learn English for interaction with English speakers from diverse backgrounds.

In response to the worldwide spread of English, in this study an English class was devised to reverse the traditional teaching of SE. In mainstream education, English learning focuses on General American English (GAE) or Received Pronunciation (RP) at the expense of nonstandard varieties of English, not to mention nonnative ones. In contrast, as the instructor as well as the researcher, I coached students in their learning of actual English use instead of merely giving lectures on SE. The English class was conducted in English using the Peer Instruction proposed by the flipped teaching pioneer Mazur (1997) to guide students to develop and share their individual portfolios exploring English variation. This inverted teaching aims to provide the students with a gateway to constructing the meaningful learning of real-world English rather than teach them the linguistic forms of SE.

The flipping of the traditional approach to SE also draws on the theory of Critical Pedagogy (CP) (Freire, 2000; Giroux, 2006, 2009, 2011). The traditional teaching of SE

becomes “instrumental, wedded to objective outcomes, privatized, and is largely geared to produce consuming subjects,” losing “any vestige of shared responsibilities and compassion” for nonstandard and nonnative speakers of English; teachers are thus “reduced to mere clerks teaching what is misrepresented as objective facts” (Giroux, 2013, p.1). As Freire eloquently states (2000, p.83): “In problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation.” Giroux (2006) also asserts that education should help “students understand what it means to exercise rights and responsibilities as critical citizens actively engaged in forms of social learning that expand human capacities for compassion, empathy, and solidarity” (p.4). Therefore, the given lesson plan aimed to guide students to deconstruct the SE ideology, in the words of Matsuda and Friedrich (2011, p.341), “with critical lenses that would allow them to use English effectively to meet their own needs while respecting the needs of others.”

In addition to the flipping of SE teaching, the traditional teacher-centered instruction was also reversed in this study, providing students with an inclusive learning environment to develop and share their knowledge of English variation (Lage, Platt, & Treglia, 2000). In this regard, the cultural portfolio approach developed by Su (2011) was employed to instruct students to create their own learning portfolios. To engage students in class discussion, some of them were invited in class to share what they learned from a series of classroom activities based on Lee’s concept of “intercultural competence” via “cultural exploration, comparison, acquisition, and negotiation (integration) of one’s own third place among cultures” (2012, p.13). According to Lee (2012), intercultural English learning/teaching (IELT) should be comparative, helping students “to notice differences, importantly through self-exploration of difference rather than the teaching of difference” (p.6).

After cultural exploration, linguistic contrast was demonstrated in the pedagogical design. Unlike traditional contrastive analysis (CA) between SE and learners’ mother tongue, a revised CA proposed by Rickford and Rickford (2007) was used to awaken students to English variation. A revised CA not only enhances students’ academic

confidence, but also facilitates interethnic interaction and boosts the self-esteem of nonstandard and nonnative speakers of English. For example, the incorporation of materials on African American Vernacular English (AAVE) into the learning of English has been found effective in helping American students to understand how AAVE differs from SE, and at the same time fosters their knowledge of the contrast between AAVE and SE (Fogel & Ehri, 2000; Rickford, Sweetland, & Rickford, 2004; Wheeler & Swords, 2006; Wolfram & Thomas, 2002).

2. Why care about New Zealand English?

To deploy a pluralistic model of English, the students were exposed to different English accents, with the focus on New Zealand English (NZE) as a sample in contrast with GAE because of teacher expertise and availability of learning materials and resources. First, I had studied NZE for more than two years. Meanwhile, I had a couple of friends from NZ who I could invite to give my students talks on their country. Furthermore, in this pedagogy GAE was used as a point of reference because it is the main variety of English taught in Taiwan, and is thus familiar to most Taiwanese students. Last but not least, both NZE and GAE are established varieties of English which exist in actual socio-cultural contexts. The two varieties of English were selected for this pedagogy not to reinforce “the power of the Inner Circle varieties and the hierarchy that presently exists among different varieties of English, that does not need to be the case... in learning English, we become part of an ecosystem of language in which different forces operate” (Matsuda & Friedrich, 2011, p.337).

More than the past two decades, NZE has attracted the attention of scholars who seek to explore it in terms of historical evolution, linguistic description, and sociolinguistic variation (Bauer & Warren, 2008; Gordon, 2008; Hay, Maclagan, & Gordon, 2008; Langstrof, 2011; Maclagan & Hay, 2007; Trudgill, 2004). The pioneering book on NZE published in 2004—*New Zealand English: Its Origins and Evolution*—was co-authored by six leading sociolinguists: Gordon, Campbell, Hay, Maclagan, Sudbury, and Trudgill (reprinted in 2009), providing a comprehensive and thorough description and explanation

of NZE in terms of its origins, features, and developments. Based on the Origins of NZE (ONZE) project that began in 1996, this book uses a corpus of spoken NZE recorded by the Mobile Disc Recording Unit (henceforth, Mobile Unit) of the New Zealand Broadcasting Service to investigate how the earliest European settlers influenced the formation of NZE. The Corpus includes 115 speakers, 85 males and 30 females, born between 1851 and 1904.

Some possible theories have been proposed on the origins of NZE. Gordon and her associates (2009) comment, “NZE could have arisen through the founder effect, because the majority of the early immigrants came from the south-east of England” (p.256). They state, however, that the Cockney explanation which has been given is inappropriate for the formation of NZE, not only because it is often associated with negative views of the speech of lower-class workers surrounding London, but also because only 15% of the early settlers were from London. Surely, all of the immigrants from the south-east of England, not only those from London, contributed to the formation of NZE.

The Australian connection is also found to have affected the dialect formation “because the majority of immigrants to Australia came from the south-east of England and many immigrants to New Zealand came via Australia” (Gordon et al., 2009, p.256). There was constant contact between the two countries across the Tasman Sea, with many children arriving in NZ via Australia. Therefore, although it is unlikely that NZE is simply a version of Australian English (AuE) transported to NZ, the Australian influence cannot be ignored.

