Principles and Practices of Teaching English as an International Language

NEW PERSPECTIVES ON LANGUAGE AND EDUCATION

***Series Editor**:* Professor Viv Edwards, *University of Reading, Reading, Great Britain*

Series Advisor: Professor Allan Luke, *Queensland University of Technology, Brisbane, Australia*

Two decades of research and development in language and literacy education have yielded a broad, multidisciplinary focus. Yet education systems face constant economic and technological change, with attendant issues of identity and power, community and culture. This series will feature critical and interpretive, disciplinary and multidisciplinary perspectives on teaching and learning, language and literacy in new times.

Full details of all the books in this series and of all our other publications can be found on http://www.multilingual-matters.com, or by writing to Multilingual Matters, St Nicholas House, 31-34 High Street, Bristol BS1 2AW, UK.

Principles and Practices of Teaching English as an International Language

Edited by
Aya Matsuda

MULTILINGUAL MATTERS
Bristol • Buffalo • Toronto

Library of Congress Cataloging in Publication Data
A catalog record for this book is available from the Library of Congress.
Principles and Practices of Teaching English as an International Language/Edited by Aya Matsuda.
New Perspectives on Language and Education: 25
Includes bibliographical references and index.
ISBN 978-1-84769-703-5 (alk. paper) – ISBN 978-1-84769-702-8 (pbk. : alk. paper) – ISBN 978-1-84769-704-2 (ebook)
1. English language–Study and teaching–Foreign speakers.
I. Matsuda, Aya.
PE1128.A2P727 2012
428.0071–dc23 2011048976

British Library Cataloguing in Publication Data
A catalogue entry for this book is available from the British Library.

ISBN-13: 978-1-84769-703-5 (hbk)
ISBN-13: 978-1-84769-702-8 (pbk)

Multilingual Matters
UK: St Nicholas House, 31-34 High Street, Bristol BS1 2AW, UK.
USA: UTP, 2250 Military Road, Tonawanda, NY 14150, USA.
Canada: UTP, 5201 Dufferin Street, North York, Ontario M3H 5T8, Canada.

Typeset by Datapage International Limited.
Printed and bound in Great Britain by Short Run Press Ltd.

Contents

Part 2: Showcase of EIL Programs, Courses and Pedagogical Ideas

Contributors

Derya Altinmakas graduated from Istanbul University with a BA in ELT in 2002 and received her MA degree in British cultural studies and ELT from the University of Warwick in 2005. She is currently teaching at Istanbul Kültür University in the Department of English Language and Literature and is a PhD candidate at Boğaziçi University, Istanbul. Her professional interests cover the disciplines of sociolinguistics and bilingualism, teaching English as an international language and teacher education.

Yasemin Bayyurt (PhD) is an associate professor in the Department of Foreign Language Education at Boğaziçi University, Istanbul, Turkey. Her research interests include foreign language planning and policy, teaching English as an international language, cross-cultural communication, computer-mediated communication and general issues in sociolinguistics and pragmatics. Her publications include articles in various refereed journals and books in the field. She recently co-edited a book, *Teaching Turkish as a Foreign Language*. At present, she is in the process of co-editing a book on *Teaching and Learning English in the Expanding Circle: A Turkish Perspective*.

James D'Angelo is a professor in the College of World Englishes at Chukyo University and chair of its graduate major in World Englishes, where he teaches undergraduate courses in reading and international business, and MA courses in ELT with a World Englishes perspective. His primary research interest is developing educated English in Japanese ELT learners and in introducing world Englishes-related paradigms to tertiary level curriculum development. He is currently building the Japan component of the Asian Corpus of English. He serves on the board of the Japan Association for Asian Englishes, and as review editor of the journal *Asian Englishes,* where his work has been often published, along with the journals *World Englishes* and *English World-Wide.* He holds an MA in bilingual/ESL from the University of Massachusetts/Boston, an MBA from Boston University and is pursuing doctoral studies at North-West University, South Africa.

Seran Dogancay-Aktuna (professor of English, TESL/Linguistics specialization, Department of English Language and Literature, Southern Illinois University Edwardsville, United States) is an educational linguist whose work focuses on the teaching and learning of English as a global language of communication and the integration of linguistics into language teacher education. Her research has appeared in *Language Awareness*; *ELT*

Journal; *Language, Culture and Curriculum*; *World Englishes* and the *Journal of Multilingual and Multicultural Development*, among other venues. Her book *Global English Teaching and Teacher Education: Praxis and Possibility*, co-edited with Joel Hardman, was published by TESOL in 2008.

Chatwara Suwannamai Duran is currently a PhD candidate in curriculum and instruction/language and literacy, Mary Lou Fulton Teachers College at Arizona State University. She had studied abroad in Denmark where she learned Danish, English and German simultaneously. Prior to coming to Arizona State University, she entered the College of Education and Human Development at the University of Texas at San Antonio, where she received a master of arts in bicultural-bilingual studies with a concentration in teaching ESL. Her research interests include teaching and learning English as a second language, migration and language learning and transnational literacies.

Patricia Friedrich is an associate professor at Arizona State University, having received her PhD from Purdue University. Her academic interests in writing, world Englishes and peace linguistics have resulted in two books by Continuum – *Language, Negotiation and Peace: The Use of English in Conflict Resolution* and *Teaching Academic Writing* (ed.) and some 25 articles and book chapters in such periodicals as *Harvard Business Review* and *World Englishes.* Dr Friedrich is also a fiction writer whose work has appeared in several literary journals, including *Grey Sparrow, Eclectic Flash, Blue Guitar* and *The Linnet's Wings.*

Joel Hardman is a professor in the Department of English Language and Literature at Southern Illinois University Edwardsville. He teaches courses on language, language teaching, assessment and second-language literacy. His research interests include teacher development, narrative and teacher identity, and second language writing. His book *Global English Teaching and Teacher Education: Praxis and Possibility*, co-edited with Seran Dogancay-Aktuna, was published by TESOL in 2008.

Nobuyuki Hino is a professor at the Graduate School of Language and Culture, Osaka University, Japan. He also served as a visiting fellow at the East-West Center in the United States. He is a pioneer in EIL education in Japan as a lecturer for the nationwide radio ELT program *English for Millions* from 1989 to 1990, in which he hosted his 'EIL talk shows' with non-native speakers of English from various countries. Besides his over 200 articles and

books in Japanese, his publications include papers in *AILA Review*, *World Englishes* and *Georgetown University Round Table on Languages and Linguistics*.

Ryuko Kubota is a professor at University of British Columbia, Canada. Previously, she taught in Japan and the United States. Her research is focused on critical approaches to second/foreign language education including issues of culture. She is an editor of *Race, Culture, and Identities in Second Language: Exploring Critically Engaged Practice* (2009, Routledge). She has published chapters in edited books and articles in such journals as *Canadian Modern Language Review*, *Critical Inquiry in Language Studies*, *International Journal of Bilingualism and Bilingual Education*, *Journal of Second Language Writing*, *Linguistics and Education*, *Modern Language Journal*, *TESOL Quarterly*, *Written Communication* and *World Englishes*.

Hyewon Lee is currently a full-time doctoral student at the Hong Kong Institute of Education majoring English Language Education. She received BS/MA degrees in Chinese from Chung-Ang University in Korea, a second MA in international policy from Monterey Institute of International Studies and an MS degree in TESOL from the University of Pennsylvania in the United States. She taught English and Korean for five years at the university level in Japan. Currently she is researching on Korean public English Education at the high school level for her doctoral dissertation.

Peter Lowenberg is professor emeritus in the Department of Linguistics and Language Development at San Jose State University, where he taught courses in linguistics, sociolinguistics, TESOL methods and materials, language testing and English as a world language. He has published in the areas of World Englishes, language testing, language contact, language policy and literacy; has served on the Committee of Examiners for the TOEFL and the Research Committee for the TOEIC and has conducted workshops and seminars on language testing and World Englishes in several European, Asian and Latin American countries. For two years he directed the United States-Indonesia Binational Center in East Java.

Aya Matsuda is Assistant Professor of English at Arizona State University, where she teaches courses in applied linguistics. Her primary research focus has been the global spread of English, its use as an international language and its implications for pedagogy, and her work on these topics has appeared in several leading journals as well as a number of edited collections. She currently serves on the editorial boards of *TESOL Quarterly*

and *World Englishes,* and co-edited the 'World Englishes' and 'Language Ideology' sections of *The Encyclopedia for Applied Linguistics.*

Roby Marlina is lecturing in the program of English as an International Language (EIL) at Monash University, Melbourne, Australia. He has developed the curriculum for the undergraduate program of EIL at Monash. His research interests include EIL/World Englishes curriculum and pedagogy, internationalization of education and critical pedagogy. He is currently completing his doctoral dissertation on the curriculum and pedagogy of EIL in Australia.

Sandra Lee McKay is a professor emeritus at San Francisco State University. Her main areas of interest are sociolinguistics, globalization and the spread of English, particularly as these areas relate to second language learning and teaching. For most of her career, she has been involved in second language teacher education, both in the United States and abroad. She has received four Fulbright grants, as well as many academic specialists awards and distinguished lecturer invitations. Her books include *International English in its Sociolinguistic Contexts: Towards a Socially Sensitive Pedagogy* (with Wendy Bokhorst-Heng, 2008, Routledge) and *Teaching English as an International Language: Rethinking Goals and Approaches* (2002, Oxford University Press, Winner of the Ben Warren International Book Award for outstanding teacher education materials).

Cecil L. Nelson is a professor of linguistics in the Department of Languages, Literatures and Linguistics at Indiana State University. He is the author of *Intelligibility in World Englishes: Theory and Application* (2011, Routledge), a co-author with Yamuna Kachru of *World Englishes in Asian Contexts* (2006, Hong Kong University Press) and a co-editor with Braj B. Kachru and Yamuna Kachru of *The Handbook of World Englishes* (2006, Blackwell). He has taught ESL composition, TESL, pragmatics and sociolinguistics. In 1997–1998, he taught as a visiting professor in the English Department at Baiko Jo Gakuin University, Shimonoseki, Japan.

Farzad Sharifian is Professor and the director of Language and Society within the School of Languages, Cultures and Linguistics at Monash University. He is the founder of the academic program of English as an International Language at Monash. He has widely published in many areas of linguistics and applied linguistics, including World Englishes and English as an International Language. He is the editor of *English as an International Language: Perspectives and Pedagogical Issues* (2009, Multilingual Matters).

Introduction
Teaching English as an International Language

Aya Matsuda

English: An International Language

English is now widely recognized as an – if not *the* –international language both in and out of the field of TESOL. The ambiguity in the definition of 'English users' and the lack of statistical information across countries make it difficult to arrive at the exact number of English users, but Crystal (2003: 61) estimated it to be somewhere between 1.1 billion and 1.8 billion, 320 million to 380 million of which are the native speakers of the language.

Of course, the number of users alone does not give us a sense of how *globally spread* the language is. Crystal (2003) argues that 'a language achieves a genuinely global status' (p. 3) when its special role is recognized not only in the countries where it is spoken by a large number of people as their mother tongue, but also beyond. English certainly meets these criteria. The concentric circle model proposed by Braj Kachru (1985) provides a convenient way to capture the various functions that English performs in different parts of the world. The model divides countries into three groups, or circles, according to the types of spread, patterns of acquisition and the function of English found in each country.

In the *Inner Circle*, which includes such countries as Australia, Canada, New Zealand, the United Kingdom and the United States, English is used as the dominant language of the society. The majority of people who are born and educated in these countries learn English as their first language. Even when they speak another language at home, English is likely to become their strongest language because of their extended exposure to the language outside the home and the numerous functions the language performs in the society. In other words, even if it is not legally designated as an official language, it is the language one must know in order to function in the society.

English plays an important role also in the *Outer Circle*, former colonies of the Inner Circle countries such as India, Singapore, Hong Kong and

Nigeria. In these countries, the majority of people acquire English as an additional language either simultaneously with or after acquiring their first language, although there is an emerging generation that is acquiring a nativized variety of English as their first language (Kachru, 1998). English in the Outer Circle often has an official status in the country and is used for important functions in the society (e.g. language of law, medium of education). Unlike the Inner Circle countries, where most transactions are conducted in English, however, English in the Outer Circle co-exists with other languages, usually indigenous languages, which still maintain important functions.

In the *Expanding Circle*, including such countries as Brazil, China, Germany and Japan, English does not have the extended functions it has in the Inner or Outer Circle. It is, however, often taught as the most popular foreign language, and widely is used for its symbolic effect in such areas as ads, store and brand names and pop culture.

In addition to these important roles in individual countries, English has an important status in international contexts – contexts where people from diverse linguistic, cultural and national backgrounds interact and communicate with each other. For instance, there has been an international agreement to use a specialized variety of English for air traffic and mariners (e.g. English for Aviation, 2011; International Maritime Organization, 2011; Strevens & Johnson, 1983), and international agencies such as the United Nations and ASEAN (the Association of Southeast Asian Nations) use English for their communication, either as an official language or a working language. It is the language of international academic and professional conferences. Furthermore, the development of the internet and online communication in recent years has created more opportunities to use English for international communication.

In addition to the actual use of EIL, we cannot ignore the fact that the status of EIL is also discursively and ideologically constructed and reinforced. As Kubota and McKay (2009) pointed out, there are many multilingual situations where languages other than English are used for international communication. But yet even in those circumstances, the assumption that English is the language to be used for international communication is still pervasive. Similarly, English learners in the Expanding Circle often believe that English is an important language to learn because it provides them with new international opportunities that are not available to them otherwise, even when they cannot think of any specific ways they might be using the language in future (Matsuda, 2003, 2011). In other words, people's beliefs that English is the international lingual franca

sometimes override reality and gives even more power to English in the global context.

The status of English as the default international language – both *actual* and *imagined* – makes it popular in foreign language programs around the world. The national curriculum in Japan, for instance, specifies that English be taught as the required foreign language in middle schools because it is an international language (Monbusho, 1999). Hong Kong's Education Bureau promotes the use of English as an instructional medium by arguing that '[b]y enhancing students' ability to learn in English, [Education] can prepare them to embrace new challenges and enhance Hong Kong's status as an international city' (Education Bureau, 2009). Nunan's study (2003) also illustrated how the status of English as a global language impacted educational policies and practices in Asian-Pacific countries in various ways, including the lowering of the age at which the instruction is made available to students. In Qatar, a key component of the nationwide education reform called 'Education for a New Era' is an internationally benchmarked curriculum in four core subject areas, with English being one of them (Supreme Education Council, 2011). In Turkey, too, English is the most widely taught and preferred foreign language (Genç, 2004, cited in Bayyurt, 2006) because of its 'special status . . . as an international language of communication, science and technology' (Bayyurt, 2006: 237).

English: Diverse and Complicated

However, a closer look at the current sociolinguistic landscape of the world presents a picture of English that is linguistically and culturally diverse, and the recognition of such diversity complicates the way we approach ELT, which traditionally constructed English as a more static and monolithic entity.

One well-known implication of the global spread of English, for example, is the emergence of multiple varieties of English (see Chapter 6 for more details). While British and American Englishes still dominate the field of ELT, descriptive studies from various parts of the world illustrate the existence and vibrant use of localized forms of English, especially from the Inner and Outer Circles. When English – or any language for that matter – is transplanted to a new sociolinguistic and sociocultural environment, it goes through a process of *nativization* – adaptations and changes that allow the language to be more appropriate in the new context (Kachru, 1992). Nativization can be found not only in pronunciation (phonology), but also in morphology, lexicons, syntax, semantics and pragmatics (i.e. discourse) (e.g. Alsagoff & Lick, 1998; Arua, 1998; Bamgbose, 1992; Bao & Wee, 1999;

Bokamba, 1992; Cheng, 1992; Kachru, 1999, 2001). Nativized Englishes differ from their original varieties, but linguistically they are no less. The recognition of numerous 'new' varieties of English leads to a realization that any of these Englishes could be potentially used for international communication.

The form of English is not the only thing that has expanded and diversified as a result of the global spread of English. The demographics of the English-speaking population have also changed. While there is still a strong belief among English learners that the language belongs to its native speakers (Matsuda, 2003), it is not used only among native English speakers or between native and non-native English speakers anymore. Especially in the context of international communication, interaction often takes place exclusively among non-native speakers of English (Graddol, 1997; Smith, 1983; Widdowson, 1994). In other words, the assumption that non-native English speakers learn English in order to communicate with native English speakers and learn about their culture does not always hold true anymore. Furthermore, if the majority of English users come from the Outer and Expanding Circles – where other languages play dominant roles in the society – it implies that the majority of English users are also multilingual, whose linguistic proficiency cannot be reasonably measured solely against that of monolingual English speakers (Canagarajah, 2007; Cook, 2008).

Implications for English Language Teaching

When one tries to capture such a wide range of linguistic forms, functions, and profiles of English users today in the context of English language teaching (ELT), there are a number of questions that need to be addressed: Which variety of English should be selected as the instructional model in an English classroom? What functions should students learn to perform using English? Who should be presented as 'model' English speakers? Whose culture should be presented as an English-speaking culture? How can we teach our students to respect other languages and protect the language rights of speakers of other languages while teaching English? Are we, as English teachers, contributing to the wider spread of English and linguistic imperialism (Phillipson, 1992)? Should we be teaching English in the first place? These questions force us to re-examine various pedagogical decisions that we take for granted.

A number of scholars have pointed out the limitations of the traditional approach to ELT, which tends to conceptualize English as a static language of native English speakers from the Inner Circle, in the context where English is learned as an international language. In World Englishes (WE)

studies, language pedagogy was one of the well-explored foci since the conceptualization of the notion of World Englishes in 1960s until around the mid-1980s. Through active participations in ELT conferences and publications in language-pedagogy journals, WE scholars used the sociolinguistic reality of the Outer Circle to challenge the status quo and assumptions of ELT (e.g. Kachru, 1976, 1984) and also contributed perspectives from new Englishes that broadened the understanding of SLA and other related fields (e.g. Sridhar, 1994; Sridhar & Sridhar, 1992) (see Matsuda, forthcoming, for a more detailed discussion of the history of World Englishes and the field of ELT).

In the field of ELT, in the past decade or so, there has been an increased interest in exploring the use of English as an International Language (EIL) specifically and its implications for teaching in the field of ELT. *TESOL Quarterly*, for example, now regularly publishes articles that explore the intersection of EIL and TESOL (e.g. Matsuda, 2003; Bruthiaux, 2010), although they may still 'be the exception rather than the rule' (Jenkins, 2006: 158). The TESOL board of directors approved the position statement on English as a Global Language in March 2008 (Teachers of English to Speakers of Other Languages, 2008). At conferences, sessions and workshops dedicated to the discussion of teaching EIL have a strong presence. In fact, there have been conferences entirely dedicated to this theme: the First Conference on World Englishes in the Classroom, held at Chukyo University in 2003, and the eighth Asia TEFL conference in 2010, just to name two.

One strong message found in the collective voice of these scholars and teachers is that 'the teaching and learning of an international language must be based on an entirely different set of assumptions than the teaching and learning of any other second or foreign language' (McKay, 2002: 1). As mentioned above, the assumption that English learners learn English to communicate with native English speakers is only partially true, and thus pedagogy that introduces students only to the English varieties, people and culture of the Inner Circle countries is simply inadequate. In order to prepare effective users of EIL, some significant changes must occur in both teachers' and learners' mindsets as well as the specific classroom practices (e.g. Matsuda, 2002, 2006; Matsuda & Friedrich, 2011; McKay & Bokhosrt-Heng, 2008; Sharifian, 2009).

There is also increasing awareness and sensitivity toward the social and political aspects of ELT in general that is particularly relevant to its teaching for international communication. Phillipson's work on linguistic imperialism (1992), for instance, has encouraged teachers to be mindful of their own power and influence on the spread of English and its consequences, and has

prompted teachers to raise students' awareness about the language so that they are empowered to fight for social justice and equity (e.g. Birch, 2009; Canagarajah, 1999; Friedrich, 2007). Whether or not one wishes to directly address such issues may vary, but it seems that the current use of English in the world demands a pedagogic response that is informed by such knowledge. There is also growing interest and awareness about the issues related to non-native English-speaking teachers (e.g. Braine, 1999, 2010; Kamhi-Stein, 2004; Mahboob, 2010), who, not surprisingly, have a strong presence in the profession, reflecting the make-up of English users overall. Some of these works specifically juxtapose this subgroup of teachers against the use and teaching of EIL (e.g. Holliday, 2005; Phan, 2008).

Unfortunately, much of the critical examination of ELT vis-à-vis the use of English as an international language so far has remained at the abstract level. Even at conferences that are attended by many teachers, we have not really engaged in exploring pedagogical ideas that are theoretically sound, informed by research and at the same time specific enough to be useful in the classroom. There may be legitimate reasons for these scholars – including myself – to refrain from making specific pedagogical suggestions. First, it may be that the kind of changes we are calling for in fact are quite radical, and there is still much to be described, explained and argued to justify such changes. In other words, the discussion simply has not gotten practical enough – and useful enough for practicing teachers who must make day-to-day pedagogical decisions often on the spot. Second, researchers may hesitate to propose very specific pedagogical ideas because teaching is such a contextualized practice. The definition of good teaching differs from one context to another, and what works in one classroom with a particular group of students may be a disaster in another. The needs of students, goals of the program and resources for teachers, which play a crucial role in designing lesson plans that work, also vary. This situational nature of teaching makes it difficult for scholars and experienced teachers to provide examples of pedagogical ideas for teachers in contexts they are not familiar with.

However, the current state of the discussion of teaching EIL poses a great challenge and frustration for teachers. On one hand, they receive a strong message that their current practices are inadequate in preparing learners for the use of English as an international language, and they need to be changed. On the other hand, they are not given any set of ideas or suggestions regarding where to start implementing necessary changes. This leaves many teachers with no choice but to continue doing what they have been doing, only now feeling less confident about what they deliver to their students.

This is the gap this book attempts to address. The purpose of this book is to build upon the existing literature on teaching English for international communication and to bridge the gap between the theoretical and conceptual discussion and the practical aspects of teaching EIL. The goal is not to propose a one-size-fits-all curriculum that will work in every context – rather, it is to illustrate diverse approaches to teaching English that recognize the linguistic and functional complexity of the language and its important role as an international lingua franca. Each author brings in his or her unique perspective to the issues in hand, but our work collectively has been informed by existing literature on the global spread and use of English from such areas of scholarly inquiry as World Englishes, English as an International Language and English as a Lingua Franca.

By 'teaching EIL', we are not advocating for teaching one specific variety of international English. The term 'EIL' is used to describe a *function* that English performs in international, multilingual contexts (Friedrich & Matsuda, 2010). This book is based on the assumption that, in most communicative exchanges in English that involve language users from different linguistic and cultural backgrounds, which variety of English is used depends on the speakers in a specific context and is thus unpredictable. There is no one variety that is or can be expected to be used successfully in all situations of international communication. It is also likely that more than one variety of English is represented in such situations because each speaker brings a variety that he or she is most familiar with, and speakers employ various strategies to negotiate linguistic and other differences to make themselves mutually intelligible and to communicate effectively.

Based on this definition of EIL, *teaching EIL* in this book is conceptualized as preparing English learners to become competent users of English in international contexts. It is not a course that teaches a linguistic variety of English called EIL because, as briefly discussed above, we do not believe such a linguistic concept is compatible with how the language is used in reality. We also believe that there are concepts other than linguistic knowledge itself, such as the competent use of communication strategies and socio-political awareness of the language, that are critical for using EIL effectively; consequently, such non-linguistic issues hold legitimate space in the discussion of TEIL.

Overview of the Book

This book is divided into two sections. The first part of the book, which is titled 'Principles of Teaching English as an International Language', critically examines how the linguistic and functional varieties of English

today complicate different aspects of ELT, and suggests ways to address them effectively in English language classrooms. Topics addressed in this section include the varieties of English (i.e. instructional model, increased exposure to and awareness of varieties), communicative competence in the context of EIL and political aspects of EIL, as well as implications for teaching materials, assessment and teacher education. The second part of the book, 'Showcase of EIL courses and programs', addresses more practical questions related to teaching EIL. Each chapter introduces an English language course or program that was created specifically based on the perspective of EIL. The showcase illustrates not only 'how-to's', but also how the issues addressed in the first part of the book interact with each other in a real context, providing multiple examples of how different pieces can be put together to make a complete package. While individual cases give a blueprint that readers can adapt to their own contexts, they collectively identify a common thread as well as the potential for variation and creativity.

Part 1 ('Principles of Teaching English as an International Language') begins with two chapters that explore the question 'Which variety of English is taught'? This, by no means, is not the only important question in TEIL, but one of the most fundamental ones because it has implications for many other aspects of EIL pedagogy, including teaching materials and assessment. Also, this is often the first question asked by teachers interested in incorporating the EIL perspective into their classrooms because the linguistic diversity of English is in direct contradiction with a mono-model view of English that tends to dominate the ELT practices (especially in the Expanding Circle, where actual exposure to English dialects is limited). In Chapter 1, Matsuda and Friedrich explore three options that are available to EIL teachers regarding the selection of an instructional variety/varieties: International English (an English variety specifically developed for the international use), a learner's own variety and an 'established' variety of World Englishes (from the Inner and Outer Circles). The strengths and limitations of each option are examined from both ideological and practical perspectives. Chapter 2, written by Hino, explores the possibility of establishing and using a model that is indigenous to the Expanding Circle contexts. He problematizes the positioning of the Expanding Circle as 'norm-dependent' (Kachru, 1985) as opposed to the 'norm-developing' Outer Circle, and urges us to go beyond this dichotomy by pointing out that the need for original models of English as a means of communication is no less strong in the Expanding Circle than in the Outer Circle.

The next two chapters explore two aspects of English language and use that have been part of English classrooms to some extent, but are especially

crucial when we consider English as a tool for international communication. In Chapter 3, Friedrich argues that given the linguistic and cultural diversity found in the use of English as an international lingua franca, English users today must 'be quite resourceful and flexible' and 'able to accommodate a wide range of variation at all levels'. She specifically explores the notions of intercultural sensitivity and communicative competence as they apply to EIL communication and suggests ways to promote strategic competence in the EIL classroom. The sociopolitical aspect of English and its use as an international language is the focus of Chapter 4. Kubota critically examines the discourse of EIL and problematizes the fact that the discussion often romanticizes English's role as an international language, while neglecting multilingualism in local communities where English does not serve as a link language. She offers a pedagogical vision for fostering a critical awareness of the unequal relations of power in language, race, ethnicity and socio-economic status, and for facilitating attitudes and skills that lead to an affirmation and acceptance of differences in communication across differences in English and beyond.

Chapters 5 through 7 each focus on an aspect of ELT that is relevant in any English classroom and explore how our understanding of EIL influences – and often complicates – the practices in it. In Chapter 5, McKay explores the ramifications of teaching EIL for the development of teaching materials, including published textbooks and classroom materials designed by local teachers, institutions or ministries of education. It discusses the importance of materials development for language learning in general and specifically in learning EIL and presents principles for developing materials that prepare learners to use English effectively in international contexts. Assessment is the focus of Chapter 6. With examples from different varieties of English, Lowenberg challenges the notion of standards used in standardized testing and urges us to focus on the local norm that is relevant to users. He also explores how to re-envision classroom assessment in light of the use of EIL, which involves multiple varieties of English and various non-linguistic factors addressed in earlier chapters of the book. Chapter 7 focuses on teacher education and qualification. While not all readers are involved in teacher education, they may be in the future, and this chapter provides a roadmap that can be used when the opportunity arises. In fact, all the changes suggested in the first six chapters of the book can be implemented successfully only if teachers are ready to do so, and thus innovation in teacher education is equally needed in order to turn the suggested practices in this book into reality. In Chapter 7, Dogancay-Aktuna and Hardman expand on the themes that emerged from their book *Global English Teaching and Teacher Education: Praxis and Possibility* (TESOL International, 2008) to

examine how approaches to ELT teacher education can be revised from the perspective of EIL.

Part 2, as mentioned above, showcases courses and programs that are based on the principles of EIL. It begins with two units in higher education that offer both undergraduate and graduate (post-undergraduate) curricula. In Chapter 8, D'Angelo outlines the theoretical underpinnings of the Department of World Englishes at Chukyo University in Japan, while Sharifian and Marlina (Chapter 9) present an overview of the Department of English as an International Language at Monash University in Australia. Both chapters outline the program requirements as well as providing sample learning materials and pedagogical activities in order to illustrate how each program equips students with the necessary knowledge, mindset and skills to use the language comfortably and effectively in a wide range of functional situations internationally.

The next three chapters focus on efforts to bring the EIL perspective to ELT at the course level. Chapter 10 describes an attempt to offer an EIL oral communication class at Chukyo High School in Japan. Primary and secondary education curricula tend to be more tightly controlled by the government than in higher education, which makes it difficult to create and offer a new course in those contexts. Lee outlines the efforts and the challenges she and her colleagues have encountered in this process. In Chapter 11, an example of a course from a university in Turkey is described. Bayyurt and Altinmakas outline the English language course they have created and offered as part of a traditional, literature-based curriculum in an English department. In addition to the detailed description of the course itself, the chapter also provides insights for negotiating larger institutional and policy changes that may affect the success of course implementation. Chapter 12 presents a case from Osaka University in Japan, where Hino encourages students to participate in the real world (Lave & Wenger, 1991) of an EIL community in his English reading class. Through reading newspaper articles from various parts of the world, students are exposed not only to different varieties of English, but also to different perspectives, which leads to a critical awareness of a diverse world and the development of critical literacy skills in general.

The final chapter of this section, Chapter 13, introduces 13 EIL classroom activities that can be incorporated into a traditional ELT classroom. While simply adding an activity or two on English varieties would not turn a traditional curriculum into an EIL curriculum, many teachers who are interested in incorporating the notion of EIL are not in the position to create an entirely new course or program from scratch. This

chapter, compiled by Matsuda and Duran, introduces a selection of practical lessons and activities that can be adopted in traditional English classrooms, which have been developed and field tested by teachers across the world. The volume ends with an epilogue by Cecil L. Nelson.

Concluding Remarks

In short, this volume illustrates what we, as language teachers and program administrators, need to consider if our goal is to revise our teaching so that we can more effectively prepare our students for the future use of EIL. Specifically, it presents some key issues we must address and how our decisions on those issues have ripple effects on other areas of language teaching. Furthermore, it provides some specific examples of how changes can be implemented and what a resulting curriculum might look like. While it is impossible to suggest a curricular model that will work in all contexts, a discussion of different courses and programs helps us identify some common themes that are likely to emerge in other contexts. It also illuminates a wide range of creative solutions to address challenges and achieve the curricular goals that are specific to each instructional reality. It is my hope that this volume serves as the starting point for curricular innovation across the world, resulting in the preparation of EIL teachers and users who are effective communicators and responsible world citizens.

References

Alsagoff, L. and Lick, H.C. (1998) The relative clause in colloquial Singapore English. *World Englishes* 17 (2), 127–138.

Arua, A.E. (1998) Some syntactic features of Swazi English. *World Englishes* 17 (2), 139–151.

Bamgbose, A. (1992) Standard Nigerian English: Issues of identification. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 148–161). Urbana: University of Illinois Press.

Bao, Z. and Wee, L. (1999) The passive in Singapore English. *World Englishes* 18, 1–11.

Bayyurt, Y. (2006) Non-native English language teachers' perspective on culture in English as a Foreign Language classrooms. *Teacher Development* 10 (2), 233–247.

Birch, B.M. (2009) *The English Language Teacher in Global Civil Society*. New York: Routledge.

Bokamba, E.G. (1992) The africanization of English. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 125–147). Urbana: University of Illinois Press.

Braine, G. (ed) (1999) *Non-Native Educators in English Language Teaching.* Mahwah, NJ: Lawrence Erlbaum.

Braine, G. (2010) *Nonnative Speaker English Teachers: Research, Pedagogy, and Professional Growth*. New York: Routledge.

Bruthiaux, P. (2010) World Englishes and the classroom: An EFL perspective. *TESOL Quarterly* 44 (2), 365–369.
Canagarajah, A.S. (1999) *Resisting Linguistic Imperialism in English Teaching.* Oxford: Oxford University Press.
Canagarajah, A.S. (2007) Lingua franca English, multilingual communities, and language acquisition. *The Modern Language Journal* 91, 923–939.
Cheng, C. (1992) Chinese variety of English. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 162–177). Urbana: University of Illinois Press.
Cook, V. (2008) Multi-competence: Black hole or wormhole for second language acquisition research? In Z. Han (ed.) *Understanding Second Language Process* (pp. 16–26). Bristol: Multilingual Matters.
Crystal, D. (2003) *English as a Global Language*. Cambridge: Cambridge University Press.
Dogancay-Aktuna, S. (2006) Expanding the sociocultural knowledge base of TESOL teacher education. *Language, Culture and Curriculum* 19 (3), 278–295.
Education Bureau, the Government of the Hong Kong Special Administrative Region. (2009) Enriching our language environment: Realising our vision. Online document: http://www.edb.gov.hk/FileManager/EN/Content_4247/leaflet-eng.pdf
English for Aviation. (2011) ICAO Language proficiency requirements (LPRs) for pilots and air traffic controllers. Online document: http://www.englishforaviation.com/ICAO-requirements.php
Friedrich, P. (2007) *Language, Negotiation and Peace: The Use of English in Conflict Resolution*. New York: Continuum Books.
Friedrich, P. and Matsuda, A. (2010) When five words are not enough: A conceptual and terminological discussion of English as a lingua franca. *International Multilingual Research Journal* 4 (1), 20–30.
Genç, A. (2004) Türkiye'de ilk ve ortaö[gbreve] retim okullarinda yabanci dil ö[gbreve] retimi [Foreign language education in primary and secondary schools in Turkey], *Kirgizistan-Türkiye Manas Üniversitesi Sosyal Bilimler Dergisi* [The Manas University of Kirgizhistan Turkey Journal of Social Sciences] 10, 107–111.
Graddol, D. (1997) *The Future of English? A Guide to Forecasting the Popularity of the English Language in the 21st Century.* London: British Council.
Holliday, A. (2005) *The Struggle to Teach English as an International Language*. Oxford: OUP.
International Maritime Organization (2011) IMO Standard Marine Communication Phrases. Online document: http://www.imo.org/OurWork/Safety/Navigation/Pages/StandardMarineCommunicationPhrases.aspx
Jenkins, J. (2006) Current perspectives on teaching World Englishes and English as a Lingua Franca. *TESOL Quarterly* 40 (1), 157–181.
Kachru, B.B. (1976) Indian English: A sociolinguistic profile of a transplanted language. *Dimensions of Bilingualism: Theory and Case Studies* 1 (20), 139–189.
Kachru, B.B. (1984) World Englishes and the teaching of English to non-native speakers: context, attitude and concern. *TESOL Newsletter* 18, 25–26.
Kachru, B.B. (1985) Standards, codification and sociolinguistic realism: The English language in the outer circle. In R. Quirk and H.G. Widdowson (eds) *English in the World: Teaching and Learning the Language and Literatures* (pp. 11–30). Cambridge: Cambridge University Press.
Kachru, B.B. (1992) Models for non-native Englishes. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 48–74). Urbana: University of Illinois Press.

Kachru, Y. (1998) Culture and speech acts: Evidence from Indian and Singaporean English. *Studies in the Linguistic Sciences* 28, 79–98.
Kachru, Y. (1999) Culture, context and writing. In E. Hinkel (ed.) *Culture in Second Language Teaching and Learning* (pp. 75–89). Cambridge: Cambridge University Press.
Kachru, Y. (2001) World Englishes and rhetoric across culture. *Asian Englishes: An International Journal of the Sociolinguistics of English in Asia/Pacific* 3, 54–71.
Kamhi-Stein, L.D. (ed.) (2004) *Learning and Teaching from Experience: Perspectives on Nonnative English-Speaking Professionals*. Ann Arbor: University of Michigan Press.
Kubota, R. and McKay, S. (2009) Globalization and language learning in rural Japan: The role of English in the local linguistic ecology. *TESOL Quarterly* 43, 593–619.
Lave, J. and Wenger, E. (1991) *Situated Learning: Legitimate Peripheral Participation.* Oxford: Oxford University Press.
Mahboob, A. (2010) *The NNEST Lens: Non Native English Speakers in TESOL*. Newcastle upon Tyne: Cambridge Scholars Press.
Matsuda, A. (ed) (2002) Symposium on World Englishes and teaching English as a foreign language. *World Englishes* 21 (3), 421–456.
Matsuda, A. (2003) The ownership of English in Japanese secondary schools. *World Englishes* 22, 483–296.
Matsuda, A. (2006) Negotiating ELT assumptions in EIL classrooms. In J. Edge (ed.) *(Re)Locating TESOL in an Age of Empire* (pp. 158–170). Hampshire: Palgrave MacMillan.
Matsuda, A. (2011) Not everyone can be a star: Beliefs and perceptions of Japanese learners and teachers of English. In P. Seargeant (ed.) *English in Japan in the Era of Globalization* (pp. 38–59). Hampshire: Palgrave Macmillan.
Matsuda, A. (forthcoming) World Englishes and TESOL. In *The Encyclopedia of Applied Linguistics*. Oxford, UK: Wiley-Blackwell.
Matsuda, A. and Friedrich, P. (2011) English as an international language: A curriculum blueprint. *World Englishes* 30 (3), 332–344.
McKay, S.L. (2002) *Teaching English as an International Language: Rethinking Goals and Approaches*. Oxford: Oxford University Press.
McKay, S.L. and Bokhorst-Heng, W.D. (2008) *International English in its Sociolinguistic Contexts.* New York: Routledge.
Monbusho [Ministry of Educatio, Science, Sports and Culture.] (1999) Chugakko gakushu shidou youryou kaisetsu: Gaikokugo hen [A guide for the national curriculum standard for lower secondary school: Foreign languages] Tokyo: Tokyo Shoseki.
Nunan, D. (2003) The impact of English as a global language on educational policies and practices in the Asia-Pacific region. *TESOL Quarterly* 37 (4), 589–613.
Phan, L.H. (2008) *Teaching English as an International Language: Identity, Resistance and Negotiation*. Clevedon: Multilingual Matters.
Phillipson, R. (1992) *Linguistic Imperialism.* Oxford: Oxford University Press.
Sharifian, F. (ed.) (2009) *English as an International Language: Perspectives and Pedagogical Issues*. Bristol: Multilingual Matters.
Smith, L. (ed.) (1983) *Readings in English as an International Language*. London: Macmillan.
Sridhar, S.N. (1994) A reality chech of SLA theories. *TESOL Quarterly* 28 (4), 800–805.
Sridhar, S.N. and Sridhar, K.K. (1992) The empire speaks back: English as a non-native language. In P. Nelde (ed.) *Plurilingua XIII; It's Easy to Mingle when You are Bilingual* (pp. 187–198). Bonn: Dummler.

Strevens, P. and Johnson, E. (1983) SEASPEAK: A project in applied linguistics, language engineering and eventually ESP for sailors. *The ESP Journal* 2 (2), 123–129.

Supreme Education Council (2011) Principles of reform. Online document: http://www.english.education.gov.qa/section/sec/_principles_reform/

TESOL (Teachers of English to Speakers of Other Languages, Inc.) (2008) Position statement on English as a global language. Online document: http://www.tesol.org/s_tesol/bin.asp?CID=32&DID=10884&DOC=FILE.PDF

Widdowson, H.G. (1994) The ownership of English. *TESOL Quarterly* 28 (2), 377–389.

Part 1

Principles in Teaching English as an International Language

1 Selecting an Instructional Variety for an EIL Curriculum[1]

Aya Matsuda and Patricia Friedrich

The linguistic, cultural and functional diversity associated with English today challenges some of the fundamental assumptions of English Language Teaching (ELT) and requires that we revisit our pedagogical practices, especially in classrooms where English is taught as an international language (EIL). One of the first questions teachers and program administrators are confronted with is which instructional variety to use. What options are available and how to arrive at the decision are common follow-up concerns. There are also other important decisions that need to be made in an EIL curriculum, as illustrated in other chapters in this volume; the selection of the instructional variety, however, is one of the most significant ones because it affects other aspects of the curriculum as well, including material selection and assessment.

Three Options

In most English language courses, instructors or administrators are expected to select a particular variety of English as the instructional variety to guide various aspects of a curriculum. Such decisions are often made quickly and without much deliberation, based on the prior practices and status quo, but they ideally should be based on factors such as students' goals and needs, teachers' expertise and availability of materials and resources. In considering instructional varieties vis-à-vis the needs of EIL classes that prepare learners for future international use of English, three possibilities usually surface immediately: an international variety of English, the speakers' own variety of English and an established variety of English. Advantages and disadvantages of each option are examined below.

The International Variety of English

One possibility is to teach a particular variety of English, or a set of characteristics of English, that would be intelligible and effective in all international communication. The adoption of 'World Standard English' as proposed by McArthur (1987: 11) fits the description. In his model of 'The circle of World English', McArthur 'highlight[ed] the broad three-part

spectrum that ranges from the ''innumerable'' popular Englishes through the various national and regional standards to the remarkably homogeneous but negotiable ''common core'' of World Standard English'. Unlike national and regional varieties of English that demonstrate a wide range of personal and situational variations, World Standard English is 'a more or less ''monolithic'' core, a text-linked World Standard negotiated among a variety of more or less established national standards' (McArthur, 1987: 11). It is indeed an attractive idea to have a set of static rules that we can teach and be assured that our students will be successful in all future encounters with other English users. The adoption of such a variety, in theory, would mainstream the materials, simplify the assessment and allow teachers to overpass the recognition of the messy reality of multiple Englishes found in the world.

Some scholars, such as Jenkins and Seidlhofer, have attempted to capture the characteristics of this elusive variety. Jenkins (2000, 2002) identified the Lingua Franca Core, or a set of pronunciation characteristics found among NNS-NNS interactions that she 'found to be essential to mutual intelligibility in ELF [English as a lingua franca] across a wide range of L1s' (Jenkins, 2006: 37). Similarly, the VOICE project (n.d.), directed by Barbara Seidlhofer, has resulted in a number of publications that describe various linguistic characteristics of ELF in a similar way. While both Jenkins (2006) and Seidlhofer (2006) have stated that their attempt is descriptive rather than prescriptive (or even pedagogical), their suggestions are likely to serve as the basis for the establishment of a 'teachable' international English variety to be used in classrooms in the future.

However, several problems exist with this approach to the variety selection. First, suggesting one or a limited set of specialized varieties of English for international use does not reflect the reality of international communication and the use of EIL. In most communicative exchanges that involve language users from different linguistic and cultural backgrounds, which variety of English (or even which language, as discussed by Kubota in this volume) is used depends on the speakers involved and is thus unpredictable. Furthermore, once it is (tacitly) decided that English is used, more than one variety of English is often represented in such situations because each speaker brings a variety that he or she is most familiar with. For instance, if a Chilean, an Indian and an American attend a business meeting in Hong Kong, each participant may use a variety of English that they are most fluent in – e.g. Chilean English, Indian English and American English, respectively.[2] They are also likely to employ various strategies to negotiate linguistic and other differences to make themselves mutually intelligible and to communicate effectively (see Friedrich's chapter in this book for more

discussion on this matter). While a new international variety of English may develop in a particular, stable international community, there is no one variety that is or can be used successfully in all situations of international communication. It is so because the selection of an English variety is context-dependent, and thus it cannot be expected that one unique international variety of English should emerge in all EIL situations, especially when those situations do not necessarily overlap. As Canagarajah (2007: 925–926) eloquently phrases:

> The form of this English [that is used as a lingua franca] is negotiated by each set of speakers for their purposes. The speakers are able to monitor each other's language proficiency to determine mutually the appropriate grammar, phonology, lexical range and pragmatic conventions that would ensure intelligibility. Therefore, it is difficult to describe this language a priori. It cannot be characterized outside the specific interaction and speakers in a communicative context.

In addition, the quest for such an international variety of English may lead to the birth of a super-national variety, which seems inappropriate and unpractical. Proposing and teaching a 'standard' or 'core' variety of English in international contexts would create an additional layer in the English language hierarchy to which different people would have different degrees of access, and that, as a result, would generate greater inequity among speakers of different Englishes. And even if one wants to have such a super-national variety of English, enforcing its use would be unrealistic since there is no one government or institute that would 'police' or otherwise overview (in the sense that schools, national language academies and other institutions do) the use of English at the global level. At a national level, where the space is determined by its national boundary, an effort to standardize the language in such a way is not only possible, but already in operation (e.g. France's L'Académie française, Singapore's 'Speak Good English Movement', the endless debate over standardized English in the United States). Whether such an effort is likely to succeed or is even appropriate is another question. The point here is that, when the geopolitical and institutional boundary is clearly defined, the notion of 'national standard' has at least some reality to it.

However, in EIL contexts – where the boundary goes beyond national, ethnic, racial or even peer-related boundaries – the story is quite different. It is not realistic to expect for one universal variety to emerge from international communication taking place in different parts of the world (i.e. the speech communities often do not overlap) or to propose and enforce a *standard* or *core* variety that would be most appropriate in all possible EIL scenarios. In other

words, an attempt to describe and teach a variety of English that can be used in all international contexts overestimates our ability as teachers, researchers and thinkers to decide on the varieties the world will use.[3]

Speakers' Own Varieties of English

Another possibility is to teach a variety that is the students' own. Americans use American English, Canadians use Canadian English and, thanks to descriptive attempts by World Englishes scholars, people can now say that Singaporeans and Indians use their own varieties. Why then can't Japanese use Japanese English and Brazilians use Brazilian English?

Hino (e.g. 2008, 2009, Chapter 2 of this book) explores this possibility. He argues for 'the teaching of English as a de-Anglo-Americanized international language' (2009: 107) in which learners in the Expanding Circle can express indigenous values through their own version of English, just as the English users of the Outer Circle have localized English from the Inner Circle to better serve their communicative needs. He also criticizes the positioning of the Expanding Circle as 'norm-dependent' (Kachru, 1985). As opposed to Outer Circle speakers, who are defined as 'norm-developing' and 'are allowed to enjoy their own models' (Hino, 2008), Expanding Circle speakers tend to be defined as 'norm-dependent', which implies that 'learners of English in the Expanding Circle are simply expected to imitate native speakers' (Hino, 2008). Instead of viewing the Expanding Circle as norm-dependent, Hino argues for the need for original models of Englishes for the Expanding Circle that would allow for the expression of indigenous values, culture and logic that may not be easily expressed with the Inner Circle models.

He also questions the appropriateness of using the list of characteristics of institutional varieties presented by Kachru (1992) as the criteria for a new legitimate variety of English. Kachru (1992: 55) argued that the 'it is the institutionalized varieties which have some ontological status' because they exhibit an extended range of uses in the sociolinguistic context of a nation, an extended register and style range, a process of *nativization* and a body of nativized English literature. Hino points out that these characteristics are based on the description of Outer Circle varieties and thus may be useful in determining the status (or situation) of an English in the Outer Circle. However, applying them to assess the legitimacy of Englishes in the Expanding Circle is problematic (just as applying the usage and grammar of American English to assess the appropriateness and correctness of Indian English is problematic) (Hino, personal communication, December 4, 2008). In other words, Hino argues, the World Englishes paradigm creates a hierarchy that privileges the Inner and Outer Circles in the same way that

the traditional, monolithic view of English, which the World Englishes paradigm challenged, privileges the Inner Circle varieties.

