

FOREIGN LANGUAGES AND VIETNAMESE

NON-NATIVE ENGLISH TEACHERS' VIEWS ON LARRY SMITH'S ASSUMPTIONS OF ENGLISH AS A GLOBAL LINGUA FRANCA: THE CONTEXT IN A UNIVERSITY IN VIETNAM

PHAM THI NGOC MAI*

MAI VAN CAN** -NGO HUU HOANG***

ABSTRACT: The study investigates the views of non-native English teaching teachers at a local University in Southern Viet Nam regarding their agreement or disagreement to Larry Smith's three assumptions of English as an auxiliary language understood as a global lingua franca in essence: 1) *Learners do not need to internalize the cultural norms of native speakers of English*, 2) *The ownership of English as an international language becomes "de-nationalized,"* and 3) *The educational goal of learning English is to enable learners to communicate their ideas and cultures to others*. This is qualitative research adopting survey questionnaires and semi-structured interviews to the informants for the data. The findings a majority of the teachers agree to Smith's assumptions. However, there is still a minority that disagrees to the point seeing English as a means of showing the cultures of specific users rather than those of Anglophonic peoples. Their feedback reflects, to some extent, a dichotomy of how English use and English teaching of today is handled in Vietnam.

KEY WORDS: English; non-native English teachers; native English users; assumptions; auxiliary language; global lingua franca; intercultural communication.

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1.1. Statement of problem

Nowadays in a globalized world, English has become a global language that is used for people who do not speak the same language but want to communicate with each other. In other world, as the world becomes increasingly interconnected, such a "new" English variety is likely to play an essential role in intercultural communication. Globally speaking, most linguists and language educators cannot deny that fact it is being changed in use and acquisition. Indeed, Kachru describes the global use of English through his model of the "Three Concentric Circles" in 1992, which explains its spread leading new approaches to English as a second and foreign language used in the whole world. The model divides English-speaking regions into three circles: the Inner Circle, which consists of countries where English is the native language, such as the United States, the United Kingdom, and Australia between 320-380 million native speakers; the Outer Circle, where English is used as a second language in former British colonies like India, South Africa, Singapore, etc. from 150 to 300 million language speakers; and the Expanding Circle, which includes the nations where English is learned as a foreign language termed "*auxiliary language*" by Larry Smith (1976) such as China, Japan, Brazil, Vietnam with more than 1,000 million learners of English. Each circle represents different historical, cultural, and functional roles of English, emphasizing its diversity and global significance (Kachru, 1992). In this sense, according to David Crystal (1997) it is called "global language" and used by all people in concentric circle of Kachru. Interestingly, that looks like a similar linguistic "output" but in fact, it is used by so many different cultures and peoples that it is becoming a communicative means of their own cultures, not the so-called "cultures of English native speakers". Due to such its global nature in use, there have been many controversies in acquiring and teaching the language among language scholars and educators, of course, among those in my

*Long An University of Economics and Industry; Email: pham.mai@daihoclongan.edu.vn

**Thai Nguyen University of Education; Email: canmv@tnue.edu.com

***PhD; Vietnamese Studies Center, Hanoi; Email: hhoang161@gmail.com

university as well. In this sense, *Larry Smith*, one of the language teaching scholars who has participated and much contributed in the debate provides prominent perspectives in teaching English as a global auxiliary language suggests three assumptions possibly leading to controversies: 1) *Learners do not need to internalize the cultural norms of native speakers of English*; 2) *The ownership of English as an international language becomes "de-nationalized,"*; 3) *The educational goal of learning English is to enable learners to communicate their ideas and cultures to others.* (Smith, 1976, p.17).

In our observation, these three assumptions tend to be appropriate and up-to-date for acquiring and using English for multiple purposes of global communication because they focus on the reality of that type of communication: No representative cultures but only specific cultures one in specific context where people who do not share a language communicate together in English as a medium language. However, there has been still a conflict between the traditional view of teaching and learning English that trains learners to own English competence as native speakers' and the innovative view that considers English to be a global lingua franca that has gone beyond the English of native speakers and is used *in, by* and *for* the whole world. Similarly, Vietnam is a country located in the Expanding Circle where English is used as an auxiliary foreign language for global communication therefore it is not an exception. However, learning English in this country seems traditionally in the models of the standard native English (Inner Circle). That is, in spite of different cultures, it should be what belongs to a variety of native English, with which Vietnamese learners should be taught to speak, think and do as in English speaking cultures. This is a controversy in teaching English in Long An University of Economics and Industry as well.