In contrast, Irish influence is hardly recognizable because only about 20% of the NZ population in 1871 was Irish-born. Most of them were single, so they wanted to adapt themselves to the local land. Furthermore, their children did not adopt the Irish accent of their parents, but instead that of the majority of New Zealanders. No children want to adopt their parents’ accents unless they live in an isolated community, where they lack well-defined peer groups and hence tend to keep colonial-lag features for a longer period of time. In other words, children in mixed and non-isolated communities are likely to develop speech features different from their parents but similar to the mainstream variants (Gordon et al., 2009).

Some Scottish settlers also arrived in NZ around the same time, making up 21% of the population at that time, but their influence on contemporary NZE is discernable because

most of them settled down in Otago and Southland. Therefore, rhoticity persists in the south of the South Island, the only area where Scottish had an impact on the way the locals speak English. Nonetheless, rhoticity is now receding and only retained in the NURSE lexical set (Wells, 1982). Other Scottish features, such as the /wh/ retention, are also now uncommon (Gordon et al., 2009).

Furthermore, Gordon and her associates (2009) also examined how NZE evolved from the early twentieth century to the present. They analyzed the corpus of the Mobile Unit in comparison with the World War II recordings from the Radio NZ Archives (mainly of the messages sent by soldiers and nursing staff abroad) and the Canterbury Corpus of New Zealanders born between 1930 and 1980. Their findings indicate that modern NZE might have gone through “swamping,” the process in which variants used by the majority and influential people are very likely to survive, while leveling out the variants of the minority communities, as described by the determinism model (Gordon et al., 2009). In the 1870s, most immigrants to NZ came from the south-east of England, thus increasing the likelihood that British English features would survive, suppressing the development of other features used by settlers from Ireland and Scotland. For example, post-vocalic rhoticity, a feature of the speech of Irish and Scottish settlers, was leveled out of mainstream speech, only persisting in Scottish settlements. Taken together, their data supports the model of three chronological stages of new-dialect formation proposed by Trudgill (2004): variability, leveling, and focusing. These processes also support determinism because it is the majority variants in the input that survive into the final output.

Social factors also affect the rate at which focused variants emerge. Drawing on Milroy’s (1992) network theory, Gordon and her associates (2009) explain that NZE originates from “a density of speakers from different dialect backgrounds” (p.250). In a community where residents come from different places and tend to form a weak-tie social network, core members (early adopters, to use Milroy’s term, 1992) facilitate the leveling of unmarked variants. Gordon and her colleagues have found that “women are in the lead in almost every change that continues into modern New Zealand English” (p.257). By comparison, an isolated community tends to form a strong social network, and thus tends to retain certain language usages. In this regard, mixed towns like Arrowtown, where weak-tie

social networks appear, accept innovative forms more quickly than homogeneous towns like Milton in Southland, where Scottish rhoticity has survived longer. Put simply, week-tie networks favor change, but close-knit communities restrain it.

Despite the general patterns discovered for the formation of NZE, some exceptions exist in the data. For instance, Charlie Hovell (born in 1855) was found to have Irish sound features, but neither of his parents were Irish settlers. Nevertheless, further investigation explained the anomaly. When he was a small child, his mother died shortly after falling from a horse. As a result, he was taken care of by an Irish washerwoman, explaining why he had an Irish accent characterized by the use of clear /l/ in all positions in a word, which however did not survive into modern NZE (Gordon et al., 2009). In short, exceptions might be explained by speakers' social backgrounds.

Gordon and her coauthors (2009) conclude that the origins and evolution of NZE might have been affected by "multiple factors" (p.258). Their data have revealed that the founder effect, Australian input, and swamping can help to explain the formation of NZE; they also stress such factors as education, standardization, and acts of identity, although their data cannot confirm these. The emergence of what is today regarded as NZE dates back to the 1880s, a time when a growing number of immigrants arrived and the second generation of native New Zealanders of European ancestry were brought together by compulsory education. Therefore, compulsory education may have accelerated the formation of the new dialect.

Change may also be caused by speakers' motivations. Chambers (2002) asserts that mobility is the most effective leveler of dialect and accent, because most people display upward social mobility, and therefore readily adopt the variants accepted by the majority. Accordingly, children usually do not adopt their parents' ways of speaking, nor the speech norms of their local community, but rather mainstream forms. This trend also reflects the effect of attitude on linguistic change, involving the notion of supra-regionalization (Hickey, 2002). Community attitudes, Wolfram and Schilling-Estes (2004) claim, guide the directionality of change in inter-dialect contact more often than do levels of contact. In summary, the variants to survive are likely to be those frequently used by the majority and, most crucially, valued highly in the mainstream society.

In NZE, the DRESS vowel /ɛ/ has been found to be regularly raised to the KIT vowel /ɪ/ or FLEECE /i/, rather than /e/ as in Australian English (Bauer & Warren, 2008; Hay, Maclagan, & Gordon, 2008). This vocalic change might cause communication problems, as in the episode of a NZ patient replying to a doctor when traveling overseas: *I'm not feeling bitter*, instead of *I'm not feeling better*, an example given by Hay, Maclagan, and Gordon (2008). Likewise, a speaker of NZE might be given a *pin* when actually asking for a *pen*, an example given by Hay, Maclagan, and Gordon (2008). There is a well-known joke in New Zealand: *What animal can you drink? A bear* (as cited in Hay, Maclagan, & Gordon, 2008, p.27). In fact, many NZE speakers do not distinguish minimal pairs like *bed* and *bid/bead*, *dead* and *did/deed*, *fell* and *fill/feel*, *hell* and *hill/heal*, and *set* and *sit/seat*; this vowel shift has gradually awakened New Zealanders to the sound change in progress, as demonstrated in the comment in *The Press: George Beast or George Best?...* “*I wonder how the British public would react to their football icon being referred to in this way.*” (Leserbriefan, 2005; as cited in Hay, Maclagan, & Gordon, 2008)

Before gaining political independence from Britain, New Zealanders have begun to use many loanwords from the aboriginal Māori language—one of the nation’s three official languages, in addition to English and NZ sign language. For instance, the Māori phrase *kia ora*, meaning “hello,” has become a common form of greeting (Hay, Maclagan, & Gordon, 2008), similar to *aloha* in Hawaii. Beginning in the 1980s there has been a renaissance of the Māori language and culture, as shown in the establishment of *kohanga reo* (language nests, where NZ children are taught bilingually in both English and Māori) and *kura kaupapa* Māori (Māori immersion elementary schools) (Hay, Maclagan, & Gordon, 2008).