Nativization indeed takes place in the Expanding Circle in a way that both reflects and allows users to express their indigenous values (Friedrich, 2002; Matsuda, 1998), and Hino raises a good point regarding the appropriateness of applying criteria for Outer Circle varieties to evaluate the legitimacy of Englishes in the Expanding Circle. The legitimacy of Expanding Circle Englishes clearly needs to be examined critically from the Expanding Circle perspective. However, it is not entirely clear if the situation around Expanding Circle varieties is ripe nor that the functional range is such that would make all Expanding Circle varieties easily appropriate as instructional varieties, as students' communicative needs may include the functions beyond the use of English in a particular Expanding Circle country. While Expanding Circle varieties are neither deficient nor in any ways substandard, we, as an academic community, have not yet formulated any comprehensive account of the purposes and functions which would be better served by a local Expanding Circle variety. As Hino (2009: 108) himself states:

> Japan has so far been largely unsuccessful in identifying their [sic] original production models in terms of specific linguistic features. As the abovementioned EIL philosopher Kunihiro put it in several of his lectures around the year 2000, 'there are many samples, but no models'. Indeed, Japan has a number of skilled users of English whom learners can turn to as a reference, but at the moment, there are still no systematic and comprehensive production models available for them.

While Hino's statement focused exclusively on Japan – the focus of his article – it applies to most other Expanding Circle contexts today as well.

An Established Variety of English

The third approach is to select one of the established varieties as the dominant instructional variety while introducing other varieties as part of common classroom practice. This approach may better reflect the reality of Englishes and is at the same time more implementable in various contexts. Within this approach, it will be emphasized that the variety selected as the dominant model is simply one variety of English among many that exist in the world and that other Englishes that the students will encounter in the future may look or sound quite different.

By 'established varieties', we refer to English varieties that are codified, are used for a wide variety of communicative functions (so that students can learn to do what they need/want to do in English) and are relatively well accepted in different kinds of international contexts as well as different realms of use (e.g. business, academia and entertainment). Such varieties are likely to give students more communicative options compared to varieties used for limited functions. That, however, does not mean that American and British English are the only options; at this point, other Inner Circle varieties (e.g. Australian English) and possibly several Outer Circle varieties (e.g. Indian English) seem to fit these criteria. If and when additional outer and even Expanding Circle varieties become more established, they also become potential candidates.

In this approach, the primary determiner for the instructional selection is the goal of the course and the needs of the students. Additionally, other such factors as the availability of teaching materials, language repertoire of teachers and societal attitudes toward different varieties of English also need to be taken into consideration.

While some pedagogues might assume that this approach in a way reinforces 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. When one variety (or several varieties) is presented alongside other dialectal forms, an instructor can make clear that in learning English, we become part of an ecosystem of language in which different forces operate (Mufwene, 2001). Furthermore, if teachers bring sociolinguistic considerations and discussions on the politics of language and intercultural communication issues into the classroom (see chapters by Friedrich and Kubota for further discussion on these topics), some of the feared reinforcement of inequality among varieties can be offset, and students can prepare for the encounter with competing language dynamics. In the following section, we explore this option more specifically and in detail.

Selection of the Dominant Instructional Variety

As mentioned above, the dominant instructional variety of the course should be selected according to the goal of the instruction and the needs of students. For instance, if the central goal of the course is to prepare students to study in the United States, American (academic) English and its culture(s) can be the major focus of the course. Similarly, if the course is to prepare business employees for their assignments in Singapore, learners need to learn, or at least be familiar with, a kind of Singapore English used in business as well as for social purposes. If an English program was situated

in a community where English is used exclusively or extensively and its goal was to assist newcomers getting adjusted to the new community, the variety used and well-respected – in both the local community and the imagined community language learners are trying to become part of – is probably the most appropriate model.[4]

One challenge of many EIL courses, however, is that in what context and with whom the students will use the language in the future can be a vague or multipronged idea. Those in tourism, for instance, as well as business travelers, are naturally expected to interact with people from all over the world, both native and non-native speakers of different varieties of English. In such cases, we, as teachers, would like our students to learn a variety that is intelligible to the widest audience possible. However, even the notion of intelligibility does not help narrow down the choice completely because determining how intelligible a person is depends on the listeners as well (e.g. Smith & Nelson, 2006).

Typically, English classes in the Expanding Circle adopt American or British English as the instructional variety, and that in itself is not necessarily a problem. They are what we would consider 'established' varieties of English and there is nothing *wrong* per se with these varieties. In fact, given the recognized legitimacy of these two varieties and the respect they receive in many international contexts – i.e. they may not be preferred in all contexts but are acceptable in many – it may be reasonable for EIL curricula in the Expanding Circle countries to adopt one of them as the main instructional variety.

One key issue here, however, is that such a selection must be made after much consideration and should not disregard the need for students to be aware, appreciative and somewhat prepared for the encounter with other varieties. One of the problems with current approaches to the selection of the instructional variety is that the process is often taken for granted or that it is at times a result of an either/or mentality (i.e. either American or British; either native/international or local/national). That is, American or British English is selected simply because picking one of the two is the way it has been, and the appropriateness of a particular course of action in some contexts is rarely questioned. The selection of an instructional variety should be made locally and individually, taking various contextual factors into consideration, including learner goals, the teacher's background, local attitudes toward English(es) and the availability of didactic materials. And if American or British English were to be selected as the predominant instructional variety, this decision should be made only after careful consideration.

Awareness of and Exposure to Other Englishes

No matter which variety is selected as the dominant instructional variety, students must understand that the variety they are learning is one of many and may differ from what their future interlocutors might use. If the variety serving as the instructional model is the only variety presented in class, an impression might form that it is the only correct variety. Such an impression is not only inaccurate, but could have negative effects on students' attitudes toward other varieties of English and their confidence in successful communication involving multiple varieties of English (Matsuura *et al.*, 1999) or even their ability to interpret interactions in various Englishes correctly (Smith & Nelson, 2006).

Furthermore, even in a context that is believed to be dominated by one variety of English, the actual linguistic landscape of the situation is often more complicated. Unpublished research of the language use of international students at an Australian university, for example, revealed that the majority of those students rarely interacted with native speakers of Australian English. They were majoring in fields such as engineering that have a high concentration of international students, and most of their classmates as well as faculty members were international users of English. Furthermore, their social network was dominated by international students (from their own country as well as others) and rarely included Australian students (Farzad Sharifian, personal communication, October 24, 2009). This reality illustrates the importance of awareness of Englishes and of strategies for international and intercultural communication in a context that may be typically considered as Inner Circle.

There are several approaches to increasing students' awareness of English varieties. One is to expose students to different varieties of English through teaching materials. Rather than relying exclusively on CDs that accompany the textbooks, teachers can supplement these materials with textual, audio and visual samples of other varieties of English. Differences in vocabulary, grammar and usage can also be presented through media texts and other written materials. If students are starting a chapter on Aboriginal cultures in Australia, why not bring in a short documentary of Aboriginal culture narrated in Aboriginal English? If they are learning about English in India, how about introducing an article or two from one of the English language newspapers from there? The important thing is that students understand that diversity among varieties is not only a matter of different pronunciation features, but rather a much more encompassing manifestation of cultural, linguistic and other values.

Another approach is to provide opportunities for students to interact with English users from various cultural and linguistic backgrounds. For instance, a program administrator may ensure the representation of Englishes from all three circles by strategically hiring teachers who have proficiency and experience in different varieties of English. Alternatively, if a program is located in the area where international visitors or immigrants are easily found, they can be invited to the class to interact with students (see D'Angelo in this volume for more discussion on this topic). Students will not only be exposed to different English varieties and users, but also will witness the power of EIL by using English to interact with guests from different language backgrounds – i.e. people they may not have been able to interact with without English. In addition, if the visitors are 'non-native' speakers of English, learners will see that one does not need to be – or even sound like – a native speaker in order to be a competent user of the language. Meeting local English users is also a way to reflect on the linguistic and cultural diversity in students' own communities, which is often overlooked. Interaction in various internet communities and social network services (SNS), in which students may already be actively participating, also is a source of exposure to multiple varieties of English and users of Englishes.

Finally, yet another way is to increase students' meta-knowledge about Englishes by making it a lesson focus. In Japan, for instance, there are several textbooks and readers that are entirely based on the discussion on World Englishes (e.g. Honna *et al.*, 2001), those that include a chapter on different national varieties of English (e.g. a chapter on Singlish in *Crown English Series II* [Shimozaki *et al*., 2004]), as well as magazines featuring articles on World Englishes issues. Reading and discussing the information presented in such materials provides an opportunity to explicitly teach students about Englishes (see Part 2 of this book for more specific ideas about bringing in Englishes and raising awareness about English varieties).

Conclusion

Shifting from the traditional way of teaching English with an exclusive focus on American and/or British English to an EIL curriculum cannot be accomplished by merely adding a new lesson or component on EIL to an existing program. What is needed is a complete revision of the entire program, using one's understanding of the use of English in international contexts as a foundation that influences every single aspect of the curriculum. It entails a major overhaul, but a much-needed one if we are

seriously concerned with addressing the needs of future users of English as an international language.

In this chapter, we explored the challenges and possible ways to address the question of the selection of the instructional variety and incorporation of varieties of English used in the world. Although teaching is context-bound and there is no one pedagogy that would work in all situations, the selection of an instructional model is one issue that needs to be confronted in all programs when designing a curriculum so as to reflect the sociolinguistic reality of English today. We hope that our discussion has provided a starting point for bringing in changes and innovation in programs our readers are involved with.

Notes

(1) An earlier and shorter version of this chapter was published as a section of Matsuda and Friedrich (2011).
(2) We are aware of the limitation of conceptualizing World Englishes solely in terms of nation-state. Our point here is merely that different linguistic varieties will be utilized in international communication and we use these nation-state varieties to simplify our illustration.
(3) See Friedrich and Matsuda (2010) for further discussions on the limitation of defining EIL as a linguistic variety.
(4) We are, by no means, suggesting that teachers ought to be 'native' speakers of the variety being taught. As literature on non-native English-speaking teachers suggests (e.g. Braine, 1999, 2010; Kamhi-Stein, 2004; Moussu & Llurda, 2008), being a native speaker of the target language is not prerequisite for being an effective teacher of the language. Just as there are numerous non-native English-speaking teachers who have been teaching American and British English effectively, it is possible for any teacher to learn (and learn about) a new variety and to use various resources to provide 'native' samples if needed.

References

Braine, G. (ed.) (1999) *Non-Native Educators in English Language Teaching*. Mahwah, NJ: Lawrence Erlbaum.

Braine, G. (2010) *Nonnative Speaker English Teachers: Research, Pedagogy, and Professional Growth*. New York: Routledge.

Canagarajah, A.S. (2007) Lingua franca English, multilingual communities, and language acquisition. *The Modern Language Journal* 91, 923–939.

Friedrich, P. (2002) English in advertising and brand naming: Sociolinguistic considerations and the case of Brazil. *English Today* 18, 21–28.

Friedrich, P. and Matsuda, A. (2010) When five words are not enough: A conceptual and terminological discussion of English as a lingua franca. *International Multilingual Research Journal* 4 (1), 20–30.

Hino, N. (December 2008) WE in the Expanding Circle need our own models too!: Quest for equality in World Englishes. Paper presented at the meeting of the International Association for World Englishes, Hong Kong.

Hino, N. (2009) The teaching of English as an international language in Japan: An answer to the dilemma of indigenous values and global needs in the Expanding Circle. *AILA Review* 22, 103–119.

Honna, N., Kirkpatrick, A. and Gilbert, S. (2001) *English across Cultures.* Tokyo: Sanshusha.

Jenkins, J. (2000) *The Phonology of English as an International Language*. Oxford: Oxford University Press.

Jenkins, J. (2002) A sociolinguistically based, empirically researched pronunciation syllabus for English as an international language. *Applied Linguistics* 23 (1), 83–103.

Jenkins, J. (2006) Global intelligibility and local diversity: Possibility or paradox? In R. Rubdy and M. Saraceni (eds) *English in the World* (pp. 32–39). London/New York: Continuum.

Kachru, B.B. (1985) Standards, codification and sociolinguistic realism: The English language in the outer circle. In R. Quirk and H. Widdowson (eds) *English in the World: Teaching and Learning the Language and Literatures* (pp. 11–30). Cambridge: Cambridge University Press.

Kachru, B.B. (1992) Models for non-native Englishes. In B.B. Kachru (ed.) *The Other Tongue: English Across Cultures* (2nd edn) (pp. 48–74). Urbana: University of Illinois Press.

Kamhi-Stein, L.D. (ed.) (2004) *Learning and Teaching from Experience: Perspectives on Nonnative English-Speaking Professionals*. Ann Arbor: University of Michigan Press.

Matsuda, A. (1998) What is 'Japanese English'? Paper presented at the annual meeting of the International Association for World Englishes, Urbana, IL.

Matsuda, A. and Friedrich, P. (2011) English as an international language: A curriculum blueprint. *World Englishes* 30 (3), 332–344.

Matsuura, H., Chiba, R. and Fujieda, M. (1999) Intelligibility and comprehensibility of American and Irish Englishes in Japan. *World Englishes* 18 (1), 49–62.

McArthur, T. (1987) The English languages? *English Today* 11, 9–11.

Moussu, L. and Llurda, E. (2008) Non-native English-speaking English language teachers: History and research. *Language Teaching* 41 (3), 315–348.

Mufwene, S.S. (2001) *The Ecology of Language Evolution.* Cambridge: Cambridge University Press.

Seidlhofer, B. (2006) English as a lingua franca in the Expanding Circle: What it isn't. In R. Rubdy and M. Saraceni (eds) *English in the World: Global rules, global roles* (pp. 40–50). London: Continuum.

Shimozaki, M., Iida, R., Iwasa, Y., Kuroiwa, Y., Sasaki, H., Kanno, A., Tsujimoto, C., Matsubara, K., Mochizuki, N., Yui, R., Watanabe, Y., Deaux, G. and Taylor, G. (2004) *Crown English Series II.* Tokyo: Sanseido.

Smith, L. and Nelson, C. (2006) World Englishes and issues of intelligibility. In B.B. Kachru, Y. Kachru and C.L. Nelson (eds) *The Handbook of World Englishes* (pp. 428–445). Malden, MA: Blackwell.

VOICE [Vienna-Oxford International Corpus of English]. (n.d.) Retrieved October 28, 2009, from http://www.univie.ac.at/voice/page/index.php

2 Endonormative Models of EIL for the Expanding Circle[1]

Nobuyuki Hino

In this chapter, drawing upon the author's classroom practice in his original pedagogical model of Japanese English, the feasibility of endonormative production models for learners of English in the Expanding Circle is discussed. It will be argued that it is possible not only for users of English in the Outer Circle but also for their counterparts in the Expanding Circle to enjoy non-Anglo-American models of their own.

Regardless of the World Englishes paradigm that defines Expanding Circle Englishes as 'norm-dependent' or exonormative (B. Kachru, 1985: 16–17), the present writer has been applying what may be called 'Japanese English' to university EFL classes as an optional model or a sample for the students in the hope of enabling them to express their indigenous values in international communication. The model of Japanese English (henceforth MJE) that is employed is different from American or British English in some subtle but important ways with respect to various aspects such as phonological, grammatical, lexical, discursive and sociolinguistic features. Using the MJE as an example, the current chapter explores the possibility of original models for the Expanding Circle.

The Model of Japanese English (MJE): A Case in the Expanding Circle

At the outset, it should be made clear that the MJE is not an attempt to create a national variety of English. Rather, it is a pedagogical alternative to conventional Anglo-American English in educational contexts, as a possible option for those who seek a means of expressing themselves in international settings.

The MJE is also not intended to be a description of English presently spoken or written by Japanese, because the present reality of Japanese English, a large part of which is the degenerate product of copying native-speaker English, may not be the appropriate target. Instead, the MJE is a reflection of its proponent's grasp of the kind of English that is capable of expressing Japanese values as well as being internationally intelligible, comprehensible

and interpretable. In other words, the MJE is a sample model that exemplifies the range of possibilities for Japanese users of English to communicate effectively in international situations while maintaining their Japanese voice.

The concrete features of the MJE are based on relevant research results in the studies of WE (World Englishes), EIL (English as an International Language) and ELF (English as a Lingua Franca) as well as the author's observation of competent Japanese users of EIL and his firsthand experiences in EIL communication, representing what works well for Japanese users of English in international communication. Although the content of the MJE may be considered subjective at this point, it is hoped that the current proposal will be a meaningful start for moving the teaching of English in Japan away from the restrictions of native-speaker norms.

In fact, the MJE is an effort toward the realization of the long-cherished dream of having an original model for Japanese users of English, dating back over 80 years to the standpoint expressed by noted lexicographer Hidezaburo Saito in the preface of his Japanese-English dictionary:

> The mastery of a language has for its final object the expression of the exact light and shade of meaning conceived by the speaker. In a word, the Japanese speaker of English should be original...In short, the English of the Japanese must, in a certain sense, be Japanized. (Saito, 1928: preface)

It is also presumed that the process for developing the MJE could be applied to any other country in the Expanding Circle. With the MJE approach, we set up original educational models of EIL that suit the needs of the local students, irrespective of the fact that such English may not exist as a national variety. It is expected that the example of the MJE will help pave the way for the autonomy of English language teaching (ELT) in the Expanding Circle, a privilege that has been allowed in the WE paradigm only for the Outer Circle with national varieties of English (e.g. Andreasson, 1994; Bamgbose, 1998).

The Paradigm of EIL

The conceptual framework that the MJE relies upon is a version of EIL originally proposed by Larry Smith (e.g. Smith, 1976, 1978, 1981) and later developed by Hino (e.g. 2001, 2009). In this chapter, the term EIL as a paradigm is used to refer to Hino's reinterpretation of this pedagogical concept.

A significant element that distinguishes EIL from WE is its equal treatment of Englishes in the Outer Circle and the Expanding Circle. In his

classic proposal, Smith (1978, reprinted in Smith, 1983: 18) stated that 'any educated speaker is acceptable' as a model of English for international communication, suggesting the possibility for original models not only for the Outer, but also for the Expanding Circle.

EIL is also clearly different from WE as to its position on the intranational or domestic use of English. From B. Kachru (1976: 234–236) to Schell (2009), the general lack of intra-national use of English in the Expanding Circle has often been cited in WE studies as a factor against the chance for their indigenous models. However, from the viewpoint of EIL, which is literally English for international communication, the paucity of the use of English among fellow nationals is irrelevant.

A recent high-profile approach to English for international communication, known as ELF (e.g. Jenkins, 2000, 2006, 2007; Seidlhofer, 2009; Mauranen & Ranta, 2009; Walker, 2010), has been a strong support for EIL with its equal treatment of the Outer Circle and the Expanding Circle for the issue of models, as Jenkins (2006: 38) defines ELF as 'an attempt to extend to Expanding Circle members the rights that have always been enjoyed in the Inner Circle and to an increasing extent in the Outer'. Though this chapter will not go into a review of the rapidly expanding studies of ELF, the MJE has certainly been receiving a lot of input from the results of ELF research because of its egalitarian position on the value of each variety of English.

Foundations for the MJE

Definition of 'Japanese English'

In this chapter, 'Japanese English' is defined as 'English for expressing Japanese values in international communication'. Unlike some common usages such as in Stanlaw (2004), in this article this term is not intended to mean English incorporated into the Japanese language. Also, it does not merely refer to 'English used by Japanese for international communication', which is just a description of current use of English by Japanese.

In the meantime, we must be reminded once again that such a notion as Japanese English could lead to nationalism, if handled inappropriately, as it presupposes the existence of shared values among the Japanese. As illustrated in Hino (1988), nationalism is a double-edged sword for the promotion of EIL philosophy. Caution must be taken so that the concept of Japanese English will not inadvertently help promote insular nationalism.

In addition, there is the danger of overestimating the significance of national varieties that should always be kept in mind (Hino, 2001) in light

of the plurality of one's identities. Attention should be drawn to the fact that 'Japanese English', specifically associated with the concept of national identity, is just one of the many ways to characterize one's English.

Rationale for the MJE

From EIL perspectives, the need for endonormative pedagogical models of English for the Expanding Circle seems rather obvious. Without indigenous models, it is often difficult to enable the students to express the values of their own. Just for one example, forcing East-Asian students to put their given names in front of their family names, a common educational practice with the conventional Anglo-American model, deprives them of the expression of their cultural identities. In this case, an autonomous model that allows the learners to order their names in accordance with their cultural values should also be provided as an alternative option.

It is quite another matter that the learning of Anglo-American English expands the learners' horizons. Although exposure to the British and American values inherent in the traditional English language could certainly benefit the students by widening their cultural viewpoints, imposition of those patterns of thought is detrimental. 'If you want to speak real English, you have to think like Americans', a catchphrase commonly found in advertisements for materials and language schools for learners of English in Japan, typically illustrates the problematic attitudes that should be overcome with the use of the MJE.

The MJE as Pedagogical Creation

In WE studies, models of English are usually interpreted as a description of already existent varieties. It is partly because of this lack of 'codification' that the possibility of original models for the Expanding Circle has often been neglected in the WE studies. It is true that a systematic description of Japanese English as it is used today is not available at the moment, but it is not necessarily indispensable to the MJE, which is not intended to be a simple reproduction of the current usage of English by Japanese. Education is an act toward the creation of desirable future, whose purpose is not merely to adapt our students to the present realities. The MJE is a representation of what kind of English I would recommend that my students learn, if they find it useful, for their speaking and writing.

At least two criticisms may be expected against this approach. One of them would be a claim that it will be an imposition of the teacher's values on the students. However, the teaching of English in Japan has been monopolized by Anglo-American values, so to speak, and it would make

sense to liberalize it by providing the students with an alternative that may better reflect Japanese values. Most importantly, the MJE is not to be forced on the students, but to be merely suggested to them when appropriate as one possible option.

Another criticism may come from the experiences in the Outer Circle, where education has not really played such a crucial role in the development of nativized varieties of English. Those Englishes in the postcolonial environment are basically not the products of pedagogical planning, but are the ones that have 'emerged' through local uses. Historically, it might be claimed that the efforts to set up the MJE in educational contexts are incompatible with 'the ecology of language evolution' (Mufwene, 2001). However, the MJE is not an attempt to give birth to a national variety of English called 'Japanese English', but is a pedagogical model to help the students to learn to express their Japanese values in English. Whether this educational effort will lead to the development of a national variety is not the issue here.

Unlike the Outer Circle, education is a key factor for English in the Expanding Circle, because this is where students have the most regular and intensive contact with the language. In fact, the English spoken and written by Japanese today is in large part a direct reflection of what they were taught in EFL classes in school. In this respect, the well-known Dynamic Model by Schneider (2007), a highly useful sociolinguistic theory that explains the developmental process of postcolonial Englishes in the Outer Circle, would not be directly relevant to our present concern for ELT in the Expanding Circle.

Criteria for the MJE

What is 'good Japanese English' (Hino, 1989a: 43) that could be used as a target model for ELT in Japan? Such English is required to meet two criteria – (1) capability of expressing Japanese values and (2) international communicability. If we draw on Smith and Nelson (1985), communicability in (2) may be broken down into intelligibility, comprehensibility and interpretability, but 'communicability' here is intended to cover all the aspects of understanding of spoken and written language, including illocutionary forces.

A basic difficulty with these criteria is the conflict between identity and understanding (cf. Anderson, 1996: 17). In fact, expression of unique indigenous values and international communicability may even be viewed as inversely proportional with each other. Therefore, the need for expressing Japanese values is accommodated and compromised for the MJE, though pushed to the limit where communication is still possible through a tolerable

degree of negotiation of meaning. There can be no model of Japanese English, or any English whatsoever, usable in all situations without accommodation. Communicability is dynamically negotiated and constructed by way of interactions among various situational factors. In this sense, the MJE only provides some ideas with a limited generalizability.

As to the condition (1) above for the MJE, 'What are Japanese values'? is also a question, which tends to be either subjective or stereotypical and may even run the risk of leading to some exclusive categorization. Indeed, it would be quite possible to criticize this sort of presupposition of national characters. However, given how it has been taken for granted that users of English must accept Anglo-American values, it is still quite useful to put forth the concept such as 'Japanese values' as a countermeasure, no matter how obscure it may be, in order to free the learners from the conventional Anglo-American framework of ELT.

As for (2), a lingering question is 'intelligible/comprehensible/interpretable to whom'?, as communicability involves not only the speaker/writer but also the listener/reader. Though it is often a difficult pedagogical task to decide on the international communicability of each specific linguistic feature, the author has been trying to look into a more or less universal tendency.

Description of the MJE

As Smith (1978, reprinted in Smith, 1983: 15) put it, the model of EIL can be 'any educated English speaker'. In this regard, the MJE presented in this chapter is no more than one of the many possible models.

Generalized description of a model of EIL is not an absolute necessity in view of the fact that the most common method of teaching EIL is a holistic approach such as content-based instruction and participation in a community of practice (Hino, 2010a). In other words, the MJE may be shown to the learners in an inductive manner.

On the other hand, it is also clear that efforts in describing a model would facilitate the teaching process as well as the sharing of the knowledge with other teachers. In the following, a few examples of the features of the MJE will be provided, which have been developed through day-to-day decisions by the present writer for his university EFL/EIL classes.

Phonological Features

For suprasegmental domains, learners of English have traditionally been required to learn to speak with native-like phonology that comes with frequent elision, linking, reduction or assimilation, which are also the

features contributing to the formation of stress-timed rhythm. However, it is evident from empirical studies (e.g. Jenkins, 2000; Deterding & Kirkpatrick, 2006) that these features of connected speech can even reduce intelligibility in interactions between non-native speakers. Such research results are also in agreement with daily experiences of non-native speakers, many of whom find their fellow non-native speakers' lack of elision, linking, reduction and assimilation to be helpful to their listening comprehension. Therefore, with the MJE, it is recommended to speak English with relatively limited elision, linking, reduction and assimilation (Hino, 1989b).

For segmental features, although actual intelligibility may not always be determined at the phonemic level but could sometimes be related to the phonetic level, the MJE is generally based on phonemic considerations. This is partly because it has been the author's experiences and observations that learning pronunciation at the phonemic level without going into allophonic differences seldom causes misunderstanding, and partly because this approach to pronunciation has long been accepted by Japanese learners of English with relative ease.

Jenkins (2000) includes some phonetic or allophonic aspects in her LFC core, which are subject to some criticisms. For example, a presentation by a Japanese group of researchers at IAWE2006, which was based on Jenkins (2000: 140) that defines the aspiration for the word-initial voiceless plosives as a core feature (e.g. [p^h] in pet), was questioned by several international participants. Most notably, Paroo Nihalani, an influential scholar of phonology, pointed out that the word-initial voiceless plosives are normally not aspirated in Asian Englishes without causing any communication problem.

The issue here is if a lack of aspiration with the word-initial plosives would lead to confusion between voiceless and voiced plosives, such as 'pet' and 'bet'. In the author's experiences, though my unaspirated voiceless word-initial plosives seem to have been mistaken by native speakers as its voiced counterparts once or twice, it has hardly been a problem for non-native listeners. On the whole, in addition to the fact that aspiration on word-initial plosives could sound rather unnatural for the Japanese (i.e. an extreme mimicking of native pronunciation), it seldom appears to create communication problems. For these reasons, the MJE allows the learners of English to pronounce the word-initial plosives without aspiration.

Grammatical Features

Rules of grammar are a difficult issue for any attempt to set up an endonormative model. In Smith's classic notion of EIL, the grammar of educated English was regarded as basically the same as that of native speakers

(Smith 1976, 1978), which is a position generally shared also in later WE research at least for the acrolectal level.

However, some researchers have recently been exploring the possibility of unique non-native usage of the definite article ('the'), once held in ELT as a sacred place for which only native speakers have any authority. Concerning the definite article employed when the speaker/writer assumes that his or her listener/reader is familiar with what he or she is referring to, Komiya (2007) points out the Japanese tendency to use 'the' where it is null for native speakers may be a reflection of the Japanese belief in high-context culture. In the MJE, this use of the definite article is acceptable even though it may sound like overuse to native speakers.

Dewey (2009: 66) also observes that the definite article is often utilized by ELF speakers for emphasis, which actually makes better sense than the rather idiomatic exploitation of the word by native speakers. Indeed, a lot of the Inner Circle usages of the definite article (or lack of it) appear nonsensical to non-native speakers. In the MJE, the usage of the definite article corresponds to that of Anglo-American English only so far as it is within the realm of the basic function of the word 'the' (i.e. referring to something specific) which does bear some meaning for the Japanese.

Another example of grammar is the distinction between 'will' and 'be going to'. For instance, it looks perfectly all right to Japanese speakers of English to say 'I will play tennis.' when asked 'What are your plans for the weekend?', though many native speakers find this use of 'will' a little strange because they are supposed to be talking about an event already in progress. In the MJE, 'will' and 'be going to' are basically regarded as synonymous for two reasons. Firstly, the Japanese do not appear to be interested in clearly distinguishing those two kinds of future in the first place. Secondly, the lack of this distinction that is common even among highly competent Japanese users of English seldom seems to cause any misunderstanding in international communication involving both native and non-native speakers.

However, the MJE does not necessarily accept all the usages of English prevalent among Japanese. For example, the traditional Japanese usage of the expression 'You had better ～' is labeled a mistake in this model. A lot of Japanese speakers of English, particularly those who were educated before the 1980s, employ this phrase in making a polite suggestion, as if it was synonymous with 'It would be better for you to ～'. They assume that the English expression 'You had better ～' is much more courteous than 'You should ～'. This is clearly different from the native speaker usage in which 'You had better' is often a strong command that can even be uttered as a

threat. This Japanese interpretation comes from a literal translation of the word 'better'.

In the MJE, using 'You had better ~' for courteous advice is treated as a mistake, though long-standing in ELT in this country until quite recently. Saying 'You had better' as a polite suggestion does not add anything to the expression of Japanese values. It is in no way useful in expressing Japanese ways of thinking. Moreover, while it is interesting to see that this usage creates no problem with speakers of some non-native varieties of English who tend to use 'You had better' in the same way as Japanese do (e.g. a lot of Chinese), the author has observed that Japanese users of English often cause serious misunderstanding with this usage of 'You had better' in their communication with native speakers of English. This includes a mishap 30 years ago for which I myself was responsible, when I inadvertently frightened two elderly Canadian ladies travelling in Japan who asked me on a station platform which train they should take. When I confidently answered 'You had better take the next train', they looked confused, but I did not know why.

Lexical Features

When I showed a newspaper headline 'the first anniversary of Michael Jackson's death' to my college EFL/EIL class, most of the Japanese students said it sounded really weird, which is a feeling I also share in spite of my knowledge that it is perfectly normal in the native speaker usage. The majority of Japanese feel that 'anniversary' should be used for a happy event that is to be celebrated.

There is no reason that Japanese users of English should suppress their hesitation about using the same word both for happy and sad occasions. For those who feel uncomfortable with this native speaker usage, the MJE proposes the use of the word 'commemoration' for sad events, while reserving the word 'anniversary' for celebration. In fact, from a Japanese point of view, 'the first commemoration of Michael Jackson's death' would be the expression that pays due respect for the deceased. In fact, no Japanese should be forced to use expressions such as 'the 25th anniversary of the Japan Airlines accident' that might sound extremely discourteous.

Using the expressions 'the third year' and 'the fourth year' to refer to undergraduate statuses usually called 'junior' and 'senior' respectively in American English is another example of lexical choice in the MJE. For instance, in Hino (1989a), an essay-style EFL/EIL textbook authored as an attempt to demonstrate a sample of Japanese English for international communication, I wrote, 'I was in my third year of college'. One of the two American editors claimed that it should be revised as 'I was in my junior

year of college'. The other American editor disagreed with his fellow countryman, pointing out that the author wrote this in EIL instead of American English. The latter interpretation was exactly the author's own intention. Defining the third year as 'junior' does not mean anything to Japanese, as it is an idiomatic usage in the United States. Besides, while the use of 'junior' in this context is commonly understood by American readers, it may not be always communicative to non-Americans. Here, 'the third year' is the expression that ensures international comprehensibility.

It may be added here that idiomatic expressions rooted in Anglo-American values are not included in the repertoire of the MJE. For example, there is no need to say, 'That's not cricket', which is based on a British sport largely unknown to the Japanese. Not only is this phrase of little use for expressing Japanese values, but it also has relatively low comprehensibility outside of the British Commonwealth.

Discourse Features

One of the salient features of discourse in the MJE concerns the organization of argumentative writing. The basic model of argumentative writing in ELT in Japan is what has been adopted from the West – presenting the conclusion in the beginning, then adding several facts in support of the conclusion and wrapping up with a restated conclusion. For example, Kitao and Kitao (1988), a popular EFL writing textbook in Japan that is based on the American approaches to TESOL, guides the learners to 'state your opinion in the introduction, and give your reasons in the discussion. Restate your opinion or summarize your reasons in the conclusion' (p. 43). While this construction has an advantage of producing a clear conclusion, it is also likely to result in a somewhat biased argument.

On the other hand, the traditional format of argumentative writing in Japan, originally adapted from ancient Chinese poetry, consists of four parts, known as *ki-sho-ten-ketsu* in Japanese. It starts with an introduction, followed by its development, and then dramatically turns around for a reflection of the other side before finally reaching the conclusion. The look into the opposite side of the matter in the third round is considered to ensure a well-balanced argument. Though it has a tendency of ending up with a weak and vague conclusion, traditional Oriental belief in balance and harmony seems to be reflected in this approach (c.f. Y. Kachru, 1997).

The majority of Japanese students are made to internalize the belief that the exonormative organization is the only way to construct an argument in English. In my EFL writing classes, students are surprised to find that the traditional Japanese construction could be used in English as well. The

following is one of the typical oral comments made by undergraduate first-year students at Osaka University, after completing an assignment to produce two separate writings on the same topic (e.g. 'Should we revise the war-renouncing Constitution of Japan'?) with the two different approaches above:

> What I wrote with the Japanese model was my original opinion that I really wanted to express. What I wrote with the American model was different from my own idea. Today, I was shocked to realize that I have been forbidden to express what I really want to say. (November 2007, originally in Japanese)

Although it may be debatable if it is appropriate to simply call it the 'American' model, this comment highlights the cultural conflict between indigenous values and external norms. When the same task was given by the author at the Graduate School of World Englishes at Chukyo University, one of the graduate students (who did her undergraduate study at a university other than Chukyo's Department of World Englishes) orally expressed the following impression after the task:

> Today I have found that I cannot write English the Japanese way very well. I have always been taught by my teachers to clearly take sides in writing English. When I started practicing writing in English several years ago, I first wrote the Japanese way, but then I was told by my teachers 'That's not the way you write English.' I now seem to have psychological resistance to offering balanced viewpoints in writing English, even when it is what I really want to say. (August 2007, originally in Japanese)

Again, though at the higher level it may be actually possible to learn to express 'balanced viewpoints' with Anglo-American pedagogies, this comment points to the cultural awareness gained by the student through this cross-cultural writing task.

Most importantly, both of these reflections by the Japanese students show that this is not merely an issue of writing styles. The exonormative model of argumentative writing in English seems to be forcing a certain type of thinking on the learners. Though this chapter will not go into the fundamental discussion of the Sapir-Whorf hypothesis, it is clear that endonormative models of argumentative writing should also be introduced to the students to help them express their original thought, as an optional strategy that may free them from linguistic mind-control.

Another example of discourse features of the MJE is relatively infrequent back-channeling in conversation. Japanese learners of English find it necessary to lessen their back-channels (e.g. nodding, saying 'yes', etc.) if they are to adhere to the native-speaker model. However, frequent back-channeling, sending the sign that they are listening attentively, is an important part of Japanese culture as a courtesy to the interlocutor. It is psychologically painful for the Japanese if they have to withhold this custom in their discourse just because it is not normal in interactions between native speakers. In the MJE, frequent back-channeling is regarded as positive transfer, rather than interference, from the native language.

Sociolinguistic Features

In many of the EFL speaking classes in Japan, it is often taken for granted that students should call each other by their given names instead of their family names, in accordance with the American norms for friendly conversations. In those classes, even the elderly are called by the younger ones simply by their given names, despite the fact that such practice is against East Asian culture rooted in the Confucian tradition. In fact, a senior citizen enrolled in such a class in Tokyo complained about having to put up with being called 'Kazuo!' by his Japanese classmates who were as young as his own son. In the MJE, family name calling is regarded as a basic term of address.

The Japanese belief in seniority should be able find its expression in Japanese English also in describing relationships with one's siblings. In fact, just an ordinary English sentence such as 'He is my brother', common in any beginning EFL textbook, is a major culture shock for Japanese learners of English in their first encounter. It does not make sense to the Japanese unless specified in terms of seniority, like 'He is my older brother (*ani*)', or 'He is my younger brother (*otouto*)'. *Ani* and *otouto* are completely different entities from each other in the Japanese conceptual framework, as are *ane* (older sister) and *imouto* (younger sister). With the MJE, it is considered simply natural to constantly indicate the seniority of siblings by always qualifying them with the words 'older' or 'younger'.

Implementation of the MJE

The MJE for Feedback to the Students

Presented above are a few examples of the features of the MJE, utilized for giving feedback to the students' speaking and writing in my EFL/EIL classes. However, as mentioned earlier, the MJE is never imposed on the

students but is only used for suggestions when it could be of some help. Any variety of English is accepted in my class, including exams for grading, as long as it meets the student's own communicative needs. It certainly presents no problem if a Japanese student wishes to follow an American, Indian or any other model of English rather than the MJE.

Demonstrating the MJE in Class

I also demonstrate my own English in class as a sample representation of the MJE. It has always been my policy as an EFL/EIL teacher to present my own English as a primary sample of production for the students rather than relying on English produced by native speakers. This includes a weekly radio ELT program broadcast nationwide in Japan for which I served as the lecturer. In a series aired from July 1989 to March 1990 (Hino, 1989–1990), against the unquestioned convention that guests for ELT programs should be native speakers, every week I invited non-native English-speaking guests from countries such as Malaysia, Hong Kong, Bangladesh, Sri Lanka, the Philippines and France, giving the radio audience chances to be exposed to EIL interactions between Japanese English and varieties of non-native English. Some audience members wrote to me that they were pleased to find that Japanese English does communicate effectively in international settings.

For a radio series from April to October 1992 (Hino, 1992), a native-speaker partner was assigned to me by the radio sponsor, but from EIL perspectives I at least played the role of a Japanese man myself for skits that were also written by myself. This practice is in contrast with CDs accompanying the official school textbooks in Japan in which the roles of Japanese are still played by native speakers in the conservative belief that native English should be the sole model.

Learners' Reactions to the MJE

After three and a half months in my college EFL/EIL classes in the spring semester of 2010 in which I demonstrated my English based on the MJE along with other varieties of English through satellite television news and the Internet, many of the students supported this positive view of Japanese English. To an anonymous questionnaire (N = 182, July 2010) which asked, 'Do you agree with the educational concept that ''good Japanese English'' is a valuable means of international communication'?, 75 students (41.2%) strongly agreed, 67 (36.8%) moderately agreed, 29 (15.9%) were neutral, 10 (5.4%) moderately disagreed and one student (0.5%) strongly disagreed. In other words, 78% of the students agreed that 'good Japanese English' is a valuable means of international communication. Some ELT professionals

have been heard saying 'No one would want to learn Japanese English', but this result shows otherwise.

Some written comments by those students also clearly prove that they have learned to appreciate 'good Japanese English' for which the MJE is intended: (July 2010, translation by the present author):

> 'Through this class, I have come to recognize the value of Japanese English'.
> 'I liked the professor's positive evaluation of Japanese English….I would like to continue to learn comprehensible Japanese English'.
> 'In this class, by being exposed to varieties of non-native English, I have come to realize that Japanese English is also good enough'.
> 'For me, Japanese English taught in this class was new and impressive'.
> 'I fully agree with the professor's concept of Japanese English. I feel that we don't need to pronounce "t" like "l" '.

As reported in Chapter 12, the classroom practice with the MJE has won an education award known as Osaka University Award for Outstanding Contributions to General Education 11 times thus far, backed both by the students and the faculty committee.

Conclusions

We don't need to wait for Expanding Circle varieties of English to emerge in order to teach them in the classroom. As presented in this chapter with the example of Japanese English, we can create pedagogical models for the Expanding Circle by drawing on relevant research results combined with our actual experiences in international communication as resources. Though those models may be vague and incomprehensive at the moment, each of us in ELT could start with what we have today. Once we begin, we can refine the models through our educational efforts. This approach will enable us to stop committing the mistake of forcing native-speaker norms on our students and will empower the learners with vital tools to effectively express themselves in this age of globalization.

Acknowledgements

This research is partially funded by the Japan Society for the Promotion of Science, Grants-in-Aid for Scientific Research (C) 20520548, 2008–2010. I am grateful to Professor Aya Matsuda and her graduate students at Arizona State University for their useful comments on an earlier version of this chapter.

Note

(1) An earlier version of this chapter was presented at the 16th annual conference of the International Association for World Englishes, the Morris J. Wosk Centre for Dialogue, Simon Fraser University, Vancouver, Canada, July 25–27, 2010.

References

Anderson, F.E. (1996) Intelligibility, identity, and models for English as an international language: A Japan perspective. *Bulletin of Fukuoka University of Education* 45 (1), 15–25.

Andreasson, A. (1994) Norm as a pedagogical paradigm. *World Englishes* 13 (3), 395–409.

Bamgbose, A. (1998) Torn between the norms: Innovations in World Englishes. *World Englishes* 17 (1), 1–14.

Deterding, D. and Kirkpatrick, A. (2006) Emerging South-East Asian Englishes and Intelligibility. *World Englishes* 25 (3–4), 391–409.

Dewey, M. (2009) English as a lingua franca: Heightened variability and theoretical implications. In A. Mauranen and E. Ranta (eds) *English as a Lingua Franca: Studies and Findings* (pp. 60–83). Newcastle upon Tyne: Cambridge Scholars Publishing.

Hino, N. (1988) Nationalism and English as an international language: The history of English textbooks in Japan. *World Englishes* 7 (3), 309–314.

Hino, N. (1989a) *Take a Chance: 650 on the TOEFL.* Tokyo: Nan'undo.

Hino, N. (1989b) Nihonshiki-eigo no kanosei [The possibility of Japanese English]. *Modern English Teaching* 26 (9), 8–9.

Hino, N. (1989–1990) Let's read & think. *English for Millions* (monthly textbook), July 1989-March 1990.

Hino, N. (1992) Japan today. *English for Millions* (monthly textbook), April-October.

Hino, N. (2001) Organizing EIL studies: Toward a paradigm. *Asian Englishes* 4 (1), 34–65.

Hino, N. (2009) The teaching of English as an international language in Japan: An answer to the dilemma of indigenous values and global needs in the Expanding Circle. *AILA Review* 22 103–119.

Hino, N. (2010) EIL in teaching practice: A pedagogical analysis of EIL classrooms in action. In N. Hino (ed) *Gengobunka-kyoiku no aratanaru riron to jissen [New theories and practice in education in language and culture]* (pp. 1–10). Osaka: Graduate School of Language and Culture, Osaka University.

Jenkins, J. (2000) *The Phonology of English as an International Language*. Oxford: Oxford University Press.

Jenkins, J. (2006) Global intelligibility and local diversity: Possibility or paradox? In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 32–39). London: Continuum.

Jenkins, J. (2007) *English as a Lingua Franca: Attitude and Identity*. Oxford: Oxford University Press.

Kachru, B.B. (1976) Models of English for the Third World: White man's linguistic burden or language pragmatics. *TESOL Quarterly* 10 (2), 221–239.

Kachru, B.B. (1985) Standards, codification and sociolinguistic realism: The English language in the Outer Circle. In R. Quirk and H. G. Widdowson (eds) *English in the World: Teaching and Learning the Language and Literatures* (pp. 11–30). Cambridge: Cambridge University Press.

Kachru, Y. (1997) Culture and argumentative writing in World Englishes. In L.E. Smith and M.L. Forman (eds) *World Englishes 2000* (pp. 48–67). Honolulu: University of Hawaii Press.

Kitao, S.K. and Kitao, K. (1988) *Writing English Paragraphs*. Tokyo: Eichosha.

Komiya, T. (2007) Nihonjin-eigo ni okeru teikanshi no tokucho to antei-ka ni tsuite [On possible stabilization of the definite article in Japanese English]. *Asian English Studies* 9, 7–24.

Mauranen, A. and Ranta, E. (eds) (2009) *English as a Lingua Franca: Studies and Findings*. Newcastle upon Tyne: Cambridge Scholars Publishing.

Mufwene, S.S. (2001) *The Ecology of Language Evolution*. Cambridge: Cambridge University Press.

Saito, H. (1928) *Saito's Japanese-English Dictionary*. Tokyo: Nichieisha. (Reprinted in 2002. Tokyo: Nichigai Associates.)

Schell, M. (2009) Colinguals among bilinguals. *World Englishes* 27 (1), 117–130.

Schneider, E.W. (2007) *Postcolonial English: Varieties around the World*. Cambridge: Cambridge University Press.

Seidlhofer, B. (2009) Common ground and different realities: World Englishes and English as a lingua franca. *World Englishes* 28 (2), 236–245.

Smith, L.E. (1976) English as an international auxiliary language. *RELC Journal* 7 (2), 38–53. Also in L.E. Smith (ed.) (1983) *Readings in English as an International Language* (pp. 1–5). Oxford: Pergamon Press.

Smith, L.E. (1978) Some distinctive features of EIIL vs. ESOL in English language education. *The Culture Learning Institute Report*, June 5–7 and 10–11. Also in L.E. Smith (ed.) (1983) *Readings in English as an International Language* (pp. 13–20). Oxford: Pergamon Press.

Smith, L.E. (1981) English as an International Language: No room for linguistic chauvinism. *Nagoya Gakuin University Gaikokugo Kyoiku Kiyo* 3, 27–32. Also in L.E. Smith (ed.) (1983) *Readings in English as an International Language* (pp. 7–11). Oxford: Pergamon Press.

Smith, L.E. and Nelson, C.L. (1985) International intelligibility of English: Directions and resources. *World Englishes* 4 (3), 333–342.

Stanlaw, J. (2004) *Japanese English: Language and Culture Contact*. Hong Kong: Hong Kong University Press.

Walker, R. (2010) *Teaching the Pronunciation of English as a Lingua Franca*. Oxford: Oxford University Press.

3 ELF, Intercultural Communication and the Strategic Aspect of Communicative Competence[1]

Patricia Friedrich

Researchers have argued that English as a lingua franca (ELF) is not a linguistic variety (Berns, 2009; Canagarajah, 2007; Friedrich & Matsuda, 2010); it is a function of the language given its possible domains of use. These domains multiply the more English is used around the world. If we accept that perspective, then what we see in ELF is actually a number of Englishes that are realized in different contexts and whose users then try to negotiate meaning in their particular contexts of use. This chapter will concentrate on the above take on English as a lingua franca, that is, the idea that in lingua franca situations, there is not necessarily a coincidence of linguistic forms but rather an acceptance that people need to communicate within a certain functional realm despite their possible pronunciation, grammatical, vocabulary, cultural and rhetorical differences.

In that respect, English will develop local norms and global uses making it virtually impossible for users to have a definitive command of all linguistic variations that can occur. Furthermore, the non-coincidence in form is also compounded by the common divergence in values and beliefs of the users (which include linguistic values), an issue that is less often addressed in the literature. Of course, not all speakers of a similar linguistic variety have uniform patterns of values and beliefs, but differences tend to be less marked or at least more easily glossed over given the similarities in other areas in intranational settings. However, when it comes to lingua franca situations, it seems that users of English have to be quite resourceful and flexible, able to accommodate a wide range of variation at all levels, especially if their interactions take them across many different cultural lines.