In this sense, *Larry Smith* (1976), known for his work on English as an Auxiliary Language, emphasizes the functional use of English across diverse cultural contexts, advocating for teaching approaches that prioritize communicative competence rather than English native-speaker norms. In this sense, *David Crystal* (2003), a prominent figure in the study of English language history and its global spread, highlights the importance of understanding its evolving nature and role as a global lingua franca. *Jennifer Jenkins'* study of English as a Lingua Franca (ELF) has further reshaped the field, challenging traditional notions of pronunciation and correctness. She argues for a more inclusive approach that recognizes the diverse ways English is used worldwide, promoting intelligibility and mutual understanding among non-native speakers. (*Jennifer Jenkins*, 2007).

1.2. Aim of research

In that above observation, we conducted a study to learn more thoroughly about the English teaching colleagues' views of the *Smith* perspectives. The study is aimed to investigate the perspectives of the non-native English teachers at our university in training English for university learners regarding their agreement and disagreement to *Larry Smith's* three assumptions of English as an auxiliary global lingua franca in which he focuses on the presentation of the cultures of non-native communicators rather than the cultures of native speakers while English is used for intercultural communicative purposes.

1.3. Research questions

The research seeks to address the following question "How do the non-native English teachers perceive the relevance of *Larry Smith's* assumptions of global English in their teaching practices?" in the English use across the world.

1.4. Research methodology

This is qualitative survey research using mixed methods for collection and analysis of data. The data were collected through a combination of questionnaires and semi-structured interviews. Specifically, a set questionnaire of 5 questions was administered to 35 Vietnamese teachers of English. The questions were designed to explore the teachers' views on the three assumptions related to English language teaching and use. In addition to the questionnaire, semi-structured interviews

were conducted with 10 selected teachers. The semi-structured interview format allowed for a deeper exploration of the teachers' opinions, providing qualitative insights that complemented the questionnaire data. The interviews consisted of 3 key questions designed to find more thoroughly into the teachers' experiences and beliefs about the subject matter.

1.5. On Larry Smith

Larry E. Smith is President of Christopher, Smith & Associates. He is the co-founder (with Braj B. Kachru) of the professional journal, *World Englishes: Journal of English as an International and Intranational Language*. Let us read what Yasukata Yano (2015) writes about him:

Larry Eugene Smith, co-founder of the International Association for World Englishes (IAWE) and co-founder and adviser to its quarterly journal, World Englishes, passed away suddenly of a massive heart attack on 13 December 2014 in New Delhi, India soon after his arrival there, in advance of the IAWE annual conference. He was 73. Smith, in collaboration with Emeritus Professor Braj B. Kachru of the University of Illinois at Urbana-Champaign, founded the field of English as an International Language (EIL) and developed it into the concept of World Englishes, which became a major area of academic inquiry both in its own right and in related fields, including English as an International Language, English as a Global Language, English as a Lingua Franca and Developmental World Englishes. (p.88).

Smith also is a linguist known for his contributions to the understanding of language acquisition and sociolinguistics. His work has focused on the intersection of language and society, exploring how language is influenced by social factors such as culture, ethnicity, and identity. He has examined language variation within different communities and studied the impact of linguistic diversity on communication and social interaction. His research interests include the intelligibility, comprehensibility, and interpretability of world Englishes across cultures as well as the consequences of the spread of English world-wide. One of his famous works includes his involvement in the editing and publication of the book "World Englishes, 2000," which explores the diverse forms of English spoken around the world. There are some famous books of Smith such as: *English for Cross-Cultural Communication* (1981); *English as an International Auxiliary Language* (1976); *World Englishes, English as a Lingua Franca, and Intelligibility* (2008); *Readings in English as an International Language* (1985).

It is no doubt, despite being American, Smith challenges the view of Anglo-Saxon native English as a global linguistic model. Instead, he advocates a model such as a "variety" of English that emphasizes and respects cultures of non-native English users without internalization of cultural behaviors of native English users. Smith believed that such an approach of English use should be applied to come over the classic fixed standard of the Inner Circle in order to make English truly and equally function as a tool for communication across the globe.