In short, NZE has been recognized in their country, but unfortunately English language education in many Expanding-Circle countries has long focused on the acquisition of SE (Chen & Tsai, 2012), downplaying other varieties of English. Therefore, in this study I conducted a critical learning portfolio pedagogy with seventy-seven Taiwanese university students enrolled in the “Language and Culture” course focusing on NZE to address the following two research questions:

- (1) How do students change their perceptions of NZ culture and NZE in their learning portfolios?
- (2) How well can students study the contrast between NZE and GAE on their own after the given instruction?

The lesson plan was conducted in English with 77 first-year English majors enrolled in the “Language and Culture” class at a national university in central Taiwan. The undergraduates were all native speakers of Taiwan Mandarin having similar English-learning backgrounds, with around ten years of learning English based on GAE. Their English proficiency was at the intermediate or upper-intermediate level, and only six of them had been to NZ. At the beginning of the class, I explained to the students that this course would incorporate the reality of English used worldwide into the curriculum design. The students were guided to make their individual learning portfolios about NZ culture and NZE to share with each other their class projects. Their portfolios provided the data to investigate how their perceptions were modified and how they gained their knowledge of NZE as the class progressed.

3. Pedagogical design of the lesson plan

To begin with, the students were asked to make three assumptions about NZ in general, and another three assumptions about NZE. They were then asked to verify whether their assumptions were true by providing precise facts and relevant images. This self-study helped them to become “critical, self-reflective, knowledgeable, and willing to make moral judgments and act in a socially responsible way,” as suggested by the critical pedagogue Giroux (2011, p.3). By doing so, the students learned to obtain knowledge, instead of being filled with knowledge like a piggy bank (Freire, 2000). Some of them were invited in the next class to share their revisions.

Then, two English teachers from NZ came and gave talks in class, sharing their experiences and perspectives of NZ. Both of them were friends of mine. One was born in NZ and came to Taiwan to teach English. The other was a Taiwanese, who had studied in

NZ for over eight years until he earned his bachelor's degree. He gave his talk in English as well. After that, the students wrote their reflections on the given talks, and some were invited to share their reflections in the next class.

The students proceeded to explore the connection between their own country and NZ, concerning themselves with the target country. To guide them for the exploration, I explained the relationship between Māori and Taiwanese aborigines (我是小編, 2013). I also presented a smile project and a NZ backpacker's experience in Taiwan to show how the two countries were connected together. Then, each student was given the homework to report on another historical event or story connecting Taiwan with NZ. Some students were invited in the next class to share their reports.



Figure 1. Austronesian languages

Note. Adapted from “南島語族源起,” by OneCutTV, 2013. Retrieved from <https://www.youtube.com/watch?v=hqfbnUkWNdg>



Figure 2. A Taiwanese smile project for NZ

Note. Adapted from “走遍紐西蘭收集微笑：台灣背包客讚！” by Erictp01, 2013.

Retrieved from <https://www.youtube.com/watch?v=McXk4nVsJLM>



Figure 3. A NZ backpacker in Taiwan

Note. Adapted from “為什麼外國背包客不來台灣？（第一部）：安娜，紐西蘭，” by 林君燁、周鼎祐、林信翰，2013。Retrieved from

<https://www.youtube.com/watch?v=FpXyOY46Sc8>

Because doing is a crucial step to make the learning process complete, practical and rewarding (Kolb, 1984, 1985; Kolb & Kolb, 2009; Kumaravadivelu, 2012), the students were also encouraged to create a slogan promoting NZ tourism after I presented some samples found on the Internet. Some were invited in the next class to share their slogans.

The students further learned about some symbols that represent NZ, including *hangi* (Māori pit-cooked food), kiwifruit, Māori warriors, the Hobbiton movie set, Wellington, the kiwi bird, *hongi* (Māori greeting), rugby, the All Blacks, haka (a Māori war dance), glow worms, and the kakapo (flightless parrot). When introducing Māori culture, I encouraged my students to dance along with the Māori dancers demonstrating haka in a short video (AIG, 2014). When explaining rugby rules, I also encouraged them to take part in the tutorial sessions on three rugby formations: scrum, line out, and passing backwards (EnglandRugby, 2014). After that, each student was asked to find and explain another NZ symbol.

Having explored the culture of NZ, the students were guided to explore the slang used in NZ; my pilot study has revealed that slang is appealing to English learners. I discussed some examples, such as “It was a choice” (meaning “It was great”), “He’s a hard case” (meaning “He’s an amusing or eccentric guy”), “Cheers for listening” (meaning “Thanks for listening”), and “Chur, cuz” (meaning “Thanks, mate.” The word “cuz” or “cuzzie” means a close friend or relative rather than strictly a cousin). Then, each student was asked to find another three examples, and some were invited in the next class to share their slang examples.

The students were also exposed to NZE accents. They were asked to team up with four or five classmates to watch some videos like the TV commercial promoting Mitre 10 and discuss any words pronounced differently from GAE. Following each video, I pointed out some salient words in NZE. For instance, the word *weekend* sounds like *weekeend*, with the second vowel being raised to /ɪ/. I also explained that NZE has diverged from British English in pronunciation. General NZE features the FACE diphthong which is not enunciated as /eɪ/ in SE, but /eə/ (Gordon et al., 2000) or /æə/ in a cultivated manner (Gordon & MacLagan, 2008), which approaches the one used in *General* Australian English,

whereas *Cultivated* Australian English uses /ɛɛ/ (Horvath, 2008). Another distinctive feature in General NZE is the DRESS vowel, which is realized as /ɪ/ or /i/ (Harrington, Cox, & Evans, 1997; Horvath, 2008).