English and the Changing Role of Teachers

As a result of this increasingly fluid language environment (fluid in terms of variety of norms, pronunciation patterns, vocabulary choices, etc.), the role of English educators becomes, more so than ever, a multifaceted affair. Such a role includes the task of facilitating communication not only as far as linguistic forms are concerned, but also in terms of intercultural awareness-building and communicative strategy development. In these pages, I will discuss, with a special focus on the expanding circle, what intercultural sensitivity means. I will also explain why the concept of communicative competence (Hymes, 1971; Canale & Swain, 1980), despite having fallen out of favor in some circles, still stands as a framework for the development of linguistic and extralinguistic skills. Furthermore, I will argue that, when fully understood, communicative-competence-building encompasses a great degree of strategy development so necessary for the successful establishment of communication in lingua franca situations, and that, as a result, we need to invest more time in investigating what this level looks like in ELF situations. Finally, we need to communicate such knowledge to our students.

Intercultural Sensitivity

Yano (2002: 32) asks an apt question about communicative competence in global communication interactions. The researcher posits,

> . . .our concern is not the intra-national use of English but the use of English as an international language for global communication, where various forms of Englishes and norms of their use must be considered. If in such use of English (the) Communicative Competence does not presuppose the model of English of educated native English speakers and the socio-cultural conventions of the Anglo-American communities, what would the Communicative Competence of EIL users be like?

Yano's inquiry contains several points worth considering; first of all, if we detach ourselves from the supposition that native norms, and in particular, American and British educated norms are to be observed, what are the other issues that will have to be assumed as essential in the characterization of users and uses of English in international communication? Next, if English is now thought of in global terms but in practice realized in one-to-one

interactions, how do we make sense of it holistically while leaving room for individual manifestation?

These questions do not have straightforward answers. The challenges of linguistic diversity, standardization and individual expression are many. And while the question of 'whose conventions to use' poses a significant challenge to international communication, it is the more deeply rooted beliefs and values, the ones we are not even aware that we hold, that really make lingua franca interactions complex.

We all have a certain degree of knowledge that values and beliefs vary significantly across cultures; often we derive that knowledge from having had experiences that demonstrated that much. At other times, we predict those differences just by observing lifestyles, eating habits, musical tastes and even climate variations across different areas of the globe. Yet, to be face-to-face with such diversity tends to be more complicated than we might expect. In turn, our predictions are sometimes hampered by three different phenomena: (1) we expect that a common language will somehow erase those differences or at least make them less salient; (2) we hope that awareness of etiquette (or conventions) will suffice to make us all the same or at least sensitive to our differences and (3) we expect by some means to master difference as if it entailed a limited repertoire of possibilities.

However, to believe in (1), (2) or (3) above in no way guarantees successful communication in lingua franca situations. Moreover, it could be the case that the elements that impact us the most when we are in intercultural situations of communication are the ones that occur at a more abstract level and that inform us of the superficially occurring ones. They surprise us both for their deep-rootedness and wide range of possible realizations. For example, knowledge that Japanese businesspeople hope that one receives business cards with a significant degree of ceremony and that they treat such cards with respect and reverence is a rule of etiquette that does not help predict behavior or understand values in other areas (although not observing such a habit while in Japan can cause significant embarrassment). If not formulated in terms of the Japanese (and eastern Asian) concept of face, which very much permeates all interaction, that knowledge is self-limiting and only applicable to business cards. Likewise, understanding how directness and indirectness deeply affect rhetorical patterns in Brazil and the United States is a more global way to deal with individual occurrences than trying to deconstruct each new instance of use. For example, such understanding explains why 'I don't care' is in many contexts an acceptable answer to 'Can I take the last apple'? in the United States or that it is adequate to answer the phone and immediately say 'What can I do for you'? even if these utterances may seem

too direct for what Brazilians tend to think should be, respectively, more deferential and more digressive responses.

What happens when we use a language globally is that we tend to expect that everything else becomes a commonality too, but beliefs are more deeply ingrained than we care to acknowledge, and many times intangible even to the most aware among us.

On the other hand, while we know that this abstract level exists and that ingrained beliefs about communication and the world affect how we use global languages, such knowledge does not completely prepare us for the range of possible discrepancies in lingua franca situations. In that regard, intercultural awareness has more to do with expecting to be taken by surprise and keeping a calm, curious and open attitude toward differences than either erasing these differences or, worse yet, ignoring them.

But as teachers in an increasingly complex world of linguistic relativity, given the extensiveness of English use, we often times forget to bring this important level of awareness to our students and even to ourselves. We feel uncomfortable dealing with uncertainty and therefore try to concretize communication by issuing sets of rules and by trying to anticipate all possible forms of realization. In the end, we are often still surprised, in part because we are taking the idea of communicative competence too literally or too narrowly, usually overstressing its linguistic component to the detriment of the strategic.

Communicative Competence

In the words of Dell Hymes himself:

> . . . a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishments by others. This competence, moreover, is integral with attitudes, values and motivations concerning language, its features and uses, and integral with competence for, and attitude toward, the interrelation of language with the other code of communicative conduct. (Hymes, 1972: 277–278)

As it can be derived from this description, attitudes and values are already accounted for by the concept of competence, and as Peterwagner (2005: 11) explains, 'quite intentionally Hymes means by competence both tacit knowledge and ability to use. This expansion of the notion of competence', he continues, 'allows for the inclusion of non-cognitive factors such as attitudes, values, motivations and emphasizes the inseparability of cognitive from affective and volitive factors'.

In lingua franca situations, and we can take business meetings in English as an example, the ability to communicate successfully, despite the potential complexities of multiple varieties being used and various cultural standpoints being represented, is enhanced by an often positive attitude toward getting meaning across; after all, successful deals, joint ventures and import/export contracts depend on that. So motivation is at least equally important to skill when it comes to communicating across varieties.

Motivation is already embedded in many contexts and results in a strong wish to employ winning strategies. By the same token, when motivation is not present, even extensive knowledge and/or command of common varieties will not guarantee successful communication. Therefore, it seems appropriate that we spend more research time and more productive energy on understanding and enhancing such strategies.

The Strategic Component of Communicative Competence

When Canale and Swain (1980: 30) revised the model and detailed the strategic competence level with compensatory strategies in grammar, sociolinguistics and discourse, they were once more providing a space for the values and beliefs aspects of language to be acknowledged and worked on. Specifically, the reference to compensatory strategies to make room, for example, for situations where the social status of a stranger is unknown, is very much analogous to that where the cultural inclination of the listener is unfamiliar. Such unfamiliarity is an increasingly common phenomenon given that the number of the so-called users of English as a second or foreign language[2] who interact with one another and with native speakers increases every day.

As a result of this changing profile of users, never before was attention to the strategic level of communicative competence more important than in the ubiquitous lingua franca situation. But here is my contention – while we are becoming better at exposing students to different varieties of the language and highlighting differences in vocabulary, stress pattern and pronunciation – and even sometimes surface-level cultural differences – we seem to be less inclined to work with these compensatory strategies. There might even be an attitudinal factor at play, some subconscious belief that compensatory strategies are employed by those with some linguistic deficit rather than by those who acknowledge that it is impossible to account for all cultural patterns in lingua franca situations. So in a sense, we are reading 'compensatory' as referring to a lack of skill or ability where we could,

perhaps more productively, read it more broadly in terms of making up for missing information (which includes but is not limited to developing proficiency), including linguistic and cultural data.

As scholars and teachers, we have formally known that underlying cultural values and beliefs surface in linguistic expression [at the latest] from the time Kaplan (1966) introduced his famous 'doodles' in the 1960s. In them, an attempt at representing the preferred rhetorical patterns of different language groups opened the door to the possibility that these patterns informed much of our perception and codification of the world in language terms and not only our preferred expository practices. That is, Kaplan's patterns were as much about the way we see the world as they were about the way we use language.

Several years later, Hofstede (1980) found an application for that possibility in business communication situations. His study of IBM employees all over the world and the ways their cultural values translated into organizational practices became a milestone in the study of international management and negotiation.

We learned to think cross- and interculturally in second language studies through the field of contrastive rhetoric arguably started by Kaplan (Connor, 1996: 5) and refreshed in the 1990s in particular through the work of Connor (1996: 5) herself. Contrastive rhetoric, Connor argues, 'identifies problems in composition encountered by second language writers….' That these are 'problems' depends as much on the position of the reader vis-à-vis the writer as on the text itself, but it became clear that despite linguistic coincidence, communication was at times halted or at least affected by cultural and, consequently, rhetorical standpoints.

While at some point in time it was useful to establish that non-native users of English came to interactions with a different kind of linguistic repertoire, the current scenario of English as a lingua franca calls for more than simply an explanation of how first language 'intrudes' on second language production, more obviously because the global use of English means to many individuals the blurring of the lines between first and second language. As a personal illustrative note, on a recent trip to Brazil, for example, I, a so-called first language user of Brazilian-Portuguese, was asked where I was originally from, possibly in an indication that English has started to 'intrude' on my Portuguese. On the other hand, for years, people have tried to spot in my English hints of my native Portuguese. What is more important is that attempting relentlessly to avoid or correct such 'interference' will probably have little effect on the many possibilities and combinations of interaction that happen in English, in written and oral form, all around the world on an every-day basis. It often times also detracts

from the more important goal of seeking mutual intelligibility and understanding.

The Expanding Circle

The expanding circle and its fluidity in terms of cultural norms appear to be the perfect example of this complexity. A user of English in Chile, China or Mexico might be faced with several different realizations of English in a given morning, sometimes even simultaneously. To negotiate meaning in that context, especially given the diminished preeminence of native varieties and their accompanying cultural values, requires an enormous amount of strategic competence. Thus, in this kind of context, the strategic level is paramount to successful interactions. Yet, what we still see in many Expanding Circle classrooms is a distinct preoccupation with discrete items especially in such areas as pronunciation and stress and intonation and little concern for strategies. In a recent high-impact and prestigious conference in Brazil, I was able to notice that many of the teacher-focused presentations dealt with exactly that – how to enhance the teaching of specific features or how to contrast and deal with, for example, the patterns of one feature in Portuguese and the same feature in English, and it was still very clear that native norms permeated most discussions. Accordingly, more attention was given to, for instance, how to teach students not to confuse the verbs 'to lend' and 'to borrow' than to discuss how (a strategy) to behave in situations where the interlocutor faces a marked challenge in choosing these or other words in context (and where communication needs to, for practical purposes, take place regardless).

The Problem of Unification and Restriction (Practical and Ideological)

Of course, I am not trying to advocate that we abolish all teaching of discrete linguistic items nor that we ignore the pull that nativeness still has over learners and users. What I am suggesting is that we consider how work on the strategic level can enhance the practices we already have and can put them in perspective vis-à-vis the changing needs of speakers given lingua franca interactions. If the only constant in lingua franca situations is diversity, then we should anchor our practices in that assumption and educate students to encounter such diversity with respect, curiosity and wisdom.

What I am also suggesting is that, if we assume that lingua franca situations present their unique challenges but also their unique virtues, we

abandon judgments of value based on comparisons to, and utopian ideas about, the good quality or flawlessness of native-speaker varieties. Here is an example of what I mean:

> We might assume, on the one hand, that lingua franca communication is particularly susceptible to misunderstanding, because *the participants' command of the language is imperfect*, there is little intersubjectivity, or certainty about sharedness, and *the speakers' linguistic imperfections* are likely to diverge from each other. (Mauranen, 2006: 123, my emphasis)

To speak of imperfections is to (1) reintroduce native models as the standard and then decide that because language production in ELF situations might deviate from those standards, it is blemished and (2) assume that 'imperfections' do not occur in native-speaker discourse.[3] As a matter of fact, if we as researchers and teachers are willing to entertain a view of language in which 'imperfection' is a criterion, then the paragraph above would apply to both native and non-native speakers alike as we would be hard-pressed to find a native speaker (of any language) who used it 'flawlessly' and who had absolute certainty of sharedness in any context. The same author, citing Kurhila (2003), continues later in the text:

> Misunderstanding has been studied widely in native-non-native communication, and it seems that while it does arise, in real-life situations native speakers tend to manifest their cooperation by orienting toward the contents and the flow of the interaction rather than the *defective form* of their non-native interlocutors. (Mauranen, 2006: 124, my emphasis)

This condescending view implies that the native speaker is 'understanding enough' to skim over the non-native's 'defective' language rather than assume that communication is a two-way road in which all involved parties have to cooperate if they want to establish successful interactions (Chapter 4 for more on multilingual competencies).

But perhaps my suspicion of a view of ELF as simplified and defective stems from a larger issue, as my position on ELF, mentioned earlier in this chapter and elsewhere (Friedrich & Matsuda, 2010), is one based on the assumption that lingua franca is a function of a language and not a variety in itself. Thus, in situations where that function is triggered (in the case of English, to communicate and bring people together in what is likely an environment of complex linguistic, cultural and belief diversity), native speakers and non-native speakers of all levels of communicative competence (in innumerous combinations) can be present and recognizant of the

common goal of trying to get meaning across (despite 'differences', not imperfections).

On the other hand, the view that ELF is some form of interlanguage, somewhat a pidgin, utilized only in a rudimentary manner, rather than to address a sophisticated, specialized function, still permeates some academic discussions. It appears that in this view, as expressed above, a certain assumption that English will be used as the 'survival level only' is taken for granted.

The major problem with this conjecture is that in the real world, interactions hardly ever occur in such a symmetrical and predictable way (e.g. 'survival-level user' talks to 'survival-level user', 'proficient non-native' talks to 'proficient non-native', etc.), and to base analysis or theory on such uniformity is counterproductive and fallacious. I once again highlight the words of House (2003: 557):

> Here we have the most important ingredients of a lingua franca: negotiability, variability in terms of speaker proficiency, and openness to an integration of forms of other languages.

What is even more noteworthy is that in many discussions of ELF, the presence of a native speaker figures as the deciding element on whether a certain situation meets the criteria for being labeled ELF. Thus, according to this view, if a native speaker enters a room previously occupied by non-native users engaged in a conversation in English, the scenario would change from ELF to some other dynamics for which I am not sure we even have a term. This of course, places an immense amount of power and responsibility on the native speaker who can then single-handedly change the whole tenor of an interaction no matter how many other people were involved. The practical and ideological implications of such a view cannot be disregarded. What is worse, this view does not lead to a discussion of the strategies that would make users of language in a lingua franca situation more successful.

In light of these reflections, I would like to suggest some steps to be considered by teachers and scholars dealing with English as a lingua franca contexts:

(1) Revise the curriculum to make room for the uncertainty brought about by diversity. Problematize with students their reactions to different, partially unintelligible patterns of intonation and pronunciation (and assume that unintelligibility is a feature of lack of familiarity rather than an arbitrary notion of defectiveness).

(2) Openly discuss cultural norms and biases interrelating them to concepts outside of the purely linguistic realm (e.g. individualism, role of women, indirectness, face, uncertainty avoidance, etc.).
(3) Investigate the changing face of communicative competence in ELF situations, particularly when it comes to the strategic level in its sociolinguistic aspect.
(4) Continue to formulate a framework for the description of English as a lingua franca, one less focused on common features and more attuned to its functional range and creative strategies to pursue intelligibility and understanding.

Here are some simple examples of activities that can be used to illustrate the points above:

(1) Find a sample of English discourse that is intuitively as different from the students' experience as possible and design a listening-comprehension activity around it. When the students have trouble understanding the speaker(s), start a discussion on the difficulties they faced. Chances are students will 'blame' the breakdown in communication on the speaker. That is the time to bring in the idea of shared responsibility for communication and to work on strategies.
(2) Create an activity relying on the students' cultural background. For example, ask students about everyday practices such as speaking on the phone, exchanging business cards or even talking at a party. Ask students to role-play those situations. If you have students of different cultural orientations in class, they will likely disagree on the time and level of involvement required in these situations. You can then start a discussion on the reasons for the discrepancies.
(3) Use the same situation above to have students arrive at compromises. Discuss the role of power in shaping situations for communication if students ask questions such as 'Who decides who has the power to establish the norms'?
(4) Have students document their findings and new insights in journal entries.

For many years, we discussed what the global use of English meant in terms of whose culture and whose language to represent in the classroom and in contexts to communicate in English. I believe we have now moved out of the realm of 'whose culture' into the universe of 'everyone's culture', and we certainly need the strategic level to deal with that.

Notes

(1) An earlier version of this chapter was presented at the International Association for World Englishes Conference in Vancouver, Canada in 2010.
(2) Despite my awareness of how problematic these terms can be, it is not within the scope of this chapter to discuss them in detail. Refer to Friedrich and Matsuda (2010) for a more thorough treatment.
(3) On a side note, my best reading of the context in which the above quote appeared was that the author was questioning whether or not misunderstandings were more likely to occur in ELF situations than in other contexts and not whether or not the 'common' assumption that non-native discourse is imperfect should be upheld.

References

Berns, M. (2009) English as a lingua franca and English in Europe. *World Englishes* 28 (2), 192–199.
Canagarajah, S. (2007) The ecology of global English. *International Multilingual Research Journal* 1 (2), 89–100.
Canale, M. and Swain, M. (1980) Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics* 1, 1–47.
Connor, U. (1996) *Contrastive Rhetoric: Cross Cultural Aspects of Second-Language Writing*. Cambridge: Cambridge University Press.
Friedrich, P. and Matsuda, A. (2010) When five words are not enough: A conceptual and terminological discussion of English as a Lingua Franca. *International Multilingual Research Journal* 4 (1), 20–30.
Hofstede, G. (1980) Culture's consequences: International differences in work-related values. Newbury Park, CA: Sage.
House, J. (2003) English as a lingua franca: A threat to multilingualism? *Journal of Sociolinguistics* 7, 556–578.
Hymes, D. (1971) *On Communicative Competence*. Philadelphia: University of Pennsylvania Press.
Hymes, D. (1972) On communicative competence. In J.B. Pride and J. Holmes (eds) *Sociolinguistics* (pp. 269–293). Harmondsworth: Penguin.
Kaplan, R. (1966) Cultural thought pattern in intercultural education. *Language Learning* 16, 1–20.
Kurhila, S. (2003) *Co-constructing Understanding in Second Language Conversation*. Helsinki: University of Helsinki.
Mauranen, A. (2006) Signaling ad preventing misunderstanding. *International Journal of the Sociology of Language* 177, 123–150.
Peterwagner, R. (2005) *What is the Matter with Communicative Competence?* Vienna: Verlag Münster.
Yano, Y. (2002) Communicative competence and English as an international language. *Proceedings of the Seventh Conference of Pan-Pacific Association of Applied Linguistics*, 29–36.

4 The Politics of EIL: Toward Border-crossing Communication in and beyond English[1]

Ryuko Kubota

Introduction

The notion that English is an international language that connects diverse speakers has driven the current emphasis on teaching English in many countries. While Inner Circle varieties of English, especially mainstream American and British varieties, are often regarded as the learning goal (e.g. Matsuda, 2003), the notion of English as an international language (EIL) raises many contentious issues related to conceptualization of English and pedagogy. In fact, recent scholarship has problematized this normative approach and instead proposed heterogeneous and critical conceptualizations of English by focusing on plurality and ideologies, thereby constituting anti-normative paradigms.

While these discussions have broadened our understanding of the role of English in the world, they take for granted the assumption that English is a global link language. In fact, scholarly discussions on English even from anti-normative perspectives reinforce the assumption of EIL simply because they are focused on English. Rarely is this assumption questioned from the perspective of increased multilingualism around the world in which not all members share the same amount of cultural and economic capital (Bourdieu, 1991) necessary to have equal access to the acquisition of English proficiency. The idea that English is an international language can be viewed as a discourse rather than an absolute fact, shaping people's consciousness, social practice and institutional policies, including the current heavy focus on teaching English worldwide. The future of English language teaching should incorporate not only anti-normative perspectives to broaden learners' views of English and English speakers, but also an approach that goes beyond English.

This chapter provides an overview of anti-normative paradigms that conceptualize the role of EIL from pluralist and critical perspectives, discusses their limitations, including the sole focus on English and proposes

pedagogy for border-crossing communication to foster critical awareness of power and privilege attached to English, attitudes toward affirming differences and communicating across differences and skills to use communicative strategies in and beyond English.

Challenging Normative Assumptions: Pluralist Approaches to EIL

The traditional Inner Circle native-speaker norm for teaching English has been reevaluated from different perspectives. Focusing on the pedagogical dimension, I briefly summarize scholarly discussions that problematize linguistic normatism and hegemony and/or advocate linguistic heterogeneity from the following five perspectives: World Englishes, English as a lingua franca, linguistic imperialism, multicompetence and non-native speakers and hybridity.

World Englishes

Challenging the conventional norm of English in linguistic research and teaching, research on World Englishes investigates and describes various national varieties of English, which are divided into three concentric circles: Inner Circle, Outer Circle and Expanding Circle. These varieties have been described on the dimensions of phonology, lexicon, syntax, pragmatics, discourse and literary creativity (see Kachru *et al*., 2006).

The world Englishes paradigm challenges the view of English as a homogeneous entity and offers a heterogeneous perspective. It also has important pedagogical implications. First, students need to raise their awareness that different varieties of English (or any other language for that matter) exist and that these varieties are developed through historical, economic and political processes. Second, this paradigm challenges the dominance of the Inner Circle varieties of English, particularly mainstream American and British linguistic norms. Other varieties including the learner's own should be valued as legitimate modes of communication. Third, linguistic heterogeneity together with the growing demand for global communication indicates the need for learners to be able to listen to and comprehend diverse varieties of English for business, travel, study and other purposes and simultaneously make themselves understood in international communication. The issue of intelligibility is the core focus of the following paradigm of English as a lingua franca.

English as a Lingua Franca (ELF)

Focusing on the reality that many global communication contexts in English exclusively involve non-native speakers of English, researchers such as Jenkins (2000, 2009) and Seidlhofer (2004) have paid attention to the ways in which such speakers use English to negotiate meaning in manners different from mainstream native speakers. Research on ELF investigates core phonological and lexicogrammatical features that are essential for intelligibility among speakers from different L1 backgrounds. Like World Englishes, ELF challenges the traditional emphasis on teaching based on the Inner Circle model. Yet, it differs from World Englishes in that it aims to identify a new set of ELF norms used by speakers from different L1 backgrounds and to investigate how intelligibility and speaker identity are established.

Analyses of interactions among non-native speakers of English have revealed that some phonological and lexicogrammatical features that have been conventionally emphasized in teaching do not affect intelligibility (Jenkins, 2000, 2009). This suggests that the conventional native-speaker norm that defines accuracy is irrelevant in communicating in ELF and that instructional focus can be shifted to intelligibility and communication strategies, such as asking for clarification and repetition, rephrasing, allowing wait time, expressing agreement and disagreement, managing turn-taking and taking leave (McKay & Bokhorst-Heng, 2008). As an alternative norm for communication, ELF in itself does not promote linguistic heterogeneity. However, the paradigm recognizes diverse language users and linguistic practices.

Linguistic Imperialism

While the above two paradigms identify the diffusion of English as a sociolinguistic phenomenon and describe or create alternative linguistic norms, the perspective of linguistic imperialism critiques the spread of English from a political and ideological point of view (Phillipson, 1992, 2009). It scrutinizes how the hegemony of English has been perpetuated through economic, cultural and educational activities promoted by governments, non-governmental agencies, publishers and the entertainment industry. Scholars argue that the linguistic imperialism of English is built upon an ideology that legitimates the superiority of English and English speakers, creating an unequal relation of domination and subordination.

Phillipson (1992, 2009) lists several fallacies that have shaped ideologies in English language teaching. They include such beliefs as that English is best taught monolingually and that the ideal teacher of English is a native speaker.

While the monolingual fallacy, which constitutes the popularized English-only pedagogical approach, has been challenged by theories of bilingualism and bilingual education (see Cummins, 2007), the native-speaker fallacy has been challenged from the perspective of multicompetence and the research on non-native English-speaking teachers (NNESTs), to which I now turn.

Multicompetence and Non-native Speakers

In second language acquisition research and instruction, native-like proficiency is often identified as a goal. However, this target is often unattainable, positioning L2 users as perpetual L2 learners or failed native speakers rather than competent users of an additional language. Cook (2007) thus proposed the notion of the *L2 user*, who is capable of exploiting the unique competence of accomplishing various communicative purposes with a range of proficiency, and the concept of *multicompetence*, which views a bilingual or multilingual individual as possessing composite knowledge of two or more languages in the same mind rather than having separate knowledge of each language. The mind of the L2 user is dissimilar to that of monolinguals owing to its greater metalinguistic awareness and distinct abilities such as translation and code-switching.

Multicompetence and L2 users challenge the assumptions that the ultimate learning goal is to become like a native speaker and that a native speaker is an ideal teacher. As for the first assumption, instead of setting an unrealistic goal, more attainable context-specific goals can be explored. ELF competency mentioned earlier could certainly be a goal. The second assumption has been problematized in scholarly discussions on NNESTs (see Moussu & Llurda, 2008).

Research on NNESTs draws attention to positive attributes of NNESTs, such as serving as a good learner model, providing learners with explicit explanations of grammar and learning strategies and empathizing with L2 learners. Central to the NNESTs movement is the recognition of native-speakerism as an ideology that justifies prejudice and discrimination against NNESTs (Holliday, 2008). As discussed later, this ideology is not just about language, but is also deeply linked to race.

Hybridity

The perspectives of World Englishes, ELF and multicompetence imply that language used by diverse speakers of English no longer has traditionally assumed linguistic boundaries. Rather, language represents hybrid forms of linguistic expressions and pragmatic uses that are influenced by the interlocutors' L1, their cultural background and the interactional context.

Hybridity theory celebrates multiple, complex and shifting in between identities by juxtaposing the old notion of culture/language as a bounded, essentialized whole with the malleable liminal third space (Kramsch, 2009).

Of interest is the discussion of Lingua Franca English (LFE) (Canagarajah, 2007). LFE is different from ELF in that it focuses on pragmatic features of English used as a lingua franca in diverse contexts, whereas ELF is more concerned with identifying grammatical and phonological core features for lingua franca communication. Users of LFE draw on the lexical, syntactic and discourse system of their L1, borrow others' language systems and use various strategies, such as *let it pass* and *make the other's abnormal talk as normal* (Firth, 1996). Being goal-oriented and incorporating available resources, 'LFE's form is hybrid in nature' (Canagarajah, 2007: 926). In terms of pedagogy, the awareness of hybridity allows creativity in communication. It encourages learners to exploit available linguistic and cultural resources to seek multiple strategies to accomplish communicative goals. Similar to ELF, LFE encourages learners to be aware of pragmatic and linguistic differences among interlocutors and to be flexible in order to accommodate for various interactional contexts.

In summary, the five paradigms discussed above problematize the normative assumptions about what linguistic outcome of learning should be expected and how such an outcome can be achieved. They provide heterogeneous perspectives about the English language, users of English and teaching and learning English in a globalized context that involves diverse interlocutors. Nonetheless, these perspectives contain pitfalls, requiring critical reflection on the conceptual meanings behind each perspective.

Critical Reflection on the Anti-normative Paradigms

The paradigms discussed are problematized by anti-essentialist perspectives and complex understandings of language and culture. Furthermore, an anti-essentialist understanding of global communication would challenge the fundamental assumption that English is an international language.

Criticisms of World Englishes and ELF

Although the World Englishes paradigm draws our attention to diverse forms of English, this nation-based model for describing varieties of English is limited because it views the language and people of a nation as a homogeneous and coherent whole, which is certainly not the case (Bruthiaux, 2003). This approach of World Englishes obviously contradicts its aim to advocate linguistic diversity. It also focuses on the majority linguistic group of a nation without questioning its power. Merely

describing various varieties of English overlooks the power and ideologies behind the spread of English that produce linguistic heterogeneity in the first place. It also perpetuates apolitical relativism and prescriptivism within the modernist paradigm of language studies (Pennycook, 2001).

Furthermore, the nation-based model of World Englishes might reinforce an essentialist understanding of culture related to language use. For example, Japanese communication style is often characterized by indirectness and induction (e.g. Hino, 2009). However, such an essentialist view overlooks the complexity of language use as well as the linguistic and cultural shifts influenced by unequal relations of power between the East and the West (Kubota, 2010; Kubota & Lehner, 2004).

Similarly, critics of ELF view its pursuit of lingua franca core features as a mono-model and interpret it as contradictory to its recognition of linguistic diversity and even as arrogant (Rubdy & Saraceni, 2006). Another limitation is potential disregard of learners' diverse aspirations and desires. ELF tends to evoke a perception that non-native speakers of English are forced to stay at the linguistic margin – far removed from interactions with native speakers (Holliday, 2005). Here, a hierarchical relation among English speakers is perpetuated. Overall, language is not merely a linguistic system but it encompasses a set of beliefs about culture, society and identity of Self and Other (Seargeant, 2009). Communication in ELF as currently conceptualized does not address this dimension.

Pitfalls of Linguistic Imperialism and Non-native Speakerness

Linguistic imperialism is critiqued as being too deterministic in linking the spread of English with the imposition of English by the government and other institutions. Critics argue that, historically, the spread of English has more likely been caused by local adoption of English as a language of power than by imperialistic or colonial imposition (e.g. Brutt-Gliffler, 2002). This demonstrates that the power of English is not inherently attached to a certain group of language users like native speakers but can be appropriated by other speakers to express their own meaning and subjectivity as a means of resistance (Canagarajah, 1999).

A challenge of the scholarship of NNESTs lies in its sole focus on language, which tends to gloss over the influence of race on NNESTs' experiences (Kubota & Lin, 2009). Obviously, non-native speakers as well as native speakers represent diverse racial backgrounds, influencing their experiences in teaching, learning and research (e.g. Kubota & Lin, 2009; Lee & Simon-Maeda, 2006; Taylor, 2006). Thus, (non)-native-speakerness is not the only construct that determines one's experience. Rather, other social

categories such as gender, race, class, age, sexual identity and so on intersect each other to shape human experiences and subjectivities. Thus, while some English language learners may aspire to obtain native-like proficiency, the amount of symbolic capital (i.e. privilege, honor, status – Bourdieu, 1991) gained through acquisition of this proficiency is recognized differently depending on the individual's habitus (a system of embodied dispositions imbued by race, gender, class and other attributes), which is reassembled to constitute cultural capital (i.e. knowledge, skills, education) (Luke, 2009). Anti-essentialist understanding of (non)-native-speakerness is essential for critical understanding of power.

Rethinking Hybridity

The notion of hybridity appears to challenge essentialism as it emerges from postmodern skepticism of the essentialist understanding of culture. However, it has also been brought into question. First, the idea of hybridity overlooks the fact that all cultures and languages have always been heterogeneous and evolving through cultural mixing. Second, although the hybridity theory calls into question a unitary ethnic group identity as essentialist and exclusive, it overlooks how essentialism can be strategically employed for political mobilization of a rooted identity (Spivak, 1993). May (2009) argues that while identities are indeed fractured in the postmodern globalized world, they are generally not *hybrid* but rather singular and collectivist as seen in the plethora of ethnic minorities' demands. This is also the case in heritage language education in which nationalism is evoked and reproduced in curriculum and instruction (cf. Blackledge & Creese, 2010). Third, related to the previous point, the notion of hybridity should not be viewed only as open-ended mixing of identity, but also as a complex space where both fluid and fixed identities coexist in contradictory ways as seen in the case in which a bilingual woman in Japanese and English with a cosmopolitan outlook made essentialist comments about French speakers (Otsuji & Pennycook, 2010). Fourth, although hybridity evokes the notion of mixing and crossing that results in the innovative third space, hybrid mixing still results in the perpetuation of the dominant element. In other words, mixing languages, A + B, does not yield C or something completely new but rather it remains A – a dominant language – with only a slight modification. This implies that English remains dominant despite language mixing.

Overall, the notion of hybridity tends to become a fixed category – a celebrated and romanticized yet illusive third space. Citing Friedman (1997), May (2009) argues that the hybridity theory is largely self-congratulatory,

defining identities for others based not on ethnographic evidence but on the intellectual power afforded to the cosmopolitan theorists. Furthermore, postmodernist discourses including hybridity theory overemphasize aesthetics, transforming a political and moral context into 'a purely aesthetic language game' (May, 2009: 40). This leads to the following questions: Who gets to be linguistically and culturally hybrid? Who gets to become bilingual in L1 and English? Does English link all people from diverse L1 backgrounds?

Questioning the Notion of English as an International Language

In Expanding Circle countries, those who can afford to travel and study abroad or enjoy border-crossing experiences tend to be socioeconomically privileged individuals. In Expanding Circle contexts where English is not used for everyday communication, acquiring English proficiency tends to be an elitist accomplishment. This implies that the access to acquiring English skills is unevenly distributed. It is not hard to speculate that a disparity in aspiration and proficiency exists among students from different socioeconomic backgrounds.

It is also important to point out that increased transnational migration has transformed the demographics of many local communities. Foreign residents, many of whom belong to the working class, are not necessarily English speakers. In Japan, for instance, the largest groups of so-called newcomer foreign residents are from China, Brazil, the Philippines and Peru, which are not predominantly English-speaking countries. While some of these migrants may speak English, a majority of them do not, contradicting the emphasis on teaching English seen in educational policy influenced by the discourse of internationalization and the multilingual conditions in local communities (Kubota & McKay, 2009; Kubota, 2011). In Expanding Circle countries, English is definitely not a daily means of communication, and even in Outer Circle countries, the average percentage of fluent speakers of English is only 20% (Mufwene, 2010). All in all, more than three-quarters of the world's population is estimated to be non-English speaking (Graddol, 2006), indicating that not all communicative contexts around the world allow English to function as a lingua franca.

Despite the compelling argument that English is an international link language, its pragmatic power is overestimated. English as an international language indeed functions as a discourse, offering truth claims to its assumption (Pennycook, 2007). One factor that contributes to the discursive

construction is our tendency to pay exclusive attention to English in discussing research and pedagogy, as seen in the five anti-normative paradigms discussed above. This focus is unavoidable because the topic of discussion on English language research and teaching is inevitably English. Nevertheless, in our increasingly diverse communities, it is necessary to move away from the monolingual focus in EIL pedagogy as the norm and pay greater attention to multilingual conditions. This requires us to become more aware of multilingualism in the local and global communities and situate English language education in global/local multilingualism. It challenges us to shift our sole focus from English language as a norm in our EIL instruction and explore ways to help students develop border-crossing communicative awareness, attitudes and skills beyond English with critical reflections of issues of power in international communication.

Toward Pedagogy for Border-crossing Communication in and beyond English

Border-crossing communication is active, critical and reflective engagement in communication across diverse ethnic, racial, linguistic and socio-economic differences. Border-crossing communication includes interactions in English as a shared language; English no doubt plays an important role as a lingua franca in various communicative contexts. The anti-normative diversity-oriented perspectives promoted by the paradigms discussed in this chapter should be part of the vision for border-crossing communication. In incorporating these paradigms, teachers and researchers should also recognize conceptual limitations. It is important to understand that teaching and learning EFL is situated not only in the world, where English might or might not serve as a lingua franca, but also in a local community that hosts non-English-speaking foreign residents who are not necessarily English speakers. Border-crossing communication can be achieved through cultivating critical awareness, open attitudes and communicative skills.

Critical Awareness

Critical awareness of power and privilege is essential in border-crossing communication. As seen in the criticism of linguistic imperialism, power is not only imposed by the dominant sector of the society but it also circulates and is exercised, creating complex and sometimes contradictory relations of domination, subordination, and resistance. The World Englishes paradigm offers another example. While the traditional linguistic norm in English language teaching has been questioned, resisted and replaced by an alternative

nation-based norm, this paradigm legitimates yet another language of power at the cost of linguistic multiplicity that exists within the nation.

Linguistic competence in a certain context thus works as privilege, stratifying different groups of people. For instance, foreign female domestic workers in Taiwan are stratified according to their language backgrounds; that is, English-speaking Filipinas are more likely to work as housemaids and interact with their employers and/or their children in English, whereas Indonesian women, even though they may have good command of Mandarin, tend to have the more demanding work of caring for the sick and elderly (Loveband, 2006). Stratification is also reflected in racial stereotypes in which Filipinas are viewed as Westernized, intelligent and autonomous, whereas Indonesian women are regarded as obedient, simple-minded and slow, conjuring up the image of 'docile women trapped in rural villages with Muslim conventions' and 'suited to hard work and no days off' (Lan, 2006: 77). Here, English competence as cultural capital represents the Westernized subject, providing Filipinas with privilege and at the same time reinforcing racialized stratification.

Such racialization in relation to language is deeply implicated in English language education. The most obvious problem is the power of whiteness that affects what types of teachers are preferred by students (Curtis & Romney, 2006; Kubota & Lin, 2009). Even though language education is supposed to promote intercultural communication and understanding, it often ends up perpetuating racial prejudice and discrimination. As L2 users of English, EFL students need to be critically aware of such racial and linguistic inequalities and act upon their awareness. They should not judge the quality of teaching based on the teacher's racial or linguistic background; nor should they judge the worthiness of interacting with someone based on the interlocutor's racial, ethnic or linguistic background. Students should also understand their own privilege that provides access to various resources to become English users. To help students achieve these goals, teachers need to raise their own awareness and confront these issues instead of remaining colorblind.

Open Attitudes

In border-crossing communication, interlocutors are willing to communicate across racial, ethnic, linguistic and class differences even if they do not share the same language. As mentioned earlier, English may not function as a lingua franca in many social contexts. Students need to develop open and positive attitudes for interacting across differences. This includes affirming the interlocutor's background, being interested in learning about new language, culture and life experiences from him or

her, avoiding quick judgments and engaging in communication actively and respectfully.

Cultural relativism – a view that each culture is different but equally legitimate in its own right – constitutes an integral part of this positive and open attitude. However, we should be aware that cultural relativism has its limitation in that valuing a multiplicity of perspectives often undermines our efforts to critically understand the politics and ideology that exist behind those perspectives, positioning the diverse groups of people in a hierarchy of power. It is important to understand various perspectives in historical, political and ideological contexts and problematize unequal relations of power. Likewise, liberal multiculturalism, which underlies cultural relativism, often essentializes the Other and ends up maintaining the existing relations of power (Kubota, 2004). Here again, critical awareness of power and politics helps us explore how to engage in difference in situated and ethical ways.

Communicative Skills

In order to engage in border-crossing communication, strategies that are proposed for ELF communication can be applied (McKay & Bokhorst-Heng, 2008). Students must learn to adjust their own linguistic resources and negotiate meaning according to the situation, purpose and the communication partners' linguistic repertoires in order for communication to take place (Canagarajah, 2007; Seidlhofer, 2004).

However, the fundamental difference between ELF or LFE and border-crossing communication is that while the former is concerned with communication in English, the latter embraces other languages as it takes into account the situations where English does not function as a lingua franca. Students might encounter someone who is not an English speaker but an L2 user of the students' L1. In that case, they need to listen supportively and adjust their language to make communication happen. In other situations, no shared language might exist among interlocutors. Communication strategies and accommodation skills in all these situations include using extralinguistic cues such as gestures and drawings, gauging interlocutors' linguistic repertoires, supportive listening, eye contact and adjusting the speech by simplifying, paraphrasing and slowing down (cf. Seidlhofer, 2004). These strategies complement critical awareness of power and the open attitudes described above.

Pedagogical Ideas

There are no prescriptive ways in which border-crossing communication should be implemented in the classroom. As in critical pedagogies, promoting border-crossing communication can be accomplished by effectively using the teachable moments or by 'the quiet seeking out of potential moments' for deeper understanding (Pennycook, 2004: 342).

An example would be teaching about linguistic diversity in instruction of English. In collaboration with a volunteer teacher of English at an elementary school in rural Japan that hosts so-called newcomer residents from China, Brazil, Peru and Thailand, I conducted a 90-minute lesson to introduce linguistic diversity to the 6th graders.[2] PowerPoint was used to show visual materials such as photos of diverse people and a world map. The lesson included the following objectives:

- Experience with simple greetings in English.
- Become aware of the diversity of English through learning the names of several English-speaking countries (selected Inner Circle countries and Outer Circle countries).
- Become aware of linguistic diversity of the United States by looking at statistics of the languages spoken at home.
- Become aware of linguistic diversity in Japan and the local community by looking at statistics.
- Experience with simple greetings in a selected languages spoken in the local community.

.

The lesson included experiential components of exchanging greetings and identifying countries on the world map. The photos included people of diverse racial backgrounds. One unexpected outcome was a short reflective writing in Japanese by a student whose mother was from Thailand. She explained how women and men use the word 'hello' differently (*sawadee-kha* versus *sawadee-krap*) and wrote that this lesson encouraged her to learn Thai more.

Another idea is to invite guest speakers who are culturally and linguistically diverse members of the local community for sharing information about diversity and their personal experiences. The speaker could be a multilingual individual with or without fluency in English. With some careful planning, the classroom teacher in collaboration with the guest speaker could raise students' metalinguistic awareness through engaging them in a basic cross-linguistic analysis of words or phrases by comparing and contrasting students' L1, English and the language(s) that the guest speaker speaks. The teacher and the

guest speakers could also conduct a simple communicative activity useful for interacting with the foreign residents in the local community.

Conclusion

As multilingual contact zones are expanding in the globalized world, teaching EIL needs to move away from the traditional monolingual and normative orientation. Monolingualism is not only functionally limited in responding to actual border-crossing communication demands in both global and local communities, but also philosophically detrimental as it perpetuates the power relation that divides English-speaking and non-English-speaking populations. While anti-normative approaches to teaching English have diversified our understanding of English and its use and users, they still overlook global communication demands, reinforcing the normative assumption that English connects people in the world.

It is necessary to move beyond this monolingual approach to global communication and help students raise their critical awareness of power, cultivate their positive and open attitudes to communicate across linguistic differences and develop their communicative skills for border-crossing communication. In seeking this approach, it is necessary for teachers and students to be always critically reflective and engage in constant questioning of even critical appraisals of existing assumptions. Such an approach would affirm and respond to growing diversity in both local and global communities in a socially and ethically responsible way.

Notes

(1) Part of this chapter appears in the Proceedings of the 19th International Symposium and Book Fair on English Teaching, Taipei, Taiwan.
(2) This was conducted in 2007, when English was not yet required in the elementary school curriculum.

References

Blackledge, A. and Creese, A. (2010) *Multilingualism: A Critical Perspective*. London: Continuum.

Bourdieu, P. (1991) *Language and Symbolic Power*. Cambridge, MA: Harvard University Press.

Bruthiaux, P. (2003) Squaring the circles: Issues in modeling English worldwide. *International Journal of Applied Linguistics* 13, 159–178.

Brutt-Griffler, J. (2002) *World English: A Study of its Development*. Clevedon: Multilingual Matters.

Canagarajah, A.S. (1999) *Resisting Linguistic Imperialism in English Teaching*. Oxford: Oxford University Press.

Canagarajah, S. (2007) Lingua franca English, multilingual communities, and language acquisition. *The Modern Language Journal* 91, 923–939.

Cook, V. (2007) The goals of ELT: Reproducing native-speakers or promoting multi-competence among second language users? In J. Cummins and C. Davison (eds) *International Handbook of English Language Education, Vol. 1* (pp. 237–248). Norwell, MA: Springer.

Cummins, J. (2007) Rethinking monolingual instructional strategies in multilingual classrooms. *Canadian Journal of Applied Linguistics/Revue canadienne de linguistique appliquée* 10, 221–240.

Curtis, A. and Romney, M. (eds) (2006) *Color, Race and English Language Teaching: Shades of Meaning.* Mahwah, NJ: Lawrence Erlbaum Associates.

Firth, A. (1996) The discursive accomplishment of normality: On 'lingua franca' English and conversation analysis. *Journal of Pragmatics* 26, 237–259.

Friedman, J. (1997) Global crises, the struggle for identity and intellectual porkbarrelling: Cosmopolitans versus locals, ethnics and nationals in an era of de-hegemonization. In P. Werbner and T. Modood (eds) *Debating Cultural Hybridity: Multicultural Identities and the Politics of Antiracism* (pp. 70–89). London: Zed Books.

Graddol, D. (2006) English Next: *Why Global English May Mean the End of 'English as a Foreign Language'*. London: British Council.

Hino, N. (2009) The teaching of English as an international language in Japan: An answer to the dilemma of indigenous value and global needs in the expanding circle. *AILA Review* 22, 103–119.

Holliday, A. (2005) *The Struggle to Teach English as an International Language*. Oxford: Oxford University Press.

Holliday, A. (2008) Standards of English and politics of inclusion. *Language Teaching* 41, 119–130.

Jenkins, J. (2000) *Phonology of English as an International Language.* Oxford: Oxford University Press.

Jenkins, J. (2009) Exploring attitudes toward English as a lingua franca in the East Asian context. In K. Murata and J. Jenkins (eds) *Global Englishes in Asian Contexts: Current and Future Debates* (pp. 40–56). Basingstoke: Palgrave Macmillan.

Kachru, B.B., Kachru, Y. and Nelson, C.L. (ed.) (2006) *The Handbook of World Englishes.* Malden, MA: Blackwell.

Kubota, R. (2004) Critical multiculturalism and second language education. In B. Norton and K. Toohey (eds) *Critical Pedagogies and Language Learning* (pp. 30–52). Cambridge: Cambridge University Press.

Kubota, R. (2010) Cross-cultural perspectives on writing: Contrastive rhetoric. In N.H. Hornberger and S.L. McKay (eds) *Sociolinguistics and Language Education* (pp. 265–289). Bristol: Multilingual Matters.

Kubota, R. (2011) Immigration, diversity, and language education in Japan: Toward a global approach to teaching English. In P. Seargeant (ed) *English in Japan in the Era of Globalization* (pp. 101–122). Palgrave MacMillan.

Kubota, R. and Lehner, A. (2004) Toward critical contrastive rhetoric. *Journal of Second Language Writing* 13, 7–27.

Kubota, R. and Lin, A. (eds) (2009) *Race, Culture, and Identities in Second Language Education: Exploring Critically Engaged Practice*. New York: Routledge.

Kubota, R. and McKay, S. (2009) Globalization and language learning in rural Japan: The role of English in the local linguistic ecology. *TESOL Quarterly* 43, 593–619.

Kramsch, C. (2009) Third culture and language education. In V. Cook (ed.) *Contemporary Applied Linguistics, Volume 1: Language Teaching and Learning* (pp. 233–254). London: Continuum.

Lan, P. (2006) *Global Cinderellas: Migrant Domestics and Newly Rich Employers in Taiwan*. Durham, NC: Duke University Press.

Lee, E. and Simon-Maeda, A. (2006) Racialized research identities in ESL/EFL research. *TESOL Quarterly* 40, 573–594.

Loveband, A. (2006) Positioning the product: Indonesian migrant women workers in Taiwan. In K. Hewison and K. Young (eds) *Transnational Migration and Work in Asia* (pp. 75–89). Abingdon, Oxon: Routledge.

Luke, A. (2009) Race and language as capital in school: A sociological template for language-education reform. In R. Kubota and A. Lin (eds) *Race, Culture, and Identities in Second Language Education: Exploring Critically Engaged Practice* (pp. 286–308). New York: Routledge.

Matsuda, A. (2003) The ownership of English in Japanese secondary schools. *World Englishes* 22, 483–296.

May, S. (2009) Critical multiculturalism and education. In J. Banks (ed.) *Routledge International Companion to Multicultural Education* (pp. 33–48). New York: Routledge.

