



10

Using 'Interculturality' to Increase the Value of ELT in Academic Contexts

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Introduction

In this chapter we argue three interconnected points in relation to how the practice and approach to ELT in Academic Contexts can be seen as analogous to a culture, and how interculturality can play a role in how this culture can adapt and modify its approach. These points are made with the goal of increasing the value of ELT as it is used in Academic contexts to help students with their subject degree assignments, and are as follows. One: the ELT branch of EAP that many students follow is communicated by teachers through a practice and approach (culture) that is grounded exclusively in written text analysis and production techniques such as Systemic Functional Linguistics, Genre Analysis and

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Corpus Linguistics. Two: the subject degrees that students follow are often approached through a practice and process (culture) that involves the communication (and understanding) of academic messages through media that require knowledge and usage of other non-text based media such as visual or mathematical language. Three: using ‘interculturality’, and in particular, Deardorff’s pyramid model of intercultural competence, EAP teachers can learn from lecturers and students when the different approaches are needed by students. We now argue these points in three sections here, drawing on theory and data from previous projects (Richards & Pilcher, 2013, 2014, 2016, 2018, 2019, 2020a, 2020b; In Press; Pilcher & Richards, 2014, 2016, 2017, 2018; Tseng et al., 2018, 2020) were pertinent.

One: Current ELT Approaches to EAP Are Grounded in Key Linguistics Theories

As outlined above, the first point we argue is that the ELT branch of EAP that many students are taught in when they study on pre-sessional or in-sessional preparation and support courses is approached through a process (culture) grounded exclusively in written text analysis and production techniques such as Systemic Functional Linguistics, Genre Analysis and Corpus Linguistics. Before making this point it is perhaps necessary to answer a question that previous reviewers of this chapter have rightly intimated, and thus that many readers may ask. This question is: Surely EAP is an inanimate object, whereas culture is animate, and so how is it possible to see the ELT branch of EAP as being a culture? While it would be perhaps a get out of jail free card approach to argue in line with Jahoda (2012) that culture has many definitions and can be seen as many things, we nevertheless argue that EAP and the approach to it is a cultural one. Those teachers who deliver EAP are invariably from a background of ELT and then do further training, often in Applied Linguistics, where they learn many techniques of text analysis such as those based in the Systemic Functional Linguistics (Halliday et al., 2014) school, the Genre Analysis school (Swales, 1990) and in processes ostensibly identifying key lexis that students need that

will be grounded in Corpus Linguistics (McEnery & Hardie, 2012). This, then, informs key pedagogical processes for teachers such as: how they approach analysing written assignments, points made by lecturers, and also how they approach teaching students how to produce their assignments.

The evidence for this comes from the fact that many teacher development materials (e.g. Alexander et al., 2008; Swales & Feak, 2004) are grounded in how such linguistics theories help and are applied to written texts, and in turn how these then can be taught to students to help them produce assignments themselves. These in turn cascade to key textbooks such as Access EAP, Robert Jordan's Academic Writing (2003) and Swales and Feak's Academic Writing for Graduate Students (2004). This then is both the key components of the subject, but also the basis on which the subject is approached by teachers. We authors, as practising EAP teachers ourselves, were schooled in such techniques and worked with others who also followed such techniques, and attended many events such as those of BALEAP (the British Association of Lecturers in English for Academic Purposes) where such techniques were used and continue to be used, in research and pedagogy. The approach, and the culture of the approach as defined by its key processes and their components was therefore one whereby the techniques studied, the techniques applied and the techniques used to inform materials were those of written textual analysis, on the (not necessarily false) assumption that this is what students studying in Further or Higher Education need if they come from a background where English is not their first language.

We argue this is a 'culture' as such from a number of possible views and perspectives. If we are to view culture as a reified and solid entity defined by national boundaries, in line with how those such as Hofstede (1984); Trompenaars and Hampden Turner (2011), Minkov (2012) and many others have been said to see culture (by, for example Holliday, 2019), then EAP would only be seen as a culture if similar types of reified elements are considered. However, if in contrast, EAP is seen as continually emerging from the ground up from a non-essentialist small culture perspective (cf. Holliday, 2019) then arguably, approaches to how EAP is taught are indeed, we argue, a culture. Analogously, the culture and practice of how EAP is approached is structured through what Giddens

(1984) terms the ‘duality of structure’ whereby practices exist and are determined both by the parameters and key aspects which define them; and also by the behaviours and actions of individuals who follow these parameters and key aspects. In other words, the culture of how EAP is approached is, we argue, defined by its grounding in the theories of Systemic Functional Linguistics, Genre Analysis and Corpus Linguistics and by EAP tutors being trained in these key aspects and following them in practice. This culture is very much grounded in the written text, in an approach that has deeply entrenched roots back to the very father of linguistics, Ferdinand De Saussure, for whom language was concrete and could be taken away for analysis and teaching (1959).