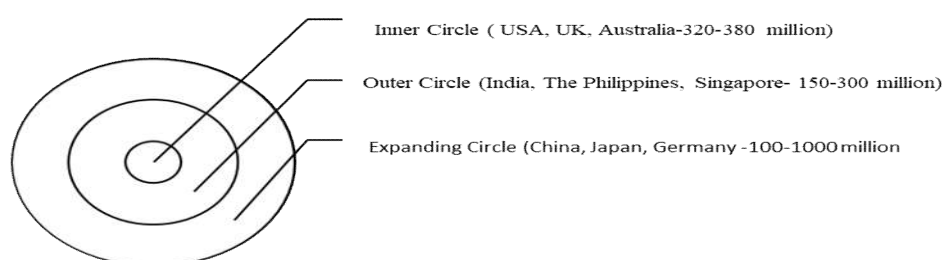
2. Literature review and theoretical foundation

2.1. Literature review

English as a global language has been extensively studied and discussed in linguistic literature, highlighting its evolution, implications, and multifaceted roles in global communication. This review synthesizes key insights from prominent scholars and researchers to provide a comprehensive understanding of the topic. The rise of English as a global language can be traced back to the colonial expansion by British Empire and its subsequent influence in trade, diplomacy, and culture (Crystal, 2003). David Crystal argues that English global spread was accelerated by technological advancements, economic globalization, and the cultural influence of the United States in the 20th century. As a result, English has become the predominant language in international communication across various domains, including academia, business, and diplomacy (Crystal, 2003). Crystal also explores the historical factors and global circumstances that have contributed to the widespread adoption and use of English worldwide. Through his work, he argues that English has become a

global language not only due to its historical roots in British colonialism but also because of its adaptability, and the global influence of the United States. Indeed, the role of English as a global language is characterized by its use in international communication, science, technology, and popular culture, making it indispensable for global interactions.

Braj B. Kachru's concept of "World Englishes" categorizes English varieties into three concentric circles: The Inner Circle, the Outer Circle, and the Expanding Circle. Kachru (1992) argues that English is used and adapted differently across these circles, reflecting local linguistic and cultural identities. He emphasizes the legitimacy of non-native varieties of English and advocates for a pluricentric approach that acknowledges and respects the linguistic diversity within the global English-speaking community. Kachru's framework has influenced the study of English language variation and the development of inclusive language policies worldwide.



The three circles of English according to Kachru (1985) with estimates of speaker numbers in millions according to Crystal (1997)

Barbara Seidlhofer (2011) and Jennifer Jenkins (2007) have significantly contributed to the conceptualization of English as a lingua franca (ELF), emphasizing its function as a bridge language among speakers from diverse linguistic and cultural backgrounds. ELF refers to the use of English as a common means of communication between speakers who do not share the same native language. This phenomenon challenges the traditional native speaker norms and underlines the adaptability of English to fit diverse linguistic variations and cultural perspectives. She has been instrumental in developing the concept of English as a lingua franca (ELF). Her work emphasizes that ELF refers to the use of English as a common means of communication among speakers from different linguistic and cultural backgrounds who do not share English as their first language. She argues that ELF challenges the dominance of native speaker norms and calls for a shift in focus from native-like proficiency to effective communication strategies that prioritize mutual understanding. She highlights the linguistic diversity and pragmatic flexibility inherent in ELF interactions, promoting a more inclusive approach to English language use in global contexts.

Claire Kramsch (1998) explores the relationship between language and culture, emphasizing the inseparable connection between linguistic expression and cultural identity. Her work critiques the imposition of native speaker norms in language teaching and advocates for a pedagogical approach that integrates learners' cultural backgrounds and identities. She argues that language learning should empower individuals to express their cultural perspectives authentically, fostering intercultural competence and mutual understanding in global communication. In that discussion, Hường, T.N.N, Hiệp, P. H. (2010) argues:

While British and American English can be models for instruction, this does not mean that students need to adhere to British and American accents. For teaching and learning English, Vietnamese schools may want to rely on the so-called NS model but it would be desirable for teachers and students to be aware that this is an ideal. Students need to be aware that speaking "standard" English does not always equate to speaking NS English, as there is much intralinguistic

variation in any language. Students can be taught to communicate intelligibly with others in the global market. (p.59).