I also introduced NZ pop music in class. Take for example Matiu Walters, the lead singer of the popular rock band Six60. I screened a video of their song “Don’t Forget Your Roots” together with the lyrics to see if the students were able to identify some words sung differently from GAE. I also showed some videos where Walters was interviewed, with the subtitles given, to see if the students could recognize NZE-accented words. Only after they observed and discussed the given learning materials on their own did I explicitly instruct them to analyze the difference between singing and talking. My earlier study indicated that the NZE accent appears to be an inconsistent usage in Walters’s sung pronunciation, but in his responses to interview questions asked by local hosts, the NZE phoneme /ɪ/ appears to be a complete usage for the DRESS lexical set in his utterances, revealing that he tends to adhere to SE when singing but used his native accent when talking. Then, the students were guided to discuss the effect of the SE ideology on the way the singer sings and talks.

Finally, an explicit explanation of NZE accents (based on Bauer & Warren, 2008; Gordon & MacLagan, 2008; Gorgon et al., 2009) were presented to the students. To examine to what extent the students understood the contrast between NZE and GAE discussed in class, I asked each student to analyze a one-minute interview of Stan Walker, a Māori from New Zealand, who won Australian Idol singing competition in 2009. For the sound analysis, the students were required to focus on the FACE and DRESS lexical sets because the two vowels have been identified as salient General NZE features (Bauer & Warren, 2008; Gordon & MacLagan, 2008; Gorgon et al., 2009) and because it is manageable for beginning learners of English linguistics to examine only two phonemes, instead of a comprehensive vocalic comparison. The template for the sound analysis is displayed in Table 1, where the words were given as samples. All FACE words that appeared in the interview were listed in the first item (W), whereas the second item (NZE) presents the words pronounced in the NZE accent. The rightmost item exhibits the occurrence rate of the kiwi FACE or DRESS accent in the interview. The numbers in the parentheses refer to occurrence frequency. Nonetheless, they were encouraged to explore

other sound features, albeit not required. Although the differences between NZE and GAE lie not only in pronunciation, in this study I asked my students to focus on phonemic differences because accent is easily perceived and because I could share with my students my previous research on NZE accent features.

Table 1. Template for song analysis.

Word	GAE	RP	NZE	Words used in the interview (W)	NZE accented Words (NZE)	Percentage NZE / W
Rhoticity	Yes	No	No			
FACE	eɪ	eɪ	ɛe (/æe/ among educated speakers)	rain (2), plain (1), making (1), away (3)	plain (1), away (3)	4/7
DRESS	ɛ	ɛ	ɪ (/i/ among youths)	never (1), steps (1), many (6), again (3)	never (1), steps (1)	2/11
BATH	æ	ɑ:	ɐ:			
STRUT	ʌ	ʌ	ɐ			
LOT	ɑ	ɒ	ɔ			
THOUGHT	ɔ	ɔ:	o			
PRICE	aɪ	ʌɪ	æe/aɪ			
CHOICE	ɔɪ	ɔɪ	oɪ			
MOUTH	aʊ	aʊ	æə			

At the end of the semester, the students were provided with a volunteer teaching opportunity to apply what they learned in class. The volunteers were guided in designing learning activities for a junior high school at which I had conducted a learning workshop for two years. They teamed up with three or four classmates to design their lesson plans to teach a group of around 10 students according to their understanding of NZ, for instance, in terms of culture, tourism, symbols, sports, slang, and accent.

After that, I had each student complete an anonymous questionnaire to gain feedback and determine their level of satisfaction with the course. The questionnaire contained four statements to be responded to using a 4-point scale:

Five statements:

- (1) I think that the class has increased my knowledge of New Zealand.
- (2) I think that learning about NZ has enhanced my ability to effectively communicate with speakers of NZ.
- (3) I think that the class has helped me to understand NZE in contrast to GAE.
- (4) I think that it is a good idea to share with others what we have learned about New Zealand.

Also included were two open-ended questions:

Open-ended questions:

- (1) How did the course change your impression of New Zealand?
- (2) Do you think it's necessary to inform English learners of the actual ways English is spoken worldwide? If so, why? If not, why not?

To investigate the correlation between the students' responses and the dependent variables, I marked the questionnaires given to high-achievers and teaching volunteers. I also asked them to put their completed questionnaires on different tables according to their prior experiences with NZ. These approaches enabled me to explore their genuine feelings, instead of their acquiescence to the learning objectives (Garrett, 2010). All in all, the lesson plan was conducted in 10 weeks, totaling 20 periods of class time, while other class intervals were utilized to learn about different English accents and address other issues concerning cultural diversity, pragmatic differences, and strategies for effective intercultural interaction. For the data analysis, each student was given a number from 1 to 77, and each learning activity was given a letter from A to I, as displayed in the course design and methods of data collection shown in Table 2. The codes were used for the extracts illustrated in the discussion of the findings.

Table 2. Timetable for the data collection procedures.