And what then of this culture? Is it bad? Is it unhelpful? After all, most assignments students need to produce use written text and students’ degrees are awarded on these. Furthermore, much of the input that students on degrees study is in the form of written text. Surely it is the case that EAP can approach these tasks through the use of tools teachers are schooled in that is helpful to the students and that they can convey to the students. To reiterate what many of the texts such as Jordan and Swales and Feak do and in terms of the linguistics techniques they draw upon, students can be taught how to analyse readings and example assignments themselves. In this way they can be shown how to be aware of numerous highly useful text-related aspects such as: the vocabulary that is used most frequently in academic writing (McCarthy & O’Dell, 2016—Corpus Linguistics), how to express key functions such as ‘cause and effect’ or ‘problem and solution’ (Jordan, 2003—Systemic Functional Linguistics) to study the purposes of particular sentences and to create research gaps (Swales & Feak, 2004—Genre analysis) and approach analysing texts for reproduction.

And, indeed, we do to a large extent agree. We entirely agree such aspects can be useful, and that this approach, or as we describe it, this culture of the key tenets and approaches to teaching EAP has its merits. First and foremost we see it as having merits for those delivering the subject in that it can quickly allow the person who is teaching the EAP subject to quickly see the function of a particular sentence or paragraph, and the sorts of terms used. Further, we agree that in many cases this is also helpful to students to know. In fact, we ourselves draw on and

use these techniques and also teach students about them. Nevertheless, what we have also discovered in studies we have undertaken,¹ some of which we cite from below by way of illustration, is that students often require more than simply having such techniques at their disposal, and that they need to be proficient in literacies that are non-text and visual based, emotionally based, or consist of communicating in mathematics. In other words, we have learned that the approaches and aspects of EAP that we ourselves have been schooled in and use can be made far more effective and helpful if put alongside the approaches and aspects that students in different subjects may need that are not text based, and it is this we wish to communicate in the remainder of the chapter. In the next section we want to show students often require these other media of communication in their subjects, and then finally to suggest how the lens of interculturality, and in particular Darla Deardorff's (2006, 2009) pyramid of intercultural competence, despite recognising critiques of its neo-essentialist pitfalls (Ferri, 2014, 2016), can be drawn upon by EAP teachers to help focus and tailor what they do for students.

Two: Students Often Require Media That Necessitate Knowledge and Usage of Non-Text Based Visual or Mathematical Language

The second point we now want to argue, following on from the first one above, is that students study subjects that are often approached through a process (culture) that involves the communication (and understanding) of academic messages through media that are visual, emotional or mathematical. Indeed, this is what we now do ourselves more, and explain to students that what they are required to do for their subjects may

¹ We do not go into detail here about the methodology we have used for these studies. We note however that the methodologies have been broadly qualitative, commonly consisting of interviews or focus groups, and that all details of the methodologies can be found in the studies cited through their full journal or chapter references in the end of text reference list.

be unique to those subjects; and that text analysis can guide with some elements, but they also need to be focused on others as well.

Similarly, as with the above section however, we feel a need to justify why we see these approaches to subjects as being cultural. What is it, in other words, that would make the subject of engineering describable as a culture, or of nursing, design, history, any other subject, of being a culture? Much work has been done into how entities establish themselves as subjects. This has been written about in terms of different subjects as distinct entities having their own tribes and territories (Becher, 1989) and by us as them having their own unique psychological and ideological elements (Pilcher & Richards, 2016, 2017; Richards & Pilcher, 2014, 2016, 2018, 2020b). More recently, Legitimation Code Theory is also emerging as a way to see subjects as having their own semantic depths (Maton, 2014) whereby they appropriate and express terms in a particular way. In terms of how they become established, subjects have been described as needing to define their own territories as being distinct from others, to establish themselves through academic journals and texts and research and to become cemented through inclusion in examination systems (Goodson, 1993).