Pham & Mai (2023) showed that English is a global "lingua franca", that is, a language common language used between at least two people who do not have similar mother tongues in international communication. They support the idea of using English lingua franca as a language contact is inevitable in the context of intercultural communication. However, when using a lingua franca, whether the user should internalize themselves in that language or not is the point. In the argument, Kachru (1992), Crystal (2003), and Kramsch (1998) have played crucial roles in defining and analyzing the development of English as a global language. They do not use the term "varieties of English" but instead use "Englishes" to accurately reflect the current state of the language. English has transcended the boundaries of a native language belonging only to the few countries in the Inner Circle like the UK, the US, Australia, or Canada. They agree that every country in the world has the right to possess its own distinct version of English, all of which fall under the umbrella of "World Englishes." This demonstrates that English is no longer just the language of a specific group of nations but has become a shared global asset, reflecting the ongoing diversity and evolution of the language in the context of globalization. (Kachru, 1992; Crystal, 2003; Kramsch, 1998). In a word, the views of these authors collectively illustrate that there has undoubtedly been a shift in perspectives from English as a monolithic native-speaker dominated language to English as a dynamic and inclusive global phenomenon. Their research emphasizes the importance of linguistic diversity, cultural sensitivity, and effective communication strategies in the use and teaching of English as a global lingua franca. These insights continue to inform language policy, curriculum development, and pedagogical practices worldwide, promoting a more inclusive approach to language education and global communication.

2.2. Theoretical foundation

2.2.1. Lingua Franca

A *lingua franca* is a language used for communication between people who do not share the same native language, and its role has been essential throughout history in facilitating trade, diplomacy, and cross-cultural interactions. In the modern world, English has become the dominant global *lingua franca*, serving as a bridge language in fields such as international business, science, and technology (Crystal, 2003). The rise of English as a *lingua franca* is largely driven by historical factors like British colonialism and the current economic and cultural influence of the United States. However, English as a global *lingua franca* is not tied to any one culture but is shaped and adapted by its users worldwide (McKay, 2002). This evolution has given rise to what scholars term "Global English," reflecting the variety of ways English is used internationally.

While the use of English as a *lingua franca* promotes global communication, it also raises questions about linguistic diversity and equity. Seidlhofer (2011) emphasizes that English as a *lingua franca* (ELF) is not a uniform language but rather a flexible tool that speakers adapt to fit their communicative needs. This adaptability, while useful, can lead to concerns about the marginalization of local languages and cultures. McKay (2002) highlights the cultural implications, arguing that the spread of English does not necessitate the adoption of English-speaking cultural norms. Instead, it often involves a hybridization of local cultures with the global language.

2.2.2. *English as a global lingua franca*

In the above conceptualization, English is completely regarded as an International Language (EIL), which refers to a distinct English that transcends its native-speaker origins. It functions as a "common language" for communication and knowledge exchange across cultures, emphasizing intelligibility and mutual understanding over adherence to a single standard. (McKay, 2002, p.18). English as an International Language emphasizes the role of English as a medium for communication among people who speak different native languages. It highlights the dynamic and ever-evolving nature of English in a globalized world, where various Englishes with distinct regional features coexist. (Jenkins, 2000, p.124). While the terms "English as an International Language" and "English as a Lingua Franca" (ELF) are defined in different expressions, they have the same meaning. Jennifer Jenkins (2000) describe ELF as the use of English among speakers from diverse first-language backgrounds where it serves as a common mean of communication. It emphasizes the dynamic nature of interaction, focusing on achieving mutual understanding rather than adhering to native-speaker norms. (Jenkins, 2000, p.121). Promoting this idea, EIL is conceptualized as the global nature of English, where it is used for communication beyond the traditional native-speaker model. However, in reverse, Crystal introduces the concept of "Englishisation", namely, the spread of English language features and influences on other languages. All highlights the dynamic interplay between English and other languages worldwide. (Crystal, 2003, p.10). Similarly, Alastair Pennycook in *Global Englishes and Transcultural Flows* (2007) explores how English proliferates and adapts within different global settings. While he agrees the concept of English as a global language, he stresses the need to view its spread as a complex and multifaceted process, shaped by the cultural and local influences of various regions. Pennycook's approach advocates for a more sophisticated understanding of global English, acknowledging it as a language continually molded by the interplay between global and local dynamics.