McKay, S.L. and Bokhorst-Heng, W.D. (2008) *International English in its Sociolinguistic Contexts: Toward a Socially Sensitive EIL Pedagogy*. New York: Routledge.

Moussu, L. and Llurda, E. (2008) Non-native English-speaking English language teachers: History and research. *Language Teaching* 41, 315–348.

Mufwene, S.S. (2010) Globalization, global English and world English(es): Myths and facts. In N. Coupland (ed.) *The Handbook of Language and Globalization* (pp. 31–55). Hoboken, NJ: Wiley.

Otsuji, E. and Pennycook, A. (2010) Metrolingualism: Fixity, fluidity, and language in flux. *International Journal of Multilingualism* 7, 240–254.

Pennycook, A. (2001) *Critical Applied Linguistics: A Critical Introduction*. Mahwah, NJ: Lawrence Erlbaum Associates.

Pennycook, A. (2004) Critical moments in a TESOL praxicum. In B. Norton and K. Toohey (eds) *Critical Pedagogies and Language Learning* (pp. 327–345). Cambridge: Cambridge University Press.

Pennycook, A. (2007) The myth of English as an international language. In S. Makoni and A. Pennycook (eds) *Disinventing and Reconstituting Languages.* Clevedon: Multilingual Matters.

Phillipson, R. (1992) *Linguistic Imperialism.* Oxford: Oxford University Press.

Phillipson, R. (2009) *Linguistic Imperialism Continued.* New York: Routledge.

Rubdy, R. and Saraceni, M. (2006) Introduction. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 5–16). London: Continuum.

Seargeant, P. (2009) *The Idea of English in Japan: Ideology and the Evolution of a Global Language*. Bristol: Multilingual Matters.

Seidlhofer, B. (2004) Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics* 24, 209–239.

Spivak, G. (1993) *Outside in the Teaching Machine.* New York: Routledge.

Taylor, L. (2006) Wrestling with race: Implications of integrative antiracism education for immigrant ESL youth. *TESOL Quarterly* 40, 519–544.

5 Teaching Materials for English as an International Language

Sandra Lee McKay

Recent publications on materials development (e.g. Renandya, 2003; Tomlinson, 2003a) attest to the continued interest in this important area of language teaching and learning. Many of the articles tend to address two of the major concerns in the field, namely, evaluating and selecting existing materials (e.g. Rubdy, 2003; Tomlinson, 2003b) and writing original materials (Derewianka, 2003; Maley, 2003). Some of the latter articles deal with the development of materials for specific audiences (Cook, 2003; Dat, 2003) or teaching specific skills (e.g. Nation, 2003; Stranks, 2003). Very little exists on materials development for teaching English when it is used for international communication, even though most people today agree that English has become an international language that is geographically widely distributed and linguistically quite diverse. The purpose of this article is to explore some of the ramifications of teaching English as an international language for materials development. 'Teaching materials' in this chapter will be taken to include both published textbooks, as well as classroom materials designed by local teachers and institutions or by ministries of education.

The chapter begins with a discussion of the importance of materials development for effective language learning and an exploration of the various functions of classroom materials. The next section of this chapter exemplifies some of the central features of English as an international language and the issues these raise for EIL materials development. The final section of the paper maps out some central principles for developing materials that prepare students to interact competently in English in international contexts.

The Importance of Materials for Language Teaching and Learning

The plethora of materials now on the market for English teaching demonstrates the extent to which teachers and institutions all over the world look to published materials to structure their goals and methods. Indeed, as Hutchinson (1987) points out, materials represent 'an embodiment of the aims, values and methods of the particular teaching learning

situation' (as cited in Rubdy, 2003: 38). Rubdy (2003) summarizes some of the advantages of published materials.

- Classroom materials provide a 'route map' for teachers and learners.
- They provide structure and predictability resulting in a sense of safety in classroom interaction.
- The use of existing materials allows teachers to attend to other matters of classroom interaction.
- Course materials can provide teachers with a sense of security and self-confidence.
- Because many course books are designed by experienced teachers, their development may be more in keeping with current theory and practice.
- Course books can act as agents of change, encouraging teachers to alter some of their traditional practices.

Traditional Aims of English Language Teaching (ELT) Materials

In the mid-1940s and 1950s, with the widespread adoption of audio-lingualism, it was generally agreed that the central purpose of classroom materials was to provide learners with the building blocks of the language, that is, with the central grammatical features of English. Textbooks were typically organized by grammatical point (e.g. the verb *to be* in the simple present tense, noun phrases, Wh-questions, etc.). In the 1960s, this focus was challenged by a growing awareness of the importance of the social aspect of language use. Hymes (1972), for example, maintained that the following four questions need to be raised in analyzing language use:

(1) Whether (and to what degree) something is formally **possible**.
(2) Whether (and to what degree) something is **feasible** in virtue of the means of implementation available.
(3) Whether (and to what degree) something is **appropriate** (adequate, happy, successful) in relation to a context in which it is used and evaluated.
(4) Whether (and to what degree) something is in fact done, actually **performed**, and what its doing entails. [emphasis in original] (p. 281)

These questions have significant implications for ELT since they suggest that language learning should examine standards of correctness in relation to language use and address issues of language appropriateness.

With this new emphasis in sociolinguistics, materials developers started to design textbooks that were organized by social situation (*At the Post Office*, *At the Birthday Party*, etc.) and/or by language function (*Making Requests*, *Apologizing*, *Complimenting*, etc.). While on the surface, language teaching appeared to shift focus to language use and language appropriateness, in fact many textbooks still had what might be called a hidden grammatical focus in that dialogues were often written to exemplify and practice a particular grammatical structure. In general, then, the aim of textbooks was and continues to be to provide students with the correct grammatical forms of the language and lexical development.

A second major concern of many ELT materials is and continues to be a focus on the culture of the 'target' country, in most cases the culture of English-speaking countries (e.g. the United States, the United Kingdom, Australia). The content of many ELT books deals with well-known holidays, customs and literature of English-speaking countries. In some cases, explicit attention is given to the pragmatic expectations of particular countries as, for example, the need to provide excuses for declining an invitation. Because for a long time, ELT book publishing has been dominated by British and American publishers, many current books focus specifically on the culture of one of these two countries.

Central Features of EIL Affecting Materials Development

Diversity of Grammatical Norms and Lexical Use

It is generally accepted that today English is the most widely spoken language, if one includes first and bilingual speakers of English. It is also widely accepted that the majority of interactions in English today take place between bilingual speakers of English, typically for cross-cultural purposes. Finally, few would dispute that English is the most widely geographically distributed language today with more varieties than any other language. This is largely due to the fact that the pattern of English acquisition today differs from that of earlier English-speaker migration.

Brutt-Griffler (2002) argues convincingly that one of the central features of any international language is that it spreads not through speaker migration but rather by many individuals in an existing speech community acquiring the language in their own country, what she terms *macroaquisition*. In other words, the current spread of English is not primarily due to speaker migration to English-speaking countries, which typically results in language shift to English, but rather to individuals acquiring English as an additional

language within their own country for international and in some contexts intranational communication. Such type of language spread results not in monolingualism but rather in large-scale bilingualism.

The fact that the spread of English today is typically due to macro-acquisition has several important implications for EIL materials development. First, it suggests that many learners of English today will have specific purposes in learning English, which in general are more limited than those of immigrants to English-speaking countries who may eventually use English as their sole or dominant language. Second, many L2 speakers of English will be using English to interact with other L2 speakers rather than with native speakers. Finally, many speakers of English today are using English alongside another language; hence, the speakers may be consistently shifting between English and one or more languages, in the long run affecting their use of English. What are some of the ramifications of this type of context for English language learning and teaching?

To begin, of course, the grammatical 'rules' and lexical forms of English use today are far more varied than ever before. While many of the distinct features of these varieties of English have been well documented in the current literature (e.g. Jenkins, 2003; Kachru, 2005), less has been written on what this variation of grammatical form and lexical use suggests for language teaching. Kachru (1992) argues that in terms of standards, the Inner Circle countries (i.e. English-speaking countries) should be considered as *norm-providing*, the Outer Circle countries (i.e. countries in which English has an official role) *norm-developing* and the Expanding Circle as *norm-dependent*. The problem with such an approach, of course, is that it oversimplifies the complexity of language use today and does not prepare students to use English with other L2 speakers of English.

Take, for example, a learner in an expanding circle country such as China, Chile or Egypt who learns the grammatical norms and lexical patterns of the United States or Great Britain and travels or studies in other non-English-speaking countries in which other varieties of English are used. Materials that focus exclusively on the norms of an Inner Circle country will not adequately prepare such individuals to deal with the diversity of English they hear. This is not to say that EIL materials should not provide learners with widely accepted English grammatical norms but that EIL textbooks need to go beyond this goal. Indeed, one central goal of EIL materials needs to be to provide students with an awareness of the diversity of English use today so that they are better prepared to deal with English interactions in international contexts.

How can this be done? One way, of course, is to have readings on the diversity of standards in English today. Such readings could include examples

of differences in specific features of English, such as differences in what is considered a count or non-count noun in particular varieties of English. In Nigeria, for example, *furniture* is considered to be a count noun. This same article could also include examples of newly coined lexical items such as the use of the word *prepone* in Indian English. A second way to make students aware of differences in the varieties of English is to have them explore the grammatical and lexical variations that exist within their own country, based on geographical region. Teachers could emphasize how the variation that exists within the students' L1 exists in English, but on an even larger scale due to the wide geographical distribution of English.

The Cultural Basis of EIL: Topic Choice

The diversity of present-day English is clearly challenging the traditional approaches to grammatical form and lexical use. However, it is also challenging the almost-exclusive focus in many textbooks, particularly those published in English-speaking countries, on the cultures of Inner Circle countries. While some educational leaders (e.g. Adaskou *et al.*, 1990) explicitly reject the inclusion of Western culture in English teaching, many textbooks approved by official government bodies do in fact promote Western characters and values. Japan is a case in point. In an analysis of all 7th-grade ministry-approved texts, Matsuda (2002) found an Inner Circle emphasis in the textbooks' representation of users and uses of English. Of the 74 characters shown in the textbooks, Matsuda's analysis showed that most characters are from Japan (34), followed by Inner Circle country speakers (30) and the remaining from Outer and Expanding Circle countries (10). What is most telling, however, is who talked the most among these characters. Although there are more Japanese characters than Inner Circle characters, the Japanese speakers produce far fewer words than Inner Circle country speakers. In addition, those from Outer and Expanding Circle countries hardly speak at all. In a subtle way, then, these texts suggest that it is Inner Circle native speakers who have the right to use English.

The context of English uses portrayed in the textbooks is also revealing. In terms of English being used intranationally, the majority of these cases are among Inner Circle English users. There is only one example of intranational use within an Outer Circle country, even though English is often used as a lingua franca in Outer Circle countries. In terms of international uses of English, the overwhelming majority of examples are between native speakers and non-native speakers of English, with only a few examples of English being used among bilingual speakers of English, even though L2-L2 interactions

represent the majority of current interactions in English. Learners of English then are provided with few models of the present-day use of English.

More telling than the nationalities of characters in textbooks is what the characters say and do in the textbooks. In many countries where Western characters are introduced in textbooks, it is often in the context of presenting differences between Western culture and local cultures, often accompanied by a subtle emulation of Western culture and traditions. The following examples from Ministry of Education approved texts, dealing with gender issues, demonstrate this tendency.

In one Moroccan textbook (*English in Life*, 1990), students are introduced to an American engineer, Steve Lynch, and his family of three children. In terms of gender roles, the family is fairly traditional since the wife, Barbara, doesn't work outside of the home. However, in one of the readings, the family's activities are described in such a way that traditional gender roles are questioned.

Example one:

> After work Steve comes back home. He likes to be with his family in the evening. Usually he or Nancy [his daughter] cooks dinner for the family. Then they wash the plates. Barbara [his wife] just likes to eat. She doesn't like to work in the kitchen. She thinks it takes a lot of time and it isn't interesting. Steve never criticizes her. Do you think he's right? (p. 41)

In this case, although the wife plays a traditional role in that she doesn't work outside of the home, nonetheless, she is unusual because she doesn't participate in the traditional female role of making meals. Steve, on the other hand, by undertaking domestic duties, illustrates a male role that is often encouraged in Western cultures. Hence, not only does the book depict gender roles advocated by many Western cultures, but it also opens a discussion of gender roles by asking whether or not Barbara should be criticized for not playing a traditional female role.

A very contrasting example of the promotion of Western gender roles appears in the following dialogue from a Japanese Ministry-approved textbook.

Example two:

> Ryo: Jim?
> Jim: What.
> Ryo: Is your father always doing the dishes like that?

Jim: Yes. My parents take turns cooking and doing the dishes.
Ryo: My father never helps with the housework.
He's too tired after a long day's work.
Jim: I think the Japanese work too much and too long.
What do you think?
Ryo: I think so too. But people are taking more holidays than before.
My father stays home longer.
Jim: What does he do on holidays?
Ryo: Usually, he just relaxes. But you know what?
He started to learn cooking.
Jim: Does he cook well?
Ryo: Yes, he cooks very well.
Everything is very very well-done.
(Source: *Echo*. 1997. Tokyo: Sanyusya, Lesson 18, 'Housework', as cited in Shimako, 2000)

The dialogue is a clear example of what Suzuki (1999) refers to as auto-colonization, in which Japanese are depicted as emulating and accepting Western values. In the dialogue, Ryo not only appears to apologize for aspects of his own culture, agreeing with Jim that Japanese 'work too much and too long', but he quickly points out that his father is emulating Western traditions by learning to cook. As if this is not sufficient evidence of a type of auto-colonization, he goes on to say that his father, however, has not managed to undertake this Western pattern very effectively since everything he cooks is 'very very well-done'.

The previous discussion illustrates the ambivalent attitude that exists in some countries today in which an explicit rejection by educational leaders of globalization and Westernization is not actually manifest in classroom materials. Rather, in subtle ways, ministry-approved textbooks are promoting an idealization of Western cultures and values and a marginalization of the local culture. While textbooks may depict this marginalization, it is ultimately local classroom teachers who determine how such materials will be realized in a classroom. Teachers who decide to balance attention to global and local concerns can approach these materials in ways that challenge a marginalization of the local culture. What are some ways they might do this?

Let us begin with the textbook examples on gender. The Moroccan text exemplifies what Cortazzi and Jin (1999) call an *open text* in that it invites a range of possible interpretations and learner responses. In this way it encourages a discussion of cultural values. If, however, the use of the text is to proceed in a manner that achieves a balance between global and local concerns, several additional features are necessary. First, the presentation

needs to illustrate the diversity that exists within all cultures. Students should be encouraged to see cultural diversity as part of the cultural flow that exists today. Secondly, students need to approach diversity as a means of reflecting on their own position and culture, establishing what Kramsch (1993) terms a 'sphere of interculturality' in which the process of learning about another culture entails a reflection on one's own culture. How might this be done with the example texts noted above?

In the case of the Moroccan example, in order to illustrate the diversity of values within Western society, there could be more than one example of a family at dinner time in which in some scenarios, the wife cooks or works outside the home and in other scenarios, the husband cooks or works outside the home. In other words, the texts need to illustrate that gender roles can differ within Western culture. In addition, the texts need to encourage students to make a connection between the family roles depicted in the text and their own situation, not as a way of making judgments as to the worth of a particular type of gender roles, but as a way of illustrating the diversity that exists within their own culture. In a similar manner, the Japanese example could include scenarios of different gender roles within a cooking context so that diversity of gender roles is illustrated in both the Inner Circle context and the Japanese context. In addition, the text needs to become an open text in which students are invited to interpret and react to the roles assigned to the characters in the dialogue.

Local teachers can also examine the representation of uses and users of English that exist in the materials they are using. If, like the Japanese context, their textbooks provide few examples of anything other than L1-L2 interactions and provide a dominant role for the native English-speaking characters, then local teachers can try to achieve more diversity in the uses and users of English by supplementing the textbook. This could be achieved by writing texts and dialogues that depict L2-L2 interactions among speakers from a variety of countries. These examples could be companion dialogues and readings to what exist in the textbook, using the same topics and themes but exemplifying more diversity in the users of English.

In addition, teachers and students can undertake what Peirce (1995) terms *classroom-based social research (CBSR)*. Such research involves collaborative projects carried out by language learners in their local community under the guidance and support of the teacher. In such projects, students are asked to gather examples of when they see individuals in their local community using English with other L2 speakers. They can also gather examples of their own use of electronic written English with other L2 writers. The point of such assignments is to encourage students to become aware of how they can use English for communication across international

borders, often with other L2 speakers. Teachers also can contribute to the project by gathering and audiotaping examples of L2-L2 interactions. The reason for stressing L2-L2 interactions in such projects is that in general, language learners have been exposed, through classroom materials, to many examples of L1-L2 interactions. What they now need is an awareness that English is an international language that can be used not only with native speakers, but also with L2 speakers in a wider variety of cultural and social contexts.

The Cultural Basis of EIL: Choice of Method

Whereas it is widely recognized that materials direct learners' attention to particular topics, it is less widely recognized that textbooks, in giving directions for how topics and activities should be implemented, can dictate teaching methods or how learning occurs. In many countries today there is tremendous pressure to implement communicative language teaching (CLT) because it is considered a modern, global method. In addition, it is typically advocated by many ELT specialists from Inner Circle countries, who, because of their status as native speakers, are looked to as models for both language standards and pedagogy.

Although CLT is generally accepted, there are numerous ways in which it is defined. Nunan (1991), for instance, maintains that CLT can be characterized by the following features:

(1) An emphasis on learning to communicate through interaction in the target language.
(2) The introduction of authentic texts into the learning situation.
(3) The provision of opportunities for learners to focus, not only on language, but also on the learning process itself.
(4) An enhancement of the learner's own personal experiences as important contributing elements to classroom learning.
(5) An attempt to link classroom language learning with language activation outside of the classroom. (p. 279)

Two of these characteristics have particular significance for EIL materials development. The first is 'an attempt to link classroom language learning with language activation outside the classroom'. This feature is typically interpreted as meaning that learners should continue their English learning outside the classroom by actually going to a post office or ordering a meal at a restaurant. While such tasks are clearly feasible in English-speaking countries, their implementation in non-English-speaking countries often involves

having students interview native speakers who visit their country or write to pen pals in English-speaking countries. Rarely is the entire method called into question since the social context itself may not lend itself to English language use in the local context.

A second feature of CLT that has implications for materials development is item #2, 'the introduction of authentic texts into the learning situation'. Often teachers in non-English-speaking countries strive to get 'authentic' materials from English-speaking countries such as newspapers, videos, menus and pictures, believing that such materials will increase motivation and promote language learning. However, with the continued growth of English learning and the many contexts in which it is learned, it is time to consider what authentic materials means in the context of language learning and teaching.

Proponents of CLT often encourage language teachers to use authentic materials as a resource for two main purposes: first, to increase students' motivation by including 'real' examples of language use; and second, to illustrate how English is used by a community of first language speakers to serve specific ends. It is important to note that CLT became popular due largely to a rise in the immigrant population in English-speaking countries. In such contexts, texts written for native speakers were readily available in the social environment and students had countless opportunities to observe language use outside of the classroom. Even though CLT, with its emphasis on the use of authentic texts from the 'real' world, was originally designed for English-speaking environments, currently many foreign language teachers are being encouraged by their ministries of education to make use of CLT in their classrooms.

Few have disputed the value of using authentic texts. The one major challenge to their use is Widdowson (1998). Widdowson's major objection to the use of 'authentic materials' (i.e. any text designed for native speakers) is his belief that a text needs to be localized to serve a meaningful communicative intent. What makes a text real or authentic is that it is meaningful and appropriate to 'a particular set of contextual conditions' (p. 712). In other words, a newspaper is real or authentic when it is read by individuals who read it to get news on local and world happenings.

Let us take an example. A language teacher, believing in the value of using 'authentic' materials, could bring to her classroom a menu taken from a restaurant. Typically menus are designed for customers for the communicative purpose of placing an order in a restaurant. By bringing the text into the classroom, the contextual conditions for placing an order in a restaurant have been lost and hence, the text no longer serves an authentic purpose. What makes a text real or authentic in the context of a classroom

is that it serves a communicative purpose of a particular group of learners at a specific moment in time. A menu taken from the 'real' world cannot and should not be considered authentic merely because at some past moment in time it served the purpose of ordering a meal.

Similarly, by taking a text out of the context for which it was intended and placing it in an entirely different social context with another purpose, educators are using texts in an imaginary way. Authentic language learning texts are not those that served a non-pedagogic purpose with another community of users but rather those texts that particular groups engage with and create discourse around for the purpose of furthering their language learning.

Authentic classroom materials need to serve the central purpose of a language classroom, namely, to promote language learning. In order to do this, the materials need

- to be appropriate for the language level of the learner,
- increase the learner's proficiency in the language,
- be motivating for the learner, and
- be relevant to the particular classroom and social context.

In designing such materials, teachers need to consider questions like the following:

- What do I want my students to learn from this activity and why?
- Are most learners in my class ready to learn this aspect of the language?
- What topics are of interest to my learners?
- How can I create the conditions for learners to engage with a text and/or other learners to promote their language proficiency?

Clearly, the individuals who are in the best position to answer these questions are classroom teachers who know their students' language level and interests and are fully aware of the role of English in the students' lives, communities and future needs. Knowing this, teachers can design tasks and conditions that will encourage students to meaningfully engage with a text or with other learners.

Principles for EIL Materials Development

Given the unique features of EIL, what principles should inform EIL materials development? In the following section, I enumerate what I see as key principles.

EIL materials should be relevant to the domains in which English is used in the particular learning contexts.

If language materials are to be relevant to learners' lives, local educators need to examine the manner in which English is being used in the larger social context and design materials that are in keeping with the English demands of the students. Materials will be 'authentic' only to the extent they are relevant to the students' proficiency level, learning goals and styles and the social context in which they live.

EIL materials should include examples of the diversity of English varieties used today.

In light of the many varieties of English spoken today, EIL materials need to afford equal status to all varieties of English and promote an awareness of variation in English use. Promoting an awareness of the varieties of English in EIL classrooms will serve two purposes. First, it may enhance learners' receptive skills in processing different varieties of English. And secondly, it will promote an awareness that English, as an international language, no longer belongs solely to speakers of the Inner Circle.

EIL materials need to exemplify L2-L2 interactions.

Given that the majority of English interactions today are among L2 speakers, EIL materials need to include far more examples of L2-L2 English interactions. Including examples of actual L2-L2 interactions will be beneficial in several ways. First, it will create an awareness that one important value of English is that it allows individuals to communicate not only with speakers of Inner Circle countries, but also with English speakers across a great variety geographical and cultural boundaries. Second, including actual examples of L2-L2 interactions can provide a context for discussing various means by which individuals seek clarification and establish relationships when they may have gaps in their knowledge of English.

Full recognition needs to be given to the other languages spoken by English speakers.

For far too long a good deal of ELT materials has been informed by an English-only discourse. Yet bilingual speakers of English have a rich linguistic repertoire that they often use to signal their personal identity and social relationships. Code-switching is an important means by which they do this. Encouraging code-switching in EIL classrooms will provide equal status to all of the languages learners speak. And most importantly, it allows for a well-planned use of the first language as a means of developing proficiency in English.

EIL should be taught in a way that respects the local culture of learning.

In many instances, globalization has led to the introduction of materials and methods that are not in keeping with the local culture of learning.

When this occurs, local teachers may be placed in a situation in which their credibility as competent teachers is challenged because they do not know about some aspect of Western culture that appears in a textbook or they are encouraged to use group work when this is not in keeping with typical student roles. Local teachers are the ones most familiar with local expectations regarding the roles of teachers and learners. They are also familiar with the manner in which English is used in the local context. Because of this, they are in a strong position to design materials that respect the local culture of learning.

The implementation of these principles in the design of EIL materials will hopefully encourage the kind of language learning that results in competent users of English who, aware of the great diversity of English today, are able to use English for international communication in ways that respect the local culture and the local variety of English used.

References

Adaskou, K., Britten, D. and Fahsi, B. (1990) Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal* 44 (1), 3–10.

Brutt-Griffler, J. (2002) *World English: A Study of Its Development*. Clevedon: Multilingual Matters.

Cortazzi, M. and Jin, L. (1999) Cultural mirrors: Materials and methods in the EFL classroom. In E. Hinkel (ed.) *Culture in Second Language Teaching* (pp. 196–219). Cambridge: Cambridge University Press.

Cook, V. (2003) Materials for adult beginners from an L2 user perspective. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 275–290) London: Continuum.

English in Life (1990) Casablanca: Royaume du Maroc, Ministere de L'Education Nationale [Morocco's Ministry of Education].

Dat, B. (2003) Localizing ELT materials in Vietnam. A case study. In W.A. Renandya (ed.) *Methodology and Materials Design in Language Teaching: Current Perceptions and Practices and their Implications*. Anthology Series 44 (pp. 170–191). Singapore: SEAMEO RELC.

Derewianka, B. (2003) Developing electronic materials for language teaching. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 199–220). London: Continuum.

Hymes, D. (1972) On communicative competence. In J. Pride and J. Holmes (eds) *Sociolinguistics* (pp. 169–293). Harmondsworth: Penguin.

Hutchinson, T. (1987) What's underneath? An interactive view of materials development. In L.E. Sheldon (ed.) *ELT Textbooks and Materials: Problems in Evaluation and Development*. ELT Documents 126. London: The British Council.

Jenkins, J. (2003) *World Englishes*. London: Routledge.

Kachru, B.B. (ed.) (1992) *The Other Tongue: English Across Cultures*. Chicago: University of Illinois Press.

Kachru, B. (2005) *Asian Englishes: Beyond the Cannon*. Hong Kong: Hong Kong University Press.

Kramsch, C. (1993) *Context and Culture in Language Teaching*. Oxford: Oxford University Press.

Maley, A. (2003) Creative approaches to writing materials. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 183–198) London: Continuum.
Matsuda, A. (2002) Representation of users and uses of English in beginning Japanese EFL textbooks. *JALT Journal* 24 (2), 182–201.
Nation, P. (2003) Materials for teaching vocabulary. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 394–405). London: Continuum.
Nunan, D. (1991) Communicative tasks and the language curriculum. *TESOL Quarterly* 25 (2), 279–295.
Peirce, B.N. (1995) Social identity, investment and language learning. *TESOL Quarterly* 29 (1), 9–32.
Renandya, W.A. (ed.) (2003) *Methodology and Materials Design in Language Teaching: Current Perceptions and Practices and their Implications*. Anthology Series 44. Singapore: SEAMEO RELC.
Rubdy, R. (2003) Selection of materials. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 37–57). London: Continuum.
Shimako, I. (2000) Evaluating cultural context and content in EFL materials: A study of high school level oral communication (OCA) textbooks in Japan. Paper presented at the international convention of Teachers of English to Speakers of Other Languages, Vancouver, Canada.
Stranks, J. (2003) Materials for the teaching of grammar. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 329–339). London: Continuum.
Suzuki, T. (1999) *Nihonjin wa naze eigo ga dekinai ka* [Why the Japanese people are no good at English]. Tokyo: Iwananmi.
Tomlinson, B. (ed.) (2003a) *Developing Materials for Language Teaching.* London: Continuum.
Tomlinson, B. (2003b) Materials evaluation. In B. Tomlinson (ed.) *Developing Materials for Language Teaching* (pp. 15–36). London: Continuum.
Widdowson, H. (1998) Context, community and authentic language. *TESOL Quarterly* 32 (4), 705–716.

6 Assessing Proficiency in EIL

Peter Lowenberg

Introduction

In the assessment of proficiency in English as an international language, the prevailing assumption has long been that the universal target for learning and using English around the world is restricted to the set of norms for Standard English that are accepted and followed by highly educated native speakers of English in the countries of Braj Kachru's Inner Circle (Kachru, 1985), particularly Great Britain and the United States, but also including Australia, Canada, New Zealand and South Africa.

However, over the past three decades, a substantial body of empirical research has demonstrated that among the 80% of the world's English users who are non-native speakers of English and live in the countries of Kachru's Outer and Expanding Circles (Crystal, 2003; Kachru, 1985), systematic and stable non-native norms for Standard English have been developing into *non-native varieties* of English (Bamgbose, 1998; Kachru & Smith, 2008; Lowenberg, 1986, 1993).

This chapter, after briefly summarizing the roles and status of English in the Outer and Expanding Circles, provides a definition of Standard English that applies equally in the native speaker and non-native varieties; then presents examples comparing native speaker and non-native norms at all linguistic levels; and finally, discusses implications of these norms for the assessment of English proficiency, both in the classroom and around the world.

Beyond the Inner Circle

The Outer Circle

The Outer Circle countries are former colonies of Britain or the United States – including, for example, Fiji, India, Malaysia, Nigeria, Singapore, Tanzania and the Philippines – where English is used daily by substantial numbers of non-native speakers as a second, often official, language in a broad range of intranational domains. In many of these post-colonial settings, English is widely used for some of the legislative, administrative and judicial functions of government and, more significant for the spread of

non-native norms, it is the principal medium of instruction, especially in secondary and post-secondary institutions.[1]

During these countries' colonial eras, English was introduced as the dominant language of government, finance, commerce and transportation. As colonial administrations and economies expanded, employment opportunities opened up for non-Westerners who could speak English. Therefore, the local elites began to receive English-medium educations and came to use English increasingly in their daily affairs, both as a language of power and prestige and as a language of interethnic communication (Kachru, 1986).

Since their independence, these countries have continued using English to varying degrees. In many of them, as noted above, English is still used in the government, in the legal system and in education. In most of these countries, English is also important in securing higher-status employment and in obtaining promotions, and English is widely used in literature and in the mass media. In addition, English is often an important code for interpersonal communication, especially as a link language in multilingual speech communities (Kachru, 1992a; Platt *et al.*, 1984).

In these domains, English is used daily by non-native speakers in the absence of native speakers, in non-Western sociocultural contexts and in constant contact with other languages. As a result, it often undergoes 'nativization': systematic changes at all linguistic levels, from phonology and morphology, to syntax and semantics, to pragmatics, discourse and style. Many of these changes would be considered deviant if used in the Inner Circle countries where the more established, 'native-speaker' varieties of English are used, such as Britain, the United States or Australia. However, in their non-native contexts, these linguistic innovations and modifications are so widespread that many have become de facto local norms for Standard English usage.

The Expanding Circle

By far the majority of the world's English users live in Kachru's Expanding Circle countries that were not colonized by Britain or the United States, where English has few intranational uses and has traditionally been considered to be a *foreign language* in largely *inter*national domains, as is the case in Argentina, China, Japan, Korea, Tunisia and Turkey. Until relatively recently, the widespread assumption has been that in these settings, with few in-country functions of English, little nativization of Standard English occurs, and so the norms for English learning, use and testing remain those of the Inner Circle.

However, a growing body of research on English in the countries of the Expanding Circle indicates that in certain intranational and regional domains of language use, English actually functions as a second language, often with the development of nativized norms. Crystal (1997: 56) has observed that

> The distinction between 'second language' (L2) and 'foreign language use has less contemporary relevance than it formerly had. There is much more use of English now in some countries of the Expanding Circle, where it is only a 'foreign language' (as in Scandinavia and the Netherlands), than in some of the Outer Circle, where it has traditionally held a special place.

Research by Berns (1992, 1995) and Loonen (1996) describes how such a phenomenon is occurring across Europe as a whole, with consequent development of non-native norms for Standard English similar to those that have developed in the Outer Circle countries.

Standard English Defined

Based on the work of Bautista (2000), Crystal (2003), Halliday (2006), Jenkins (2009) and McArthur (2002), Standard English is here operationally defined as the linguistic forms in a variety of English – native speaker or non-native – that are regularly used in formal speaking and writing by speakers who have received the highest level of education in the country where that variety is used. McArthur (1998: 117) identifies these speakers as 'a more or less middle-class range' around the world, 'essentially those who have completed their secondary-school education (and) may have gone on to college-university'. For this reason, Bautista and Gonzalez use the term 'edulect' in reference to Standard Filipino English (Bautista, 2000).

Standard English in each variety comprises the norms that are commonly followed in what Sibayan (1994, in Gonzalez, 2004: 11) has termed the 'controlling domains' of language use, including official, legal, journalistic and academic writing; public speaking before an audience or on radio or television (especially in news broadcasts and documentaries) and as a medium and/or subject of instruction in education. Claiborne (1983, in McArthur, 1998: 130) observes that globally 'the overwhelming majority of English-language publications – newspapers, magazines and books – are written, apart from some dialogue passages, in Standard English'. And most important for English-language testing, Standard English 'serves as a reliable

measure of English proficiency which is made use of by people in administrative or educational authority' (Tickoo, 1991a: iv).

Common to all of these definitions is the absence of any association between the norms for Standard English and native speakers of English. That is, the norms for Standard English in any variety – native speaker or non-native – are not what any outsider – native speaker or non-native speaker – thinks they should be. Rather, based on Dell Hymes' (1972) notion of communicative competence, norms for Standard English are the linguistic forms that are *actually used* by institutions and individuals that have power and/or influence in the above domains of Standard English use.

A different position, that the British and American varieties still comprise the only internationally accepted and adequately codified norms for Standard English around the world, is presented by Elder and Davies (2006), Hamp-Lyons and Davies (2008) and Davies (2009). Indeed, attitudinal research reported in Kachru (1992b) reveals that some nativized forms in each variety of English are not universally accepted as normative by educated speakers of that variety who consider only native-speaker norms as correct. However, D'Souza (1998) argues on linguistic and sociolinguistic grounds that if a language form is widespread, systematic, rule-governed and used by competent speakers in formal situations, then it is part of Standard English regardless of speakers' attitude toward that form.

In the absence of language corpus planning academies for any of the world's English-using speech communities, such as exist for French, Spanish, Swedish and several other languages, the identification of particular normative features of Standard English in any non-native variety becomes extremely problematic. Fortunately, previous research by established scholars familiar with specific varieties has identified many normative features for these varieties; much of the early research on this topic is summarized in Platt *et al*. (1984). In other cases, non-native norms have been institutionally codified by the same types of authorities who make such decisions in the native-speaker varieties, such as occurs in newspaper style sheets, grammar and ELT textbooks and examinations that are widely used for each variety. A heuristic for identifying still other features as possible variety-specific norms is their use by English speakers with high sociolinguistic status in the relevant speech community or the appearance of these features in texts likely to have been prepared and edited by speakers who are highly proficient in English (in journalism, for example, in the front news section rather than in 'Letters to the Editor'), especially when these features are used repeatedly in domains of Standard English (for an elaborated discussion of strategies for identifying norms in non-native varieties, see Bamgbose, 1998). Data in the following analysis and discussion

are taken from all of these sources in both the non-native and native-speaker varieties.

Variation in Morphosyntactic Norms of Standard English

Actually, the many contexts and situations in which English is used with mutual comprehensibility in international communication among both native and non-native speakers around the world indicates that at the levels of morphology and syntax, Standard English differs only minimally across varieties in all three circles, generally sharing a large set of common norms. Violations of such global norms in domains of Standard English occur in examples (1) through (3), from major English-language newspapers in the Philippines and the United States.

(1) *Moments later, a free-for-all suddenly erupted between the warring groups until De Jesus moved down and *hit with sharp objects*.
(*Tempo* [Manila], January 7, 2005: 3)

(2) *Simon is attempting *to neutralized* two embarrassing events that have distracted his campaigns.
(*San Francisco Chronicle*, September 14, 2002: A4)

(3) *Trooper Zach had stopped Mr. Vela last week and had given him a ticket for carrying a concealed weapon, Gov. Mike Johanns said, but *because of typing error* he did not learn that the weapon had been stolen.
(*The New York Times*, September 28, 2002: A12)

Nevertheless, there are a few types of structures in which Standard English frequently does diverge across varieties, and these differences, as will be discussed below, can be very significant for the assessment of English proficiency. A major source of innovation in Standard English of non-native varieties is the extension of certain innovative processes of morphology and syntax that are also very productive in, and frequently cause differences between, the native-speaker varieties of English. As Wong (1991: 102) observes, 'while there may undoubtedly be details which differ from one variety of English to the next, whether native speaker or non-native speaker, the basic processes are, in the main, very similar'.

One of the most frequently occurring of these processes is the conversion to countability of non-count nouns that semantically comprise an aggregate of countable units. This process, which Henry Widdowson (personal communication) has observed is restricted to specific lexical items

and registers in each variety of English, also results in differences between Standard British and Standard American English, as in items (4) and (5).

(4) It's *a nonsense* to spend money on bed and breakfast when we could be buying homes.
(Algeo, 1988: 4)
(5) . . .iceberg *lettuces* are down in price and should be selling for between 35 p and 55 p, depending on size.
(*Daily Telegraph*, August 9, 1985: 6, in Algeo, 1988: 7)

Nonsense and *lettuce*, as seen in these examples, can be countable in British English, but they are always non-count nouns in American Standard English.

Extensions of this process into non-native norms occurs in examples (6), from a standard form used at a major hotel in the Philippines; (7), from a permanent metal sign riveted to the interior of railroad passenger carriages of the Malaysian National Railway and (8), from an ELT textbook used in Korea.

(6) No. of *luggages*.
('Daily Service Report', Century Park Sheraton, Manila)
(7) Thank you for upkeeping the *equipments* and facilities provided on this train.
(8) Although it is *a hard work*, I enjoy it.
(Shim, 1999: 252)

In Standard American English, all of the nouns in the underlined constructions in these examples would not be countable. (The noun *upkeep* used as a verb would most likely also be considered anomalous.)

Similar cross-varietal differences occur in certain prepositional collocations, particularly in temporal and locative phrases, as in the British constructions with *at* and *in* in (9), (10) and (11), for which American English would substitute *on* in all three cases.

(9) Closed *at the weekend*.
(Sign on door of library, British Council, Brussels, April 1989)
(10) Entrance in *Sherwood Street*.
(Algeo, 1988: 13)
(11) Man: I'm looking for the nearest post office.
Woman: There's one *in St Andrews Street*.
(*Focus*, p. 17 [ESL course book prepared in collaboration with the Council of Europe, no date], Zurich: Eurocentres.)

Such variation also occurs in the non-native varieties. Example (12) is a codified construction in the style sheet of Singapore's leading English-language newspaper, *The Straits Times*, while examples (13) and (14) appeared in lead stories of major English-language newspapers in Malaysia and the Philippines, respectively.

(12) I live in an apartment *at Belmont Road*.
(*Singapore Straits Times Press*, 1985: 4)

(13) In conjunction *of* this, Hotel Lobby Decoration will be organized during the Floral Week.
(*Sunday Times*, Kuala Lumpur, Malaysia, n.d.; subsequently used in the 1997 General English Proficiency Examination at a leading Malaysian university)

(14) *Across* the Saika eatery, a specialty Japanese store was almost empty of customers this weekend.
(*Philippine Daily Inquirer*, March 24, 2011: 6)

In Standard American and British English, the prepositions would be *on* or *in* in (12), *with* in (13) and *across from* in (14).

Other divergences across varieties of Standard English frequently occur in verb phrase collocations. An example of such variation between the Inner Circle varieties appears in (15), from a handout that accompanied a lecture by a British linguist at the 1992 TESOL Convention in Seattle.

(15) Options open to us are:. . . . choosing to *miss out* a particular listing.

The phrasal verb *miss out* also occurs in American English, but not with the transitive meaning of 'omit' that it has in British English. A similar difference between native speaker and non-native varieties appears in (16), from the arrival-departure card that is issued to foreign visitors by the Malaysian Immigration Department.

(16) Citizens and permanent residents of Malaysia with valid entry permits and re-entry permits are not required to *fill* this card.

Travelers to the United States would more likely be requested to *fill out* a similar document; those entering Britain might be asked to *fill in* such a form (Schur, 1987: 135). Another possibility in Malaysian English, which occurs in neither British nor American English, is to *fill up* a form, as in (17), from a leading Malaysian English-language newspaper.

(17) That way the forms would be *filled* and processed within minutes, rather than have the passengers *fill up* all the details while at the checkpoint.
(*The Sunday Star*, March 31, 1985: 2)

A similar Expanding Circle divergence from the Inner Circle varieties occurs in example (18) from an ELT textbook in Korea. The underlined phrasal verb here would be *come to* in most other varieties.

(18) Gardens *come on* life again.
(Shim, 1999: 251)

Additional types of morphological and syntactic differences between native speaker and non-native varieties are described in Bolton and Kachru (2006), Kachru (1992d), Kachru *et al*. (2006), Lowenberg (1990, 2000) and Platt *et al*. (1984) and in numerous issues of the journals *World Englishes* (Blackwell Publishers), *English World-Wide* (John Benjamins Publishers) and *English Today* (Cambridge University Press). However, even the few examples given above suffice to demonstrate that innovations in the non-native varieties of English often arise from the same linguistic processes that produce differences across the native-speaker varieties.

Variation in Semantics and Style

Not surprisingly, variation in Standard English across the three circles also occurs in the meanings and functions of shared lexical items. Two such items from Philippine English occur in examples (19) and (20), in which *wherein* (meaning *of which*) and *precisely* are used differently than they are in Inner Circle varieties.

(19) 'The death toll is still expected to go up after a strong earthquake shook Central America. Sources have it around 300 people are confirmed dead *wherein* 109 of them were recorded in El Salvador'.
(Newscast on LOVE Radio, 90.7 FM, Manila, January 15, 2001)

(20) 'It is through the stock exchange that the stock market is being operated and *the stock market precisely is the source of funds* for corporations for their capital investments... it was a condition for the grant of the SRO for the Philippine Stock Exchange *to precisely maintain always*, at any time, a competent and professional Compliance on Surveillance Team'

(Testimony of Mr. Perfecto Yasay, former chair of the Philippines Securities and Exchange Commission, during the Senate impeachment trial of President Joseph Estrada, January 21, 2001).

However, cross-varietal differences in Standard English are more noticeable in several markers of a formal spoken and written style. For example, in (21), from a letter of invitation to a conference in Singapore; (22), from a public statement by the president of a leading political party in India and (23), from the lead article in a major English-language newspaper in the Philippines, *would* appears in constructions where *will* is required in the native-speaker varieties.

(21) 'Prof X is very happy that you *would* be coming for the conference. He would like you to know that we *would* be taking care of your accommodation from 14 Dec 1997 till…'

(22) '… *if they persist* with their exposures about the scandals relating to submarines, Swedish guns and Swiss bank accounts, they too *would be* in for trouble'.
(L.K. Advani, president of India's Bharatiya Janata Party, quoted in the *Washington Post,* September 2, 1987: A24)

(23) '(The Philippines) *will* have to respect and abide by whatever the Chinese court's decision *would* be on this matter'.
(Philippine President Aquino's spokesperson, Abigail Valte,quoted in the *Philippine Daily Inquirer*, March 24, 2011: 1)

In this use of *would*, the Inner Circle use of *will* and *would* to distinguish between open and hypothetical conditions (Quirk *et al.*, 1985) appears to have been replaced by a stylistic function. The late Raymond Tongue (1979), long a respected researcher of English in Singapore and Malaysia, reported in the 1970s that Malaysian and Singaporean English speakers whom he interviewed considered *would* to be more polite and formal than *will*. Similarly, Svalberg (1998: 341) reports on a study of texts from English-language newspapers and consumer guides in Brunei, and of grammatical acceptability judgments by university students in Brunei. She concludes that '… *would* is used in present time non-conditional contexts to lessen the assertiveness of personal opinion, invitations, offers and pronouncements about future events'. So widespread is this use of *would* among educated and influential English speakers in Brunei that Svalberg (1998: 335) posits its acceptance, along with a similar use of the past perfect, in educated Brunei English.

Svalberg further notes, as did Tongue (1979), that this use of *would* extends to other modals, as occurs in (24) and (25), from ELT textbooks written and published in Malaysia. In these examples, *should* is used as a marker of politeness or formality in situations where American English calls for the use of *would*.

(24) Dear Sir,
I *should* like to be considered as an applicant for appointment as sales representative.
(Nandy, 1995: 93)

(25) With reference to your advertisement in the *New Straits Times* of December 11th, 19__, I *should* be grateful if you would send me an application form. (*Sic*)
(Howe, 1974: 163)

Such marking of formality also frequently creates divergences between non-native and native-speaker norms in larger chunks of discourse. Rubin (1995, in Kachru, 1997: 343) observes that in formal writing in the native-speaker varieties, 'communicative success and positive evaluation requires "unmarkedness" in discourse styles… (v)oiceless, genderless, identity-less prose is the most desirable'. In contrast, Kachru (1992c) observes that in the non-native varieties, a more deferential, indirect and ornamental style is often transferred from speakers' other languages. Illustrations of this difference in the domain of professional correspondence occur in items (26) through (28). Example (26), from a letter of invitation to a conference in India, is considerably more embellished than would be a similar invitation to an American conference.

(26) Please treat this as an invitation. The next circular will intimate you about the modalities of participation, accommodation and other aspects in detail.

A similar contrast appears in examples (27) and (28), each of which contains the greeting and introductory sentence of a letter written to the same American professional inviting the addressee's listing in a biographical reference volume.

(27) Dear Professional:
Our editors have identified you as a biographical candidate for the forthcoming 23rd edition of WHO'S WHO IN THE SOUTH AND SOUTHWEST.
(Marquis Who's Who, Wilmette, IL, 1991)

(28) Dear Sir/Madam:
We come back upon the correspondence resting with the inclusion of your biographical-note in the forthcoming volume of our 'Biography International' and thank you much indeed for your esteemed cooperation in sending to us the same.
(*Biography International*, Delhi, 1986)

In comparison with American norms for this genre in (27), the Indian letter in (28) is very ornate.

That similar embellishment also occurs in other genres of writing in India is indicated by the metaphors and simile in examples (29) through (31), from a study conducted by Y. Kachru (1988: 46, 48).

(29) Akhtar had already published some excellent short stories when he received the call *to turn the sods in the field of the novel*.
(30) Noam Chomsky, a young rebel with *a brain like a burning blue flame*, appeared on the linguistic scene . . .
(31) We cannot fail to mention the name of Indira Gandhi, who shone *so brilliantly and radiantly in the firmament of India's politics.*

Non-native Norms and English Proficiency Assessment

Awareness of these types of grammatical and stylistic divergence between normative features in non-native varieties of English and corresponding norms in the native-speaker varieties is essential for evaluating proficiency in Standard English in the world context. In order to assess this proficiency accurately, examiners must be able to distinguish *deficiencies* in the second language acquisition of any variety of English by non-native speakers from varietal *differences* in the speakers' usage resulting from their having learned such non-native norms as those discussed above.

Examples of the importance of this distinction in discrete-point tests appear in items (32) through (36), the first two of which are modeled on an ESL placement test regularly administered to international students at a major American university.

(32) Mr. Smith has modern _____ in his office.
(a) a piece of furniture (c) pieces of furnitures
(b) furnitures (d) furniture

(33) If I had not missed the bus, I _____ them before they left.
(a) should see (c) should have seen
(b) could see (d) could have seen

Many educated speakers of Standard English in the Outer and Expanding Circles could have considerable difficulty in answering these questions since they might find quite acceptable (32b) *furnitures*, as in (5) through (8) above, and (33c) *should have seen*, as in (24) and (25) above. On the basis of 'incorrect' answers on items such as these, international students at this university who speak non-native varieties might receive scores underestimating their actual English proficiency and be erroneously forced to enroll in remedial ESL classes, at great expense to their time and financial resources.