Thus, subjects do not simply appear and exist, but they emerge and establish key aspects and tenets that define them. They then continue to develop and change, partly again through a process of structuration whereby their aspects exist for those coming to the subject, but as people follow these aspects they are reinforced (Giddens, 1984). In this way, we argue, firstly, they can indeed be seen as cultures (which also emerge, have their own aspects and tenets and change), but, secondly, and we note this for what comes later, this is also identical to how EAP has emerged.

What then, are the other media of communication that students' need that may not be text based? Firstly, many students study subjects that are taught and are assessed through media that are non-written text based and often do not need any accurate writing to be successful. Rather, the visual aspects are key and what students are assessed on, to the extent that for Computing, students could submit in Mandarin as 'we don't care what the actual [verbal or written lexica] language... is, we want to know the visual communication' (Interactive Media Design [Computing] Lecturer, cited in Pilcher & Richards, 2016, p. 7). As

another lecturer in Design itself said 'the students can prepare boards with their design work which may be fantastic... full of spelling mistakes... grammar mistakes... doesn't make sense at all you know... but designers are not terribly concerned with that' (cited in Pilcher & Richards, 2016, p. 7).

Further, the idea of an emotional literacy is key to the approaches and cultures of some subjects, for example in Nursing, as one lecturer we spoke to noted, 'we very much aim to...teach compassion as part of our curriculum, that's actually a code of core element of the curriculum and increasingly so across all of nursing' (Nursing Lecturer cited in Richards & Pilcher, 2018, p. 8). Often, this emotional type literacy would require a knowledge of active listening, and the skilful use of compassionate non-verbal communication, to the extent where English was not so important. As one Learning Disability Nursing lecturer we have spoken to noted in relation to people they were working with as Learning Disability nurses: 'for some of our people...even the English itself probably isn't that important. The tone and the empathy and the warmth you could probably almost speak gobbledygook and it wouldn't matter as long as a tone is engaging you are still communicating something' (Learning Disability lecturer cited in Richards & Pilcher, 2018, p. 9).

At this point, we expect many readers may be asking the question, or that the question will at least be springing to mind, along the lines of the following: this is all very good and well, but isn't it rather obvious that these subjects would need these things? Moreover, surely these are elements that the students would learn on their subject degrees, not the responsibility or area of the EAP tutor? And, indeed, in answer we do not disagree, we ourselves are the first to admit we are not experts in Design or Nursing or many of the subjects the students we are working with study. However, we note two key points of relevance here: firstly that the written 'English' is not cleavable from the other media but rather it is melded with them, and secondly, it is not necessary to have subject proficiency, but rather, it is helpful to have an awareness and curiosity about other subjects.

In terms of the first point that the written 'English' works with other media of communication, it is perhaps key to note, and something that

is alluded to above, is that in these subjects the two ideas of 'English' and the 'Subject' are not necessarily discrete. As the Designers note, the focus can be on the visual to the expense of grammatical accuracy, and for Nurses the communication can be focused on the emotional to the extent whereby any 'English' uttered may as well be 'gobbledygook'. Significantly, we also note that many lecturers we have spoken to talk about how the 'English' operates not so much alongside and separate to the other media of communication in a subject, but rather, is merged and connected with it. For example, one lecturer in Computing we spoke to commented on how students would need to 'wrap' around local vocabulary with the subject, as follows: 'you're talking about the theory of databases... about set theory... statistics and physics of games and so on now that is mathematical and that is something students would have to be familiar with to be able to... to wrap the local vocabulary around it' (Computing lecturer, cited in Richards & Pilcher, 2016, p. A135). Similarly, an Accounting lecturer commented on how words were important in their subject but that for the students the mathematics was also extremely integral to the words used in that they could 'tie' their words into it, as follows: 'not every question's numerical... we aren't totally numeric driven... it probably only makes up 25% maybe... obviously the numbers can help the students... they can actually, sort of, then, sort of, tie their words into it' (Accounting lecturer, cited in Richards & Pilcher, 2016, p. A135). Thus, different subjects require their students to communicate using media that are not text based, but also require them to 'wrap' around and 'tie' in the text they know with these other media (Pilcher & Richards, 2016; Richards & Pilcher, 2016, 2018).