Week	Time	Topics	Instruments
Pre-instruction practice			
1	100 minutes (2 periods)	Three assumptions about NZ and another three about NZE (activity A).	Homework: to revise their assumptions with specific facts (activity B).
Instruction: A variety-plus lesson plan begins.			
2	100 minutes (2 periods)	Sharing of some students' self-reports on NZ culture. Two talks given by NZ speakers.	Homework: to reflect on the talks (activity C).
3	100 minutes (2 periods)	Sharing of some students' reflections. Comparison and connection between NZ and Taiwan.	Homework: to find a story connecting NZ and Taiwan (activity D).
4	100 minutes (2 periods)	Sharing of some students' stories Introducing landscape of NZ.	Homework: to create a slogan for NZ tourism (activity E).
5	100 minutes (2 periods)	Sharing of some students' slogans. Discussing icons of NZ.	Experiential activities: Haka dances, and rugby tutorials.
6	100 minutes (2 periods)	Sharing of some students' self-reports on NZE. Introduction of slang in NZ.	Homework: to give three examples of slang used in NZ (activity F).
7	100 minutes (2 periods)	Sharing of some students' description of slang in NZ. Discussion of NZE (I), including a commercial, and a travel video.	Practice: to identify the FACE and DRESS sets in the given videos.
8	100 minutes (2 periods)	Discussion of NZE (II), including a conference talk and a documentary.	Practice: to identify the FACE and DRESS sets in the given videos.
9	100 minutes (2 periods)	Discussion of musical videos about pop music in NZ.	Practice: to identify the FACE and DRESS sets in the given videos. PowerPoint presentations, and explanation of musical videos and interviews with NZ pop singers; Homework: to analyze NZE sound features used in the assigned interview (activity G).
10	100 minutes (2 periods)	Discussing students' reports on sound analysis. Discussion of the volunteer work that gives junior high school students learning activities about NZ and NZE.	Teamwork to design lesson plans about NZ and NZE (activity H).
Post-instruction assessment			
11	100 minutes (2 periods)	A lesson plan evaluation used to explore the students' responses to the given instruction.	To complete an evaluation questionnaire (activity I).

4. Findings concerning perceptions of NZ

The students' portfolios were examined to address the first research question, as reiterated below:

How did the students change their perceptions of NZ culture and NZE in their learning portfolios?

Changes in the participants' perceptions of NZ culture

The students' initial impressions show that they all had limited knowledge of NZ. Most mentioned stereotypical images of NZ, such as sheep, cattle, scenery, and kiwifruit (mistaken by most of the students as kiwi, which actually refers to a kiwi bird or a kiwi person, although kiwifruit might be called kiwi in the US and other countries). It was intriguing to notice that some of the students had wrong associations with the country, including koalas, a tropical climate all year round, and a Christian country. Table 3 displays the descriptive statistical analysis of the findings.

Table 3. Students' initial impressions of NZ.

Initial impressions	Number	Percentage
Kiwifruit	70	91%
Nature	66	86%
Husbandry	64	83%
Māori	34	44%
British colonialism	25	32%
Hobbiton	16	21%
Migration	14	18%
Religion	10	13%
*Koalas	6	8%
*Tropical climate	5	6%

* refers to mistaken associations.

In their self-studies of NZ, the students came to realize that some of their initial impressions were in fact misconceptions. For instance, NZ is not a tropical country; located in the southern hemisphere, it has distinct seasons, but opposite to those of Taiwan, with the winter between June and August. In their revisions, they provided more detailed information about the topics appealing to them. Taking religion as an example, according to the 2013 New Zealand Census, only half of the population self-identified as Christian. Although Christianity is still the main religion in New Zealand, 41.9 percent of New Zealanders claimed no religious affiliation, a figure which is on the increase. One student confessed that he previously assumed that all Māori people were Christians, but later realized that many Māori people respect nature, but they would not appreciate being regarded as following animism, a religion in which animals and plants are believed to have spirits.

What impressed them the most about the talk given by the two NZ speakers is the landscape (such as glaciers, Antarctic Center, Waitomo Caves, and mud pools). Many also mentioned the education system of NZ. Moreover, they learned about the national rugby team (All Blacks), extreme sports (bungee jumping, zorbing), Māori haka dance, traditional greetings (hongi) and local cuisine (hangi). Table 4 details the findings.

Table 4. Students' reflections on the talk on NZ.

Reflection on the given talk	Number	Percentage
Landscape	74	96%
Education	65	84%
Māori culture	62	81%
Rugby	48	62%
Extreme sports	42	55%
Cuisine	32	42%
Immigration	22	29%
Currencies	7	9%
Accent and idioms	3	4%

The students also discovered more about NZ as they compared the country with their home country. The topics of comparison in their profiles included the landscape, indigenous culture, the education system, international trade, and the cuisine. For instance, New Zealand and Taiwan are both surrounded by the ocean, but New Zealand is about 7.5 times larger than Taiwan. The coastline of Taiwan is 1,566 km in length, whereas that of New Zealand is 15,134 km. In addition, the Māori and the indigenous people of Taiwan are both Austronesian peoples, and thus have similar rituals and traditional architecture. Research has indicated that Māori migrated to NZ about 750 years ago even if their ancestors left Taiwan 5,000 years ago (Dudding, 2015).

Furthermore, a trade agreement was signed in 2013 between Taiwan and New Zealand, facilitating economic cooperation (維基百科, 2013). Nearly 50% of the information given by the students came from Wikipedia. Nonetheless, several students introduced blogs and narrated stories connecting NZ with Taiwan, including the story of a NZ father who came to Taiwan to find his son who went missing in the mountains of southern Taiwan; although he never found his son, during the search he was so touched by the generosity of his Taiwanese hosts that he later came back to help re-build Taiwan following the 921 earthquake (中華電視公司, 2015).

Furthermore, the students learned to appreciate NZ as they created slogans to promote its tourism, as illustrated in some students' ideas:

- (1) *New Zealand Investigates You.*
- (2) *A Hidden Land—YOU SHALL NOT PASS!*
- (3) *For the best moments of your life! Skydiving, Jet-Boat, Bungie Jump.*
- (4) *A 100% Relaxed Wonderland.*
- (5) *Broaden your horizons.*
- (6) *The bright cave of no lights: Nature's chandelier.*
- (7) *Feast Your Eyes, Relax Your Mind, Refill Your Energy.*
- (8) *A Magnificent Destination.*
- (9) *Perfect Your Wedding Photos.*

Taken together, the students learned to correct their misconceptions of NZ and replace their stereotypical perceptions with more detailed knowledge of the differences between NZ and Taiwan in terms of geography, climate, history, religion, education, sports, and aborigines.