Speakers of Standard American English would probably encounter similar difficulties in attempting to choose the correct prepositions in items (34) through (36) from tests of Standard English proficiency in non-native varieties.

(34) The highest mark _____ the mathematics test was 76 out of 100.
(a) on (c) in
(b) at (d) for
(Practice Test #5 for the Primary School Leaving Examination, Singapore; distributed by Bookland, n.d.)

(35) The XYZ Commission is found in *San Miguel Avenue in Pasig*.
[task is to identify the incorrect constituent]
(from an English examination of a leading Philippine university, n.d.)

(36) Karaoke is very popular _____ (with, among) young people.
(Ministry of Education, People's Republic of China, 2000, p. 110)

According to the answer keys, the correct answer to (34) is *in* as opposed to *on* in American English. The incorrect constituent in (35) is *in Pasig* (a district of Manila), the correct preposition being *at*, while the phrase *in San Miguel Avenue* is correct. No answer key is supplied for (36), an item that might perplex many speakers of Standard American English who would consider both choices acceptable.

As with these forced-response test items, in constructed-response assessment instruments, sensitivity to cross-varietal discourse and stylistic norms is likewise important in the evaluation of student essays in English. Similar to the observations by Braj Kachru above, Yamuna Kachru (1997:

342) reports that in expository writing in Indian English, 'rhetorical style is characterized by high involvement as compared to AE (American English) rhetorical style'. She continues that this style, evident in examples (29) through (31) above, stems from a Sanskritic tradition and reflects what Lannoy (1971, quoted in Kachru, 1997: 342) terms 'a culture of sound', in which language is used 'as a form of incantation and exuberant rhetorical flourish'. That student expository writing in India is influenced by this style is apparent in the use of simile and metaphor in examples (37) and (38), which are excerpted by Kachru (1997: 342–343) from essays written by second-year BA students in India whose task, in a class period of 45 to 50 minutes, was to write an essay on the dowry system.

(37) But in due course of time, this practice developed roots and found a strong establishment in the Indian fertile soil for such orthodox beliefs.
(38) To wipe out this (dowry system) will be like a rise from a stagnant, putrid pool to the greatest height of perfection. Living will be a bliss.

With the exception of the phrase *a bliss* at the end of (38), these excerpts do not differ morphosyntactically from Standard English in other varieties, but they are considerably more embellished than would be similar texts written in expository Standard American English. Inner Circle English teachers would be likely to evaluate (37) and (38) as overly ornate, but the excerpts certainly cannot be considered the output of writers whose proficiency in English is in any way deficient.

Implications for Future English Language Testing

The above analysis raises two important questions regarding the assessment of proficiency in English as an international language: (1) At the 'macro-level', is it possible to design an assessment instrument that has global validity and can be used reliably everywhere in the world? (2) At the 'micro-level', what kind of assessment instruments will be effective for classroom instructors?

A Global Test?

Concerning the first question, a globally valid discrete-point instrument on morphology and syntax may be feasible along the lines of currently used standardized tests such as the Test of English for International Communication (TOEIC). However, the breadth of linguistic features that such a

test could cover would be highly limited; all of the test items would have to assess proficiency in norms likely to be shared in all varieties of Standard English, such as subject-verb agreement and the comparative and superlative forms of adjectives, rather than on norms that are known to differ systematically across varieties, such as those for count/non-count nouns and for prepositions and particles that appear in examples (4) through (18) above. Some test items could be drawn from selected English as a lingua franca (ELF) norms that have been identified by other researchers, particularly by Jenkins (2000, 2009 in Kubota, this volume).

More importantly, as Canagarajah (2006a, 2006b, 2007) and others have been observing in recent years, to reflect accurately how English is actually used in the world today, tests of English as a world language must focus much more on pragmatic and discourse features of Standard English. At these levels, due to the types of variation illustrated in examples (19) to (31) above, instead of specific criteria that are valid across varieties of English, extremely diverse norms are constantly in play, especially among multilingual English users, depending on where, when, with whom and for what purposes English is being used. Proficiency at this level becomes a user's ability to interact with others in a broad range of contexts and situations, which often requires switching across varieties and dialects, lexicons, styles and discourse strategies. For example, Filipinos who work at international call centers are required to apply Inner Circle norms at all linguistic levels, including pronunciation, while conversing with non-Filipinos on the job, but are expected to switch to features of Philippine English, including code- and style-shifting, in order to behave appropriately when interacting with other Filipinos, including their call-center colleagues, away from the workplace. A more specific example of such switching and shifting is provided by Canagarajah (2006b), who describes significant pragmatic, stylistic and discourse differences in two academic articles written in Standard English by a Tamil-English bilingual Sri Lankan scholar on the same topic in a single genre, but for Sri Lankan and international readerships, respectively.

Canagarajah (2006a) argues that international tests of English proficiency should measure a candidate's ability not only to 'shuttle' between the norms for different varieties according to context-specific rules for appropriate language use, as in these Philippine and Sri Lankan examples, but also to employ strategies for interpreting the behaviors and expectations of English users from varied sociolinguistic and multilingual backgrounds. Concerning these strategies, he observes that 'this does not mean that one needs production skills in all varieties of English (but) one needs the capacity to negotiate diverse varieties to facilitate communication' (p. 233).

Canagarajah (2006a) makes some proposals concerning the content and scoring of tests of global proficiency that would assess the above abilities, but he ultimately suggests leaving the development of such tests to testing specialists. At this point, we run into a constraint from Taylor's (2006: 58) observation that testing can be considered 'the art of the possible'. To date, issues of validity, reliability and practicality have severely restricted the development of tests of communicative competence in even limited domains and registers in single varieties of English (e.g. the TOEFL). Though such tests of communicative competence are certainly the ultimate goals of proficiency assessment in English as a world language, a great deal more research on and description of English as an international language will have to be completed before such a test will be feasible.

Assessment in the Classroom

Regarding the second question above, the most appropriate norms for Standard English testing in English courses, from morphology and syntax to pragmatics and discourse, will generally be those that are followed in classroom instruction, perhaps with special attention paid to domains, contexts and situations in which students will actually be using English. Ideally, these will be endonormative for intranational purposes, as they are in the Inner Circle countries. However, in the other circles, attitudes of all of the stakeholders in assessment – teachers, administrators, students, parents and the community at large – will be significant in the selection of intranational or Inner Circle norms for testing, occasionally resulting in the continued selection of exonormative norms for testing, even when these diverge from endonormative norms actually being followed in oral classroom instruction. For example, Inner Circle norms will most likely still apply in classroom testing in preparation courses for high-stakes internationally used exams, such as the TOEFL and the TOEIC, until the global validity of many test items on these exams is improved.

Equally important to the testing of English proficiency will be the use of assessment instruments to measure students' readiness to engage in interactions across varieties of English, including not only students' comprehension and interpretation skills, but also their abilities to adjust attitudinally to the inevitable communication breakdowns that they will encounter. These instruments will complement classroom activities along the lines suggested by Friedrich (this volume). Some of these will assess the students' abilities to negotiate meaning in the face of cross-varietal differences in such areas as indirectness, politeness, organization of discourse and stylistic embellishment in speaking and writing. Other

instruments will focus on the students' abilities to accommodate and to make pragmatic compromises on norms for interaction with interlocutors from different varieties and cultures.

Beyond the domain of English courses, the types of classroom assessment above will be equally important in TESOL preparation courses, regardless of in which of the three circles these courses are taught. Coordinators of and instructors in TESOL courses everywhere will have to choose, based on the sociolinguistic and attitudinal considerations above, which norms for Standard English to use as the medium of assessment of students' achievement in their programs. They will also have to be aware of the diversity of norms for Standard English around the world – again from morphology and syntax to pragmatics and discourse – both to accommodate the norms brought to their programs by their students and to prepare these students to conduct their own classroom instruction according to the needs discussed above.

Conclusion

Research on varieties of English in the Outer and Expanding Circles is still in its early stages. However, studies completed during the past three decades provide substantial evidence that many systematic grammatical, semantic, pragmatic and discourse norms of Standard English in these varieties differ from corresponding norms in the Inner Circle varieties. Some of these differences result from the same morphosyntactic processes that also produce differences between the Inner Circle varieties. Other non-native norms are more stylistic and reflect sociocultural imperatives to mark formality and deference in several domains of communication in English. Awareness and appreciation of the nature of all of these types of difference is extremely important for improving the validity of tests intended for international use and for designing classroom assessment instruments that measure students' abilities to function effectively in the increasingly multilingual and multicultural English-using world.

David Crystal (1988, in Tickoo, 1991b: 137) has observed about English that 'language variation and change (are)... at the very center of its identity'. As the global spread of English progresses and the percentage of the world's English speakers who use English non-natively increases, the forms and functions of English in the Outer and Expanding Circles will continue to diversify. This diversification on a societal level is clearly a significant variable that can no longer be ignored in the assessment of English proficiency.

Note

(1) Other countries where English serves in one or more of these domains include Bangladesh, Botswana, Brunei, Cameroon, Ethiopia, Gambia, Ghana, Israel, Kenya, Lesotho, Liberia, Malawi, Malta, Mauritius, Myanmar, Namibia, Nauru, Pakistan, Seychelles, Sierra Leone, South Africa, Sri Lanka, Sudan, Swaziland, Tonga, Uganda, Western Samoa, Zambia and Zimbabwe (Crystal, 1997: 55–60).

References

Algeo, J. (1988) British and American grammatical differences. *International Journal of Lexicography* 1, 1–31.

Bamgbose, A. (1998) Torn between the norms: Innovations in World Englishes. *World Englishes* 17, 1–14.

Bautista, M.L.S. (2000) *Defining Standard Philippine English: Its Status and Grammatical Features*. Manila: De La Salle University Press.

Berns, M. (1992) Sociolinguistics and the teaching of English in Europe beyond the 1990s. *World Englishes* 11, 3–11.

Berns, M. (1995) English in the European Union. *English Today* 11, 3–11.

Bolton, K. and Kachru, B.B. (eds) (2006) *Critical Concepts in Linguistics: World Englishes* (six volumes). London: Routledge.

Canagarajah, S. (2006a) Changing communicative needs, revised assessment objectives: Testing English as an international language. *Language Assessment Quarterly* 3, 229–242.

Canagarajah, S. (2006b) Toward a writing pedagogy of shuttling between languages: Learning from multilingual writers. *College English* 69, 589–604.

Canagarajah, S. (2007). Lingua Franca English, multilingual communities, and language acquisition. *Modern Language Journal* 91, 923–939.

Crystal, D. (1988) *The English Language Today*. London: Penguin Books.

Crystal, D. (1997) *English as a Global Language*. Cambridge: Cambridge University Press.

Crystal, D. (2003). *English as a Global Language* (2nd edn). Cambridge: Cambridge University Press.

D'Souza, J. (1998) Review of Arjuna Parakrama's De-hegemonizing language standards learning from (post) colonial Englishes about 'English'. *Asian Englishes* 1, 86–94.

Davies, A. (2009) Assessing World Englishes. *Annual Review of Applied Linguistics* 29, 80–89.

Elder, C. and Davies, A. (2006) Assessing English as a lingua franca. *Annual Review of Applied Linguistics* 26, 282–301.

Gonzalez, A. FSC. (2004) The social dimensions of Philippine English. *World Englishes* 23, 7–16.

Halliday, M.A.K. (2006) Written language, standard language, global language. In B.B. Kachru, Y. Kachru and C. Nelson (eds) *The Hand Book of World Englishes* (pp. 349–365). Oxford, UK: Blackwell.

Hamp-Lyons, L. and Davies, A. (2008) The Englishes of English tests: Bias revisited. *World Englishes* 27, 26–39.

Howe, D. H. (1974) *New Guided English, Book 1*. Kuala Lumpur: Oxford University Press. Reprinted by Penerbit Fajar Bakti Sdn. Bhd., Kuala Lumpur, 1986.

Hymes, D. (1972). On communicative competence. In J.B. Pride and J. Holmes (eds) *Sociolinguistics* (pp. 269–293). London: Penguin Books.

Jenkins, J. (2000) *Phonology of English as an International Language*. Oxford: Oxford University Press.
Jenkins, J. (2009) *World Englishes: A Resource Book for Students* (2nd edn). London: Routledge.
Kachru, B.B. (ed.) *The Other Tongue: English Across Cultures* (2nd edn). Urbana: University of Illinois Press.
Kachru, B.B. (1985) Standards, codification, and sociolinguistic realism: The English language in the outer circle. In R. Quirk and H.G. Widdowson (eds) *English in the World: Teaching and Learning the Language and Literatures* (pp. 11–30). Cambridge: Cambridge University Press.
Kachru, B.B. (1986) *The Alchemy of English: The Spread, Functions, and Models of Non-Native Englishes*. Urbana, IL: University of Illinois Press.
Kachru, B.B. (1992a) Introduction: The other side of English and the 1990s. In B.B.Kachru (ed.) *The Other Tongue: English Across Cultures* (2nd edn) (pp. 1–15). Urbana: University of Illinois Press.
Kachru, B.B. (1992b). Models for non-native Englishes. In B.B. Kachru (ed.) *The Other Tongue: English Across Cultures* (2nd edn) (pp. 48–75). Urbana: University of Illinois Press.
Kachru, B.B. (1992c). Meaning in deviation: Toward understanding non-native English texts. In B.B. Kachru (ed.) *The Other Tongue: English Across Cultures* (2nd edn) (pp. 301–326). Urbana: University of Illinois Press.
Kachru, B.B., Kachru, Y. and Nelson, C. (eds) (2006) *The Handbook of World Englishes*. Oxford: Blackwell.
Kachru, Y. (1988) Interpreting Indian English expository prose. *IDEAL* 3, 39–50.
Kachru, Y. (1997) Cultural meaning and contrastive rhetoric in English education. *World Englishes* 16, 337–350.
Kachru, Y. and Smith, L.E. (2008) *Cultures, Contexts, and World Englishes*. New York: Routledge.
Lannoy, R. (1997) *The Speaking Tree: A Study of Indian Culture and Society*. New York: Oxford University Press.
Loonen, P. (1996). English in Europe: From timid to tyrannical. *English Today* 12 (2), 3–9.
Lowenberg, P. (1986) Non-native varieties of English: Nativization, norms, and implications. *Studies in Second Language Acquisition* 8, 1–18.
Lowenberg, P. (1990) Standards and norms for World Englishes: Issues and attitudes. *Studies in the Linguistic Sciences* 20, 123–137.
Lowenberg, P. (1993) Issues of validity in tests of English as a world language. *World Englishes* 12, 95–106.
Lowenberg, P. (2000) Non-native varieties and the sociopolitics of English proficiency assessment. In J.K. Hall and W.G. Eggington (eds) *The Sociopolitics of English Language Teaching* (pp. 67–82). Clevedon: Multilingual Matters.
McArthur, T. (1998) *The English Languages*. Cambridge: Cambridge University Press.
McArthur, T. (2002) *The Oxford Guide to World English*. Oxford: Oxford University Press.
Ministry of Education, People's Republic of China (2000) *A Companion to Adult English 2*. Beijing: Ministry of Education.
Nandy, M. (1995) *Effective Business Letters: A Guide to All Forms of Business Correspondence*. Selangor: Pelanduk Publications.
Platt, J., Weber, H. and Ho, M. (1984) *The New Englishes*. London: Routledge and Kegan Paul.

Quirk, R., Greenbaum, S., Leech, G. and Svartvik, J. (1985) *A Comprehensive Grammar of the English Language*. London: Longman.

Rubin, D.L. (ed.) (1995) *Composing Social Identity in Written Language*. Hillsdale, NJ: Lawrence Erlbaum Associates.

Schur, N.W. (1987) *British English: A to Zed.* New York: Facts on File Publications.

Shim, R.J. (1999) Codified Korean English: Process, characteristics, and consequence. *World Englishes* 18, 247–258.

Svalberg, A.M.L. (1998) Nativization in Brunei English: Deviation vs. standard. *World Englishes* 17, 325–344.

The Straits Times Press. (1985) Our style: The way we use words in *The Straits Times*. Singapore.

Taylor, L. (2006) The changing landscape of English: Implications for language assessment. *ELT Journal* 60, 51–60.

Tickoo, M.L. (1991a) Introduction. In M.L. Tickoo (ed.) *Languages and Standards: Issues, Attitudes, and Case Studies* (pp. iv–x) (Anthology Series 26). Singapore: Regional Language Centre.

Tickoo, M.L. (1991b) Stakeholders and Standards: Englishes for Tomorrow's India. In M.L. Tickoo (ed.) *Languages and Standards: Issues, Attitudes, and Case Studies* (pp. 131–152) (Anthology Series 26). Singapore: Regional Language Centre.

Tongue, R.K. (1979) *The English of Singapore and Malaysia* (2nd edn). Singapore: Eastern Universities Press.

Wong, I. (1991) Models for written English in Malaysia. In M.L. Tickoo (ed.) *Languages and Standards: Issues, Attitudes, and Case Studies* (pp. 97–108) (Anthology Series 26). Singapore: Regional Language Centre.

7 Teacher Education for EIL: Working toward a Situated Meta-Praxis

Seran Dogancay-Aktuna and Joel Hardman

There are enormous challenges to imagining a coherent model for global EIL teacher education. The variation in English forms and functions, the variation in contexts of use, the variation in ways of teaching and learning, all create barriers to any one path of becoming a successful English teacher. Despite these challenges, we attempt to outline a general framework that imagines EIL teacher education in terms of an interaction between place, proficiency, praxis and a set of understandings about language, culture, identity and teaching that are relevant to global English teaching.

A Situated Meta-Praxis View of EIL Teacher Education

Scholars have long argued for the need to recognize the different needs of English language teachers who are non-native or bilingual speakers of English and who teach in contexts outside of native-speaking communities, and proposed ways towards establishing a more socioculturally responsive model of EIL teacher education, instead of using the narrowly defined needs of ESL teachers as the standard for all (e.g. Holliday, 1994; McKay, 2002; McKay & Bokhorst-Heng, 2008, among others). Such a paradigm shift, they argued, would help in shedding the ethnocentricity found in Western-based TESOL programs (Liu, 1998), give teachers a greater meta-awareness of the broader contexts of TESOL (Ramanathan, 2002) and expand teachers' professional development to include the necessary engagement with the diverse varieties and uses of English as a global tool of communication (Dogancay-Aktuna, 2006; Matsuda, 2003; Seidlhofer, 2004; Sifakis, 2007). As Seidlhofer (2004: 227-228, cited in Sifakis, 2007: 357) argues in relation to teaching English as a lingua franca (ELF):

> Rather than just being trained in a restricted set of pre-formulated techniques for specific teaching contexts, teachers will need a more

> comprehensive education which enables them to judge the implications of the ELF phenomenon for their own teaching contexts and to adapt their teaching to the particular requirements of their learners. Such teacher education would foster an understanding of the processes of language variation and change, the relationship between language and identity, the importance of social-psychological factors in intercultural communication and the suspect nature of any supposedly universal solutions to pedagogic problems.

To further the above paradigm shift in English language teacher education, in this chapter we offer the situated meta-praxis model of EIL teacher education. Like Sharifian (2009: 2), we view EIL as 'a paradigm for thinking, research and practice' in applied linguistics that emphasizes the international and intercultural value of English against the supremacy of particular users and uses. As an overarching construct, it incorporates the post-colonial varieties of English generally referred to as World Englishes and the use of English as a lingua franca by its native and non-native speakers. Our model of EIL teacher education, represented in Figure 7.1 below, imagines teacher education in terms of an interaction between place, proficiency, praxis and a set of understandings about language, culture, identity and teaching that are relevant to global English teaching.

The above model takes into account *where* the teaching and learning are occurring (and the attendant variation in form and use of English), *what*

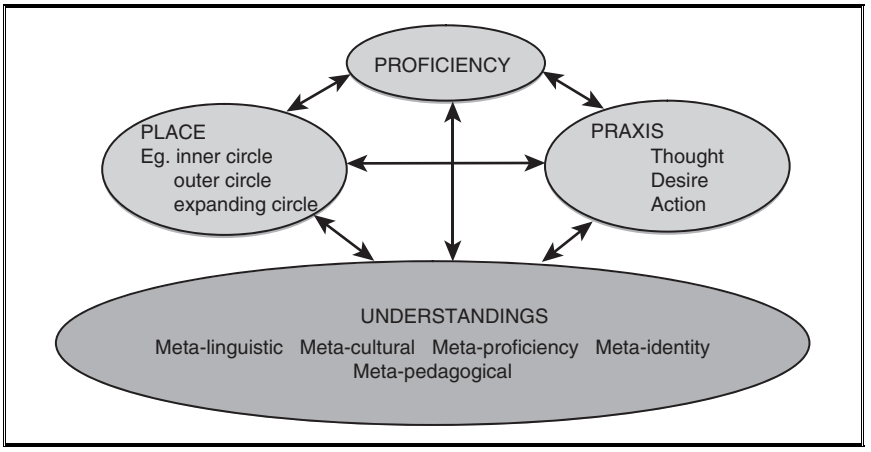


Figure 7.1 Situated meta-praxis model of EIL teacher education

proficiency level is appropriate for both teachers and learners and *how* teaching is always a transformative process (transforming the lives of both learners and teachers) that integrates theory (understandings) and action – 'praxis'. As we discuss later, praxis is not the *application* of theory in the classroom, but, to the extent one can even make the theory/action dichotomy at all, a way of seeing classroom action as both *theorized* and *generative* of theory.

Place and Proficiency: Interconnected Considerations in Teacher Education

Even a quick review of research on the uses of English in a variety of contexts (as reported in *World Englishes*, *English Today* and other journals in applied linguistics) establishes two facts about the language: 'English' is now an umbrella term that encompasses a wide range of varieties that are themselves subject to the same types of internal variation found in all languages, and English serves a diverse range of functions in diverse communities. Such diversity in contexts, forms and functions of English complicates the notion of 'proficiency in English'; it triggers questions such as proficiency in which varieties, for what purposes and at what levels. It also necessitates a consideration of the sociolinguistic profile of English in a particular context of teaching and learning if we are to foster local ownership of EIL pedagogy and teach a global language of local relevance (McKay, 2002). In our situated meta-praxis model of EIL teacher education, considerations of *place* and *proficiency* are therefore paramount. Furthermore, the types of English language proficiency teacher education needs to develop in teachers will be affected by the varieties of English and attendant language attitudes teachers bring to their professional development.

For our initial classification of the place of EIL teacher education, we adopt Kachru's (1986/1990) widely recognized conceptualization of the Inner, Outer and Expanding Circles of English and pay special attention to whether or not there is an institutionalized local variety of English in place and the degree to which this variety has been codified vis-à-vis external varieties.[1] Accordingly, we distinguish among three groups of teachers in TESOL programs:

(1) Those training to become ESL teachers to immigrants, refugees and international students in Inner Circle contexts where the dominant language of everyday communication is English, and who will be

aiming to teach the native-speaker models and norms to satisfy learner needs and contextual demands.

(2) Those who speak a nativized local variety of English in an Outer Circle context where English has been entrenched into most people's linguistic repertoire and are charged with teaching 'standard'/'international' English while dealing with the competition between the educated local variety and more global varieties of English as the medium of instruction.

(3) Those who live in non-English dominant Expanding Circle countries where there is (yet) no local variety of English because English is restricted to a few domains, and who will be teaching English as a/the required language of higher education and international communication, using external standards.

The plurality characterizing the norms, functions and cultural affiliations of English today necessitates that teachers in *all* of the above three contexts need to gain greater understanding of English as a pluricentric language, in order to be able to work with the varied forms and attitudes some of their students will bring to the language classroom and others will encounter through interacting with users of diverse varieties of English. It is in the Outer and Expanding Circles, however, where we imagine the vast majority of EIL teachers to be speakers of other languages, that the concept of English language proficiency is more complex. In an EIL paradigm, the native-speaker norms of the Inner Circle are neither relevant nor plausible as models for teaching and learning for others. This then necessitates a re-imagining of the notion of English language proficiency to be fostered in teacher education in these two contexts.

Fostering EIL Teachers' Language Proficiency in Outer and Expanding Circle Contexts

Proficiency in use (competence in effectively using the language) and *skills in analysis* (meta-knowledge of the various elements of a language, such as its phonology, lexicon, syntax, pragmatics, etc., as we elaborate upon later in the chapter) are the two crucial components of language teachers' content knowledge (Wright & Bolitho, 1997). In a situated meta-praxis model of EIL teacher education, especially in the Outer and Expanding Circles, both components need to be informed by local and international forms and uses of English. They also need to be based on empirical research showing the language forms and cross-cultural communication strategies

used by people described as highly effective, proficient or expert users of EIL (Prodromou, 2003, 2006; Rampton, 1990; Tomlinson, 2006).

Given that many teachers and learners, especially in Outer Circle countries, have local identities in English that need to be maintained for communal membership, it is particularly important to adopt a comparative descriptive approach – instead of a corrective prescriptive one – while developing EIL teachers' proficiency and language awareness in general. Besides boosting Outer Circle teachers' English proficiency, this approach can facilitate their developing of strategies for dealing with the morpho-syntactic, lexical and pragmatic variation they will encounter in their classrooms, show them how local Englishes are rule-governed varieties that serve important communicative functions and expose teachers to the high degree of overlap that the codified, educated local varieties in Outer Circle countries show with international varieties of English (see also Kirkpatrick, 2007). The latter two are especially important in combating the negative attitudes teachers might have towards local Englishes. It must be kept in mind that English language proficiency of teachers and learners in Outer Circle contexts will need to encompass the local varieties of English as 'languages for identification' for intracultural communication in addition to the more globally recognized 'languages for communication' with the international community (House, 2001) used for border-crossing communication. Teachers in Expanding Circle countries will also require comprehensive exposure to varieties of Englishes and can certainly benefit from a comparative approach in understanding the varied users and uses of English, although they will be more dependent on external norms as there is no codified local variety to offer an alternative in most cases.

How can we then define the nature and level of English language proficiency to be aimed at in EIL teacher education in the Outer and Expanding Circle contexts? Proficiency in Englishes? Which Englishes? At what level? In terms of a model of language, the codified varieties of the so-called 'new Englishes' such as Indian or Singaporean English would be the locally relevant models to adopt in EIL teacher education in Outer Circles. Such a move will empower local teachers and learners alike (Canagarajah, 1999). However, given the fact that these localized varieties reflect local phonological patterns and cultural concepts that are not shared globally, teacher education in Outer Circles will need to incorporate exposure to other Englishes to strengthen teachers' awareness of EIL during their professional development. In Expanding Circle countries, local bilingual models the English language teachers themselves learned in school and speak can be used, as suggested by House (2003) and Kirkpatrick (2007), to provide a locally relevant and attainable set of linguistic benchmarks to be

used in teaching. In the absence of widespread codification of EIL in different contexts, however, the latter would be challenging.

A practical model of EIL to complement the nativized varieties of the Outer Circle and to guide EIL teacher education in the Expanding Circle would be that of the successful international and intercultural users of English, as Kramsch (1998), Modiano (2001) and Rampton (1990), among others, would also argue. Preliminary research by Prodromou (2003) and House (2003) on English used by highly proficient thus 'successful bilinguals' reveals certain traits that can guide EIL teacher education: highly accurate command of grammar, an expansive vocabulary with little use of phrasal verbs and a style that is quite free from culturally constrained idiomatic, metaphorical uses of language that tend to be culture-bound, with less hedging than commonly found among Inner Circle users (see Prodromou, 2006, for further details). These traits overlap with what we often define as the grammar and vocabulary of Standard English, especially the written standard that is highly accurate in its forms, expressive in its lexicon and free from localisms to ensure intelligibility by a greater range of people. While we concur with McKay and Bokhorst-Heng (2008: 181) that 'a socially sensitive EIL pedagogy would recognize the other languages used by EIL learners, as well as take into account the specific ways in which English is used in their sociolinguistic contexts', we also believe that awareness of and proficiency in using globally recognized (and perhaps less marked) varieties of English will benefit EIL learners and teachers both (see also Chapter 4 on the relationship of EIL with local languages.) Developing accurate grammar and an expansive vocabulary in EIL teachers should not be difficult, given that these two areas of language study have traditionally been the foci of teacher education and the model guiding teaching materials. What needs to be emphasized in EIL teacher education is gaining an awareness of and respect for linguistic and pragmatic variations governing the global use of English and acquiring the skills to negotiate one's meaning when needed, as opposed to striving to achieve native-like skills (cf. Canagarajah, 2007).

In sum, EIL teachers' English language proficiency needs to expand beyond a formal analysis of the morphosyntactic and phonological characteristics of the prestigious American and British standard varieties to focus on local and international forms, uses and users of English and on 'the meaning-making potential of language' (Lantolf, 2009: 271). A highly promising area of research to guide language descriptions for EIL teacher education is research on the pragmatics of EIL emerging from the works of scholars like House, Meierkord and others. Because such research shows that the effectiveness of intercultural interactions are not dependent upon

having a shared set of lexicogrammatical features, but by a higher level of cooperation and negotiation than found among native speakers (e.g. Canagarajah, 2007; House, 2002, 2003; Meierkord, 2000, 2005; Roberts & Canagarajah, 2009), negotiation strategies need to be an important part of EIL teachers' language development as well. Realistic practice in using English for various purposes across diverse domains, coupled with exposure to a range of Englishes in face-to-face or cyber environments, would aid EIL teachers in becoming expert users of globally comprehensible English while they retain control of the local forms and uses of English (McKay, 2002, 2006).

Expanding the Knowledge Base of EIL Teachers

Besides developing a level of English language proficiency that is appropriate to the contexts and needs of EIL teachers, our situated meta-praxis model of EIL teacher education needs to consider the following bodies of understandings to inform effective EIL teaching.

Meta-Understanding of EIL

Along with a certain proficiency in EIL, teachers need a meta-understanding *about* EIL – its forms and histories. 'Language awareness' has been the traditional term for this type of understanding; *knowing about language*, for a teacher, is more important than just *knowing a language*. Toward this end, it has been noted that non-native speakers of English have an advantage over native speakers (Jenkins, 2006). Teachers also need to understand the history of the spread of English globally (Matsuda, 2009) and the distinctions between EIL, ELF and WE, as discussed above. One goal of such knowledge is to help teachers reach a 'non-deficit' orientation to EIL (Seidlhofer, 2002). In this volume, Chapter 5 highlights the importance of learning about the structure of English varieties worldwide.

EIL learners are 'post-modern subjects' in a world of multiple discourses, so teachers need to understand the relationship between language and subjectivity/identity (discussed more later) (Canagarajah, 2006). They also need to understand how discourses are integral to the structuring of communities of practice.

Meta-understanding of Culture

If there is no single, identifiable culture affiliated with EIL, is culture, then, irrelevant to EIL competence? Does the 'de-nationalization' of EIL (Llurda, 2009) and the 'renationalization' of English (see Chapter 9) imply

that EIL communication is 'de-cultured'? Quite the contrary. Almost any context of EIL use necessarily implies intercultural communication (Sifakis, 2006; Lin *et al.*, 2004) because most EIL communication involves NNSs with a variety of L1/cultural backgrounds. Developing intercultural competence demands an understanding of culture and the role of culture and cultural variation in all communication. Sharifian and Marilina, in Chapter 9, provide an example of the centrality of the study of intercultural communication to an understanding of the relationship between culture and EIL. In particular, for the purpose of this chapter, teachers and teacher-educators need to critically examine the construct of 'EIL culture'. Because EIL communication is necessarily always situated within infinitely variable cross-cultural contexts, an ideal speaker/teacher needs meta-cultural awareness that can be deployed in any context to understand the cultural elements of communication there.

Teachers of EIL should start with an understanding of the various ways culture can be related to language. McKay (2002) lays out a framework for understanding how cultural knowledge is needed by EIL learners. For one, understanding another culture helps learners see the distinctiveness of their own cultures (p. 83). Further, rather than simply adopting the standards of Inner Circle countries, EIL learners should 'recognize how particular pragmatic difference might affect their own cross-cultural encounters' (p. 84). She concludes that for intercultural communication to be successful, learners need to be presented with cultural information in textbooks that can 'be processed reflectively so that learners can explore cultural difference' (p. 96). That is, understanding the general nature of cultural difference is more important to communication than mastering the cultural specifics of a given Inner Circle country, or the cultural specifics of any particular interlocutor.

However, cultural differences are not 'neutral' but embody differences in access to a variety of types of cultural capital (economic, political, social, etc.). Kubota (2004) critiques 'liberal multiculturalism' as uninterested in the political nature of cultural difference and for essentializing cultures as static and 'other'. She argues that a critical multiculturalism would focus on race and injustice at the community level (2004: 37), problematize cultural difference and view culture as a 'discoursive construct' (2004: 38):

> . . .images of language and culture do not reflect objective truths inherent in the language and culture; rather, they are produced in political and ideological struggles of power that generate and transform their definition and reification. (38–39)

Thus, EIL teachers do not need specific knowledge of a particular culture 'transmitted' to them, but an understanding of how culture is generated in sociopolitical contexts and is continually changing/reproduced. She concludes that teachers need to break traditional classroom boundaries to 'broaden possibilities that allow hybrid forms of expression and worldview' (p. 48). One term for these diverse intercultural generative events is 'transculturation', defined by Brutt-Griffler (2002) as 'the process by which varieties of World English increasingly become multicultural media within pluralistic cultural communities' (p. 177). Teacher-educators need to be prepared for diverse and hybrid zones of intercultural contact.

It is also important for EIL teachers to understand the emergent and negotiated character of the language-culture connection. Sharifian (2009) describes 'cultural conceptualizations' as schemas and cultural metaphors that 'emerge from the interactions between the members of a cultural group' (p. 242). EIL involves, by definition, speakers negotiating communication across different cultural conceptualizations (p. 246). This emergent character implies that EIL teachers and learners are *agents* of transculturation, not just the *subjects* of acculturation.

Meta-understanding of Proficiency (aka 'Strategic Competence')

Along with achieving an appropriate level of proficiency in EIL (discussed above), teachers need a 'meta' understanding *about* the nature of language proficiency. They need to be able to identify the type of proficiency that will help their students be successful communicators in a wide variety of contexts. A recognition of the complexity of 'proficiency in English' as discussed above, and the inherent code-switching in language use (shifting from one language, register, variety, style, etc., to another) to respond to the varied contexts and purposes of interaction, coupled with mastery of communication strategies to ensure intelligibility and comprehensibility in appropriating English to the context of use and the identity of the interlocutors (i.e. language accommodation, Jenkins, 2006) will strengthen EIL teachers' meta-proficiency (Canagarajah, 2006; McKay, 2002; Tan *et al.*, 2006; Tomlinson, 2006).

An important issue to emphasize in EIL teacher education is the multidimensional nature of language proficiency as a construct consisting of a combination of sociocultural, strategic discourse and grammatical/linguistic competences and an awareness of pluricentric English, as opposed to having achieved 'native-like' fluency and pronunciation of a single Inner Circle variety like British or American English, which some teachers tend to

equate with having proficiency in English (see Chapter 4 for a discussion of the importance of strategic competence to handle issues of power and privilege in multilingual contexts of EIL use). This meta-understanding of the concept of proficiency in English as reinforced by an approach to teacher education that distinguishes between *professional ability* and *proficiency level* in English (Pasternak & Bailey, 2004) would show EIL teachers that language proficiency 'is only one element of professionalism' (p. 161), and that professional preparation is as important as language proficiency. This understanding in turn can boost the language confidence of non-native teachers (Llurda, 2009).

Meta-understanding of Identity

The relationship between language acquisition and identity development has been receiving increasing attention from a variety of sources in the past two decades: linguistic, critical, feminist and pedagogical. At first, when one imagines the relationship between language acquisition and identity development, there seem to be two options: one, when learners acquire a new language, they are acquiring the ability to express a core identity through their new linguistic tool; or two, the new linguistic tool changes their core identity. Both of these options are dependent on a 'unitary' sense of identity – the idea that a person has one-and-only-one core 'identity' and that this core is inside us directing our decision-making, behavior and speech. Norton (2000) contradicts both of these premises, and thus provides a third option: the constructs of 'core identity' and 'expressing identity through language' may *both* be flawed.

Norton (2000) asserts that the field of second language acquisition generally has done a poor job of understanding how language learning and identity relate to each other (p. 4). SLA has focused too much on certain conceptions of individuality and personality that need to be problematized (p. 5). Her own definition of identity refers to 'how a person understands his or her relationship to the world, how that relationship is constructed across space and time and how the person understands possibilities for the future' (p. 5). Seeing identity as constructed in this manner opens it up to a more dynamic and context-dependent multiplicity.

Norton's core argument is that language constitutes and is constituted by identity (p. 13). It is not a simple matter of language *expressing* identity – identity is *in* the language and *of* the language. However, Norton (2000) also argues that, 'while a person may be positioned in a particular way within a given discourse, the person might resist the subject position' (p. 127). Our linguistic identities change over time, either by accepting or resisting subject

positions. These non-unitary subject positionings (Norton, 2000: 125-126) are the sites of struggle and change. EIL teachers need to understand this relationship between language and identity because, as Norton (2000) concludes, 'the pedagogy that a teacher adopts in the classroom will nevertheless engage the identities of learners in diverse and sometimes contradictory ways' (p. 142).

Kramsch (2003) discusses the opportunity presented by such diversity of language and identity: 'learners construct for themselves a linguistic and social identity that enables them to resolve the anomalies and contradictions they are likely to encounter when attempting to adopt someone else's language' (p. 252). These complex identities are constructed 'in the interstices of national languages and on the margins of monolingual speakers' territories' (p. 260). This appropriation of English allows multilingual EIL users to 'create new discourse communities whose aerial existence monolingual speakers hardly suspect' (Kramsch, 2003: 257).

Along with understanding these connections between language and identity, language teachers also should be aware of the roles desire and motivation play in the construction of identity. As Canagarajah (2004) argues, 'What motivates the learning of a language is the construction of the identities we desire and the communities we want to join in order to engage in communication and social life' (p. 117). The key to building on this motivation is to create space where learners can feel comfortable with their struggling, changing, alternate identities (Canagarajah, 2004: 120). Again, for language teachers, it is most important to understand the general *nature* of identity and its relationship to the EIL classroom, as described above, rather than imagine a *particular* identity for an English learner.

Meta-understanding of Pedagogy

Good teaching obviously varies according to context (place), but, as Edge and Richards (1998) argue, there is no one 'best practice' in any given context, either: '. . .arguments about how many angels dance on the head of a pin are not made more relevant by casting them in the context of particular pins' (p. 570). That is, one cannot identify a 'best practice', even for a given context. The situatedness of language teaching involves not just the matching of particular pedagogies with particular settings, but seeing good pedagogy as emergent *from* those settings. Lin *et al.* (2004) call this situatedness of EIL pedagogy 'glocalization' of teaching (p. 217).

An example of this critique of 'best practice' has been the examination of communicative language teaching (CLT) around the world over the past decade (see Kramsch, 2003: 260; Kumaravadivelu, 2006; McKay, 2002). CLT

was the exemplary 'best practice' of the 1980s and 1990s (grounded in state-of-the-art expertise in language, learning and second language acquisition) exported from Western, primarily second language, contexts, to the rest of the world. However, as McKay concludes in her critique of CLT, 'there is no one way of teaching that can meet all the learning contexts of EIL today, nor is there a best method for each particular context' (p. 122). In this volume, McKay describes how CLT can be adapted for appropriate use in EIL contexts, giving teachers more power to make decisions about how it is implemented.

The most comprehensive examination of this 'no best method' situation is Kumaravadivelu's (2006) work on what he calls the 'post-method condition'. Critiquing 'best-practice' frameworks, for Kumaravadivelu, is part of a critique of the theory-practice dichotomy itself (p. 166). We must refigure the 'reified relationship between theory and practice' (p. 170). Kumaravadivelu grounds his post-method pedagogy in three areas: particularity, practicality and possibility. His sense of 'particularity' relates to the situated nature of teaching and learning. 'Practicality' involves a 'union of thought and action' (p. 173) that is analogous to our sense of 'praxis', discussed below. Post-method teacher education requires teachers to 'acquire necessary authority and autonomy that will enable them to reflect on and shape their own pedagogic experiences' (p. 182). A danger of this approach is the transmission-model of teacher education. We will address this issue further when we discuss praxis.

A core element of being 'meta-pedagogical' is a distanced stance from one's setting and practice – a *critical* stance. An EIL teacher needs to be able to 'engage in disruptive, skeptical and 'other' social and discourse relations than those dominant, conventionalized and extant in particular fields and linguistic markers' (Luke, 2004: 26). Being meta-pedagogical means constantly interrogating one's pedagogy and changing it (Pennycook, 2004: 335).

Praxis

As alluded to above, the pitfall of laying out so many 'understandings' as we have is the tyranny of theory – the idea that teachers just need to learn and apply theories X, Y and Z to dictate correct practice. However, teachers cannot be puppets of theorists. Nor should teacher education be thought of simply as the transmission of a set of knowledge necessary for teaching. There is a definite puzzle here: We resist the transmission approach, yet argue for the necessity of certain understandings for the EIL teacher.

One way out, for teacher education, may be in the construct of 'praxis'. Pennycook (2004) uses Simon's (1992) definition of 'praxis', a term he adapted from its use by Freire in *Pedagogy of the Oppressed* (and Freire himself had taken

from Antonio Gramsci). Simon defines praxis as: 'that continuous reflexive integration of thought, desire and action'. Here we are interpreting 'thought' as understandings, 'action' as teaching performance and 'desire' as the motivations of various teacher and learner identities. Teacher classroom praxis is the moment-to-moment integration of what they know with what they desire.

The use of the term 'praxis' in much teacher education literature does not seem to necessarily involve these distinctions (and a cynic might suspect it is often used simply as a fancy substitute for 'practice'). An exception is how Lantolf and Johnson (2007) use it in their description of teacher action in L2 classrooms: 'L2 praxis should involve teachers "reconceptualizing" their understanding of language, language learning and language teaching' (pp. 884-885). Praxis, for them, is grounded in various understandings of language and pedagogy, but is not the simple *application* of theory. 'Reconceptualizing' is an emergent process *out of* the classroom, not just into it.

We add the prefix 'meta-' to praxis to emphasize how the 'thought' component of praxis, for EIL teachers, entails the meta-understandings discussed above. Rather than there being an 'essentialized' set of *particular* correct forms of English, or *particular* English-speaking cultures, or *particular* types of proficiency deemed 'target-like', or *particular* ways of being identified as an EIL speaker, or *particular* 'best practices' in teaching, there are more general, second-order, 'meta' understandings of all these issues that should be the subject of EIL teacher education.

Adding to Simon's (1992) construct of praxis, which does take into account the relationship between theory, identity and performativity, we have emphasized the relevance of place and proficiency, the 'situatedness' of being an EIL teacher. Being a good teacher in one context of EIL use does not mean one would be a good teacher in any other context. Ironically, the *particularity* that Kumaravadivelu (2006) argues for may involve a very *general* education. The particular is in the teaching, not in the teacher education. The teacher autonomy that Kumaravadivelu (2006) also argues for (p. 178) is grounded in this distinction. Autonomy arises from a teacher's ability to 'reconceptualize', as Lantolf and Johnson (2007) use the term, from a grounding in general understandings of language, culture, proficiency, identity and pedagogy, to the particulars of a specific classroom. That is, the autonomous EIL teacher is engaged in the generation of *particularized theories* of language, etc., through the integration of thought, desire and action.

Note

(1) While we recognize the criticisms directed at Kachru's model, such that it reinforces the centrality of native-speaker models (e.g. Modiano, 1999a, 1999b) while downplaying the value of multicompetent users (e.g. Cook, 1999), and we recognize that

not all members of sociolinguistically and racially complex societies have equal access to English language study (Bruthiaux, 2003), we nonetheless find Kachru's model a useful starting point in conceptualizations of EIL teacher education and adopt is as a model to be scrutinized in light of the professional knowledge (i.e. understandings) that we envision EIL teachers to develop (see Chapter 4 for a problematization of the recent non-normative approaches to global English, including the above model).

References

Bruthiaux, P. (2003) Squaring the circles: Issues in modeling English worldwide. *International Journal of Applied Linguistics* 13, 159–178.

Brutt-Griffler, J. (2002) *World English: A Study of its Development*. Clevedon: Multilingual Matters.

Canagarajah, S. (1999) *Resisting Linguistic Imperialism in English Teaching*. Oxford: Oxford University Press.

Canagarajah, S. (2004) Subversive identities, pedagogical safe houses, and critical learning. In B. Norton and K. Toohey (eds) *Critical Pedagogies and Language Learning* (pp. 116–137). Cambridge: Cambridge University Press.

Canagarajah, S. (2006) Interview with Rubdy and Saraceni. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles*. London: Continuum.

Canagarajah. S. (2007) Lingua franca English, multilingual communicative practices, and second language acquisition. *Modern Language Journal* 91 (5), 923–939.

Cook, V. (1999) Going beyond the native speaker in language teaching. *TESOL Quarterly* 33 (2), 185–209.

Dogancay-Aktuna, S. (2006) Expanding the sociocultural knowledge base of TESOL teacher education. *Language, Culture and Curriculum* 19 (3), 278–295.

Edge, J. and Richards, K. (1998) Why best practice is not good enough. *TESOL Quarterly* 32 (3), 569–575.

Holliday, A. (1994) *Appropriate Methodology and Social Context*. Cambridge/New York: Cambridge University Press.

House, J. (Thursday, April 19, 2001) A stateless language that Europe must embrace. *The Guardian Weekly*. Retrieved September 15, 2010, from http://www.guardian.co.uk/education/2001/apr/19/languages.highereducation

House, J. (2002) Developing pragmatic competence in English as a lingua franca. In K. Knapp and C. Meierkord (eds) *Lingua Franca Communication* (pp. 245–267). Frankfurt: Peter Lang.

House, J. (2003) English as a lingua franca: A threat to multilingualism? *Journal of Sociolguistics* 7 (4), 556–78.

Jenkins, J. (2006) Current perspectives on teaching World Englishes and English as a lingua franca. *TESOL Quarterly* 40 (1), 157–181.

Kachru, B. (1986/1990) *The Alchemy of English: The Spread, Functions and Models of Non-Native Englishes*. Oxford: Pergamon Press, reprinted in 1990; Urbana: University of Illinois Press.

Kirkpatrick, A. (2007) Setting attainable and appropriate English language targets in multilingual settings: A case for Hong Kong. *International Journal of Applied Linguistics* 17 (3), 376–391.

Kramsch, C. (1998) *Language and Culture.* Oxford: Oxford University Press.

Kramsch, C. (2003) The privilege of the non-native speaker. In C. Blyth (ed.) *The Sociolinguistics of Foreign Language Classrooms: Contributions of the Native, the Near-Native and the Non-Native Speaker* (pp. 251–263). Boston: Heinle.

Kubota, R. (2004) Critical multiculturalism and second language education. In B. Norton and K. Toohey (eds) *Critical Pedagogies and Language Learning* (pp. 30–52). Cambridge: Cambridge University Press.

Kumaravadivelu, B. (2006) *Understanding Language Teaching: From Method to Postmethod*. Mahwah, NJ: Lawrence Erlbaum.

Lantolf, J. (2009) Knowledge of language in foreign language teacher education. *The Modern Language Journal* 93 (3), 270–274

Lantolf, J.P. and Johnson, K.E. (2007) Extending Firth and Wagner's (1997) ontological perspective to L2 classroom praxis and teacher education. *The Modern Language Journal* 91, 877–892.