In relation to the second point of awareness and curiosity, we argue that although it is not in any way essential (nor should it be) to be aware of all the complexities and subtleties of the subjects students will go on to study, but that what is important is an awareness and curiosity in relation to these different elements. In the same way, having this awareness and curiosity is akin to having an awareness and curiosity in relation to any culture, and akin to being aware that the approach taken in one particular culture (EAP) may be relative to that culture, and that learning about other cultures (other subjects) can help both with understanding

and with communication. It is here that we argue interculturality can help, and now turn to our third point outlined above.

Three: Using 'Interculturality', and in Particular, Deardorff's Pyramid Model of Intercultural Competence, EAP Teachers Can Learn from Lecturers and Students When the Different Approaches Are Needed by Students

Interculturality is possessed of emerging and dynamic qualities and of the ability to change and adapt, and, critically, to illustrate how practices and communications are continually evolving, changing and emerging. Interculturality has qualities of being a 'dynamic process' (Young & Sercombe, 2010, p. 181), of being an 'emerging paradigm' (Zhu, 2015, p. 10) and of representing a 'way of being in the world' (Lavanchy et al., 2011, p. 12). As such, interculturality helps people understand and operate in continually changing and evolving worlds, yet at the same time it retains a sense of purpose and original identity. In terms of how interculturality is approached, or done, it has been considered to be 'transcending barriers of communication based on different ways of seeing, feeling, and understanding the world' (Parry, 2003, p. 101), and to address 'encounters between multifaceted individuals' (Lavanchy et al., 2011, p. 12). Notably, in interactions in interculturality, individuals can draw on a wide range of identities that they possess, and not 'all the identities' may be 'salient or relevant in the same way at a given point in an interaction' (Zhu, 2015, p.10). Importantly, in such interactions, individuals may 'draw on and use the resources and processes of cultures with which they are familiar but also those they may not typically be associated with in their interactions with others' (Young & Sercombe, 2010, p. 181).

We argue that by following these principles of interculturality, and seeing EAP as being a 'dynamic process', as an 'emerging paradigm' and of representing a way of being in the world', then individuals working in EAP will see it as simply one culture of approaching the communication

of academic knowledge. Further, if teachers approach EAP in the way that interculturality suggests, as ‘transcending barriers’ of communication occurring between ‘multifaceted’ individuals possessing different identities, then they can learn about other media of communication needed in subjects and see when and where students need to know about written text analysis, and where they need to prioritise other aspects.

As a possible focus and exemplar for how this interculturality could be framed, we draw on Deardorff’s (2006, 2009) pyramid model of intercultural competence (cited in Fig. 10.1) to outline an approach we believe can help EAP students with their subjects through drawing on its own approaches and resources and also to find out about others. We highlight any key terms from the model in bold font for prominence. Deardorff’s model of intercultural competence is based on the foundations of the three key tenets: **respect** for other cultures; **openness** to learning from them; and **curiosity and discovery**. This then allows an individual to build **cultural self-awareness**, a **deep understanding** of what the culture consists of, and to gather **culture specific information** through using the skills of **listening, observing, interpreting** and to **analyse, evaluate** and **relate** these to what is key. In turn, for the next stage this leads to a **desired internal outcome** of **adaptability to different styles and behaviours**, of being **flexible to understanding different** cognitive elements and their role, and of having **empathy** for other cultures, and then at the top of the pyramid this all leads to the **desired external outcome** of **behaving and communicating effectively and appropriately to achieve one’s goals**.

Deardorff’s work has been critiqued (along with other similar competency based models) as erroneously assuming that the idea of ‘competence’ can be accurately and objectively interpreted by an individual using it (see Ferri, 2014, 2016). As such it has been rightly critiqued as being somewhat neo-essentialist in its underpinning foundations, and, as suggested by Ferri (2014), as holding the danger of creating and establishing a divide between ‘self’ and ‘other’. Analogously, the idea of there being a third space has been rightly critiqued by Holliday (2019) as being essentialist in nature given its assumption of there being a ‘first’ and a ‘second’ space. As a way out of this impasse, Ferri (2016, pp. 98–99) suggests that, rather than assuming an objective understanding of what