3. Findings and discussion

Based on the above research perspectives and theoretical foundations on the current status of English being used globally, we would like to present and analyze the results obtained from our research on the concept of English on the approaches to English teaching through the level of agreement and disagreement as well as some explanations by a group of English teachers at a local university in the South of Vietnam. As centered, the study results highlight three key perspectives of Larry Smith on Global English. First, Smith emphasizes the functional utility of English as an auxiliary language, essential for international communication across diverse linguistic backgrounds. Second, he underlines the importance of cultural adaptability, advocating for a recognition of the various forms English takes around the world, shaped by local cultures. Third, Smith points out to the role of English as a neutral medium, facilitating more equal and unbiased communication. These perspectives collectively advocate for an inclusive approach to English, embracing its global diversity while maintaining effective communication. The results of this study, we found the teachers' responses, which have their own complexities, so we just stop at reporting on the informant's point of view.

3.1. *Assumption 1: Learners do not need to internalize the cultural norms of native speakers of English*

Table 3.1 below shows the overall picture of the teachers' perspectives about the point that "learners do not need to internalize the cultural norms of native speakers of English". A significant proportion of informants (22.9%) strongly agree, and 60% agree that learners "there is no need to dissolve one's identity, thinking and behavior into those of the English-speaking people. This suggests that many informants believe in a more flexible and appropriate approaches to English teaching when an intercultural contact happens. That is, it should not be strictly tied to the native-

speaking norms. One of the many examples is that the case of Vietnamese people's personal names being assimilated into English (a language without diacritics to distinguish meanings) will lead to a big problem in recognizing their identities. That means when the utterance is presented in “My name is Nguyen Thi Hoa” in the English norm, it must be confused with the other forms “Nguyễn Thị Hoà” or “Nguyễn Thị Hoá” in the ID recognition. However, there is a small percentage of informants (5.7%) that strongly disagree, and 8.6% disagree with this assumption, indicating they are ready to allow their students to present this name without the diacritics. Additionally, 2.9% of the informants believe that the need to “internalize cultural norms” depends on the contexts or the students’ competence, reflecting a more different perspective, but they do not explain why “students’ English competence or “contexts” has an impact on the internalization of English.

Table 3.1:

	<i>Strongly agree</i>	<i>Agree</i>	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Others</i>
Number	8	21	2	3	1
%	22.9	60	5.7	8.6	2.9

Language learning, especially in the context of English as a global lingua franca, often raises questions about the necessity of internalizing cultural norms associated with native speakers. While proficiency in English is crucial for global communication and professional success, the idea that learners must adopt native cultural norms alongside language proficiency is increasingly questioned and debated.

Native speakers of English come from diverse cultural backgrounds, each with its own set of norms, values, and behaviors. David Crystal, a renowned linguist, argues that the primary goal of language learning should be effective communication rather than cultural assimilation (Crystal, 2003). This perspective challenges the notion that learners must imitate native speakers' cultural practices to achieve fluency.

English serves as a bridging language among speakers from various linguistic and cultural backgrounds. (Kachru, 1992), known for his work on World Englishes, emphasizes the importance of understanding English as it is used in different international contexts (represented in his model of three concentric circles rather than adhering strictly to native speaker norms. For example, a Japanese boss using English to communicate with colleagues in Vietnam may find it more effective to adapt to Vietnamese cultural communication styles rather than mimic American or British norms, which sound and look strange and valueless for Vietnamese people.

3.2. Assumption 2: The ownership of English as an international language becomes "de-nationalized,"

As presented in table 3.2 as follows

	<i>Strongly agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Strongly disagree</i>	<i>Others</i>
Number	17	10	4	1	3
%	48.6	28.6	11.4	2.9	8.6

It can be seen that the majority of informants (48.6%) strongly agree, and 28.6% agree that English, as an international language, has become "de-nationalized.". In other words, their awareness is that there is no cultural boundary in English between the nations or there has been a broad acceptance of English as a global language that is no longer tied to any specific national culture. The ownership of English as a global language, as they say, has no longer belonged to any one country, i.e., it is no longer tied exclusively to any one nation or one any particular national culture. It is because English is widely used in countries involved in international business, and countries that

were once British colonies. Over time, socio-linguistically, "English" has been separated from English culture and integrated with many new cultures around the world. As a result, the ethnic purity of English may also disappear when there is intercultural communication. However, the fact that a minority (2.9%) strongly disagree, and 11.4% disagree with this assumption suggests that some still see English as closely connected to its Anglo-Saxon cultures. Additionally, 8.6% of informants' express uncertainty about the assumption but they want to keep leaning towards preserving a model of English teaching that emphasizes native speaker norms.