Lin, A., Wang, W., Akamatsu, N. and Riazi, M. (2004) International TESOL professionals and teaching English for glocalized communication (TEGCOM). In S. Canagarajah (ed.) *Reclaiming the Local in Language Policy and Practice* (pp. 197–222). Mahwah, NJ: Lawrence Erlbaum.

Liu, D. (1998) Ethnocentrism in TESOL: Teacher education and the neglected needs of international TESOL students. *ELT Journal* 52 (1), 3–10.

Llurda, E. (2009) Attitudes toward English as an International Language: The pervasiveness of native models among L2 users and teachers. In F. Sharifian (ed.) *English as an International Language: Perspectives and Pedagogical Issues* (pp. 119–135). Bristol: Multilingual Matters.

Luke, A. (2004) Two takes on the critical. In B. Norton and K. Toohey (eds) *Critical Pedagogies and Language Learning* (pp. 21–30). Cambridge: Cambridge University Press.

Matsuda, A. (2003) The ownership of English in Japanese secondary schools. *World Englishes* 22 (4), 483–496.

Matsuda, A. (2009) Desirable but not necessary? The place of World Englishes and English as an International Language in English Teacher preparation programs in Japan. In F. Sharifian (ed.) *English as an International Language: Perspectives and Pedagogical Issues* (pp. 169–189). Bristol: Multilingual Matters.

McKay, S. (2002) *Teaching English as an International Language: Rethinking Goals and Approaches*. Oxford: Oxford University Press.

McKay, S. (2006) EIL curriculum development. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 114–129). London: Continuum.

McKay, S. and Bokhurst-Heng, W. (2008) *International English in Its Sociolinguistic Contexts: Towards a Socially Sensitive EIL Pedagogy*. New York: Routledge.

Meierkord, C. (2000) Interpreting successful lingua franca interaction. An analysis of non-native/non-native small talk conversations in English. In A. Fetzer and K. Pittner (eds) *Conversation Analysis: New Developments.* Linguistik Online 5 Special issue. Retrieved September 14, 2010, from http://www.linguistik-online.com/1_00/MEIERKOR.HTM

Meierkord. C. (2005) Interactions across Englishes and their lexicon. In C. Gnutzmann and F. Intemann (eds) *The Globalization of English and the English Language Classroom* (pp. 90–104). Tubingen: Gunter Narr Verlag.

Modiano, M. (1999a) International English in the global village. *English Today* 15 (2), 22–34.

Modiano, M. (1999b) Standard English(es) and educational practices for the World's lingua franca. *English Today* 15 (4), 3–13.

Modiano, M. (2001) Ideology and the ELT practitioner. *International Journal of Applied Linguistics* 11 (2), 159–173.

Norton, B. (2000) *Identity and Language Learning: Gender, Ethnicity, and Educational Change*. Harlow: Pearson Education Limited.

Pasternak, M. and Bailey, K. (2004) Preparing nonnative and native English-speaking Teachers: Issues of professionalism and proficiency. In L. Kamhi-Stein (ed.) *Learning and Teaching from Experience* (pp. 155–176). Ann Arbor: University of Michigan Press.

Pennycook, A. (2004) Critical moments in a TESOL Praxicum. In B. Norton and K. Toohey (eds) *Critical Pedagogies and Language Learning*. Cambridge: Cambridge University Press.

Prodromou, L. (2003) In search of the successful user of English: How a corpus of non-native speaker language could impact EFL teaching. *Modern English Teacher* 12 (2), 5–14.

Prodromou, L. (2006) Defining the 'successful bilingual speaker' of English. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 51–70). London: Continuum.

Ramanathan, V. (2002) *The Politics of TESOL Education: Writing, Knowledge, Critical Pedagogy*. New York/London: RoutledgeFalmer.

Rampton, B. (1990) Displacing the 'native speaker': Expertise, affiliation and inheritance. *ELT Journal* 44, 97–101.

Roberts, P. and Canagarajah, S. (2009) Broadening the ELF paradigm: Spoken English in an international encounter. In F. Sharifian (ed.) *English as an International Language: Perspectives and Pedagogical Issues* (pp. 209–226). Bristol: Multilingual Matters.

Seidlhofer, B. (2002) *Habeas corpus* and *divide et impera*: 'Global English' and applied linguistics. In K.S. Miller and P. Thompson (eds) *Unity and Diversity in Language Use*. London: Continuum.

Seidlhofer, B. (2004) Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics* 24, 209–239.

Seidlhofer, B. (2006) English as a lingua franca in the expanding circle: What it isn't. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 40–50). London: Continuum.

Sharifian, F. (2009) *English as an International Language: Perspectives and Pedagogical Issues*. Bristol: Multilingual Matters.

Sifakis, N. (2006) Teaching EIL – teaching *international* or *intercultural* English? What teachers should know. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 151–168). London: Continuum.

Sifakis, N. (2007) The education of teachers of English as a lingua franca: A transformative perspective. *International Journal of Applied Linguistics* 17 (3), 355–375.

Simon, R. (1992) *Teaching against the Grain: Texts for a Pedagogy of Possibility*. New York: Bergin and Garvey.

Tan, P.K.W, Ooi, V.B.Y. and Chiang, A.K.L. (2006) World Englishes or English as a Lingua Franca? A view from the perspective of non-Anglo Englishes. In R. Rubdy and M. Saracani (eds) *English in the World: Global Rules, Global Roles* (pp. 84–94). New York/London: Continuum.

Tomlinson, B. (2006) A multi-dimensional approach to teaching English for the world. In R. Rubdy and M. Saraceni (eds) *English in the World: Global Rules, Global Roles* (pp. 130–150). London: Continuum.

Wright, T. and Bolitho, R. (1997) Towards awareness of English as a professional language. *Language Awareness* 5, 2–3.

Part 2

Showcase of EIL Programs, Courses and Pedagogical Ideas

8 WE-Informed EIL Curriculum at Chukyo: Towards a Functional, Educated, Multilingual Outcome

James D'Angelo

Introduction

In 2002, the first known College of World Englishes, in which the Department of World Englishes (WE) is housed, was established at Chukyo University in Japan.[1] This chapter provides a detailed description of our program, and now as we begin to approach a second decade, considers future directions that the department may take. Being the Department of World Englishes, rather than the Department of English as an international language (EIL), World Englishes theory has been the main paradigm on which we draw, but it is necessary to consider in what ways recent renewed interest in teaching with an EIL perspective can supplement or improve the WE components already in place. The concept of EIL was originally closely linked to the work of Larry Smith, and the title of his 2008 paper delivered at Chukyo, 'ESOL to EIAL to EIIL to EIL to World Englishes', demonstrates that for Smith, EIL predates WE and was part of an evolutionary progression *towards* WE. Now EIL is being looked at more closely again on its own merit, since for many speakers, including those at Chukyo, English is used primarily in international settings.

How a WE/EIL-informed theory of language learning can be applied to curriculum and *implemented* in the classroom is something Chukyo University and other institutions are attempting to answer. It is towards moving us closer to this end that this chapter is dedicated, in an attempt to give WE/EIL thinking the place it deserves within broader SLA theory, or above and beyond SLA theory, and begin to influence a new generation of teachers and scholars.

Theoretical Foundation

Through developing our curriculum, we have found that the WE paradigm is very useful for lessening the dominance of native-speakerism, encouraging creativity and awareness of new varieties, and inspiring a sense of ownership of English in Japan; yet WE tendency to concentrate on codifiable new Englishes for intranational use may not always best fit our situation (D'Angelo, 2010c; Chapter 2 in this volume). One new perspective that may provide an opportunity to *extend* our program's theoretical perspective to incorporate new ideas which better reflect the reality of the Expanding Circle is what I term New EIL or NEIL (Sharifian, 2003, 2009), to focus on different groups' 'cultural conceptualizations' and how awareness of those can foster better communication. Sharifian's interpretation of these conceptualizations draws directly on the cognitive linguistics work of Lakoff regarding categories of the mind, and can help teachers go beyond the more obvious cultural differences, to understand the 'deep-rooted culture' that Friedrich refers to in Chapter 3. In Sharifian's *English as an International Language* (2009), he stresses *meta-cultural competence*, stating that, 'Intercultural competence needs to be viewed as a core element of proficiency in English used for international communication' (p. 249). The department has not adopted an EIL/NEIL approach officially, but as mentioned earlier, it is an area that deserves serious attention as it emerges in volumes such as this.

S.N. Sridhar once said, 'World Englishes are not *on the way* to becoming something else, they already exist'. (Sridhar, 2008, cited in D'Angelo, 2008a: 99); this seems to be reflected in the tendency of WE research to focus on describing linguistic features of these established varieties (Schneider, personal communication, September 24, 2010) rather than their implications for language pedagogy. Yet from the opening of our college, Braj Kachru implored Chukyo to take the lead in developing WE teaching materials, because he has always maintained a spirit of fellowship and inclusivity for the Expanding Circle (Bolton, 2005; D'Angelo, 2010a) and realizes that WE should not just be a linguistics concept, but also a major concept in applied linguistics, second language acquisition (SLA) theory, and teacher education (see Part VI entitled 'World Englishes in the Classroom' in Kachru, 1992).

There is a growing sense based on the reality of *who* is using English today, and *where* it is being used, with traditional monolingual native speakers now far outnumbered by those in multilingual settings (Crystal, 2003), that the right of Indians or Singaporeans to set their own standards for English should be recognized. WE-aware scholars in Japan have wanted

to be part of this movement for linguistic independence, and since the founding of the Department at Chukyo, the faculty has been firm in our belief that some form of educated Japanese English is in the process of formation.

Our department is based on the belief that Expanding Circle Englishes are undergoing nativization (Kachru, 1992; Schneider, 2007). The recognition of Expanding Circle varieties has not been forthcoming, but it has been admitted that English in such Expanding Circle countries as Sweden and Germany (Berns, 2005; Hilgendorf, 2005) may more closely resemble Outer Circle varieties, and we also feel as if Japan is proceeding through the evolution of Schneider's Five Stages (Ike, 2010; Schneider, 2007).

Although the notion of Japanese English may not be as widely accepted (e.g. Olagboyega, 2009; Schell, 2008) as our faculty hopes, even among WE scholars who admit the legitimacy of more 'established' Outer Circle varieties, there is a clear contribution a WE approach makes: it encourages being open to looking for students' nascent Japanese-like forms and not to have an error-correction outlook based on a native model. This can be highly empowering for students. We are not necessarily trying to develop or teach Japanese English, but feel a form of Japanese English is naturally what students will develop (Mufwene, 2008). Hence, as Honna (2003) posits, the model should not be American English or Japanese English, but the individual teacher's English, in combination with what might be called School English (Ho, 2008).

Overview of the Programs

Chukyo University is a private university founded in 1954 in central Japan (Nagoya and Toyota City campuses) with over 13,000 students in 12 departments. It draws students mainly from Aichi and neighboring Mie, Gifu and Shizuoka prefectures, but also has a wider national presence. Its affiliated high school became famous for winning the national baseball tournament on many occasions, and its Department of Sports Science has gained fame through the success of its Olympic skaters: Mao Asada, Miki Ando, Kanako Murakami and Takahiko Kozuka.

The Department of World Englishes is housed within the College of World Englishes. There are only seven full-time faculty members in the department, which unfortunately makes the administrative load very heavy. The undergraduate program admits approximately 96 freshmen per year. (In Japan, students apply directly for admission to a department, rather than choosing a major at the end of the first year.) The students are 80 ~ 85% female, and the *hensachi* statistical ranking of 57.5 (on a scale of

roughly 30 to 70, with 50 as the mean) places our students as substantially above average for the overall population and among the various Chukyo departments as well, although the complex admissions process in Japan results in a wide range of English proficiency among freshman. The school year runs from early April through late July, and mid-September to the end of January. We currently do not conduct a systematic needs analysis (Brown, 1995), but we understand from our experience that our students prefer the humanities over sciences, and express a desire to go into tourism or trading-related professions, where they will have an opportunity to use English and interact with people from many countries.

Recent expansion of the program includes the implementation of a master's program in 2006 and the establishment of a close working relationship with Chukyo High School in 2008. At the high school, a separate World Englishes cohort of 40 students has been created in both the second and third year (the last two years) of high school. They take a more intensive English program, and come to the university once a week for a World-Englishes-based communication class taught by our department's faculty, in tandem with teaching assistants from the master's program (see Chapter 10 for more information about this program). This program at three levels of Chukyo – high school, undergraduate and graduate – creates synergy and it is hoped will have far-reaching implications as graduates of our master's program move on to teach at the secondary level.

Description of the Undergraduate Program

The mission of our undergraduate program includes:

(1) To develop graduates who speak an educated Japanese English, rather than an 'English conversation' (*eikaiwa)* outcome (Kachru, 2003).
(2) To expose students to many cultures and Englishes, with a focus on Outer and Expanding Circle contexts, and to develop a deeper knowledge of their own culture.
(3) To develop autonomous, independent-thinking students who can contribute to their organizations and society and foster international understanding.

Our students need 128 credits to graduate, with most courses being two credits, although many of our four-skills classes are only one credit (see Appendix 8.1 for the complete list of courses). About 65% of coursework is done within the department, with the remainder, mainly electives, handled by the Department of International Liberal Arts. Most coursework is

completed in three years. During the fourth year, students complete a graduation thesis (in Japanese if their seminar professor is Japanese, otherwise in English), with their time primarily dedicated to the very arduous institutionalized job-hunting process.

The core curriculum of required courses is essentially output-driven based on intensive four-skills work in early years, with increasing weight given to content-based classes in the second and third years. Incoming students take a Michigan placement test on the first day of orientation, along with a short interview, and are placed accordingly into six classes of 16. In the first year, students take oral communication, presentation, English computer skills, communicative writing, reading and workshop classes, along with the required Singapore study tour class (followed by the three-week study in Singapore), world Englishes theory and electives from the Department of International Liberal Arts.

Advanced levels of these classes are taken in the second year, with a required career development class and another study tour class followed by a three-week study trip to Australia, Boston or Hawaii (internship format). Students also take a required second-year seminar, taught by non-Japanese from seven different nations, including the Philippines, Zambia and India. The schedule is again filled with either our own departmental electives or those from the liberal arts department.

Elective classes from the College of Liberal Arts (in Japanese) aim to strengthen the students' general knowledge. Departmental electives focus on regional and intercultural studies, with a large selection of business-focused courses, due to the administration's desire to provide students with skills for the workplace. The department promotes the concept of 'English plus', which encourages students to go beyond merely becoming proficient in English and becoming specialized in some content area. Consequently, students structure their elective classes to specialize in one of three informal sub-majors: teacher training, international business and cross-cultural studies.

We have several official events, including the *Gakushuu Happyokai* in November, where first- and second-year students, dressed in business suits, give presentations with a common theme such as 'The Progress of Science' or 'Saving Our World' to faculty, classmates, family and high school teachers. Third-year students prepare in small groups for eight months to participate in the *Kenkyuu Happyokai* in December. The top three groups from the 'selection' process present their work to their peers and hiring representatives from 25 to 30 corporations, followed by an opportunity to interact with representatives afterwards. These rather unique programs,

planned by student leaders with minimal faculty guidance, help to develop autonomy, maturity and leadership skills in our students.

Uniqueness of the Program

The overall requirements for our curriculum are dictated by the university, and thus the curriculum may appear to be similar to other traditional language programs in the Expanding Circle. However, there are several aspects of the program that embody a World Englishes approach, contributing to the overall WE-ness of the curriculum.

Attitudinal Change via Coursework

One unique aspect of our program is that students have an opportunity to learn about Englishes in the world and to examine their own attitudes and bias toward them throughout the program. The most fundamental effort to inform students' attitudes towards English is via World Englishes theory, a two-semester course required of all freshmen. It develops students' awareness of language contact and change, going back to Old English and the Norman Conquest. Students begin to see that new English varieties, and EIL, are part of the ongoing evolutionary nature of language.

We have also introduced a required class in Japanese academic writing, and electives in Japanese business writing and translation, which demonstrate Sridhar's (2008) and Cummins' (2000) insight that bilingualism is fundamental to World Englishes/EIL. In order to have effective international exchange, it is also necessary to be very knowledgeable about one's own history and culture, so we recommend that students study Japanese history, society, political economy and literature. These required and elective courses focusing on Japan give students an opportunity to reflect on their achievements, needs and resources as multilingual users, rather than as a 'non-native English speakers', which often leads to a deficient or 'sub-standard' view of English proficiency and linguistic resources.

The effort to provide more theoretical understanding to students, and hence to reinforce this attitudinal change, are included also in elective classes such as sociolinguistics, Asian Englishes, Oceania studies, phonetics (with a focus on English varieties) and cross-cultural understanding.

The 'four skills' classes attempt to teach English with a WE/EIL focus, although the extent of this depends on the course and individual instructor. Our required oral communication classes, for example, incorporate time spent listening to varieties of English via a website called ELLLO, and we have introduced a required class called workshop that is content-oriented, in an effort to move away from simply teaching four-skills EFL, to using

English as a medium of instruction as one might see in the Philippines or Singapore, or increasingly, even in Expanding Circle contexts such as Finland, France, Germany and Holland (D'Angelo, 2007).

Attitude change towards English in Japan will be a slow process, as demonstrated by Shiroza's (2008) finding that Japanese themselves have a negative image of Japanese English (see also Matsuda, 2003). But this is true even of Outer Circle Philippine English (Gonzales, 2004). Studies conducted on our own students (e.g. Tanaka, 2010; Yoshikawa, 2005) also suggest that, although students no longer associate English with just America and Britain or American and British Culture after taking these classes, they still express desire to speak with a good accent and 'correct' grammar, and desire to visit and speak with Americans. Given this challenge, we believe that it is critical to have students continuously engage in the theory and practice of World Englishes throughout their curriculum.

International Exposure

One of the college's priorities is to 'get the students out there' in the wider world, since Japan is a somewhat insulated island country. As such, beyond the freshman Singapore study tour, all second-year students participate in a three-week study tour to Australia or Boston, or the Hawaii Internship program conducted in coordination with Larry Smith. There are also three- and six-week internships in Torrance, California, and business internships to Shanghai. In addition, approximately 30% of our students spend either one semester or a full year abroad, which makes a marked difference in their proficiency and attitude towards English.

Chukyo was the first Japanese university to be part of ISEP (International Student Exchange Program) and students have recently spent an academic year (with all coursework in English) in Finland and France, demonstrating that English is indeed no longer the preserve of the Inner Circle. These programs make a clear difference in our students' comfort level in international settings, and you can see the change in their thinking about 'who they are'. As Schneider (2007) mentions, 'identity constructions and realignments, and their symbolic linguistic expressions, are at the heart of the process of the emergence of Post Colonial Englishes' (p. 28).

Language Teaching Staff

To ensure the success of our program, we also pay particular attention to staffing: specifically, to have representative English users on staff and to ensure the understanding of WE and EIL among all members.

One example of such effort is to 'bring back' Japanese teachers of English to oral communication classrooms. In the 1980s bubble economy, an economically powerful Japan made a strong move towards hiring Inner Circle native speakers to teach the majority of oral communication classes, and this trend has continued, with most Japanese professors shifting towards teaching reading classes, basic skills classes and linguistics electives (Sakai & D'Angelo, 2005). This has created an unhealthy bifurcation of university-level English education in Japan. Our program attempts to redress that imbalance, and have several Japanese professors teaching oral communication, which sends a strong message to students that it is possible for a Japanese person (like students themselves) to become a highly competent oral communicator in English.

Another effort is to diversify the teaching staff of the program. While it is not common for non-Japanese to hold full-time tenured positions in Japanese universities, we have managed to create some diversity among the full-time faculty (four Japanese and three non-Japanese). Also, the common practice in Japan of relying on part-time teachers to teach English skills courses provides many hiring opportunities. We currently have numerous English teachers from the Outer and Expanding Circles (e.g. Eritrea, India, Indonesia, Japan, Korea, the Philippines, Singapore and Zambia) as well as the Inner Circle. Especially if from the Inner Circle, we prefer teachers who speak Japanese well, since they will recognize the positive contributions of the students' L1 (D'Angelo, 2012), and understand the sources of the students' lexicosyntactic creativity: viewing them as 'deviations/divergences' rather than 'interference errors'. Having multilingual teachers from various language backgrounds enables our students to see the sociolinguistics of global English use, and exposes them directly to the linguistic (phonology, lexicon and syntax) and cultural (values, pragmatics and discourse) features of many Englishes.

Another ongoing effort is to strengthen our staffing through in-house training. Diverse teachers bring in diverse perspectives and experience with English, but this in no way guarantees that the teachers are aware of, or favor, a WE/EIL approach. Because most master's programs are only just beginning to introduce coursework in WE and EIL, if at all, it is mainly up to the language program administrators themselves to localize ongoing supplemental teacher training and communicate expectations clearly to teachers.[2] We currently offer separate training sessions for three areas (speaking/reading, presentation/workshop and communicative writing/computer skills) at the start of the year and debriefing/discussion sessions at the end of the year. A key to the success in these multi-trainings, implemented by the coordinators of three areas, is to find people who are

like-minded in their dedication to a common philosophy. That is, these faculty members must be both well-informed of current developments in WE research, and also committed to making a difference in the *outcome* of their program: the students themselves.

Faculty Scholarship

The success of an academic program also depends on the intellectual activities and synergy of its faculty members. It is important to stay in touch with various components and sub-disciplines, collaborate with the key people and keep on top of the main literature in each area. To do this, we continue to be active in WE/EIL research and in such organizations as the International Association for World Englishes and the Japan Association for Asian Englishes and host international WE/EIL scholars as regular guest speakers. These professional activities allow us to keep up-to-date with the current trends in the field and to maintain the students' exposure to the department's outlook. We also maintain a strong presence in such mainstream national organizations as the Japan Association for College English Teachers (JACET), and the Japan Association of Language Teachers (JALT) as we believe it is important for world Englishes and EIL concepts to have a voice in order to gradually change attitudes among educators.

Implementing EIL Practices: Suggestions for Classroom Teachers

While the possibilities for classroom implementation of EIL practices are unlimited, and any classroom practices need to be tailored to a particular group of students, teachers and instructional contexts, there are some strategies that have been used in our program that may be useful to others as well (see also Appendix 8.2 for general guideline on creating EIL-informed lessons).

Encouraging Linguistic Hybridity

If one views a multilingual student's L1 as a valuable asset for positive input, as do Coetzee-van Rooy (2010) and Sridhar (2008), and can speak the L1 of students, the teacher can truly observe interesting effects and creativity. A student paper for an upcoming Chukyo presentation event contained the sentence: 'The hybrid technology such as the Toyota Prius should be spread more and more in the world'. Initially, the word 'spread' seemed less appropriate for this context than would 'promoted' or 'encouraged', but if one considers the cultural importance of the Japanese

verb *hirogeru*, which can convey various meanings of the English word s*pread,* it is appropriate and an example of how a local context nativizes English and nicely demonstrates Sharifian's cultural conceptualizations. Japanese does not distinguish between count and non-count nouns, so at Chukyo we tend to be more accepting of usages such as 'staffs' and 'damages'.

This approach is in direct conflict with an immersion or 'English only' approach, which has some popularity in EFL contexts. One of our monolingual American faculty members, for example, insists that our Learning Support Wing be 'English only', since Japanese students have little chance to practice English outside of school. In this sense it may be of value, but in TEIL, we should beware of insisting on English only. Pefianco Martin (2008) demonstrated that even in Outer Circle Philippines, this prescriptivism, which ignores the sociolinguistic repertoire of the students, can wreak havoc in the classroom as students essentially 'shut down'.

In the Department at Chukyo, we encourage using Japanese from time to time throughout the class. It creates bonding with the students, and is helpful to explain complex concepts or to get attention. Some may fear that once the Pandora's box of using the L1 is opened, students will use only the L1, but a firm and encouraging teacher can swing the students back to using English.

Accepting Linguistic Creativity/Nativization

In terms of phonology, Nihalani (2001) has often mentioned that one should teach supra-segmentals rather than segmentals, since it is the larger chunks that make various Englishes mutually intelligible. Jenkins (2000) tends to feel that it is more a 50/50 proposition, and developed the lingua franca core phonology. Perhaps the best way for practitioners to view this is to teach whatever may detract from intelligibility, which may vary from student to student, rather than to teach whatever differs from a 'native-speaker norm'. Furthermore, in a TEIL setting, it is not 'what causes intelligibility problems with *American* interlocuters' that one should focus on, but with interlocutors from various countries (Dayag, 2007). Accommodation theory can be helpful here in demonstrating how speakers can adjust their lexical choices and 'repair' when phonology-related or other problems lead to communication breakdown.

In Jenkins' core, one of the primary examples is that many languages do not have the voiced dental fricative *th* sound, hence saying, 'I went to *za* store' (as is more natural for a Japanese or Spanish person). This in no way interferes with intelligibility, so there is no reason to belabor students with

learning the fricative. Hino (2010) mentions that Japanese English is syllable-timed, yet is among the most intelligible varieties, according to Smith and Rafiqzad (1979). Thus even Nihalani's (2001) stress on teaching supra-segmentals may be unnecessary.

Pronunciation seems to be an area that is best addressed on the individual student's level. Oda and Tajima (2010) have found that vowel length is one of the biggest problems for Japanese English intelligibility, such as pronouncing the last syllable of 'determine' as 'mine'. It may pay dividends to work in class on pronunciation of more educated vocabulary that students will encounter in international settings, but which might not arise if one is using a typical communicative English Conversation text (D'Angelo, 2005).

Developing Contextualized Academic Content

Published English language education materials tend to lag behind a TEIL approach (see Chapter 5). While there are some recent publications that make an effort to significantly internationalize their content – which helps with intercultural understanding – good WE/TEIL materials should perhaps be locally developed. If a key to coming to understand the *meta*-culture of those we meet in EIL settings is to explain *our own* cognitive cultural conceptualizations, then local scholars need to be involved.

Learning to Appreciate and Critique Local Culture, Values and Perspectives

In our curriculum, in addition to learning about English(es), we also emphasize the importance of understanding and appreciating the local culture, values and perspectives – in our case, Japanese. In the context of intercultural communication, it is critical to have knowledge of one's own culture and the ability to explain it to the outside world, as well as to question others about their culture, since intercultural communication often involves such explanation – whether in response to explicit questions about culture or to prevent or overcome misunderstanding caused by cross-cultural differences. We also believe that the respect for one's own culture and willingness to understand those of others are pre-requisite for establishing good cross-cultural relationships.

Asking students who travel abroad what people talk and ask them about is a good starting point to identify topics that need to be introduced as students prepare for the future use of EIL. Topics that Chukyo students have been approached with in international settings include a wide range of subjects, from general cultural topics such as Japanese food and fashion to

quite serious and contentious issues such as whaling and dolphin hunting (as documented in *The Cove*), religion, World War II and relations with Asian countries, especially Korea and China. Through discussing these topics, students examine their own cultural values, gain awareness of how these practices may be interpreted by outsiders and become better prepared to cope with these topics if raised by non-Japanese. The diverse backgrounds of teaching staff is an asset for this type of pedagogy as well, since students can be exposed to different kinds of reactions and learn to present their views accordingly, while taking into consideration the frame of mind of their interlocutor.

None of this is easy, and there are no quick solutions. Nevertheless, teachers who feel the inherent value and obvious sociolinguistic reality of a TEIL approach must gradually attempt to draw on the theory of WE/EIL scholars to introduce lessons that reflect such thinking, both in linguistics terms and in terms of cultural content.

Limitations and Challenges

At Chukyo, we have succeeded in many ways to introduce a change to the way English is viewed in Japan, and this is reflected in higher test scores of incoming students, and our graduates being placed in better jobs as a result of the way they handle themselves in interviews and group discussions. In addition, we have seen a Department of Global English open at a neighboring university, which is some indication that other institutions are seeing value in a new view of English. However, as expected with any curriculum innovations, there are also limitations and challenges. Some are of a nature specific to Chukyo or to Japan, while others are of a general nature that an EIL program in any context may encounter.

For schools interested in implementing a program similar to ours, one thing that needs to be kept in mind is that it is a long-range project. While the environment is more favorable than a decade ago, when our program was created – a bigger pool of talented and committed faculty in this area, the availability of resource books and even teaching materials (e.g. Honna & Kirkpatrick, 2004) – there is still a strong NS propensity in Japan. Progress must be made incrementally, with a firm goal in mind. This is so for several reasons. First, a TEIL approach, while on the surface of obvious merit and seemingly innocuous, is actually quite radical and not (yet) universally accepted. Even our department, whose name clearly signals its orientation, includes faculty members who joined the university before this department was established and still do not 'buy into' the paradigm.

Secondly, universities in many countries are based on the concept of faculty governance, which prefers to make decisions through consensus, as opposed to corporate settings, where top-down decisions and quick implementation of new projects are possible. In such a context, any implementation of change is a slow process.

Thirdly, university faculty is simply overworked in many situations. Teachers have numerous administrative duties and their own classes to prepare for and teach, while professors are under the pressure to publish and regularly attend conferences and direct masters and PhD students. This leaves little time and energy for the jobs of evaluating a program and introducing new components. Appendix 8.3 provides a good example of how demanding true curriculum evaluation can be.

These three reasons, and perhaps others, contribute to the slow process of program implementation. Formal, systematic and collaborative approaches, such as the creation of a curriculum-review committee, can alleviate some of these problems by ensuring that important long-term issues are not repeatedly pushed to the back burner. Regardless of the structural approach, it is safe to assume that the implementation will take place slowly, and some resistance to both the changes in general and the idea of TEIL in particular should be expected.

Conclusion

I have attempted to demonstrate that the Chukyo University Department of World Englishes is both a revolutionary – yet in many ways traditional – English program, involving secondary, tertiary and graduate levels of education. We began under the umbrella of the World Englishes paradigm, but are open to the prospect that our original vision, through the influence of new sub-disciplines such as what I term 'new EIL', or ELF (D'Angelo, 2010b), will likely undergo ongoing revision, to best suit the needs of our learners. It is clear to me that these new disciplines are extensions of WE thinking and that even in a country such as India or Singapore, where English is used *intra*nationally, there is really not just one 'Indian English', but *many* Englishes influenced by both features that are *common* to the subcontinent, as well as significant *differences* associated with the cultures and first languages of the various groups within that country, so research into EIL may apply there as well.

I hope the examples given in this chapter, while in many cases specific to Japan, provide a stepping-off point to design TEIL programs which fit your own unique setting. The Chukyo program has undertaken some important initiatives, but also has many limitations and can be improved in

countless ways. It is our hope that similar WE and EIL departments will spring up in the near future, and that through collaboration, we will learn from one another how to better implement such programs in the future.

Notes

(1) The college also houses the Department of British and American Studies, which is not based on the perspective of WE and is out of the scope of this chapter. The chapter focuses on the curricular innovations in the Department of World Englishes, primarily the programs for undergraduate students.
(2) Teacher training is outside the scope of this chapter, but Appendices 8.2 and 8.3 as well as Chapter 7 provide useful information and suggestions for such programs.

References

Berns, M. (2005) Expanding on the Expanding Circle: Where do WE go from here? *World Englishes* 24 (1), 85–94.

Bolton, K. (2005) Where WEs stands: Approaches, issues and debate in world Englishes. *World Englishes* 24 (1), 69–84.

Brown, J.D. (1995) *The Elements of Language Curriculum.* Boston: Heinle & Heinle.

Coetzee-van Rooy, S. (2010) Higher education and making the most of multilingualism in the Outer Circle. Paper delivered at the 16th IAWE, Vancouver, July 25, 2010.

Crystal, D. (2003) *English as a Global Language.* Cambridge: Cambridge University Press.

Cummins, J. (2000) *Language, Power and Pedagogy: Bilingual Children in the Crossfire*. Clevedon: Multilingual Matters

D'Angelo, J. (2005) Educated Japanese English: Expanding oral/aural core vocabulary. *World Englishes* 24 (3), 329–350.

D'Angelo, J. (2007) Japanese universities in crisis: Learning from Outer Circle Asia. Paper delivered at 13th IAWE Conference, University of Regensburg, October 5, 2007.

D'Angelo, J. (2008a) The 14th IAWE – Mapping the exploding multilingual feature pool. *Asian Englishes* 11 (2), 94–105.

D'Angelo, J. (2008b) The Japan context and the Expanding Circle: A Kachruvian response to Debbie Ho. *Asian Englishes* 11 (2), 64–75.

D'Angelo, J. (2010a) The Kachru/Smith ethos of inclusivity in Japanese curriculum: The exonormative/endonormative debate resolved. Paper submitted to Proceedings of 15th IAWE, *Journal of the Linguistic Society of the Philippines*.

D'Angelo, J. (2010b) Editorial *Asian Englishes* 13 (1), 1.

D'Angelo, J. (2010c) Japanese English: Refocusing the discussion. Paper delivered as part of panel on 'The Possibility of Japanese English', 26th JAFAE, Kobe, July 3, 2010.

D'Angelo, J. (2012) Curriculum and WEs: Additive language learning as new SLA paradigm. In E.L. Low and A. Hashim (eds) *English in Southeast Asia: Features, Policy and Language in Use.* (pp. 289–306) Amsterdam: John Benjamins VEAW Series.

Davies, A. (2003) *The Native Speaker: Myth and Reality.* Clevedon: Multilingual Matters.

Dayag, D. (2007) Exploring the Intelligibility of Philippine English. *Asian Englishes* 10 (1), 4–23.

Gonzales, A. FSC (2004) The social dimensions of Philippine English. *World Englishes* 23 (1), 7–16.

Hilgendorf, S. (2005) Brain gain *statt* brain drain: The role of English in German education. *World Englishes* 24 (1), 53–68.
Hino, N. (2010) Toward a model of Japanese English, paper given in panel chaired by J. D'Angelo ('The Possibility of Japanese English') at JAFAE #26, Kobe Design University, July 3, 2010.
Ho, D. (2008) English in the Expanding Circle – A third diaspora? *Asian Englishes* 11 (1), 36–51.
Honna, N. (2003) English as a Japanese language for international communication. Paper presented at the First Conference on World Englishes in the Classroom. Nagoya: Chukyo University.
Honna, N. and Kirkpatrick, A. (2004) *Intercultural English.* Tokyo: Ikubundo.
Ike, S. (2010) Japanese English as a variety. PhD thesis, University of Melbourne.
Jenkins, J. (2000) *The Phonology of English as an International Language*. Oxford University Press.
Kachru, B.B. (ed.) (1992) *The Other Tongue: English across Cultures.* Urbana: University of Illinois Press.
Kachru, B. (2003) World Englishes in the classroom: The Japanese context. In G. French and J. D'Angelo (eds) *Proceedings: First Conference on World Englishes in the Classroom* (pp. 5–22). Nagoya: Chukyo University.
Mahboob, A. (2010) Genres in World Englishes. Paper delivered at the 15th ESEA Conference, University of Macau, December 9, 2010.
Matsuda, A. (2003) The ownership of English in Japanese secondary schools. *World Englishes* 22 (4), 483–496.
Mufwene, S. (2008) Comment 3 in response to Martin Schell's colingualism among bilinguals. *World Englishes* 27 (1), 133–134.
Nihalani, P. (2001) 'The phonology of non-native accents'. In E. Thumboo (ed.) *The Three Circles of English.* Singapore: UniPress.
Oda, S. and Tajima T. (2010) Analyzing speaker and listener factors affecting the intelligibility of Japanese English. *Asian English Studies* 12, 61–78.
Olagboyega, K.W. (2009) 'Japanese English': A descriptive grammar of the nominal phrase of the educated written English in Japan. Unpublished article submitted to *Asian Englishes*.
Pefianco Martin, I. (2008) Periphery ELT: Policies and Practices of English teaching in the Philippines. Paper given, 14th IAWE, City University of Hong Kong, December 3, 2008.
Sakai, S. and D'Angelo, J. (2005) A vision for world Englishes in the Expanding Circle. *World Englishes* 24 (3), 323–328.
Schell, M. (2008) Colingualism among bilinguals. *World Englishes* 27 (1), 117–130.
Schneider, E. (2007) *Postcolonial English.* Cambridge: Cambridge University Press.
Sharifian, F. (2003) On cultural conceptualisations. *Journal of Cognition and Culture* 3 (3), 187–207.
Sharifian, F. (ed.) (2009) *English as an International Language: Perspectives and Pedagogical Issues*. Bristol: Multilingual Matters.
Shiroza, S. (2008) 'Japanese English': A local model or negative model. Paper delivered at the 14th IAWE, City University of Hong Kong, December 4, 2008.
Smith, L. (2008) ESOL to EIAL to EIIL to EIL to World Englishes. *Chukyo World Englishes Society Journal* 4, 1–6.
Smith, L. and Rafiqzad, K. (1979) English for cross-cultural communication: The question of intelligibility. *TESOL Quarterly* 13 (3), 371–380.

Sridhar, S.N. (2008) World Englishes and theories of bilingualism and second language acquisition, Focus lecture, the 14th conference of the International Association for World Englishes, City University of Hong Kong, December 4, 2008.

Tanaka, F. (2010) Japanese university students' perception and attitude toward English as an international language and future of English education in Japan. *Asian Englishes* 13 (1), pp. 48–71.

Yoshikawa, H. (2005) Recognition of World Englishes: Changes in Chukyo University students' attitudes. *World Englishes* 24 (3), 351–360.

Appendix 8.1

List of Specialized Courses for Department of World Englishes

Updated: 2011/2/14

	1st Year		2nd Year		3rd Year		4th Year		Credits for Graduation
	Subjects	Cr	Subjects	Cr	Subjects	Cr	Subjects	Cr	
Required Subjects	Oral Communication I	1	World Eng. Seminar I	2	World Eng. Seminar III	2	Graduation Research I	2	*48 Credits*
	Oral Communication II	1	World Eng. Seminar II	2	World Eng. Seminar IV	2	Graduation Research II	2	
	Presentation I	1	Oral Communication III	1	Oral Communication V	1			
	Presentation II		Oral Communication IV	1	Presentation V	1			
	Communicative Writing I	1	Presentation III	1	Communicative Writing V	1			
	Communicative Writing II	1	Presentation IV	1	Computer Skills V	1			
	Reading I	*1*	Communicative Writing III	1	Reading V	1			
	Reading II	*1*	Communicative Writing IV	1	Reading VI	1			
	Workshop I	*1*	Reading III	*1*					
	Workshop II	*1*	Reading IV	*1*					
	Computer Skills I	1	Computer Skills III	1					
	Computer Skills II	1	Computer Skills IV	1					
	Studies of World Englishes	2							
	Studies of World Englishes I	2							
	Singapore Seminar	2							
			Seminar Abroad I	2					
Elective Subjects	English Phonetics I	2	General English I	2					26 Credits / *74 Credits*
	English Phonetics II	2	General English II	2					
			Teacher Training I	2					
			Teacher Training II	2					
	Career Training I (Gen. Guidance for English Testing)			2					
	Career Training II (Eiken)			2					
	Career Training III (TOEIC)			2					
	Career Training IV (TOEFL)			2					
			Asian Area Studies I					2	
			Asian Area Studies II					2	
			Oceania Area Studies I					2	
			Oceania Area Studies II					2	
			Intn'l Business I					2	
			Intn'l Business II					2	
			Intercultural Understanding I					2	
			Intercultural Understanding II					2	
			English and Mass Media I					2	
			English and Mass Media II					2	
			Sociolinguistics I					2	
			Sociolinguistics II					2	
			Asian English Studies I					2	
			Asian English Studies II					2	
			World Understanding Education I					2	
			World Understanding Education II					2	
			Teaching Japaense I					2	
			Teaching Japanese II					2	
			Teaching Japaense Practice I					2	
			Teaching Japanese Practice II					2	
			Studies of English Literature					2	
			Studies of American Literature					2	
			Studies of World Literatures in English					2	
			Studies of Australian Literature					2	
			Distance Learning I (Foundations of American Studies)					2	
			Distance Learning II (Research on American Studies)					2	
			Distance Learning III (Foundations of Japanese Studies)					2	
			Distance Learning IV (Research on Japanese Studies)					2	
			Distance Learning V (Foundations of Asian Studies)					2	
			Distance Learning VI (Research on Asian Studies)					2	
					Business English I			2	
					Business English II			2	
					Interpreting I			2	
					Interpreting II			2	
					Translating I			2	
					Translating II			2	
					Career Training V (Advanced)			2	
					Career Training VI (Advanced)			2	
					Computer Skills VI			2	
					Computer Skills VII			2	
			Library Science I					2	
			Seminar Abroad II					2	
			Seminar Abroad III					2	
					Study Abroad I			4	
					Study Abroad II			4	
					Study Abroad III			4	
	Internship I							4	
	Internship II							10	
			Overseas Employment Seminar I					2	
			Overseas Employment Seminar II					2	

Liberal arts Credits 40 *(Not listed here)*
Department Credits 74
Float Credits 10

Appendix 8.2 (from D'Angelo, 2008b)

1. Where and when do Japanese people speak English?
A: English is not just for tourism. It is needed by doctors and academics at international conferences, Japanese businesspeople, diplomats, exchange students and 'imported' Filipino nurses. Create a functionally *realistic*/likely scenario for in-class language use.

2. Who are the people Japanese speak English **with**?

A: Data indicates it will be with non-native speakers and, increasingly, with *one another* in local companies: Nissan, Rakuten, Uniqlo, etc. (see Davies, 2003).

3. Who should **teach** English to Japanese students?

A: Educated Japanese English speakers, Outer Circle teachers and 'enlightened'/bilingual Inner Circle teachers. Teachers should take advantage of Japanese learning styles, rather than impose Western learning styles (example: 'group autonomy' rather than individual autonomy).

4. Why will Japanese people speak English?

A: Not primarily to learn about Inner Circle culture, but a two-way dialogue with a wide range of L1 speakers, for Japanese purposes.

5. What should be 'the **model**'?

A: Perhaps culturally neutral 'school English', plus the English of their 'near peer' classroom teachers: mainly Japanese people. Place less emphasis on American contractions and colloquialisms, American syllable-timed pronunciation, American-like discourse (see Chapter 12; Mahboob, 2010).

6. What should be talked **about** in English class?

A: Japanese culture, lifestyle and social issues, international topics related to countries Japan has more contact with, 'ASEAN plus 3' issues.

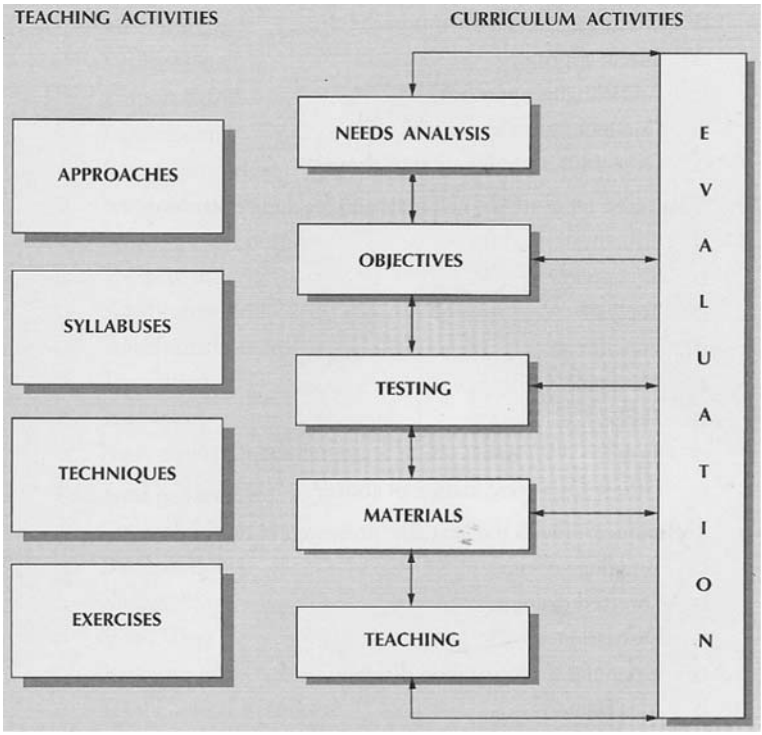
7. How should **errors versus creativity** be dealt with?

A: Seek, be open to creativity. Look for L1/substrate influences that are positive. Thus the teacher, even if native, should speak Japanese well, and not always correct students by saying 'We say….' Be open to 'commonalities' found in ELF studies, such as non-differentiation of count/non-count nouns: 'staffs', 'damages', 'colorful rainy day'.

8. What should be the **outcome**, the kind of English spoken by Japanese?

A: Intelligible Japanese-influenced phonology, interesting substrate influences on syntax and morphology that are nevertheless not 'errors', Japanese sense of manners/decorum, indirectness. Develop an ability to explain Japanese culture/thinking. Try to perceive your interlocutor's 'cultural conceptualizations' (Sharifian, 2009).

Appendix 8.3



Source: Brown, 1995: p. 29
(Reprinted with permission of Cengage Learning)

9 English as an International Language (EIL): An Innovative Academic Program

Farzad Sharifian and Roby Marlina

Introduction and Context

In response to the increasing diversification of the English language, many scholars have called for the need to develop programs/courses/curricula that teach World Englishes and/or adopt the EIL/World Englishes (WE) paradigm to teach intercultural communication skills to students at all levels of study (e.g. Briguglio, 2007; Brown, 1995, 2005; Brutt-Griffler, 1998; Crystal, 1999; Kubota, 2001a, 2001b; Li, 2007; Marlina, 2010; Marlina & Giri, 2009; Matsuda, 2003, 2005, 2009; McKay, 2003; McKay & Bokhorst-Heng, 2008; Sharifian, 2009). However, what still seems to be rather 'hazy' is what an entire program/course that embraces the EIL/WE paradigm would consist of (a gap addressed by this book). Thus, this chapter presents a description of how the department (called 'program' in Australia) of EIL at Monash University (henceforth MonsU) in Melbourne, Australia, incorporates the EIL/WE paradigm into the courses/degrees that it offers. It begins with a description of what led the first author, Farzad Sharifian, to establish the department of EIL. It is then followed by a discussion of the thrust and details of the programs it offers. The last part of the chapter presents the authors' reflections on the challenges and limitations the department faces. To begin, we would like to briefly introduce the department of EIL at MonsU and the programs it offers.

The department of EIL at MonsU is the first department in Australia that genuinely builds around the EIL paradigm, which acknowledges the legitimacy and the relevance of WEs (for a discussion of the EIL paradigm, see Sharifian, 2009, Chapter 1), and the first to offer undergraduate and postgraduate courses in EIL. The department offers academic courses that, upon completion, give students an academic degree in EIL. Unlike other English programs in other universities that teach general English and four linguistic macroskills to 'non-native' English-speaking background international students, the EIL program at MonsU is an academic content program

that focuses on 'EIL', intercultural communication and World Englishes. It provides a new perspective on the current functions and use of English in the light of its global spread, taking into account the implications this has for communication in English, English language pedagogy and research on English in a variety of international contexts.

Currently, there are approximately 200 to 250 students in total enrolled in both the undergraduate and postgraduate (including PhD) EIL program. Students enrolled in the program are both domestic and international students who come from a wide range of cultural and linguistic backgrounds. Having students from eight to 12 different nationalities in one class is not rare. Since the program is offered within the faculty of arts, students are often from languages/linguistics disciplines and humanities/social sciences disciplines (media, sociology, politics, international studies and so on). In addition, the program also attracts a large number of students from other faculties such as business and economics, information technology, education, sciences and engineering who choose to study EIL as part of their degree. Based on the second author, Roby Marlina's, frequent interactions with his former students, EIL graduates can take up a range of positions such as: translators, lecturers, school teachers, journalists, public relation officers, financial analysts and even security forces.