Pyramid Model of Intercultural Competence (Deardorff, 2006, 2009):

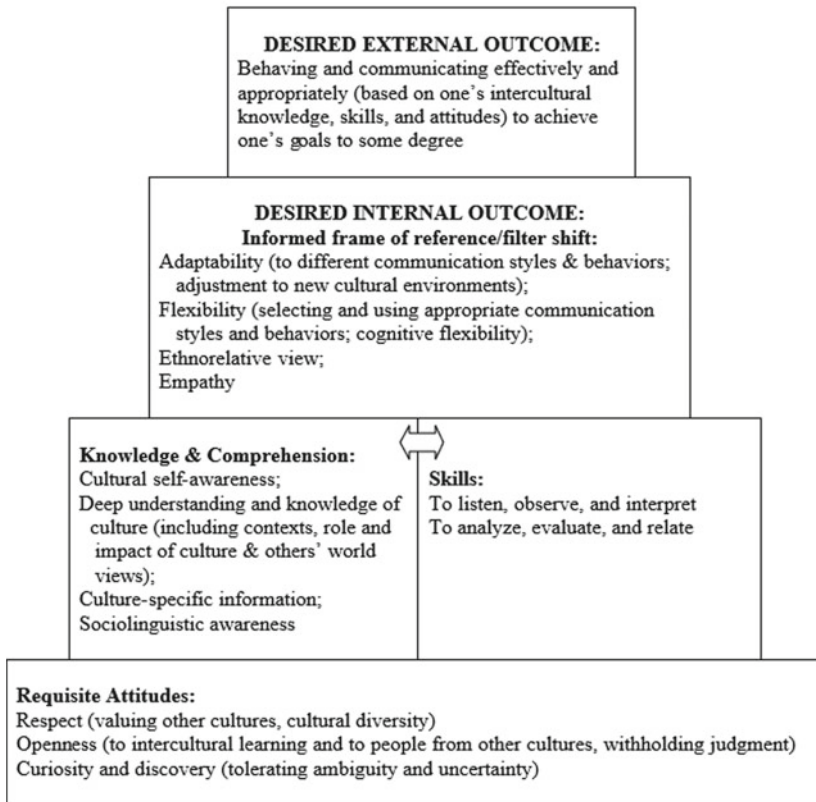


Fig. 10.1 Deardorff's model of intercultural competence (Source Deardorff, 2006, 2009)

'competence' is, intercultural communication be approached more with a 'deferred understanding' which involves a 'dialogic, ethical and open-ended understanding of communication'. We agree entirely with these critiques, but at the same time argue that Deardorff's pyramid model allows for a reflection and focus of a way to create dialogue between EAP approaches and other subject approaches, rather in the way that students can oscillate between essentialist and non-essentialist understandings of what culture is (cf. Zhou & Pilcher, 2018). In other words, while recognising the valid critiques of Deardorff's model, we argue it

can still be used as a reflective base for dialogue to allow for participants to 'co-construct meaning' (Ferri, 2016, p. 99).

We envision individuals approaching EAP in a way whereby they operate interculturally to respect and value other cultures and cultural diversity, and work together to co-construct meaning (Ferri, 2016). Here, individuals working in EAP can help explain to students in their classes about the underlying approaches and key elements of the different subject areas and also of EAP itself. Teachers can explain that EAP itself has its own approach and key elements of helping students with written communication. However, in addition, and to show **Respect** and value other subject cultures, individuals teaching EAP can also explain that other subjects can consist of other communicative media for their academic messages (for example, the visual and philosophical for Design, the emotional and empathetic for Nursing and the mathematical for Accounting), and that these subjects will be underpinned by these elements, and that, crucially, the approaches taught in EAP may be useful at some times, and in particular ways (for example in ensuring written accuracy in visually designed written text in Design) but perhaps not appropriate at others (for example by prioritising grammar over empathy in Nursing). This in turn would be showing **Openness** to intercultural learning and the elements of other subject cultures. At the same time it would be withholding judgement on which elements were most appropriate for the different subjects and for students studying them. Finally, the whole aim of EAP would be one of **Curiosity** and **Discovery**, to find out more about other subjects and their cultures and underlying elements. Here, EAP specialists could focus on asking lecturers what was appropriate in their subjects. So, for example, rather than assume that a 'report' may consist of particular written text alphabet conventions, EAP specialists could investigate more about the purpose and function of a report in a particular subject area (cf. Richards & Pilcher, 2019; In Press). They may then see that in Design it will consist of visual elements, and that in Nursing it will be informed by cultural elements of emotion and empathy. Further, that its structure and length and purpose may well differ, as will the nature of sources it might require, or whether it would use the active or the passive.