Perceptual change in the learning of NZE

At the beginning of the class, the students' initial impressions of NZE reveal that they were hardly aware of the differences between NZE and GAE, as exemplified in the extracts from some of the students' learning portfolios:

***Student 13-A:** New Zealand has a strong pronunciation, unlike USA English.*

***Student 34-A:** New Zealand English was like British English because it was a British colony.*

***Student 63-A:** New Zealand English sounds like Australia English.*

In their revisions, some of the students explored the similarity between NZE and BE, particularly in the shared features of non-rhoticity and spelling. Furthermore, some discussed regiolects and sociolects in NZ. Only a few described the sound system of NZE.

Some of the students also noticed differences in lexical usage. For example, in NZ, "dairy" refers to a small grocery shop, what North Americans refer to as "corner store" and Australians call a "milk bar." The word "jandals" denotes "flip-flops" in America and Britain and "thongs" in Australia; however, "thong" in NZ refers to an item of ladies' underwear. A boaster is called a "skiter" in NZ but a "big-noter" in Oz, whereas a "dinkum bloke," which means an "honest person," is used in both of the antipodean countries.

In particular, the students enjoyed learning about NZ slang in their self-studies. Like Strine used in Australia (Kidd, Kemp, & Quinn, 2011), NZE features abbreviated words like *brekkie* (breakfast), *barbie* (barbeque), *comfy* (comfortable), *Chrissy* (Christmas), *arvo* (afternoon), *mozzies* (mosquitos), *sunnies* (sunglasses), *rellies* (relatives), and *lollies* (from lollipops, meaning sweets in Britain and candies in America). Some names might also have diminutive forms, such as *Macca's* (McDonald's), *Maddi* (Madison), *Deb* (Deborah), *Chez*

(Cheryl), *Simie* (Simon), and *Newzild* (New Zealanders' pronunciation of their country's name) (Grant, 2012).

However, most students were unaware that some are used far more often or only in Australia, like *servo* (service station, in America gas station), *firies* (firefighters), *pollie* (politician), *garbo/garbie* (garbage collector), *hollies* (holidays), *chewie* (chewing gum), *schoolie* (school teacher/pupil), *jillaroo* (female employee in farm work), and *socceroos* (Australian soccer team). Accordingly, shortened words used in NZE appear less frequently and numerous than in AuE (Bardsley & Simpson, 2009). In this hypocoristic usage, AuE operates as a regional epicenter, which exercised areal influence on NZ lexicon in the earliest stages (Peters, 2009).

Some common slang expressions were also found in students' portfolios, including these examples:

- (1) A: *I have already submitted in your file on the table to the boss.*
B: **Chur, bro.** (*Thanks, man.*)
- (2) A: *Do you reckon (think) if I ask Bob to watch movie with me he will say yes?*
B: **Yeah, I reckon!** (*Yes, I think so.*)
- (3) A: *Gotta go gym first but I'll pick you up at 7?*
B: **Sweet as/Good as gold.** (*Ok, affirming good will, approval, or agreement in reply to a question or request.*)
- (4) A: *How was the movie?*
B: **It was hardout, bro!** (*It was awesome, bro.*)

Nonetheless, the students did not notice that some slang expressions are also used in Straya, such as these:

- (1) *No worries.* (*No problem; you're welcome, in response to thank you.*)
- (2) *She'll be right.* (*Everything will work out fine.*)

Some aboriginal loanwords from Māori were also often mentioned, as shown below:

- (1) **kiwi**: flightless nocturnal birds endemic to NZ, New Zealanders, or NZ dollar
- (2) **kia ora**: Hi! G'day!
- (3) **kai**: food
- (4) **whanau**: extended family
- (5) **whare** (pronounced "fare"; the 'wh' is /f/ not /w/ in Māori): house, hut, temporary shelter
- (6) **hongi**: Māori greeting by pressing noses
- (7) **hangi**: a Māori earth oven to cook food with heated stones
- (8) **haka**: a war dance, often associated with the start of a rugby game

However, the students were not aware that Māori people have different ways of speaking in greetings; when greeting one person, a Māori says *tēnā koe*. When greeting two, a Māori says *tēnā kōrua*. In contrast, *tēnā koutou* is for three people. In addition, Grant (2012, p.165) presents other Māori lexis often used by kiwis:

- (1) **te reo**: the Māori language
- (2) **marae**: Māori meeting house
- (3) **hui**: meeting, gathering
- (4) **kapai**: good
- (5) **tangi**: funeral
- (6) **Pakeha**: people living in New Zealand of British/European origin; non-Māori, but originally it would not have included, for example, Dalmatians, Italians, Greeks, Indians, Chinese.

Grant (2012) notes that "an increasing number of New Zealand workplaces now give *tangi* leave, further evidence of a greater understanding, use, and acceptance of the Māori lexis in NZE" (p.166). Regarding the lexicon of NZE, approximately six words out of every thousand in written texts originate from Māori, "with proper nouns forming a significant

proportion” (Macalister, 2005, p.vii).

Lexical borrowing from Māori has become a conspicuous part of NZE. Grant (2012) comments that “one distinction between NZE and other Inner Circle varieties such as Australian or Canadian English is that New Zealand has only one indigenous language, Māori, which has not only survived but has achieved the status of an official language” (p.165). The hybrid usage of Māori in NZE like *couch kumara* (rather than *couch potato*) sounds humorous and adds a “playful” element to everyday conversation, making up the particular New Zealand identity, as eloquently phrased by Grant (2012, p.174):

As the language developed, NZE can be seen to have passed through all of Schneider’s (2003) stages, from foundation (stage 1) where English began to be used in a country that was not originally English-speaking, to exonormative stabilization (stage 2) where the Pakeha (non-Māori) community and language stabilized under mostly British dominance, to nativization (stage 3) where culturally and linguistically things were less dependent on the “mother” country and were changing for good, to endonormative stabilization (stage 4) where the indigenous linguistic norm was gradually adopted, to differentiation (stage 5) where politically, culturally and linguistically the country developed an attitude of relying on its own strengths. It is probable that it was during the final stage that NZE speakers began to be more creative and playful with the language and more comfortable with its own cultural scripts.