History: Farzad's Story

I (Farzad) learned English as what was called a 'foreign language', starting at about the age of seven, in Iran, where I was born and grew up. I also taught English in Iran for more than a decade, at language schools and universities. Throughout those years, we were only exposed to British English and American English, mainly through ELT materials that were used in the country, and my own accent was strongly Americanized. I migrated to Australia at the age of 34 and I was stunned at how little I understood Australian English. As my ears were getting used to the sound system and the usage of Australian English, I met a number of Aboriginal English speakers, with whom I later came to work as colleagues, but at first their English sounded very unfamiliar to me. My daily communication in English in Australia comprised of interactions with speakers from many different countries, including Chinese, Japanese and African speakers. I taught ESL in Australia for more than a year, where my students were from many parts of the world, including refugees from Africa and the Middle East. Up to that point, my experiences of living and working in Australia had proved one thing to me: 'There is more to English than just American English and British English'. It also demonstrated that my years of learning

and teaching had failed in preparing me to communicate with speakers of other varieties of English – which was not a pleasant experience! The more I communicated in English with speakers from various cultural backgrounds in Australia, and during my trips to other countries, the more it became clear to me that two essential aspects had been missing in the curriculum to which I had been exposed in Iran, both as a learner and a teacher. I had lacked (a) exposure to a wider variety of Englishes and (b) training in intercultural communication skills. Further, in Australia I applied several times for academic positions in the area of TESOL, none of which was successful. I was told informally that I had failed to succeed in the applications that I submitted for those positions because I was a non-native speaker. More interestingly in one case I was told that my application was not successful because the *students* that I had taught in Iran were non-native speakers of English, whereas they had mostly native speaker students enrolled in their TESOL courses at that university. I am not sure how accurate this claim was.

The experiences outlined above had a revolutionary impact on my views about the usage and teaching of English in the contemporary world and I felt that I had to revisit and reflect on every aspect of my TEFL/TESOL training and practice. At around that time in my academic experience, Sandra McKay's (2002) book, *Teaching English as an International Language*, was published. I loved this book as it made so much sense to me and I was encouraged to go back and re-read Smith's (1983) masterpiece *Readings in English as an International Language*, with which I continue to strongly connect today. It was clear to me that it was time for a paradigm shift in TESOL, but I did not seem to share this conviction with many with whom I came into contact.

In 2005, I was successful in landing an academic position at MonsU within a program that was called 'English in Use', an undergraduate course based on systemic functional grammar, which was developed for ESL students, and in which only a relatively small number of students were enrolled. I was very fortunate to have the support of the school and the faculty to develop new courses and eventually a whole new program. Naturally, I took that opportunity to build out of all the personal and professional experiences discussed above and develop courses that (a) recognised the pluricentricity of English, in the form of World Englishes, (b) had a major emphasis on intercultural communication and cross-cultural understanding and (c) revisited the major tenets of the traditional paradigm of TESOL (for example, the prestige of so-called 'native-speaker' varieties of English). I named the new program 'English as an International Language' (EIL), which almost felt like a dream-come-true to me. One of the first

courses that I developed was a master of EIL, with a focus on teaching English as an International Language, World Englishes and intercultural communication (see later sections for more details about all the courses offered within the program). I also established a PhD program in the area of EIL, which very soon became popular and attracted a relatively large number of PhD candidates.

In the early years of this development, I met the second author of this chapter (Roby) and found him very much like-minded. We have since then worked very productively together to develop and promote the program of EIL as explained in the following sections of this chapter.

Program Description

How is the EIL program at MonsU uniquely different from other programs at other Australian universities, especially those that also claim to teach English as an 'international language'? In what way is the EIL program at MonsU a program that embraces EIL/WE perspective? These will be addressed in this section.

To guide students to develop their knowledge of EIL/WE to a professional level, foster their ability to negotiate different Englishes and gain intercultural communication skills and EIL/WE-informed mindsets and attitudes, the EIL department at MonsU has developed undergraduate and postgraduate courses and degrees that teach the following subject components:

Undergraduate level (Bachelor of Arts in English as an International Language)	**Postgraduate level (Master of Arts in English as an International Language)**
EIL1010: English, Society and Communication	EIL4401: English in International Professional Contexts
EIL1020: International Communication	EIL4402: Renationalizing English, Language, Culture and Communication
EIL2110: The Language of Electronic Communication	EIL4404: Issues in Teaching English as an International Language
EIL2120: Language and Globalization	ALM4150: Research Design in Applied Linguistics
EIL3110: Language and Culture	LLC4/5070: Managing Intercultural Communication

EIL3102: World Englishes EIL5001: Research Project in EIL

EIL3130: Language and Education

EIL3210: Writing across Cultures

Generally, these subjects and the research projects undertaken in the program allow students to explore topics on EIL/World Englishes. The subjects provide basic introductory (undergraduate level) or in-depth (postgraduate level) investigation of the contemporary changing sociolinguistic landscape of the English language and the implications this changing landscape has for spoken and written communication in English, the teaching and learning of English (including materials/curriculum development, teaching methodology, language testing and language policy), as well as research on English in a variety of intra/international contexts. The development of EIL is also investigated through issues such as the speaker's identity, language ownership, intercultural (face-to-face/online) communication and the native/non-native dichotomy. With this knowledge and awareness, students are invited to develop the ability to make sense and deal with the 'multifaceted and potentially confusing linguistic world' (Crystal, 1999: 97) in a way that is professionally applicable. The following provides detailed descriptions of what each subject covers:

Undergraduate Level

EIL1010: English, Society and Communication

This unit provides students with some basic understanding of the sociolinguistic situation of English language in contemporary society. It introduces the basic notions in the study of English as an International Language, which include 'language variation', 'language change', 'identity', 'worldview' and 'Englishes'. It also engages students in some current sociolinguistic debates on 'accent', 'standard English' and 'native versus non-native'.

EIL1020: International Communication

Since English as an International Language is now used between speakers from diverse cultural and linguistic backgrounds who bring their cultural norms such as norms of politeness into the interaction, a knowledge of the way English is used and cultures from different countries is essential in international communication settings. This unit examines in

detail this issue and the complexities of communicating in English in international contexts.

EIL2110: The Language of Electronic Communication

With the advancement of information and communication technology, communication increasingly takes place online. It is often argued that the English used in 'online communication' is neither purely spoken nor written English, but a new 'dialect' of English. This unit explores features of this prevalently used new dialect of English as well as the reasons for and consequences of its use. It also encourages students to investigate what new features of this dialect emerge when it is used by speakers of English from different cultural and linguistic backgrounds.

EIL2120: Language and Globalization

This unit invites students to explore the role language, particularly English, plays in globalization. It examines social, economic, cultural and linguistic implications of the English language crossing cultural and geographic boundaries and 'settling down' in countries where it is not spoken as the national language. Issues that may be discussed include the spread of English in the world, English in the globalization era, new and creative use of English in popular culture, language endangerment or linguistic hybridisation and cultural identities crises or renewal.

EIL3102: World Englishes

In the 21st century, approximately 80% of the English-language communication in the world takes place between individuals from diverse cultural and linguistic backgrounds who are non-native English speakers and do not necessarily speak an Inner-Circle 'Anglo' English such as American English, British English and Australian English, etc. This unit familiarizes students with other World Englishes such as Singaporean English, Indian English and Hong Kong English, etc. It also encourages students to examine the implications of understanding World Englishes for international/intercultural communication.

EIL3110: Language and Culture

This unit examines the complex relationship between English language, culture and identity. It encourages students to examine how English, as a result of its global widespread, reflects diverse cultural values, cultural thought-patterns and cultural identities. The relationship has even become more complicated especially in today's globalized world and within multilingual and multicultural nations, issues that will be examined in detail in this unit.

EIL3130: Language and Education

This unit encourages students to examine in detail issues related to the learning and teaching of English in the contemporary world in the light of the global widespread of English and the status of EIL. For example, how should English be taught and learned? Which model of English should be taught and learned? Who would be the most appropriate teachers to teach English? Should the English language teaching materials be revised? Should English language testing systems such as IELTS or TOEFL or TOEIC be problematized? What needs to be done in terms of language policy?

EIL3210: Writing across Cultures

With globalization today, English is the medium of communication between native and non-native speakers as well as between non-native speakers from diverse cultural and linguistic backgrounds. Using only one model of writing in English as the 'best' or 'correct' model because English-speaking countries are the 'exclusive sole owners' of the language may no longer be relevant and applicable. Common feedback that many non-native English-speaking students receive from their teachers about their writing such as '*good ideas, but it's not good writing*', therefore needs thorough critical investigation. This unit explores the above issues.

Postgraduate Level

EIL4401: English in International Professional Contexts

This unit provides an opportunity for students to explore issues of intercultural communication in English-based professional contexts. Issues such as cultural differences in negotiation style and management as well as the norms of professional meetings have had an impact on how English is used and understood by professionals in international contexts. The issue of the increasing use of English in internationalized professional contexts due to the increased globalization of trade and the complexities that accompany this are given close scholarly attention.

EIL4402: Renationalizing English, Language, Culture and Communication

This unit will provide students with the opportunity to explore the processes that have been involved in the renationalization of English throughout the world. Students will examine how hegemonic forces and power asymmetries that were originally associated with the spread of English, as an imperialistic language, have eventually been replaced by the reassignment of the 'ownership' of English to many other speech communities around the world. This process of renationalization of English has

involved cultural, conceptual, ideological and communicative restructurings, which are examined in detail in this unit.

EIL4404: Issues in Teaching English as an International Language

This unit provides students with the opportunity to explore issues that surround the teaching of English as an International Language. Through an examination of prescribed texts, the unit offers an analysis of the sociocultural, ideological and linguistic issues that arise from the teaching of English for the purpose of international and intercultural communication. Students will be introduced to a range of views and positions regarding the nature of EIL, including how it should be taught and evaluated.

ALM4150: Research Design in Applied Linguistics

This unit addresses the 'what, how and why' of doing research in applied linguistics. It covers approaches to doing applied linguistic research, types and methods of research, data-collection procedures and issues in data description, analysis and interpretation. Ethical concerns relating to research in applied linguistics are also explored.

LLC4/5070: Managing Intercultural Communication

This unit examines basic concepts of intercultural communication: face and politeness in language; the relation between cultural values and discourse; cultural variation in speech acts, turn-taking rules and formulaic patterns; cultural differences in the organization of written and spoken discourse and the theoretical explanations of their interaction in intercultural communication.

EIL5001: Research Project in EIL

In this unit, students will have an opportunity to embark on a research project (15,000 to 18,000 words) that will address an issue relevant to the role of English as an International Language.

What needs to be stressed here is that another essential element of a WE-based program that is only subtly present in the above descriptions, although it is raised in each of these courses, is the issue of power imbalance or linguistic inequality in a variety of communicative contexts. Simply raising students' awareness of the diverse forms of the English language in the program seems to be insufficient to remove the stigma from non-native speaker-like English. This is because the diversification of English, its users and the associated cultures may be perceived as either 'deficient' – because of differences and thus 'inferior' to so-called 'standard' Inner Circle varieties of English – or 'diversity' (a genuine view of pluralism and multiplicity,

NOT a superficial celebration of differences with an 'assimilationist' mindset). Thus, in line with the claim about the integration of issues of power in language use in teaching WE/EIL discussed by Kubota (2001b) and in her chapter in this edited book, EIL students at MonsU are not only exposed to the phonological, lexical, syntactical, pragmatic and socio-cultural differences used by speakers of world Englishes, but they are also asked to address political issues arising from language variation. Students are continuously invited to critically reflect on their experiences and observations of using/teaching/learning English and to critically question, unpack and challenge any 'hidden politics' behind their experiences and observations of (the discourses of) the use of English as well as the pedagogy of English in a variety of intra/international contexts. For example, in a class on the 'accent' of Englishes, not only do we unpack the notion of accent and discuss differences in English accents, but we also raise some issues about attitudes that people have towards accent differences (such as tongue surgery documented in Marcus, 2002; Simkin, 2005 and 'Tongue surgery for better English', 2003, or accent-reduction therapy) and pose questions such as:

- Why surgery or therapy? What may have caused people to undergo tongue surgery or accent-reduction therapy? In light of the EIL/WE paradigm, to what extent do you think this is justifiable?
- How are accents of different varieties of English constructed/represented/talked about in university/workplace/everyday settings, etc.? What could be the assumptions/ideology underlying such discourse/practices?
- Have you ever 'corrected' someone else's accent or ever been asked to 'correct' your own accent? *To the 'corrector'*: Why did you correct person A's accent and do you think your action is, from a WE perspective, justifiable? What impact do you think your action might have on person A's identity as a user of English? *To the 'correctee'*: How did you feel when you were being corrected? What might have been the hidden assumptions behind the corrector's attempt to correct your accent? How would you deal with it in the future?

The content of the course, as described above, is an important feature that makes a program an EIL/WE-based program. The subjects offered within the EIL program at MonsU, as described above, directly engage with different aspects of EIL/WE as a paradigm. In contrast to this program, some similarly named programs offered at other Australian universities – which seem to use the term 'international' simply as an appeal to attract and recruit

international students – teach mainly general and academic communication skills such as academic essay writing skills, critical thinking, writing skills for business use and effective presentation skills. 'English as an International Language' and 'Intercultural Communication' may also be offered by these programs, but these are generally 'elective' components, which only run if there is sufficient demand. In contrast to such programs, the EIL program at MonsU substantially engages with the current trends and themes in the area of EIL/WE. Based on our email conversation with a PhD student who analyzes several EIL documents as part of his doctoral thesis, the EIL programs at MonsU have the most comprehensive coverage of topics from literature in WE, EIL and ELF (English as a Lingua Franca) (n.d. Ba, personal communication, June 27, 2010).

Furthermore, if a program is genuinely informed by the EIL/WE paradigm and aims to promote diversity, then this aim will also need to be clearly reflected in the positive 'climate' and a positive and prevailing attitude in the program towards diversity. This climate or attitude can be seen in the diversity of the linguistic and cultural backgrounds of the academics teaching in the program (Oetzel, 2009). We do look for qualified teachers like everyone else, but one unique feature about our staff members is its multilingual and multicultural representation. The founder of the EIL program at MonsU (Farzad) is a Persian-English bilingual who uses his knowledge of these languages and cultures in his classrooms and in research publications. The subject's coordinator of the undergraduate program (Roby) is a Chinese-born Indonesian who speaks Creole Mandarin, Creole Hokkien, Bahasa Indonesia (Indonesian), English (Singaporean/Malaysian English and Australian English), has learned Japanese and Korean and uses his knowledge of these dialects/creoles/languages, cultures and Englishes in his classrooms and research. The program also employs qualified lecturers from various countries such as Nepal, Indonesia, Australia, Bangladesh and Malaysia, who are bi/trilingual, bi/tridialectal and bi/tricultural and draws upon their linguistic and cultural knowledge in their teaching and research. This diversity in the cultural and linguistic backgrounds of the lecturers in the EIL program has been much appreciated by students. As one of the students commented, the '. . .beauty and strength of the EIL program at MonsU' is that 'the diversity in the program "bludgeons" the monocultural [and monolingual] chauvinistic approach' (Trevaskes *et al.*, 2003: 11). In other words, it challenges the conventional approach towards teaching/researching English in the employment of 'native'-speaking language academics, providing students with exposure to rich/different worldviews and cultural values as communicated/shared by the lecturers as well as to the diverse varieties of English they use and share. Again, we would like

to stress that the program welcomes qualified 'monolingual' English-speaking lecturers who share a similar vision with the program's ideology and that they too can provide students with exposure to different worldviews and cultural values.

Challenges and Limitations

Despite of the uniqueness of the program, there are still some challenges/limitations that the EIL department at MonsU needs to overcome. However, as the department has only recently been established, we are only able to discuss a limitation that we (excluding other EIL staff members) often observe, namely, students' misconceptions of what the program teaches and the pedagogical application of what is taught in class.

Firstly, we see as lecturers that a great number of undergraduate students often enroll in the EIL program with a misconceived assumption of what it teaches. Students often assume that the EIL program is a three-year English as a Foreign Language program that offers English language classes in which they learn four linguistic macroskills, grammar, vocabulary and pronunciation, and have these aspects of theirs 'corrected' by their lecturers. What further frustrates some of the lecturers is that students demand instruction about Australian slang and colloquialisms. From the conversations that the second author (Roby) has had with our own students, this misconceived assumption mainly derives from the ambiguity or perhaps vagueness of the adjective '*international*' in English as an International Language. These students tend to apply their understanding of the terms '*international* students' and '*local* students' current in everyday discourse to distinguish between Australian English-speaking students and non-English-speaking *international* students and use this to interpret what the program will teach. The program of English as an International Language is therefore misconstrued as a program designed to improve the English proficiency of the non-English background *international* students. Challenging these expectations by telling students that the program does not teach what they expect in every class and at the beginning of every new teaching semester will not fix this initial misconception. This problem needs to be explicitly communicated to study advisors as they are the ones who often direct 'international' and study-exchange students to take EIL subjects in order to improve their grammar or 'fix' their accents.

Secondly, we have observed that our EIL students who are currently teachers or pre-service English teachers and who show wholehearted support for the WE/EIL paradigm are still entirely uncertain about how to implement the imparted theoretical knowledge of teaching EIL in an

actual classroom setting. Although the department offers a subject on teaching EIL in which issues on the teaching and learning of EIL are discussed, it still cannot be called a 'teaching' subject if no opportunities are given to practice 'teaching' EIL. Thus, it would be ideal for the EIL department to have a supervised teaching practicum as part of the assessment for the teaching of EIL subjects, especially at the postgraduate level. The practicum would involve teaching EIL in a given undergraduate EIL class under the supervision of experienced EIL lecturers who will observe, assess and comment on the student-teachers' classroom pedagogy. Student teachers could also be required to write a critical self-reflexive journal on their teaching, describing how their teaching was able to promote the EIL/WE paradigm and how they were able to transmit the values of the paradigm. We believe that not only is such a teaching practicum likely to allow student teachers to develop skills to teach EIL/WE professionally, but it is also likely to generate more classroom-based or other types of research in the area of EIL/WE pedagogy and curriculum.

Thirdly, at this stage it must be noted that all the developments discussed in the above sections have not taken place very easily. Age-old ideologies still linger on, providing significant challenges for us. We have had to fight and overcome these to be able to contribute, according to our capacity, to the much needed paradigm shift in the field. And we are still far away, we believe, from being fully successful in changing the mindset of many within the field who cherish what we see as 'colonial' attitudes in ELT, such as native-speaker supremacy. However, the increasing number of conferences and publications on EIL/WE, including this very book, provide us with more than sufficient optimism for the years to come.

Conclusion

In this chapter, we have provided an overview of the recently established program of EIL at MonsU, Melbourne, in terms of its history, current structure, teaching curriculum and its cherished ideology. We have shown how the program as a whole has moved on from traditional approaches to the pedagogy of the English language to promote an understanding of English as a pluricentric and multicultural language that has undergone significant demographic and structural changes as a result of its rapid global spread as well as changes in the ways in which it is being used (e.g. in electronic communication). The subjects offered within the EIL program critically examine various aspects of the sociolinguistics of English and explore their implications for practical and interrelated domains of intercultural communication, World Englishes and the teaching of EIL. We

have shown in this chapter how the program as a whole was developed as an innovative response to the recent paradigm shift that has characterized applied linguistic studies of the English language. It is clear that theoretical advancements in the areas of EIL and WE can provide a basis for the development of an internationalized university-level curriculum that deals with the sociolinguistic reality of English in the contemporary world and that revisits the basic tenets of the area of TESOL.

References

Briguglio, C. (2007) Educating the business graduate of the 21st century: Communication for a globalised world. *International Journal of Teaching and Learning in Higher Education* 19, 8–20.

Brown, K. (1995) World Englishes: To teach or not to teach? *World Englishes* 14 (2), 233–245.

Brown, K. (2005) World Englishes: Pedagogical practices in the TESOL preparatory sequence. In A. Burns (ed.) *Teaching English from a Global Perspective: Case Studies in TESOL Series*. Alexandria, VA: TESOL.

Brutt-Griffler, J. (1998) Conceptual questions in English as a world language: Taking up an issue. *World Englishes* 17 (3), 381–392.

Crystal, D. (1999) 'From out in the left field? That's not cricket': Finding a focus for the language curriculum. In R.S. Wheeler (ed) *The Workings of Language: From Prescriptions to Perspectives* (pp. 91–106). Westport, CT: Praeger.

Kubota, R. (2001a) Learning diversity from World Englishes. *The Social Studies* 92 (2), 69–72.

Kubota, R. (2001b) Teaching World Englishes to native speakers of English in the USA. *World Englishes* 20 (1), 47–64.

Li, D.C.S. (2007) Researching and teaching China and Hong Kong English: Issues, problems and prospects. *English Today* 23 (3 and 4), 11–17.

Marcus, F. (2002) Chinese find learning English a snip. *BBC News World Edition*. Retrieved December 20, 2011, from http://news.bbc.co.uk/2/hi/asia-pacific/2161780.stm

Marlina, R. (2010) Culturally responsive teaching in a colorful classroom. In B. Baurain and P.L. Ha (eds) *Multilevel and Diverse Classrooms* (pp. 123–129). Washington, DC: TESOL Publications Classroom Practice Series.

Marlina, R. and Giri, R. (2009) ELICOS English and curriculum: Perspectives on their internationalisation. Conference Paper presented at 2009 English Australia Conference, Engaging with the Many Dimensions of ELICOS: Teaching, Learning, Supporting, Marketing, Leading.

Matsuda, A. (2003) Incorporating World Englishes in teaching English as an international language. *TESOL Quarterly* 37 (4), 710–729.

Matsuda, A. (2005) Preparing future users of English as an international language. In A. Burns (ed.) *Teaching English from a Global Perspective: Case Studies in TESOL Series* (pp. 63–72). Alexandria, VA: TESOL.

Matsuda, A. (2009) Desirable but not necessary? The place of World Englishes and English as an international language in English teacher preparation program in Japan. In F. Sharifian (ed.) *English as an International Language: Perspectives and Pedagogical Issues* (pp. 169–189). Bristol: Multilingual Matters.

McKay, S.L. (2002) *Teaching English as an International Language: Rethinking Goals and Approaches*. Oxford: Oxford University Press.
McKay, S.L. (2003) EIL curriculum development. *RELC Journal* 34 (1), 31–47.
McKay, S.L. and Bokhorst-Heng, W.D. (2008) *International English in its Sociolinguistic Contexts: Towards a Socially Sensitive EIL Pedagogy*. London: Routledge.
Metrobeta. Tongue surgery for better English (October 17, 2003). Retrieved December 23, 2010, from http://www.metro.co.uk/weird/4175-tongue-surgery-for-better-english
Oetzel, J.G. (2009) *Intercultural Communication: A Layered Approach*. New York: Pearson Education.
Sharifian, F. (2009*) English as an International Language: Perspectives and Pedagogical Issues.* Bristol: Multilingual Matters.
Simkin, M. (2005) Korean education: An unhealthy obsession. Retrieved December 22, 2010, from http://www.abc.net.au/am/content/2005/s1333165.htm
Smith, L.E. (1983) *Readings in English as an International Language*. Oxford: Pergamon Press.
Trevaskes, S., Eisenchlas, S. and Liddicoat, A.J. (2003) Language, culture and literacy in the internationalisation process of higher education. In A.J. Liddicoat, S. Eisenchlas and S. Trevaskes (eds) *Australian Perspectives on Internationalising Education* (pp. 1–12). Melbourne: Language Australia.

10 World Englishes in a High School English Class: A Case from Japan

Hyewon Lee

Introduction

Today, English is truly an international language. It has more than one billion speakers worldwide, and it is used as an official and unofficial lingua franca in various international situations (McKay, 2002). This widespread use of English, encouraged by migration and globalization, resulted in the cultural adaptation of the language in new contexts and the emergence of new varieties known as World Englishes (WE) (Kachru, 1985; Strevens, 1992). And the changing profile of speakers, in which 'non-native speakers of English' outnumbers the native speakers, implies that, especially in terms of the use of English as an international language (EIL), one is more likely to engage in English communication with non-native speakers of English than with native speakers (Smith, 1992).

This calls for a new approach to ELT curriculum, textbooks and teaching methods that helps students develop the knowledge and skills necessary for intercultural/intracultural communication involving different varieties of English. Efforts have been made at both individual and institutional levels (see Chapter 8, Chapter 9, Chapter 11, Chapter 12 and Chapter 13), but they are limited mostly to the university context. This is probably due to the fact that, in most countries, university curricula are much less controlled and flexible than elementary or secondary curricula, and thus there are more opportunities for implementing innovative programs. It may also be that universities are where the majority of World English scholars are found, and thus university programs and courses can benefit from their resources more easily than those in other contexts and also their implementations are better shared within the WE/EIL community.

It is a problem that efforts to bring in the World Englishes awareness seem to take place only at the university level because the importance of such awareness is no less for younger students. In fact, one may even argue that it is *more* important for students learning English for the first

time because it helps them develop a more comprehensive and accurate understanding of English sociolinguistics from the beginning (rather than waiting until college, which not everybody attends). The pedagogical efforts described in this chapter attempt to address this gap.

In this paper, I will introduce successes and limitations of the pedagogical implementation of a WE perspective at a high school. Specifically, I will focus on the oral communication course that was offered through a special collaboration program by Chukyo University and its affiliated school, Chukyo High School in Japan. I will start the chapter with the background information of English education in Japan. Next, the nature of the course – the reason why the program was launched, general descriptions of the course, uniqueness of the course and an example of lesson plan – will be introduced. Third, I will examine challenges and limitations of the program and possible ways to incorporate the WE perspective more effectively in EIL classrooms.

English Education in Japan and Establishment of the Chukyo Program

The Japanese government is aware of the role English plays in globalization, and the implementation of more effective English instruction that focuses on communicative purpose has been its educational priority in recent years. The government has launched several initiatives to foster higher communicative proficiency among Japanese learners of English, including the Japan Exchange and Teaching program (JET) and a new policy called 'Developing a strategic plan to cultivate Japanese with English abilities' (MEXT, 2003). The JET program was launched in 1987 with the aims of increasing mutual understanding between Japanese people and people in the rest of the world in general, and promoting internationalization in Japanese local communities through teaching foreign language in general and English in particular (Council of Local Authorities for International Relations, 2010). The policy of 'Developing a strategic plan to cultivate Japanese with English abilities' was presented in 2003, and emphasized the importance of improving Japanese people's English competence in order to link Japan with the rest of the world, which is critical in further developing their country (MEXT, 2003). These two initiatives began at different times with different structures and have different characteristics; however, they share the same goal of enhancing Japanese students' communicative competence.

Nevertheless, some Japanese scholars and educators who criticize the current English education in Japan are arguing that it is still based too

heavily on American or British models, the practice that may lead to cultural and linguistic stereotypes of English or students' negative attitudes toward non-native varieties of English (Honna, 2003; Honna & Takeshita, 1999; Matsuda, 2003a, 2006; Tsuda, 2000). Given the diversity associated with English used in international contexts, it is important for Japanese students to be exposed to and to become familiar with non-native varieties of English as well as recognize the role of English as International language (D'Angelo, 2010; Honna, 2008; Yano, 2001). Honna and his colleagues even propose that Japanese English based on understanding and expressing Japanese culture will lead students' English communicative ability in the current internationalizing world (Honna, 2008; Honna & Takeshita, 1999; see also Chapter 1 and Chapter 2 for further discussion on the instructional models in EIL classrooms).

In response to this concern, Chukyo University established the Department of World Englishes to promote the notion of WE in its English language teaching. Within a few years, the program led students to adopt more positive attitudes toward the Japanese variety of English, gain self-confidence and improve their own communicative competence (Yoshikawa, 2004, 2005). In other words, the appropriate curriculum and teaching methodologies as well as the teacher's awareness of WE helped promote students' communicative competence and awareness in the classroom. Based on this success, a pilot program to promote high school students' English communicative competence through a WE-informed curriculum was launched in the spring of 2009.

General Description of the Program and Course

As indicated above, the program for high school students, in which I participated as an English instructor, was initiated in 2009 by the Department of World Englishes of Chukyo University and its affiliated school, Chukyo High School. Originally, two English oral communication classes were planned for this program; however, due to the recruitment of the teaching staff, only one class was offered. There were three teachers involved in this class: one foreign teacher (myself, as the main teacher), a Japanese teacher of English who graduated from the WE program at Chukyo University and a Japanese teacher of English from Chukyo High School. The class met at Chukyo University for 90 minutes every other week (eight classes total). The main objectives of the program were to enhance students' English communicative competence while helping them learn about cultures other than native English-speaking cultures and to

promote the English language as a tool for cross-cultural communication and mutual understanding across cultural boundaries.

There were 23 students in the second year (the equivalent of 'junior' in the US system). They voluntarily participated in the special English class after a pre-information session delivered by Chukyo High School. Also, an official letter was sent out to every student's parents explaining the purpose for the special English class. The students took this special oral communication class in addition to all of the required English classes, including the regular oral communication course that was required for everyone in their grade.

At the beginning of the special English class, faculty from the Department of WE from the university held an orientation to prepare students for the course. During the session, one professor gave a brief overview of the WE concept. Students also completed a survey on their experiences in studying English and took an English proficiency test. According to the survey result, most of the students did not have overseas experience, and more than half of them have never taken additional English classes beyond school requirements. They considered their English proficiency as intermediate level.

Characteristics of the Course

In order to explore the most effective way to introduce the notion of WE in high school English, we implemented several innovative practices that may not be commonly seen in typical oral communication courses in Japanese high schools.

Teaching Staff

One aspect of the course that sets it apart from typical English courses at Japanese high schools was the profile of the teachers. While there are non-Japanese teachers of English at all grade levels of education throughout Japan, most of them are from Inner Circle countries such as the United States and the UK. For instance, over 95% of English teachers recruited by the government-sponsored JET program are from the Inner Circle (MEXT, 2010). However, one of the teachers for this course was a foreign, non-native English-speaking teacher from the Expanding Circle.

In addition, in most high schools, it is not typical to see foreign teachers working as the main teacher, especially when team-teaching with Japanese teachers. At least at the secondary level, the majority of foreign teachers work as assistants to the Japanese teachers (Galloway, 2009). In contrast, in this pilot course, a foreign teacher played the role of main teacher, with two

Japanese teachers as assistants, for all aspects of teaching from the curriculum development to the selection of teaching materials to class management.

These personnel decisions were the result of an attempt to apply the WE theory into practice, specifically to promote cross-cultural communication and mutual understanding among English users from different backgrounds while acknowledging the legitimacy of Englishes other than US and UK Standard English.

Selection of the Main Textbook

In a foreign language classroom, textbooks play an important role. It is often regarded as a high prestige source of input (Bardovi-Harlig, 1996) and it also 'gives a language course face validity to many learners and teachers' (Dublin & Olshtain, 1986: 167). Thus, it was important for us to select a textbook that was compatible with the philosophy of the course and what we were tying to implement but at the same time appeared familiar enough for students.

The main textbook selected for the class was *My First Passport* (Buckingham & Hawke, 2005, 2006). As shown in Table 10.1, each unit is divided by three study sections: communication skills, grammar and new vocabulary, which are not remarkably different format than other English oral communication textbooks. Furthermore, the main subjects in each unit are also similar to those in other textbooks.

One of the differences between the selected textbooks and other oral communication textbooks was the storyline. The selected textbook is about four Japanese students' experiences of travel overseas and of introducing Japanese traditional culture to friends from foreign countries. For instance, unit 12 introduces Japanese student Hedeki's experience of eating at a food stall in Hong Kong, and in unit 15, Jun, Sam and Linda talk with other Japanese students about traditional Japanese games, sports and arts at a 'sayonara [farewell] party'. All three teachers felt that this textbook was appropriate for our course because the main theme of this book, 'travel', allows us to incorporate additional cultural topics and promote awareness of cultures associated with speakers of different English varieties. We also felt that it would be appealing to our students since traveling is something that they are likely to find interesting and that it actually focuses on international communication and language that students may encounter while traveling aboard or meeting foreigners who are traveling in Japan.

Table 10.1 Contents of *My First Passport*

Unit	Communication skills	Grammar	Vocabulary	Storyline
Where are you from?				Introduce four different students and their family background
Unit 1. Let's begin!	Using everyday expressions	*Wh*-questions	Greetings and goodbyes	
Unit 2: Nice to meet you!	Introductions	*Wh*-questions Simple declarative sentences	Countries and nationalities	Linda and Sam arrive in Japan and meet Jun
Unit 3: Make yourself at home!	Asking where things are Touring a house	Possessives *Wh*-questions	Rooms and appliances at home	Emi is shown around the Gray's house
Unit 4: You're in room 502	Taking about meal times and accommodation	Preposition of time: at	Telling the time Meals	Tomomi, Yumi and Hideaki check into their hotel in Hong Kong

Emphasis on Asia

Another thing that distinguishes this class from others was the overt emphasis on Asia. In addition to the textbook materials, I, as the main teacher, prepared supplemental materials for each class in consultation with the Japanese co-teachers. For these materials, much was drawn from cultures in Asia, especially Korea. For instance, I introduced Korean traditional and pop cultures, customs and games, as well as English lexical items that are unique in the Korean variety of English. In the unit on table manners, I introduced one example of Chinese practice, which is not to turn a fish over because it represents a boat capsizing and is considered bad luck. I then introduced Korean table manners, in which turning the fish over was acceptable. After this, the students discussed the Japanese expectations and practices in the same situation. One reason for drawing heavily from Korea, of course, is that is where I come from. For me to share my experience and knowledge of Korean culture, and for students to do the same for the Japanese culture, created an authentic opportunity to exchange information and to learn from each other while using English as a tool. Furthermore, learning about other Asian countries and their people is important for Japan in this era of globalization. While ELT in Japan traditionally focused on English and the culture of the UK, and then the United States, they are not the only key players of today's globalized world. At the personal level, in many communities in Japan, there are more chances to encounter visitors from other parts of Asia than those from the UK and the United States. And at the national level, building a strong relationship between neighboring countries is critical in the success of the country and the region. Having students learn about other cultures and comparing and contrasting them with their own not only raises awareness about other cultures, but also provides an opportunity to appreciate their own.

Preparation of Students and Teachers

Another unique aspect of the course is that extra efforts were made to ensure that both teachers and students were theoretically prepared. All three teachers were not only specialized in English language teaching, but also took courses in the theory of WE. As for the students, they had no exposure to the theoretical idea of World Englishes prior to signing up for the course, but they did receive a brief introduction as a part of orientation for the course. Furthermore, unlike many other secondary school classes where students take them simply because they are required, the main purpose and nature of this course was communicated to students at the pre-information session and to parents though the school letter, and only those

who found the course to be worth taking enrolled. This ensured that both students and teachers entered the classroom with shared goals and expectations, creating a friendly environment for the implementation of an innovative curriculum.

Sample Lesson Plan

My lessons followed more or less the same routine, as described in Table 10.2.

I always started the class with a greeting and casual discussion about an international current topic that students were likely to have heard about through the media and could be tied to traveling, the main theme of the course. In this lesson, for example, we talked about what students knew about the swine flu and what precautionary measures should be taken during overseas travel. This was done to ease the anxiety level and to help break the ice before the day's lesson.

Next, the students and I would work on new vocabulary and expressions related to a theme of the daily lesson. The theme in this particular lesson was 'a day tour with family members in Hong Kong', and thus vocabulary specific to Hong Kong (e.g. 'Tram') and general travel expressions were introduced through communicative activities.

After this stage, we would move to the cultural study, where I often used the supplemental materials to expand on the issues introduced in the textbook and to bring in more diverse culture. In this lesson, for example, I introduced different table manners from different cultures such as Hong Kong, Korea and the United States, and facilitated students' discussion to study the list and identify items that seemed superficial or stereotypes. Students, then, reflected on Japanese manners by creating the list of Japanese table manners that they would introduce when inviting a foreign friend for dinner.

In the next part of the course, the application stage, I incorporated different team activities such as team storytelling or board games. In this lesson, I used a role-play. I divided the students into three groups to portray the Tanaka family from Japan, the Park family from Korea and the Garry family from the United States, and asked the students to create a script that illustrates table manners, characteristics from the country of their origin, a menu for the dinner and so forth. In this process, I attempted to facilitate critical thinking by encouraging students to move away from the stereotype of a certain culture and to be creative as much as they could.

After the role-play activity, we proceeded to wrap-up the class. At the end of each lesson, I distributed a comment sheet for students to provide

Table 10.2 Outline of the fifth class: 90 minutes

	Content	Materials	Activities	Time
Greeting and warm-up talk about the swine flu and precautionary measures				5 minutes
Textbook study	Lesson 4: going to the bed (time) Lesson 5: Table manners Lesson 6: Purchasing a ticket	Textbook	Studying new vocabularies and expressions in the textbook	20 minutes
Cultural study	Table manners from different cultures	Handout	Group discussions -Reactions -Identify stereotypes -Create a Japanese list	20 minutes
Application stage	Daily theme in the textbook: inviting foreign friends to a family dinner in Hong Kong	Handout	-Discussion among team members: menu, situation and role for each student -Create a script for a role-play -Present the role-play to class	40 minutes
Sum up for the lesson	Wrap-up and evaluation	Handout	-Students fill out a comment sheet -Voting for the best-performing group	5 minutes

feedback on the lesson, specifically regarding the level of difficulty and what they found engaging and not engaging. In addition, students voted for the best performing group or the best actor/performer for the day, which functioned as a peer evaluation.

Outcomes of the Course

Throughout the course, I found that most students developed more confidence and positive attitudes toward speaking their own English. For instance, students seemed much less nervous when speaking English in class and became more willing to volunteer for the role-plays or presentations. Students also used more English among themselves. For example, when playing a speed game, guessing English expressions or reviewing the previous class, they did not hesitate to speak out to give clues using various expressions, including the Japanese variety of English. Students seemed to build up intercommunication skills and negotiation of different opinions among members during the group work (see Chapter 3 for the importance of these skills). The most notable change was that students started to recognize different varieties of Englishes based on cultural and situational differences and could express their own Japanese cultural identity though comparing different cultural phenomena of other countries.

Challenges and Limitations of the Program

While there were some positive outcomes, there were also challenges and limitations identified through this pilot program. The most critical question I had to confront during the program was what the most appropriate model for the language classroom would be. According to Kirkpatrick (2007: 184-193), there are two alternatives – an exonormative native-speaker model or an endonormative nativized model – and both have advantages and disadvantages. Chapter 1 as well as Chapter 2 also explore this question in depth. In our course, the three English teachers involved had no question adopting the WE perspective in our curriculum because we already recognized the importance of introducing a variety of Englishes. However, I still hesitated to choose one model for students. For example, several times students pointed out pronunciation differences for a certain word between a native English teacher in the regular oral communication class and me. I explained to the students that those differences were due to a variety of Englishes. However, I also wondered if my language usage is appropriate for the class, especially because my English is neither a native

variety of English (the default variety in English classes) nor a Japanese variety of English that the students were speaking.

The second challenge we experienced was to develop the students' sense of cultural identity and to let them have ownership of English. With globalization, many people have already recognized English as an international lingua franca and experienced using English in various situations; however, it is still difficult for people in the Expanding Circle countries to feel they can have some ownership of English (Matsuda, 2003b). Also, unlike English learners in a multilingual classroom or multilingual societies, who constantly engage in identity negotiation by selecting which language to speak and become aware of the close relationship between language and identity, monolingual students who grow up in predominantly monolingual societies like Japan are often not aware of the idea of cultural identity, let alone how it may be tied to language.

In my class, I brought students' attention to the fact that Japanese people also used different varieties of Japanese in different prefectures and that people in each prefecture proudly used their own variety of Japanese because it was one of their personal or cultural identities. Students seemed to understand what the cultural identity meant within language from my explanation; however, when it comes to English, they seemed to position themselves as outsiders among English users and perceived English as a foreign language rather than claiming the ownership of the language. In this respect, the issue of ownership of English did not seem easily acceptable for high school students who have limited international experience.

There were also several practical challenges in implementing this course. One was the issue of time and timing. Because of various administrative constraints, we had only two months to design the course, one staff meeting prior to the beginning of the course and eight class meetings. As easily imagined, the preparation period was short and rushed, creating a real challenge for the implementation of a new kind of course and a new collaborative relationship between the high school and the university. The course was also too short to bring about any substantial changes in students' language proficiency or beliefs about English. Implementation of a WE-based English course at the secondary level is likely to be collaborative at this point – between an English teacher and WE/EIL researcher, high school and university and so forth – as there are not many practicing English teachers who are familiar enough with WE theory to create a new course based on it on his/her own. Therefore, it is crucial that all stakeholders, especially teachers and administrators in the program, give themselves enough time to carefully examine the instructional context and prepare the special course in order to ensure the success of the program.

Lastly, lack of available information and resources on pedagogical approaches was another source of frustration. Recently, many researchers have discussed the importance of the WE perspective in ELT (Matsuda, 2006; McKay, 2002); however, it is hard to find specific suggestions regarding classroom pedagogy. This is true for any grade and proficiency levels, but especially so at the secondary level, which is often more strictly controlled by the government and leaves less flexibility for teachers. What 'good teaching' may look like varies according to the situation, learning purposes and the students' proficiency levels, as well as that of the English teachers themselves; therefore, it is neither realistic nor desirable to create one method and expect all high school teachers to follow. However, English teachers, both native and non-native, do need some guidelines for implementing WE in their classrooms – whether to create a special class with a focus on WE or to incorporate some ideas into their traditional courses. Developing a set of guidelines and suggesting more specific pedagogical ideas are essential for the successful implementation of the WE-informed ELT.

Promoting WE in High School: Suggestions for Teachers

Despite these challenges, the pilot program helped us identify several effective pedagogical practices. In this section, I briefly introduce three of them that are general enough and would be relevant in any ELT context.

First, we found that technology is a great resource for bringing the WE perspective into the English classroom. One way it benefits teaching is that it can provide more opportunities for the authentic use of English as an international language. As Honna (2008) pointed out, exchanging emails with students in different countries exposes students to multiple varieties of English and introduces them to the joys and challenges of intercultural communication. Various social networking sites such as Facebook and Twitter, as well as online chat rooms and bulletin boards, which students may already have some experience with, also provide similar cross-cultural experiences. In addition, technology allows teachers to easily find materials in different varieties of English. In Hong Kong, for example, a video clip from YouTube called 'Ruby's English' (2011) has attracted much attention within the ELT community. The clip is about local English teachers' inappropriate English usage in class, especially their pronunciation, and brings up various issues related to the WE concept such as non-native pronunciation, cultural issues of English use and viewers' opinions about

the video clip, which illustrate various interpretations of English education and can serve as a great prompt for class discussion. There are various websites on pop culture that may appeal to high school age learners, as well as more formal websites that serve as a great source of information. They can be incorporated to enrich the class activity and to introduce the information and experience related to WE.

Introducing local figures who demonstrate their ability in international society would be another way to promote WE in class. In Korea, for example, Ban Ki-moon, the Secretary-General of the UN, has a huge impact on English learners, especially young ones. He has gained great respect from and holds an important position in international society while using the Korean variety of English and proudly identifying himself as a Korean. According to Korean newspapers, many students and parents have changed their attitudes toward English learning, and Ban is a role model of a successful non-native English speaker (*Chosun Daily Newspaper*, 2010). A role model like Ban can help teachers as well as students and their parents recognize the legitimacy of non-native variety of English and the WE concepts.

Another thing that would lead to the successful implementation of a WE-informed English class is to foster better knowledge and awareness of the WE perspective among teachers, both native and non-native speakers of English. One of the reasons why the native-speaker bias perpetuates in secondary school classrooms in the ELT context is that, although the notion of WE and its implication to ELT has gained some acceptance among ELT scholars, English teachers working in the actual classroom, especially in primary and secondary schools, are often not part of the scholarly community and still find the idea of WE new, unfamiliar and perhaps too radical. However, my experience as a classroom teacher and attending workshops with other English teachers has convinced me that, if given an opportunity to learn about WE and think about its classroom application in practical way, many teachers would be open to incorporating the ideas into classrooms or supporting colleagues who are interested in doing so.

This, of course, cannot be done by the effort of an individual teacher alone. Various parties, including researchers, professors, administrators and teachers, must work together to facilitate teacher development. There are many things that need to be done: offering workshops for in-service and pre-service teachers, incorporating more WE awareness into teacher preparation programs, allowing teachers to attend workshops and other professional training opportunities and cultivating environments where teachers can support each other to learn about WE and be willing to let this new perspective change the way they teach. But it is a worthwhile endeavor

as attitudinal changes among teachers do not end there but will bring changes in their students down the road, creating multiplying effects.

Conclusion

The current chapter described how the pilot program, which drew from the concept of WE to enhance high school students' English communicative competence and cross-cultural awareness, successfully developed students' confidence and positive attitudes toward speaking their 'own' English. It also discussed the challenges we faced as well as some suggestions for teachers who are interested in creating a similar class. Although the course I taught was created under a special circumstance (the pilot program that was created by a university/high school collaboration), I am optimistic that a similar course could be implemented in other contexts if sufficient planning, resources and support are available.

In order to promote the WE perspective at the high school level, some changes in teachers' views on English language teaching and development of WE teaching methods should precede. Grassroots change from the actual English class by practicing scholars of ELT and World Englishes will open up opportunities to incorporate new perspectives in English classrooms in secondary schools, an instructional context that unfortunately tends to be neglected in both ELT and World Englishes research.

References

Bardovi-Harlig, K. (1996) Pragmatics and language teaching: Bringing pragmatics and pedagogy together. In L. Bouton (ed.) *Pragmatics and Language Learning* (pp. 21–39). Urbana-Champaign: University of Illinois at Urbana-Champaign, Division of English as an International Language Intensive English Institute.

Buckingham, A. and Hawke, P. (2005, 2006) *My First Passport*. Oxford: Oxford University Press.

Chosun Daily Newspaper. (2010) If your child likes a basketball please buy an English magazine for basketball. Retrieved July 22, 2010, from http://edu.chosun.com/site/data/html_dir/2010/07/21/2010072101312.html

Council of Local Authorities for International Relations (2010) The JET Programme: Official Homepage of the Japan Exchange and Teaching Programme. Retrieved March. 3, 2010, from http://www.jetprogramme.org/index.html

D'Angelo, J.F. (2010) WEs-informed EIL Curriculum at Chukyo: Towards a functional, educated outcome. Panel Presentation, the 16th conference of the International Association for World Englishes, Vancouver, Canada, July 2010.

Dublin, F. and Olshtain, E. (1986) *Developing Programs and Materials for Language Learning*. Cambridge: Cambridge University Press.

Galloway, N (2009) A critical analysis of the Jet Programme. *The Journal of Kanda University of International Studies* 21, 169–207. Retrieved on May 3, 2011, from http://www.kandagaigo.ac.jp/kuis/aboutus/pdf/jkuis21/009.pdf

Honna, N. (2003) English as a Japanese Language for International Communication. In G. French and J. D'Angelo (eds) *First Conference on World Englishes in the Classroom Proceeding* (pp. 60–65). Nagoya: Chukyo University.

Honna, N. (2008) *English as a Multicultural Language in Asian Context: Issues and Ideas*. Tokyo: Kurosio Publisher.

Honna, N. and Takeshita, Y. (1999) On Japan's propensity for native speaker English: A change in sight. *Asian Englishes* 1 (1), 117–137.