This would be where those teaching EAP would be moving up to the next stage of Deardorff's pyramid, in that they would be acquiring more **knowledge** and **self-awareness** of how it is necessary to **listen, observe** and then **interpret** according to the different approaches in the subjects their students are studying. In a class it is possible that this may be one subject or a mixture and variety of subjects. The key thing we argue is that those teaching EAP would then be acquiring **socio-linguistic awareness** of each subject, for example, to see what different words and assessment formats meant and signified in how they are approached by different subjects. As noted above, we do not by any means envision here that those teaching EAP will (or should) become subject specialists. Rather, we envision that those teaching EAP continually increase their knowledge and comprehension of the approaches of other subjects through using their skills and through adopting and following an approach grounded in **Respect** for how other subjects approach their assessments, **Openness** to learning from them and **Curiosity** to find out more about them. It is in this approach to interculturality that we argue those teaching EAP can best help students following other subjects convey academic messages.

Moving then on to the next stage up of the pyramid, we see as being achieved through those teaching EAP achieving a **desired internal outcome** of becoming much greater in **adaptability** and seeing **the different communication styles and approaches** of other subjects and of **adjusting** to new environments of the different subjects. Those teaching EAP will in this way become more **ethnorelative**, focusing on the different approaches of other subjects rather than simply on the value of their own approaches. For example, rather than assuming immediately that written alphabet textual level tools and approaches will be helpful to all subjects, those teaching EAP specialists will instead be more open and aware of other approaches and media of communication, and be able to look upon and select from their own tools to help other students in their subjects, making some salient, and others less so. For example, those teaching EAP could prioritise the emotional element when helping students studying Nursing with written text, and prioritise how mathematical arguments can be helped with accompanying written text that ties around it in Accounting.

Ultimately, and looking at the final stage of the pyramid, we then see this as having the **desired external outcome** that those teaching EAP will behave and communicate effectively in order **to achieve their goals to some degree** of helping students in other subjects. In practical terms, we see those teaching EAP specialists as having expertise with the written text and an awareness that particular paragraphs will need to convey certain key points. Here, we see EAP specialists as looking towards the written text and asking questions such as ‘How does this paragraph link to the question asked?’ ‘Is the paragraph clearly introduced?’ ‘Is it necessary to have visual elements to supplement the written text here?’ ‘Does it meet the empathy required to focus on person-centred care?’ Here we cannot say for sure what such questions would be as we do not have to hand the specific context of the work those teaching EAP are helping students with, nor have knowledge of the subjects those students are following. However, what we do underline is that instead of trying to teach students that a ‘report’ should be framed in a particular way according to EAP texts and linguistic cultural approaches and elements, those teaching EAP could understand and appreciate that other subjects may have approaches that prioritise other aspects. As we outline above, for Design they are visual and philosophical, for Nursing they are emotional and empathetic and for Engineering they are mathematical and materials related. For other subjects they may be different. The key element is for those teaching EAP to operate by continually developing and adapting, asking lecturers about their subjects, and to sometimes make particular elements salient and to not impose others that may not be appropriate. As one lecturer we spoke to said, ‘I’m teaching students a lot of stuff. Some of that they can acquire but you know what? They really, really need to know their subject’ (Computing Lecturer, cited in Richards & Pilcher, 2019, p. 12; cf, Richards & Pilcher, 2020b). Thus, rather than assume its own approach is the one students need, it is to focus more on the approaches of other subjects and then see how students can be helped. In other words, rather than say to students that the EAP research shows a ‘report’ should be written in this particular way and that this is what they should themselves do, they could frame the presentation along the lines of, ‘this is the way a report is written according to how EAP studies have found, but is it your experience of

how a report in your subject is written?' or 'this is the way a report is written according to EAP studies, but maybe you could ask your lecturer if this is the case?' Furthermore, rather than trying to get students to follow specific patterns of genre analysis and linguistics in explaining to students what 'moves' (e.g. Swales & Feak, 2004) texts follow, it may be better to focus on whether the points students have made are clear and to the point and whether they are underpinned by the key elements of the subject culture.