The detailed findings concerning the students’ revisions of NZE are presented in Table 5.

Table 5. Features described in the students' self-studies on NZE.

Self-study topic	Number	Percentage
New Zealand slang	64	83%
Lexical usages in NZ	46	51%
British English conventions	38	49%
Aboriginal loanwords	36	47%
Social class and NZE	16	21%
Distinct vowels of NZE	12	16%
Comparison with AuE	10	13%
American influence	4	5%

After the instruction on the NZE accent, the students came to realize that NZE differs from GAE in the pronunciation of certain vowels. Their responses to the post-instruction survey reflected what they learned in class, as illustrated below:

Student 23-I: *It's interesting to learn that New Zealanders speak English in a way similar to Australians. They both say "meake" for make. But New Zealanders say fish and chips like "fesh n' cheps." They use the weak vowel, but Australians use the long vowel /i/.*

Student 32-I: *I found NZE was different from British English. Although both of them are non-rhotic, NZE has different vowels for words like remember ("remember") and inspector ("inspector").*

Student 56-I: *I still remember in class, a speaker from New Zealand told us some slang in New Zealand. When I heard those things, I felt very interesting and cool, because I didn't know there are a big difference between American English and New Zealand English. I know there are still a lot of different English. Britons have their British English and so do Australians. Because of some historical events, one language was divided into different varieties and I love learning about them. For me it's very exciting.*

Findings concerning the sound analyses of NZE

The data was analyzed to address the second research question, as reiterated below:

How well can students study the contrast between NZE and GAE on their own after the given instruction?

From the students' analyses of the assigned interview, the results show that slightly over half (63%) of the students were able to analyze the given material accurately. Most of them were able to identify the FACE vowel pronounced as /e/ in NZE (78%), but many perceived the DRESS vowel to be the same as that in GAE, failing to recognize the epsilon articulated as the front high vowel /ɪ/ or /i/ in NZE (48%).

Although their sound analyses were not very satisfactory, most of them gave positive feedback on the learning portfolio pedagogy. The findings indicate that more than 86% of the students regarded the given instruction helpful for understanding NZ culture and the linguistic contrast between NZE and GAE. Such positive responses were also reflected in their responses to the open-ended questions, as shown in the following extracts:

Student 16-I: *I thought New Zealanders and Australians speak English like Britons. However, this is not true. I have learned that kiwis pronounce gentle like “gintle.” There are unique words from Māori people, such as kai and whanau.*

Student 24-I: *This class has given me a better understanding of New Zealand. I learned about beautiful landscapes, extreme sports, and Māori culture. Māori traditional greeting is special. Kiwis touch noses to show their friendliness. I think the knowledge is very helpful when I communicate with kiwis or travel in the country.*

Student 48-I: *Before the class, I found it difficult to understand kiwi accent. But I later became familiar with it and found it interesting to compare it with American and British accents. I also enjoyed learning about shortening words like arvo and Macca's. It's also interesting to learn about some kiwi slang. The teacher usually began the class by saying, “Kia ora, everyone.” I think it's very practical to hear different accents. I hope I will experience different cultures in New Zealand in the future.*

Furthermore, nearly all of the students stated that it is necessary to inform English learners of actual ways of speaking English worldwide. Their frequent reasons are exemplified below:

Student 9-I: *I think it's helpful to learn about New Zealand English for interaction with kiwi people. Learning English should not be limited to American English because we do not merely communicate with Americans.*

Student 26-I: *I originally thought English spoken in New Zealand was not correct, but I came to realize that they just speak differently. Unlike American English, they might say "go to bid" for "go to bed." I have learned this is a systematic vowel change. I think it's practical to get familiar with different English accents when we wanna use English for international communication.*

Student 57-I: *I believe that more understanding of how English is used in the real world will not only help students' listening ability but their future job and social life, so I will try to integrate worldwide English variations into my English classes.*

Student 70-I: *In my opinion, if English is to be promoted as an international language, I think EFL or ESL is not appropriate, and I agree on the learning of English as a lingua franca, and we share English ownership in the use of English for intercultural interaction, no matter if we are native or nonnative speakers of English.*

Several students commented that the learning of WE needs to take age and proficiency into consideration, as illustrated below:

Student 16-I: *I think it's not necessary to inform at the beginning. Especially for the English beginning learners, I won't emphasize those different pronunciations only when they upgrade their levels or when they encounter different accents. I will tell them that we learn English to use it as a communication tool. To interact with different English speakers, we learn and appreciate other English speakers' accents.*

Student 33-I: *For me, I think understanding the various accents of English will be difficult for the learners at the beginning and intermediate levels as they might not have the*

adequate background knowledge of linguistics. As a result, it might be overwhelming for them and might lower their motivation if I only focus on the way English is spoken in different countries.

Student 67-I: *The main goal for the courses for students at the low and intermediate levels will be “noticing” and “respecting” the differences and the pragmatic ways to solve the problems. The learning goal for the students at the high level, however, is to understand the rule of the accents and slang that are special in different countries.*

A close inspection shows that high achievers, who were also found to attend the class regularly, tended to give more positive feedback and also provided more detailed comments in the open-ended questions. This was also the case with those who took part in the end-of-semester volunteer teaching service. Below shows the detailed findings:

Table 6. Positive feedback rates (%) given by the students on the lesson plan.

Question	Pre-Experience		Attendance		Performance		Volunteer	
	Yes n=6	No n=71	H n=21	L n=20	H n=22	L n=21	Yes n=32	No n=45
1	83	83	92	80	96	69	94	78
2	83	85	93	86	97	70	91	78
3	100	76	88	77	96	64	91	73
4	100	92	96	82	100	91	100	80
Average	92	84	92	81	97	73	94	77

Note:

- The four questions are reiterated below:
 - I think that the class has increased my knowledge of New Zealand.
 - I think that learning about NZ has enhanced my ability to effectively communicate with speakers of NZ.
 - I think that the class has helped me to understand NZE in contrast to GAE.
 - I think that it is a good idea to share with others what we have learned about New Zealand.
- n refers to the number of the students.
- H refers to the top 25% of the students who performed well.
- L refers to the bottom 25% of the students who did not perform well.