In that status, English is changing in terms of culture difference. Its users in every single country may be changing English in terms of what belongs to it (possibly usage) and what does not belong to it (possibly use). This is an interesting example that English speaking foreigners who come to Vietnam, they must often encounter and be confused to answer such "interested" questions as "Are you married? "Where are you going?", What are you doing?". Are they wrong or inappropriate? Not at all. It is because that they simply use English as a means to express their cultural behaviors to whoever come from different cultures. It is a so good sign that most teachers believe that aliens should be explained that this is our culture of emphasizing collectivistic care, share and cooperation, completely not personal curiosity. After all, after those so-called "cultural shocks", aliens may learn a lot about the identity of another culture through English. Therefore, learning and adaptation are very important to them, rather than requiring an English language used like that in their own culture. To enhance the point, Jennifer Jenkins (2003) and Barbara Seidlhofer (2011), the other famous scholars in the research area, have discussed the concept of English as a lingua franca (ELF), suggesting that the traditional ownership and cultural associations of English are becoming increasingly as it spreads worldwide. This phenomenon is concisely captured in Smith's notion that the ownership of English as an international language becomes "de-nationalized," leading its exclusive ties to native English-speaking countries and cultures.

In Vietnam, English proficiency is increasingly valued as a gateway to global opportunities in business, education, and technology. However, Vietnamese English learners often retain their cultural identities while acquiring English language skills. They may use English to engage with international markets, collaborate with global partners, or participate in academic exchanges, all while integrating their own cultural perspectives into their communication. David Crystal (2003) emphasizes the adaptability and flexibility of English in diverse cultural settings. He argues that as English becomes a global lingua franca, its ownership shifts away from native speakers to include a myriad of users worldwide, each contributing to its evolution and cultural richness. Smith's concept of de-nationalizing English underlines the importance of linguistic pluralism and cultural diversity in global communication. In educational settings, this perspective encourages English learners in Vietnam and elsewhere to embrace their own cultural identities while mastering English language skills. This approach fosters a sense of global citizenship, where individuals can communicate effectively across cultural boundaries without necessarily adopting the cultural norms of native English speakers.

Assumption 3: The educational goal of learning English is to enable learners to communicate their ideas and cultures to others

Table 3.3 below presents the results of the informants. A significant portion of informants (22.9%) strongly agree, and 51.4% agree that the primary goal of studying English is to enable learners to communicate their ideas and cultures to others. This view along with a communicative approach to language learning that prioritizes the expression of personal and cultural identity. In contrast, 2.9% strongly disagree, and 20% disagree with this goal, indicating some different in opinion. Additionally, 2.9% (one informant) believe that English has a unique culture and language standard that should be maintained, highlighting a perspective that values the preservation of English's cultural tradition.

Table 3.3:

	<i>Strongly agree</i>	<i>Agree</i>	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Others</i>
Number	8	18	1	7	1
%	22.9	51.4	2.9	20	2.9

The educational goal of learning English is to help learners communicate their own ideas and cultural identity to others, rather than achieving the same level of proficiency as native English speakers. 51.4% of teachers agree with this point of view, of which 22.9% completely agree. Besides, there are still two arguments: we should only integrate, not dissolve. English still has certain cultural and linguistic standards of Anglo-Saxon cultures. Most teachers believe that it will be better if they teach English with a mixture of “standards”. However, how much it is mixed with the traditional and new standards is the point when intercultural communication is in English without English speaking speakers. Therefore, Jennifer Jenkins (2007) and Barbara Seidlhofer (2011) have extensively discussed the evolving role of English as a global lingua franca, emphasizing its function in facilitating effective communication across cultures. This perspective aligns with Smith's assumption that the primary educational goal of learning English is to empower learners to effectively communicate their ideas and cultures to others, transcending linguistic and cultural barriers. Smith's assumption challenges the traditional view of English as merely a tool for assimilating into Western cultural norms. Instead, it confirms that English proficiency enables individuals, such as those in Vietnam, to express their unique perspectives and cultural identities on a global stage. This approach supports the idea that language learning should empower learners to participate actively in international discourse while retaining their cultural authenticity. In fact, in our university, the percentage shows mastering English means sharing Vietnam's cultural diversity, artistic achievements, and societal values effectively with people from different linguistic backgrounds.