Conclusion

In the above we argued three interconnected points in relation to how the practice and approach to ELT in Academic Contexts, i.e. EAP, can be seen as analogous to a culture. In turn, we outlined how we see interculturality as playing a role in how those teaching EAP can adapt and modify their approaches to be more encompassing of the different media (text, emotional literacy, mathematics) students need to communicate in their academic subjects. These points were made with the goal of increasing the value of how teachers deliver ELT as it is used in Academic contexts to help students with their subject degree assignments. Firstly, we argued that the ELT branch of EAP that many students follow is communicated by teachers through a practice and approach (culture) that is grounded exclusively in written text analysis and production techniques such as Systemic Functional Linguistics, Genre Analysis and Corpus Linguistics. We outlined how many of the key texts teachers are told how to approach EAP with students are grounded in these techniques (e.g. Alexander et al., 2008) and also how the many texts students are taught EAP from are grounded in such techniques (e.g. Jordan, 2003; Swales & Feak, 2004). Secondly we showed how the subject degrees that students follow are often approached through practices and processes (culture) that involve the communication (and understanding) of academic messages through media requiring knowledge and usage of other non-text based media such as visual or mathematical language. Here we gave a few examples from studies we have undertaken to show how some subjects value visual communication, others value emotional

and others mathematical. We also showed how these subjects approached communication both by marrying these elements together with the English they used and also prioritised these elements over ‘English’ as such. Thirdly, while acknowledging the valid critiques of its approach (Ferri, 2014, 2016), we suggested the value of using ‘interculturality’, and in particular, Deardorff’s (2006, 2009) pyramid model of intercultural competence, in order to help EAP teachers learn from different subject lecturers and students when other approaches are needed by students. Our own journey of discovery over more than a combined total of 60 years of teaching and of 40 years of teaching EAP has brought us to a place where we both draw on and choose from the written text based techniques and approaches we were originally schooled in as being ‘the’ approach to help students prepare for and produce their assignments, and also study and learn about the other approaches required along with or in priority over these techniques and approaches. It has been our aim in this chapter to suggest how others can draw on interculturality, and use Deardorff’s pyramid as an exemplar, to modify and adapt their approach to teaching EAP and become more open and curious of the approaches to other subjects. Ultimately this has been done with the aim of suggesting ways for how those teachers who teach EAP can do so in a way that we consider to be more responsive to and considerate of the approaches to communicating the academic messages that students need to succeed in their subject degrees.

Recommended Texts

- Deardorff, D. K. (Ed.). (2009). *The SAGE Handbook of Intercultural Competence*. Thousand Oaks, CA: Sage Publications. This text is worth reading for its overview and introduction to intercultural competence and for its use of the pyramid model used here we hope readers can use to frame approaches.
- Richards, K., & Pilcher, N. (2020). Using Physical Objects as a Portal to Reveal Academic Subject Identity and Thought. *The Qualitative Report*, 25(1), 127–144. ISSN 1052—0147. This text is worth

reading to illustrate how we have used physical objects to understand how different subjects approach description and critique. We feel others can benefit doing similar with students and lecturers in order to understand the different approaches and 'cultures' adopted.

- Morris, P. (Ed). *The Bakhtin Reader. Selected Writings of Bakhtin, Medvedev, Voloshinov*. Edward Arnold. London, UK, pp. 160–173. This text is a very useful introduction to different ways of thinking about EAP and ELT we feel will help readers through its conceptualisations and approaches to language and dialogue.

Engagement Priorities

- Engage with learners on their courses about the role of different text types in their subject areas. Ask them questions such as 'How does mathematical language play a role in your subject?' 'What is the role of visual communication in your subject?' 'What are the key elements required for successful students in your subject?'
- Engage with learners to ask them if they can send you assessment tasks they are expected to do. Consider these in the light of how different approaches to teaching and prioritising key elements in the subject work.
- Engage with lecturers on the students' courses about the key features of assessment tasks. Ask them questions such as 'How should students organise the report?' 'What types of references and materials do students need to refer to?' 'How can students best structure an answer for their assessment?'
- Engage with your management if possible to ask them to build in time for you to go to students' lectures.

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