5. Reflection on the pedagogical research

This study has presented a flipped English curriculum that reversed the traditional teaching of English by virtue of student-centered learning activities contrasting NZ with America in terms of culture and language. In this pedagogy, NZE was used as a real-world example to awaken students to the reality of WE and help them to expand their ethno-sensitive and receptive competence in the use of English as a *lingua franca* (ELF) in intercultural communication. Its goal aims to reduce the hegemony of SE and capitalize on the variation of WE. It was found before the given instruction that most of the students were unfamiliar with NZ culture, not to mention the way New Zealanders actually speak English. However, the post-instruction findings demonstrate that the pedagogy raised the students' awareness of NZ culture and NZE. The findings indicate that more than 86% of the students regarded the classroom learning activities helpful for understanding NZ culture and the linguistic contrast between NZE and GAE.

Nevertheless, after the lesson plan, only 63% of the students were able to identify distinct NZE vowels, as in the FACE and DRESS lexical sets. Future research might investigate students' analysis of other NZE sound features, such as rhoticity and other vocalic realizations, which students might find easier to identify when comparing NZE and GAE. In addition to phonetic features, teachers might also integrate lexicon, intonation, syntax, and pragmatism into the learning of NZE in contrast with SE.

It is high time to deconstruct the SE ideology that has caused stereotypes, negative attitudes, and even prejudices against nonstandard and nonnative varieties of English. What does this mean for the future of language education? We now find it a more serious challenge than ever, as an increasing number of countries have recognized their localized usages of English in inter- and intra-national communication as an integral part of their ethnic identities, and most crucially, nonstandard and nonnative speakers of English have tremendously outnumbered native speakers of English in the global village. We can respond to the rise of WE in two ways. We can close ourselves off, adhering to prescriptive ways of teaching SE and try to stop learners from using nonstandard forms of English in their daily, casual interaction with each other. English language education in Taiwan has centered on

language skills for exam-oriented purposes, disregarding communicative competence for actual interaction with people speaking different varieties of English. It is also unfortunate that the English language has long been taught merely as a tool, without a cultural lens penetrating the contrast and connection between us and others from different English-speaking communities. Continuing with this conservative approach will make Taiwan left behind; our intercultural exchange and collaboration will lose out, and our international trade will also eventually suffer.

A better response would be to embrace linguistic variation and cultural diversity (Kirkpatrick, 2007). We cannot stop new trends, but we can adjust to them. As English educators, we can conduct flipped teaching to provide students with a more inclusive learning environment, where we help them not only to improve their SE skills but also to adapt to the use of ELF worldwide for effective and harmonious communication with different nationals. To help students to understand different cultures and expand their international horizons, I have developed a Critical Portfolio Pedagogy (CPP) grounded on the theory of Critical Pedagogy, which was pioneered by Professor Freire (2000) and Professor Giroux (2011). To compare a nonstandard variety of English like NZE with SE, a language-plus lesson plan was modeled on the Revised Contrastive Analysis proposed by Rickford and Rickford (2007). To engage students in class discussion, I invited students to share what they discovered from their self-studies of foreign countries. At the end of the semester, they were encouraged to team up and design a lesson plan applying what they learned to a lesson plan for pupils at an elementary school. Much to my delight, my students enjoyed creating their own learning portfolios and sharing with other classmates what they learned about NZ. Likewise, teachers can awake students to WE by using a CPP to guide students to deconstruct the SE ideology via a “critical lenses that would allow them to use English effectively to meet their own needs while respecting the needs of others” (Matsuda & Friedrich, 2011, p.341).

Nonetheless, a few students commented that it was time-consuming to work on the given assignments, although they admitted that they did benefit substantially from their self-directed portfolio projects. Some also noted that they felt nervous when invited without advanced notice to present their reports in class. Consequently, their sharing often lacked

systematic explanation, and their English expressions were not well-organized and fluent. These limitations reveal that a student-centered learning approach needs to provide students with ample time to complete their self-studies and prepare for sharing their portfolios in class discussion.

What made this pedagogical research most rewarding to me is that the learning portfolios my students developed and shared with each other have transformed their misconceptions into positive attitudes towards English heterogeneity, expanding their worldviews and enabling them to recognize that different types of English speakers and their social identities should be afforded the respect that they deserve in the use of ELF in intercultural exchange. When I hear that some students would like to travel to New Zealand in the future and make a real connection with locals, I feel it is worthwhile to keep encouraging students to go beyond their comfort zone, explore unknown phenomena modestly, and work considerably with people from diverse backgrounds.

Crystal (2012), one of the world's foremost experts on English predicts that English will become a family of languages, as different varieties of English have emerged and adapted to suit local circumstances. In the case of NZE, as the NZ pastoral industry grows, so might the influence of NZE in the world. This development can also be observed in China and India as their economies have soared in the last decade. Accordingly, to avoid being at a loss to (mis)understand the uniqueness of NZE, in this pedagogy I have not only helped students to expand their English repertoires but also to develop a concern for other varieties of English, a respect for different English speakers, and a democratic and open-minded vision of English in intercultural communication. The reality of WE has been overdue for wider recognition in English language teaching. Teachers' recognition of English variation can help their students to cultivate respect and tolerance towards diverse ways of speaking English. English teachers can empower their students to address, expose, challenge, and overcome the social ideology that regards nonstandard/nonnative accents as inherently inferior to SE. By doing so, we can help nonstandard/nonnative English speakers maintain their self-esteem in their unique, creative, and interesting ways of speaking English to express who they are in communication with different English speakers.

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