4. Conclusion

It is no doubt that English use spreads globally, especially in countries like Vietnam and Asian countries. In other words, its use exceeds national boundaries. It is today increasingly recognized as an extremely special language, namely, a global lingua franca for billions of people who do not share a language so, of course, it should be adapting to local linguistic and cultural contexts. In this sense, Smith- an American educator, points out new perspectives in training and acquiring English as a means of communication across the universe that is going far from “Anglophonic English”. Following that point, the research indicates in our university, English seems gradually to be taught and learned as a tool for international communication rather than as a means to be assimilated into Anglophonic cultural norms. Through our survey, which gathered the opinions of non-native English teachers on Larry Smith's three assumptions in a University, we find, in spite of a minority that are against his assumptions, the majority of participants supported them. They agree that, in the context of global communication, the cultural norms of native speakers of English have become less important. This reflects a growing trend among teachers who now focus on using English as a means of intercultural communication, where the emphasis on conveying one's own ideas and cultural identity rather than being internalized by the cultures of English-speaking people. In other words, the English as an “auxiliary language” identified by the teachers is no longer required to internalize native-speaker cultures to achieve proficiency. This suggests that both Vietnamese users of English in general, and the teachers at our school in particular, are moving towards an awareness of the essence of intercultural communication where Anglophonic norms play only a part and getting less relevant. Indeed, the role of English has shifted to facilitate communication between speakers from different cultural and linguistic backgrounds without the need for Anglophonic intervention but the need of intelligibility and equality among all international communicators. Also, this research certainly points out that there has existed been a small controversy of this issue, i.e., there is still a minority that

disagrees to the point seeing English as a means of showing the cultures of specific users rather than those of Anglophonic peoples. Their feedback reflects a dichotomy of how English use and English teaching of today is handled in Vietnam in general and in our University in the world. That dichotomy will be our ongoing in the process of studying the English utilized as a global lingua franca.

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Quan điểm của giáo viên tiếng Anh phi bản ngữ đối với các gợi ý của Larry Smith về tiếng Anh như ngôn ngữ toàn cầu: trường hợp của một trường Đại học Việt Nam

Tóm tắt: Nghiên cứu tìm hiểu quan điểm của các giáo viên dạy tiếng Anh phi bản ngữ tại một trường đại học địa phương ở miền Nam, Việt Nam về ba gợi ý của Larry Smith về bản chất của tiếng Anh như một ngôn ngữ chung toàn cầu, đó là: 1) Người học không cần tiếp thu rập khuôn các chuẩn mực văn hóa của người nói tiếng Anh bản ngữ; 2) Việc sử dụng tiếng Anh như một ngôn ngữ quốc tế "không còn thuộc riêng dân tộc nào" và 3) Mục tiêu giáo dục của đào tạo tiếng Anh là cho phép người học truyền đạt ý tưởng và văn hóa của họ cho người khác. Dữ liệu của nghiên cứu dựa trên dữ liệu câu hỏi khảo sát và phỏng vấn các giáo viên. Kết quả cho thấy đa số giáo viên đồng ý với gợi ý của Smith. Tuy nhiên, vẫn có một số ít người không đồng tình quan điểm coi tiếng Anh là phương tiện thể hiện văn hóa của người dùng tiếng Anh phi bản ngữ hơn là học theo rập khuôn văn hoá của người nói tiếng Anh bản ngữ. Phản hồi của người trả lời, trong chừng mực nào đó, phản ánh sự đối lập trong việc sử dụng và giảng dạy tiếng Anh ngày nay ở Việt Nam nói chung.

Từ khóa: Tiếng Anh; giáo viên tiếng Anh phi bản ngữ; người dùng tiếng Anh bản ngữ; gợi ý; ngôn ngữ phụ trợ; ngôn ngữ chung toàn cầu; giao tiếp liên văn hóa.