Kachru, B.B. (1985) Standards, codification and sociolinguistic realism: The English language in the outer circle. In R. Quirk and H. Widdowson (eds) *English in the World: Teaching and Learning the Language and Literatures* (pp. 11–36). Cambridge: Cambridge University Press.

Kirkpatrick, A. (2007) *World Englishes: Implications for International Communication and English Language Teaching*. Cambridge: Cambridge University Press.

Matsuda, A. (2003a) Incorporating World Englishes in Teaching English as an International Language. *TESOL Quarterly* 37 (4), 719–729.

Matsuda, A. (2003b) The ownership of English in Japanese secondary schools. *World Englishes* 22 (4), 483–496.

Matsuda, A. (2006) Negotiating ELT assumptions in EIL classrooms. In J. Edge (ed.) *(Re)Locating TESOL in an Age of Empire* (pp. 158–170). Hampshire: Palgrave McMillan.

McKay, S.L. (2002) *Teaching English as an International Language*. New York: Oxford University Press.

MEXT (2003) Press releases. Developing a strategic plan to cultivate 'Japanese with English Abilities'. Retrieved May 9, 2011, from http://unpan1.un.org/intradoc/groups/public/documents/APCITY/UNPAN008142.htm

MEXT (2010) ALTs' participation by country. Online document: http://www.jetprogramme.org/documents/stats/2010-2011/2010_Participants_by_County_J.pdf

Ruby News (2011) Retrieved on May 1, 2011, from http://www.youtube.com/watch?v=Q0pN94w10tU&feature=related

Smith, L. (1992) Spread of Englishes and Issues of Intelligibility. In B. Kachru (ed.) *The Other Tongue: English across Cultures Second Edition* (pp. 75–90). Urbana-Champaign: University of Illinois Press.

Strevens, P. (1992) English as an International Language: Directions in the 1990s. In B. Kachru (ed.) *The Other Tongue: English across Cultures Second Edition* (pp. 178–207). Urbana-Champaign: University of Illinois Press.

Tsuda, Y. (2000) Hegemony of English vs. Ecology of Language: Building Equality in International Community. In L. Smith and M. Forman (eds) *World Englishes 2000* (pp. 21–31). Honolulu: University of Hawaii Press.

Yano, Y. (2001) World Englishes in 2000 and beyond. *World Englishes* 20 (2), 119–132.

Yoshikawa, H. (2004) Recognition of World Englishes: WE Students of Chukyo University-with Reference to the Students of Different Major. *Journal of College of World Englishes 6*, 11–21. Nagoya, Japan: College of World Englishes of Chukyo University.

Yoshikawa, H. (2005) Recognition of World Englishes: Changes in Chukyo University students' attitudes. *World Englishes* 24 (3), 351–360.

11 A WE-based English Communication Skills Course at a Turkish University

Yasemin Bayyurt and
Derya Altinmakas

Introduction

In this chapter, we describe the implementation of a course entitled 'Oral Communication Skills in English', which was developed collaboratively by the authors. The course was based on principles related to World Englishes/English as an International Language (WE/EIL)[1] and the application of these principles to the teaching of English. It was taught by Derya Altinmakas, one of the authors, in the Department of English Language and Literature at Istanbul Kültür University, a private university in Istanbul.

This chapter is divided into two sections. In the first section, we provide background information concerning the history of English language teaching in Turkey, the status of the English language in the Turkish higher education system and the institutional context for the course. In the second section, we describe the content of the WE/EIL-based course and discuss students' perceptions of the language and the course. To illustrate the importance of institutional context and support for a successful innovation, the chapter ends with a brief discussion of unexpected institutional changes, which were influenced by and subsequently influenced the implementation.

Background Information

Foreign Language Education in the Turkish Education System

According to the Turkish Ministry of National Education (2006), the aim of foreign language teaching in Turkey is to equip learners with the language skills (listening, speaking, reading and writing) necessary for communicating in the foreign language they are learning and to develop a positive attitude

towards foreign language education. The foreign language most widely taught in Turkish schools and universities is English. During the early years of the Turkish Republic, the most preferred foreign language was French; however, after World War II, English gained in popularity, and in the early 1980s it became a *required course*[2] taught in state schools and universities. Dogancay-Aktuna (1998) cites Turkey as 'a good example of an Expanding Circle country where English acts as a performance variety with a limited range of functions' (see also Kachru, 1985, 1986; Morrow, 1987). Specifically, people in Turkey use English mostly for instrumental purposes. Its most important function is in educational contexts (Bayyurt, 2006; Bayyurt & Erçetin, 2009; Kiziltepe & Dogancay-Aktuna, 2005).

General Structure of the Turkish Higher Education System

Formal education in Turkey includes pre-primary education (approximately three years), primary education (eight years), secondary education (four years) and higher education (four to six years). The higher education system consists of universities (85 state and 30 private) and non-university institutions (police and military academies and colleges). The higher education system is centralized; the Higher Education Council sets the rules and regulations for opening new programs, deciding the medium of instruction, filling faculty and staff positions, promoting faculty and staff and more. Consequently, curriculum changes are difficult to implement.

Motivation for the Implementation of the WE Course

Derya Altinmakas is an instructor in the Department of English Language and Literature at Istanbul Kültür University, a Turkish-medium university that offers a foundation program in English, taught in English. She is also a PhD candidate in the Department of Foreign Language Education at Boğaziçi University, where Yasemin Bayyurt is on the faculty. As part of her PhD program, Derya was a student in several courses that Yasemin taught from a WE perspective, including 'Language Planning and Policy', 'World Englishes' and 'Program Evaluation'.

Since 2005, Derya has been teaching the freshman and sophomore courses 'Written Communication Skills' and 'Oral Communication Skills' at Istanbul Kültür University. For the last two years, she has integrated some activities to raise her students' awareness of current issues in WE/EIL. During the fall semester of 2009–2010, as part of her coursework in 'Program

Evaluation', she and Yasemin worked on the plan and implementation of a WE course.

The Institutional Context of the Course

Istanbul Kültür University's Department of English Language and Literature, founded in 1999, was the second department in the Faculty of Science and Letters. The department has graduated over 500 students since its establishment.

The department's curriculum, which remained unchanged until 2010, focused on British literature, taken in chronological order from the Middle Ages to the present. In addition to literature courses, there were also language courses, such as 'Written Communication Skills', 'Oral Communication Skills' and 'Translation' (from English to Turkish and Turkish to English). 'Written Communication Skills' and 'Oral Communication Skills', still offered in the first two years of the four-year undergraduate program, are intended to equip students with the skills needed to use the language while reading and responding to literary texts.

Derya noticed that students hold firm and rigid beliefs and attitudes about the English language, focusing on native speakers and thinking of English only in terms of British English (BE) and American English (AE). Although they accepted the idea that English is an international language, in that it is spoken by people from all around the world, they had scant awareness of other varieties of English. They believed that one should sound like a native British or American speaker to be considered proficient in the language.

As a graduate student in Yasemin's department, Derya had done a lot of reading about the current status of English as an International Language/Lingua Franca (EIL/ELF). Since she had the freedom to design her own courses at Istanbul Kültür University, she began to incorporate awareness-raising activities to challenge her students' views on 'native-speakerism' and introduce them to other varieties of World Englishes. These innovations were received positively and enthusiastically by the students. Encouraged by initial success and informed by the pedagogical implications of a broader perspective of English in the world, Derya and Yasemin decided to design and implement a whole course based on the WE paradigm.

We designed two new courses for implementation in the spring of 2009–2010, but retained the titles 'Oral Communication Skills' and 'Written Communication Skills'. In this chapter, we describe only the 'Oral Communication Skills' course.

The WE-based Communication Skills Course

Course Description

The students who took the course were freshmen and sophomores (32 freshman and 32 sophomores). In order to study in the Department of English Language and Literature, these students had to take the general university entrance examination in science, mathematics and social sciences, and, in addition, had to pass the English language component. Furthermore, at Istanbul Kültür University, they had to take an institutional proficiency examination before they could start the degree program in English language and literature. To pass, their level of English language proficiency had to be somewhere between the upper-intermediate and advanced levels, corresponding to C1 in the Common European Framework of Reference for Languages: Learning, Teaching and Assessment (CEFR).[3] This, then, was their baseline level of proficiency at the outset of the course.

The duration of the course was one semester (14 weeks). The syllabus was as follows:[4]

Department of English Language and Literature, 2009–2010 **Spring Term Course Syllabus (08 February-14 May)**		
Course Code: **ENL214**	**Course Title:** **Oral Communication Skills II**	**Credit/Hours:** **3/3**
Assessment: 30% midterm exam (solo presentations); 40% final exam (group presentations); 30% attendance and participation in class activities		

Week	
1	Registration week Introduction to the course
2	Concept Mapping/classroom discussion: Stereotyping Task: A selection of YouTube videos representing varieties of English are used to see how stereotypes are constructed in the society. Discussion in groups of four: ideas for or against the construction of stereotypes in society

3	Introduction: concepts of multilingualism and multiculturalism. Students read newspaper articles from *The Times of India* (http://timesofindia.indiatimes.com/headlines/4772028.cms) and *The Guardian* (England). Discussion: Multilingualism-multiculturalism in relation to a sense of belonging in one city or the world? Classroom discussion/group work: What makes one a Londoner/New Yorker/Parisien/Istanbuller/Mumbaikar? (Multiculturalism/ multilingualism)
4	Debate: What is 'standard' English? Can one talk about the existence of a 'Turkish English variety'? Activity: Taboo game
5	Listening and note-taking exercises: Listening to a news interview broadcast on BBC Radio 4 and a news interview broadcast on All India Radio (http://www.newsonair.com/) Activity: Comparing the order and the way the news is presented in both radio stations by referring to notes taken
6	Debate: How should the curriculum of English language and literature departments be revised to reflect the current status of English as a world language? Taboo game
7	Listening exercise: Students listen to different accents/ dialects and varieties of English by watching live TV channels on the Internet to get accustomed to different varieties of English (e.g. http://timesofindia.indiatimes.com/headlines/4772028.cms). Discussion: The issue of 'intelligibility' in the context of World Englishes? How important is it to discuss intelligibility?
8	Midterm exams
9	Debate: After reading online newspaper articles in class, students in two groups position themselves for or against the ideas that were raised in the test, considering an international context. Feedback on midterm exam presentations, each student will give a mark to his/her presentation

10	Introduction to *Kite Runner*. Discussion: Setting and characters using background information about the setting *Kite Runner*: Reading and discussion of chapters
11	*Kite Runner*: Reading and discussion of chapters Friday: Holiday
12	*Kite Runner*: Reading and discussion of chapters Written reflection on *Kite Runner*
13	*Kite Runner*: Reading and discussion of chapters Friday: D. is away for the conference
14	Watching the movie *Kite Runner* Debate: Film adaptation(s)

While covering each week's topic, Derya related what the students already knew to newly presented material. She elicited student responses to each new topic, introduced important issues related to WE/EIL and organized activities with student involvement around the main issues. For example, during Week 2, students engaged in the concept mapping of 'stereotypes' to uncover their own embedded images and beliefs about specific cultures and nations, including native-speakerism and 'standard' English. She started a lesson by asking the students, 'Who is the "native speaker" of a language'? and then following their responses with 'Who are the native speakers of English'? They discussed the traditional views about native speakers of English as seen by Turkish society, i.e. native speakers of English are either American or British. As they realized that it is difficult to identify precisely who native speakers of English are, Derya asked them if they had ever watched any Bollywood films. This led to the discussion about the accent of the actors in these films. Thus Derya used her students' perception of native speakers of English and their limited experience of different varieties of English to provide a context for the Kachruvian three-circles model (Kachru, 1985).

Another example, taken from Week 7, focused on the theoretical concept of *intelligibility*. Derya explained that English in India is a localized variety of English used mainly for official purposes. She asked students to work in groups and to share their knowledge about other varieties of English they could think of and so on. As a follow-up activity, they watched a Bollywood film, and Derya gave them the task of preparing a presentation about varieties of English spoken around the World – other than British, American and Australian – for their next meeting.

Awareness-raising in the course followed a gradual progression, starting by uncovering embedded beliefs and ideas, enabling students to recognize and understand certain issues that we had selected for emphasis, then helping them to frame and reframe their attitudes, beliefs and ideas.

Changes in Students' Perspectives about WE

In the beginning of the term, it was observed that students had almost no awareness or knowledge about varieties of English in countries in the Outer and Expanding Circles, let alone any awareness that there are different varieties and dialects of English in the Inner Circle countries. For our students initially, only two varieties of English were considered acceptable, British English and American English. They were also committed to native-speaker forms and considered the native speaker to be the ideal speaker-hearer whose usage defines Standard English. Concept-mapping about stereotypical images showed that they harbored firm beliefs and images about English language and culture, stemming mainly from their high school education, their teachers' lack of knowledge about EIL, ELF or WE and the cultural content of the textbooks used in the English lessons. When the rigidity of their responses and reactions was challenged, they began to be interested in what we were trying to convey and to reconsider their concept of English from a different perspective.

In the beginning of the term, most students seemed to be in favor of RP pronunciation or other Inner Circle forms and indicated that their aim by the end of their undergraduate program was to speak like a native speaker. However, before the end of the term, most of them recognized the importance of 'mutual intelligibility'. They cited the dialectical varieties among Inner Circle speakers and the movie extracts they had watched in the classroom as evidence that had changed their minds. Sharifian and Marlina (in Chapter 9) explain how they raise their students' awareness of different accents in the spectrum of World Englishes, leading their students to think open-mindedly about the use of English in a worldwide context. Similar motivation led students at Chukyo University in Japan to develop a positive attitude toward the concept of EIL (see Chapter 8). Similarly, Derya's course raises her students' awareness and motivates them to think positively about WE/EIL.

As a result, we observed that students really enjoyed learning about alternatives to the conventional approach to English language and literature and enjoyed exploring the variety of WEs. They learned that English is the official language of some Asian and African countries (e.g. India, Nigeria). They also learned that English is spoken in Inner, Outer and Expanding

Circle countries for instrumental and integrative purposes (for example, people in expanding Circle countries, such as Elif Safak[5] in Turkey, write and publish literary and non-literary texts in English).

Institutional Policy Change

It was not easy at first, with idealistic intentions, to implement a course based on the WE paradigm since there was already an established departmental program based firmly on the British English variety. However, while Derya was experimenting with her WE course, the institutional policy at her university changed radically.

During the implementation phase of the WE course, Derya was in constant communication with the head of her department and other university officials. During the 2009–2010 academic year, in the middle of our implementation period, Istanbul Kültür University initiated the Bologna process[6] for European accreditation. Several faculties and many departments at the university had made major curricular changes to meet the requirements of the Bologna process, including the Department of English Language and Literature. Under the leadership of the head of the department, Derya and her colleagues examined and reviewed the curricula of similar departments in previously accredited European universities. As a result of their investigation and subsequent discussions in department meetings, the department decided to change the curriculum for the 2010–2011 academic year. In the process, they considered the following:

- Students' needs, expectations and future goals.
- The qualifications a graduate would need to have.
- Requisite learning outcomes.
- The status of the English language in the world today.
- Changing concepts and understandings in the teaching of English literature along with changing understanding of the status of the English language.
- Current trends and topics studied in English literature.

These concerns were in accord with criteria set by the Quality Assurance Agency (QAA) for Higher Education (2007):

- Graduates of an English language and literature program should be able to demonstrate:
  - ✓ knowledge of literature and language, which should include a substantial number of authors and texts from different periods of literary history;

- ✓ experience in the range of literatures in English and of regional and global varieties of the English language;
- ✓ knowledge of linguistic, literary, cultural and sociohistorical contexts in which literature is written and read;
- ✓ awareness of how literature and language produce and reflect cultural change and difference;
- ✓ awareness of how different social and cultural contexts affect the nature of language and meaning;
- ✓ understanding of how cultural norms and assumptions influence questions of judgment;
- ✓ the capacity to analyze and critically examine diverse forms of discourse;
- ✓ the ability to handle information and argument in a critical and self-reflective manner.

We are delighted that Derya's open-minded approach to course development contributed to the changes and that students in her department will benefit from the newly designed courses as early as 2010-2011, including 'Post-Colonial Readings', 'European Novel', 'Modern Drama', 'From Text to Screen' and, of course, 'World Englishes'. Furthermore, to help implement the new curriculum, the department has added a teacher-training program to ensure a coherent spiral progression. So, Derya's innovation both informed the departmental changes and benefitted from them.

Although it is not realistic to hope that dramatic institutional changes will support all new WE-based courses, we wanted to share this experience as a reminder that we should not be discouraged by resistance to well-conceived innovation. Institutional culture does change, sometimes faster than we expect.

Conclusion

We have summarized the motivation, background, content and implementation of a WE course and its effect at a private university in Istanbul. We described the change from a traditional Inner Circle-based, monocultural, monolingual course to a more up-to-date pluricentric, multicultural, multilingual course informed by recent approaches to English language teaching in a worldwide context. We also reported that students in the WE-based 'Oral Communication Skills' gave the course very positive feedback. We touched on the policy changes affecting all the programs of the university, suggesting that a small change such as restructuring a conventional language and literature course into a WE-based course can lead

to raising the awareness of colleagues and eventually of institutions. We hope that our experience will inspire other language teachers and educational administrators in other institutions to promote English language teaching in our contemporary sociolinguistic and sociocultural worldwide context.

Notes

(1) In this chapter, to eliminate confusion, we will refer to World Englishes (WE) as a concept that covers English spoken in Inner, Outer and Expanding Circle countries (Kachru, 1985).
(2) 'A required course' is a course that all students have to take in order to complete the degree programs in their educational institutions. In addition to English, students can take other foreign language courses (e.g. Chinese, French, German, Spanish) as electives if these courses are offered in their institutions.
(3) For more information on CEFR, please see: http://www.coe.int/t/dg4/linguistic/cadre_en.asp.
(4) In order to see how some sections of the 'Oral Communication Skills' course were integrated with the 'Written Communication Skills' course and to see lesson plan samples designed for the activities above and also presented in the syllabus, please refer to Appendix 11.1.
(5) Please see Elif Safak's web page for further information (http://www.elifsafak.us/en).
(6) The Bologna Process aims to create a European Higher Education Area by 2010, in which students can choose from a wide and transparent range of high-quality courses and benefit from smooth recognition procedures. This process is designed to introduce a system of academic degrees that are easily recognizable and comparable, promote the mobility of students, teachers and researchers, ensure high-quality teaching and incorporate the European dimension into higher education (European Commission, 2011).

References

Bayyurt, Y. (2006) Non-native English language teachers' perspective on culture in English as a foreign language classroom. *Teacher Development* 10 (2), 233–247.

Bayyurt, Y. and Erçetin, G. (2009) The role and significance of the concept of culture in English language teaching: A pedagogical approach. Unpublished research report, TUBITAK (Scientific and Technical Research Council of Turkey), Project Number 104K085, Ankara, Turkey.

Dogancay-Aktuna, S. (1998) The spread of English in Turkey and it current sociolinguistic profile. *Journal of Multilingual and Multicultural Development* 19 (1), 23–39.

European Commission (2011) Education and Training: The Bologna Process – Towards the European Higher Education Area. Retrieved from http://ec.europa.eu/education/higher-education/doc1290_en.htm

Kachru, B.B. (1985) Standards, codification, and sociolinguistic realism: The English language in the Outer Circle. In R. Quirk and H.G. Widdowson (eds) *English in the World* (pp. 11–30). Cambridge: Cambridge University Press.

Kachru, B.B. (1986) *The Alchemy of English*. Oxford: Pergamon Press.

Kiziltepe, Z. and Dogancay-Aktuna, S. (2005) English in Turkey. *World Englishes* 24, 253–265.
Morrow, P.R. (1987) The users and uses of English in Japan. *World Englishes* 6, 49–62.
Quality Assurance Agency (QAA). Subject Benchmark Statements. (2007) Retrieved from http://www.qaa.ac.uk/Publications/InformationAndGuidance/Pages/Subject-benchmark-statement-English.aspx
Turkish Ministry of National Education (2006) Millî Eğitim BakanlIğI YabancI Dil Eğitimi ve Öğretimi Yönetmeliği (The Foreign Language Learning and Teaching Regulations of Turkish Ministry of National Education), *Official Gazette* 26184, May 31. Retrieved from http://mevzuat.meb.gov.tr/html/26184_1.html

Appendix 11.1

On the Status of English and Varieties of English (Freshman and sophomore students)

Duration: 2 weeks/10 hours
Objectives:

- To enable students to develop an awareness of the status of English in the world today and gain knowledge about the range of regional and global varieties of the English language.
- To develop students' critical-thinking skills and to uncover their implicit beliefs and attitudes towards the English language.
- To develop students' listening and speaking skills.

Learning outcomes:

Students were expected to break their norm-bound attitudes about what constitutes 'standard English' and develop a positive and tolerant stance towards regional and global varieties of English. Students were expected to have knowledge about the current status of English in the world today and to be able to think critically and engage in discussions about the topic.

- **Concept mapping** and classroom discussion on 'What is Standard English'?
- **Speaking of Languages:**

  Students were divided into groups of four to five. The following sentences printed on a piece of paper were given to each group:

  Everybody should speak at least two languages.
  Tourists in my country should make an effort to speak my language.

In the future, there won't be so many different languages in the world.

Life would be easier if all countries spoke the same language.

If languages disappear, different ways of thinking also disappear.

Some languages are more important than others.

English is an 'international language'.

Everyone should speak English.

You have to learn English to survive in our contemporary world.

Students were given 20 minutes to think and discuss and decide whether they agree or disagree with the statements. They were also required to take notes and choose a spokesperson.

Then, spokespersons presented the mutual decisions of their groups. Other members of the groups and classmates were allowed to comment on the decisions.

- **Guess who's speaking?**

For this activity, the teacher is required to find various samples of audio recordings representing and exemplifying different local and global varieties of English.

The following Web sites can be used as resources:

The Voices Recordings, http://www.bbc.co.uk/voices/recordings/

International Dialects of English Archive, http://web.ku.edu/ ~idea/

The Audio Archive, http://alt-usage-english.org/audio_archive.shtml

In addition to these, various videos on YouTube and other movie extracts can be used for this activity.

Before the implementation of this activity, we held classroom discussions on 'Standard English' and 'Pronunciation and the Notion of Intelligibility'.

The activity was carried out as a form of competition, guessing the correct answer. The students were divided into groups of four. The teacher drew a chart on the board as follows:

Groups/ Accents	Accent/ Dialect 1	Accent/ Dialect 2	Accent/ Dialect 3	Accent/ Dialect 4
Group 1				
Group 2				

The teacher played each audio-recording sample and asked groups of students to make a guess on the variety of English that was spoken. The teacher wrote each group's prediction on the board and gave the correct answer at the end of each session.

The Use of *Kite Runner* in Oral Communication Skills Courses (Freshman-year students)

Duration: 4 weeks/20 Hours
Objectives:

- To enable students to gain knowledge about the range of literatures in English (other than British or American literature) and of regional and global varieties of the English language.
- To enable students to develop an understanding about how different social and cultural contexts affect the nature of language and meaning.
- To develop students' skills in analyzing and examining diverse forms of discourse.
- To develop students' speaking and writing skills in handling information and argument in a critical and self-reflective manner.

Learning outcomes:

As students of English language and literature, students are expected to appreciate and develop a positive and critical attitude towards literary works written in English by authors from the Outer and Expanding Circles. Moreover, they are expected to be able to reflect on literary texts.

First week:

- In order to raise students' awareness about other forms of literature, we held a classroom discussion on post-colonial literature, world literature and literary works written by bilingual/multilingual authors. At the end of the lecture, students were asked to do research about the topics discussed in the classroom and come up with some examples for the next session.

- Students reported back the findings of their research and provided examples.
- The teacher demonstrated a PowerPoint presentation about the historical, social, political and linguistic context of Afghanistan and provided biographical information about the author of *The Kite Runner*, Khaled Hosseini.
- Students were divided into groups of four and assigned to analyze chapters of the book considering the following: narrative elements (speaker/theme/plot/setting/tone), the use of language (how the language differs from the language used in literary works that they are reading in other literature courses) and cultural elements (the influence of cultural elements and contextual factors on the author's choice and use of linguistic devices).
- They were also asked to take notes and prepare PowerPoint presentations that answer and analyze the elements above.

Second week:

Throughout this week, students were expected to read the whole of *The Kite Runner* and work on their presentations in groups. Because of time constraints, each group was assigned to work on different chapters of the book, so that all students would have the opportunity to gain detailed knowledge about preceding and following chapters of the book.

Third week:

In each lecture hour, one group of students presented and classroom discussion followed.

Fourth week:

We watched the film adaptation of *The Kite Runner* and students were asked to write reaction papers about the book. Some volunteers read their papers aloud.

In the following week, as a post-activity, students were asked to write an essay about the curriculum changes in the Department of English Language and Literature.

12 Participating in the Community of EIL Users Through Real-Time News: Integrated Practice in Teaching English as an International Language (IPTEIL)[1]

Nobuyuki Hino

Introduction

This chapter reports on the author's classroom practice at a university in Japan that allows the students to participate in the real world of English as an International Language (EIL) by watching, listening to and discussing the news of the day of the class available on satellite TV and the internet. In this course, TV news from non-native speaking English countries, which reflect the wide linguistic and cultural variety of World Englishes, are positively exploited. In an effort to integrate the teaching of EIL with critical thinking and media literacy education, various newspapers around the world are also compared and contrasted, which exemplifies a diversity of cultural values among worldwide users of EIL. This method, which grew out of my classroom teaching, is now known as IPTEIL (Integrated Practice in Teaching English as an International Language).

The EFL classes (which I actually teach as EIL classes) that will be discussed in this chapter are my undergraduate classes at Osaka University, a major national institution located in the second-largest city in Japan. The university covers most major disciplines with 11 undergraduate schools and 14 graduate schools, with approximately 16,000 undergraduate students and 6500 graduate students. EFL classes at Osaka University are compulsory

for all first-year and second-year students regardless of their major subjects of study.

The teaching with the IPTEIL method initially started as the author's individual project, but has gradually come to be recognized by the university administration through various subsequent developments. They include the Osaka University Award for Outstanding Contributions to General Education given to IPTEIL as many as 11 times, several FD (faculty development) seminars and official open classes in which I presented IPTEIL by the request of the university administration and the publication of a DVD by Osaka University Press that includes my classroom teaching with IPTEIL. In addition, the development of IPTEIL has recently been supported with a public research grant known as the Grants-in-Aid for Scientific Research provided by the Japan Society for the Promotion of Science, 2005–2007 and 2008–2010. With some teachers beginning to apply this method to their classrooms, IPTEIL now seems to be going beyond a mere individual practice of my own.

Background/History

As was mentioned in Chapter 2, the need for EIL education has been recognized by Japanese ELT professionals for more than 80 years. However, the 20th century hardly saw the concept of EIL put into full-fledged teaching practice. Around the mid-1980s, there were some notable efforts by an EIL pioneer Larry Smith and his colleagues that are evident in such works as Via and Smith (1983) and Weiner and Smith (1983), but those projects somehow did not provide further continuity. Even though I had also been attempting to incorporate the idea of EIL into my classrooms since the early 1980s, I was only able to achieve some sporadic success such as my radio program from 1989 to 1990 with non-native English speaking guests. It had long been a question how we could not only raise the students' awareness in EIL, but also equip them with practical language skills and cross-cultural skills for EIL.

My chance for practicing EIL education in a more constant form came with the installment of internet-connectable CALL (Computer-Assisted Language Learning) facilities at my workplace, Osaka University, in the year 2000. I was assigned to a CALL classroom for one of my EFL classes in 2000 and saw it as an opportunity for practicing EIL. It may be noted here that at Osaka University, just as many other traditional universities in Japan, materials and methodologies are largely left to each teacher, which means I am quite free to put into realization what I believe is best for my students. In Japan, an EFL country where exposure to English in domestic life is rather

limited, I regarded the Internet that was on the rise at that time as a major gateway to World Englishes. I thought that I might be able to develop a concrete methodology for teaching EIL if I integrated multiple pedagogical concepts relevant to EIL in the internet-connected CALL environment, which was an idea that gave birth to IPTEIL.

Description of the Course

Curriculum

EFL classes at Osaka University, for first-year and second-year undergraduates, are basically arranged in accordance with each of four linguistic skills. Reading classes and listening classes consist of as many as 40 to 55 students, with speaking classes accommodating a little over 30, while writing classes enroll only 15 students. Each class meets once a week for 90 minutes, with the total of 15 sessions in a semester. Most of the EFL classes are intended for EGP (English for General Purposes), though the concept of ESP (English for Specific Purposes) is also beginning to be incorporated into a part of the EFL curriculum. The majority of students are from Japan, with a limited number of foreign students mostly from Asia. This university actually has a large number of students from abroad, but most of them are enrolled at the graduate level.

In recent statistics based on their TOEFL-ITP results, the students' average TOEFL score is about 470 for science/technology majors (excluding medical science majors, whose scores tend to be considerably higher) and 490 for arts majors, with a wide range of below 400 to over 600. Though TOEFL, which is naturally dependent on the norms of American English because of its aim, is not exactly a test of EIL, this score would provide some information on the proficiency level of the students.

I have mostly been assigned to reading classes, and they are largely where I have been developing and employing the IPTEIL method, with some listening and a bit of speaking added in an attempt to integrate multiple language skills. As to classroom equipment, IPTEIL takes place in CALL classrooms because of its extensive use of electronic newspapers on the Web.

Objectives of IPTEIL

It is intended that by taking an IPTEIL class, the students will:

- acquire identity as EIL users;
- become familiar with linguistic and cultural diversity of EIL;

- gain cross-cultural awareness needed for communication in EIL;
- establish their own thinking to cope with the varieties of values in EIL;
- acquire reading skills in EIL in combination with other skills.

Teaching Procedure

The regular procedure for the author's original version of IPTEIL, though often used with some modifications, is as follows:

(1) Show news in English from Asian, American and Japanese televisions, etc., aired on the national satellite TV station (NHK BS-1) in Japan, videotaped in the early morning of the class day (the use of the videotaped broadcast is kept to a minimum in view of the copyright).
(2) Ask the students questions in English to clarify the basic content of the TV news in #1 above.
(3) Have the students read the same news real-time in the Web pages provided by the TV stations.
(4) Ask the students questions in English on the Web news article in #3, this time going deeper than #2.
(5) Have the students read other news media in a few different countries regarding the same news.
(6) Ask the students questions in English to compare and contrast the views represented in the news media in #5, leading to discussions on cultural differences and/or similarities observable in their news coverage.
(7) Repeat the procedure #1 to #6 with another news item as long as the class time permits.

All of the Q&As in the above procedure consist of interactions between the teacher and the students. For reasons discussed later, I normally do not exercise peer interactions in this class.

In order to prepare for this class, I watch early morning TV news and read electronic newspapers around the world, whereby selecting appropriate news materials and thinking about questions to raise in class. In my experience, this is often a race against time, especially for the first-period class.

All through the class, the English that I speak follows the model of Japanese English discussed in Chapter 2. An important point to keep in mind for the teacher is to speak simple and comprehensible English, no matter what variety it may be. There is a gap between the difficult

authentic news English and the students' current command of English. The teacher's English should function as a comprehensible input that bridges the gap between these two levels.

It may be also noted that, while the language of instruction in this class is basically the target language (English), their native language (Japanese) is sometimes used as an auxiliary aid, depending on the students' proficiency level. In other words, the use of the mother tongue is not eliminated, though minimized. Although the role of the first language in second/foreign language learning is not really unique to learners in Japan, it is especially counterproductive here to totally exclude the native language, with respect to the Japanese pedagogical values in translation that have been formulated through their history of over 1000 years of practice in translating Chinese into Japanese (Hino, 1992). Sociolinguistic aspects like this should not be neglected, since it is an essential part of EIL philosophy that teaching methodologies should be compatible with local values (McKay, 2002, 2003).

With a view to the emphasis on real-time experience in IPTEIL classes, no obligatory homework is given, though the students are encouraged to continue to watch and read daily news in English outside the classes.

Grades are based on class participation (50%) and the final examination (50%). The exam usually asks the students to write their comments in English on one of the recent newspaper articles provided by the teacher. Those articles are not the ones used in class, but are selected from the latest reports on the news topics discussed in previous sessions.

Teaching Materials

Materials for IPTEIL are not textbooks but authentic materials, which are TV news and electronic newspapers. The use of these resources spoken or written in World Englishes with their diversity of linguistic norms and cultural values is one of the salient features of this teaching method. Examples of those news media are given below, with some discussion of their significance from EIL perspectives.

TV news across the world

TV English news frequently used in my classes include CNN (United States), BBC (UK), Channel NewsAsia (Singapore), ATV (Hong Kong), ABS-CBN (Philippines) and NHK World Daily News (Japan). All of these are available, though on a limited basis, on NHK BS-1, which is a popular satellite TV broadcast provided by NHK, the national TV station in Japan.

CNN and BBC are news media that exert their dominant influence worldwide, the magnitude of which cannot be neglected irrespective of one's own position toward the United States and Britain. Channel NewsAsia

from Singapore extensively covers Asian news filled with Asian Englishes. Interactions between non-native speakers of English frequently occur in Channel NewsAsia, such as a talk between a Singaporean anchorperson and a Sri Lankan reporter, which give us authentic examples of typical EIL communication. Both ATV and ABS-CBN are valuable sources of spoken World Englishes, representing Hong Kong English and Philippine English, respectively. As shown by the classic study by Smith and Bisazza (1982, reprinted in Smith, 1983), exposure to varieties of English is one of the important keys to successful comprehension in EIL.

NHK World Daily News presents news from Japanese viewpoints, with emphasis on domestic news, read by Japanese announcers. In terms of EIL, it is particularly useful for students to learn how to express their own culture in English. The English spoken by the Japanese anchors can generally serve as samples of good Japanese English, though with some disappointment at their occasional unnecessary imitation of American sociolinguistic norms, such as first-name calling between the anchors and some reporters.

I also make use of news videos, which are provided in a limited number in the websites of some of the above major news media. In fact, in contexts where the use of videotaped TV programs raises copyright concerns, a teacher may decide to solely employ the internet news, though the selection will be considerably restricted in number in comparison with TV news.

Internet news media/electronic newspapers around the world

Internet news media, or electronic newspapers, read in my IPTEIL classes include CNN (United States), BBC (UK), Channel NewsAsia (Singapore), ABS-CBN (Philippines), NHK (Japan), Al Jazeera (Qatar), *The Jerusalem Post* (Israel), *Dawn* (Pakistan), *The Times of India* (India), *Bangkok Post* (Thailand), *The Korea Herald* (Korea), *People's Daily* (China) and *The Standard* (Hong Kong SRA, China), among many others.

The use of these multiple news media provides a wide variety of viewpoints, which allows students to learn that the same phenomenon appears very differently when looked at from different angles. Although there may not be significant grammatical or syntactical differences across these media worldwide, they nevertheless typically represent the cultural diversity of EIL.

As to such controversial problems as Palestinian issues, it is particularly important to introduce the students to 'the other side of the story'. Comparing and contrasting the often-opposite opinions voiced in *The Jerusalem Post* and Al Jazeera on the Israeli-Palestinian conflict, for example, gives the students useful training in media literacy, global issues and World Englishes. This is a kind of experience that the students would not gain if

the class only resorted to American media like CNN. Reading Islamic media such as Al Jazeera is especially symbolic of EIL, as the cultural basis of teaching English has long been associated solely with the Judeo-Christian tradition.

Comparing viewpoints in different media: Some examples

Here is an example of comparing contrastive viewpoints in different media from my recent IPTEIL class. Since Mumbai, a major city in India, was attacked in November 2008 by terrorists allegedly from Pakistan, the relationship between the two countries had been on the deadlock, until the two prime ministers finally had a meeting in July 2009. At this meeting, did the leaders from India and Pakistan agree to resume the talks between them? As my students and I went through this real-time news in class, *Dawn*, an influential Pakistani English newspaper available on the web, made the following report:

> In a major retreat from its hard-line position on resumption of peace talks, India on Thursday agreed to de-link 'Composite Dialogue' from action against terrorism and hold talks with Pakistan on all outstanding issues. (*Dawn*, July 17, 2009)

This article from Pakistan clearly reports that India agreed to resume talks with Pakistan. On the other hand, *The Times of India*, a major Indian newspaper, presents a very different picture on the same news:

> He told journalists, 'The composite dialogue process cannot resume unless and until terrorist acts, like the one which shook Mumbai, are properly accounted for and perpetrators of these heinous crimes are brought to book'. (*The Times of India*, July 17, 2009)

'He' in this article refers to the Indian prime minister. This report from India says that the Indian government has no intention of resuming the dialogue until the Pakistani government properly takes care of the terrorist problem, which is the exact opposite of what is reported in the Pakistani newspaper above. In sharp contrast, each media represents the viewpoints of its own.

In this case, linguistic varieties of Indian English and Pakistani English may not be so conspicuous, but we can observe remarkable differences with respect to what is actually communicated. EIL represents a diversity of political, social, religious and cultural perspectives around the world, which often becomes evident by comparing their news media. Another example

also from my class typically illustrates this point, in which we compared CNN and Al Jazeera on the day the new pope was installed:

> During his homily, the new pontiff said he wished to reach out to Jews and 'believers and non-believers alike' and asked for prayers from the St. Peter's Square onlookers as he assumed 'this enormous task'. (CNN, April 24, 2005)

> In his inaugural ceremony, the new pope has praised Christianity's common heritage with Jews but has taken no notice of Islam. (Al Jazeera, April 24, 2005)

In the face of these two articles, one of the questions that I raised in class was 'Did the pope talk to the whole world, or only to Christians and Jews'? The students were led to the former answer by the CNN report and to the latter by the Al Jazeera report. Indeed, despite the fact that both media cover the same inauguration sermon, the reader is given two highly contrastive images here. This is an example that shows how differently one same event could be described depending on the writers' standpoints.

What is most important in this classroom activity is to critically examine the messages from each source, always keeping in mind that any news media is inevitably biased in one way or another. Users of EIL have to wade through a vast diversity of values. They may easily be lost unless they establish their own critical thinking while maintaining openness and flexibility for understanding different cultures. Nurturing critical literacy should be regarded as an indispensable part of EIL training.

It is also imperative for the teacher to exercise cultural sensitivity in the classroom. Political and religious issues are very subtle by nature, and teachers always have to be careful not to inadvertently offend anyone in class, while exposing the students to a wide variety of views.

Relevant Pedagogical Concepts and Frameworks

As its name suggests, Integrated Practice in Teaching English as an International Language, or IPTEIL (Hino, 2007), is an attempt to synthesize the teaching of EIL with other relevant pedagogical concepts and approaches (Hino, 2005). IPTEIL takes a form of Content-Based Language Teaching with the use of daily news for Media Literacy Education in the promotion of Critical Thinking. Students in this class experience how to

utilize authentic materials in their daily life, which is expected to nurture their Learner Autonomy. They are also required to think globally (Global Education) and use a combination of reading, listening and speaking skills (Integrated Approach). This teaching method also shows one possible way of making an effective use of the CALL (Computer-Assisted Language Learning) system. Above all, IPTEIL allows the students to learn by participating in the real world of EIL users, an approach that goes in line with the notion known as Legitimate Peripheral Participation in a Community of Practice.

In the following, some of these educational concepts and their relevance to EIL are discussed.

Legitimate Peripheral Participation in a Community of Practice

IPTEIL is a holistic approach to the teaching of EIL, which is essentially aimed at involving the students in authentic EIL tasks. A central notion in IPTEIL, among others, is 'Legitimate Peripheral Participation in a Community of Practice' (Lave & Wenger, 1991), a constructivist concept of learning proposed chiefly by the neo-Vygotskian school of thought (e.g. Lantolf, 2000). An aspect of this theory particularly relevant to IPTEIL is its focus on 'learning in doing', or 'situated learning' in which the learner performs authentic tasks in a real-life environment.

In my IPTEIL classes, the students watch and read real-time news given in World Englishes, and then discuss those news in their own English, involving the teacher, Japanese students and, as the case may be, foreign students. These activities have been chosen for this class, mainly because tasks that most EIL users perform daily are certain to include watching TV news, reading newspapers and talking about them. They are 'common-core' tasks for all EIL users regardless of their individual backgrounds. Also, the internet and satellite TV broadcasts are major entrances to World Englishes for students in Japan, where intra-national use of English is quite limited.

An IPTEIL class is intended to be part of the whole community of EIL users around the world that provides the students with opportunities for Legitimate Peripheral Participation in the Community of Practice in EIL (Hino, 2003). The mode of participation is 'legitimate' in the sense that it is authentic, which is the primary reason for the use of real-time news. It is also 'peripheral' because no serious results will be brought about even when the students make mistakes, which is the kind of environment that the students need as novices. Through this participation process,

the learners acquire new identity as members of the Community of Practice in EIL.

In the teaching and learning of EIL in Japan, as was discussed in Chapter 2, a minute description of a target model is not necessarily available at the moment. Generally speaking, when it is difficult to specify a detailed educational model, a holistic approach rather than a discrete-point approach is more realistic. In other words, an effective method in such a situation is to 'learn by doing'. This partly explains why the notion of Legitimate Peripheral Participation is useful for EIL.

Another factor that makes the legitimate peripheral participation relevant to EIL education is that communication in EIL is essentially an area where firsthand experience is of vital importance. Mere deductive teaching of EIL, or simple provision of knowledge of EIL, may only promote nothing more than cultural stereotyping, which would prove counter-productive for EIL communication. It is highly desirable for the learners to have actual experience in the use of EIL, or at least a direct exposure to it.

Content-Based Language Teaching

Content-based language teaching (CBLT) aims to teach a language through actual content rather than to teach the language per se. Besides the practicality of 'two for one', CBLT adds meaning and substance to the students' language learning. IPTEIL, whereby the students learn global issues via English, may be classified as a form of CBLT.

As I showed in Hino (2010), teachers who try to practice EIL tend to employ CBLT of some sort. The reasons for this tendency would be the same as what have been presented above with respect to the significance of legitimate peripheral participation. In other words, one is the lack of comprehensive description of educational target models which makes such holistic approach realistic, and the other is the importance of direct experience in communication in EIL.

Media Literacy Education/Critical Thinking

In advocating a 'literacy-based curriculum', Kern (2000: 304–305) redefines the meaning of second/foreign language teaching by highlighting critical literacy as its integral part – 'instructional objectives shift from an emphasis on conversation for conversation's own sake or the delivery of linguistic and cultural facts, to the development of learners' ability to interpret and critically evaluate language use in a variety of spoken and written contexts'. This view of language teaching is shared with IPTEIL.

In my IPTEIL class, as was shown earlier with concrete examples, the students learn to process information from multiple perspectives by comparing and contrasting various news media. EIL users need to establish themselves by thinking on their own, so that they will not be overwhelmed by the diversity of cultural values that they encounter.

Global Education

Drawing upon the definition provided in every issue of the newsletter of the JALT 'Global Issues in Language Education' N-SIG, global education may be defined, in the context of language teaching, as education that aims at 'enabling students to effectively acquire and use a foreign language while at the same time empowering them with the knowledge, skills and commitment required by world citizens for the solution of global problems'. Global awareness in this regard is an essential component of EIL. The IPTEIL class, which gives the students opportunities to analyze global problems through real-time world news, is one effort to incorporate global education into the teaching of EIL.

Responses to IPTEIL

This section presents the results of EIL education with IPTEIL thus far, including the evaluation by the university administration, feedback from the students and reactions from classroom observers.

University awards

A response to IPTEIL that may be viewed as remarkable is the fact that a biannual award known as the Osaka University Award for Outstanding Contributions to General Education has been given to the classroom teaching with this method 11 times since fall 2002; as of spring 2010, nine semesters in a row so far. This award is decided every semester on the basis of a faculty evaluation questionnaire for the students administered by the university, and also based on reviews by the faculty committee. The reasons for this honor, cited by the university (Institute for Higher Education Research and Practice, 2010; Osaka University, 2010), include the following, which show that EIL aspects of IPTEIL have been highly evaluated:

> Overwhelmingly popular among the students, as the classes introduce them to varieties of English, whereby nurturing multiple perspectives in analyzing world news. (For spring semester, 2006. Translation by the present author)

> Gained recommendation from overwhelmingly many students, by introducing them to a diversity of English and leading them to analyze news from multiple perspectives, through activities such as comparing views of various news media real-time. (For fall semester, 2006. Translation by the present author)

'Varieties of English' 'a diversity of English' and 'multiple perspectives', found in the above evaluations, are key concepts of EIL and World Englishes. It should be encouraging for EIL educators to learn that a major national university in the Expanding Circle now endorses the teaching of EIL, backed also by the students themselves.

Feedback from the students

I regularly administer a survey on my own toward the end of each semester, independently of the official questionnaire run by the university, in all of my classes to obtain direct feedback from my students. Below is a part of its most recent results obtained in July 2010. The number of respondents (students in three classes) totaled 182. The original questionnaire, which is to be answered anonymously, is written in Japanese.

	Questions	Choices	Number of responses	Percentage (%)
1	In this class, I have learned to see things from multiple perspectives.	Strongly agree	96	52.7
		Agree	73	40.1
		Neutral	7	3.8
		Disagree	5	2.7
		Strongly disagree	1	0.5
2	In this class, I have felt that I am really participating in the world of English users.	Strongly agree	30	16.5
		Agree	83	45.6
		Neutral	44	24.2
		Disagree	21	11.5
		Strongly disagree	4	2.2

Table (*Continued*)

	Questions	Choices	Number of responses	Percentage (%)
3	This class has been useful for improving my international understanding.	Strongly agree	88	48.6
		Agree	80	44.2
		Neutral	8	4.4
		Disagree	4	2.2
		Strongly disagree	1	0.6
4	This class has been useful for getting acquainted with English used in the real world.	Strongly agree	63	34.8
		Agree	79	43.6
		Neutral	34	18.8
		Disagree	5	2.8
		Strongly disagree	0	0
5	This class has been useful for becoming familiar with the cultural diversity of English.	Strongly agree	64	35.2
		Agree	77	42.3
		Neutral	27	14.8
		Disagree	14	7.7
		Strongly disagree	0	0
6	This class has been useful for improving my reading skills in English.	Strongly agree	21	11.8
		Agree	81	45.5
		Neutral	43	24.2
		Disagree	24	13.5
		Strongly disagree	9	5.0

Table (*Continued*)

	Questions	Choices	Number of responses	Percentage (%)
7	This class has been useful for improving my listening skills in English.	Strongly agree	54	29.7
		Agree	80	44.0
		Neutral	28	15.4
		Disagree	17	9.3
		Strongly disagree	3	1.6
8	'Good Japanese English' is a valuable means of international communication.	Strongly agree	75	41.2
		Agree	67	36.8
		Neutral	29	15.9
		Disagree	10	5.5
		Strongly disagree	1	0.5

In sum, the above responses seem to show, as far as the learners' perception goes, that IPTEIL is largely producing its intended results in preparing the students for EIL communication especially in cross-cultural aspects. However, the answers to Question 2 could be interpreted to point to the passive nature of this class, which will be discussed later in the section *Challenges and Limitations*.

As mentioned in Chapter 2, the responses to Question 8 indicate that Japanese English as a target model has a good potential of getting accepted by Japanese learners of English. According to some open-ended comments by the students, what has led them to this attitudinal change seems to be their contact with the diversity of English in these classes, in addition to the teacher's positive presentation of his own Japanese English (Hino, 2010), giving them the feeling that Japanese English could be one of the varieties of English as a means of international communication.

Feedback from class observers

My IPTEIL classes have had quite a few observers, including university professors, English teachers from junior high to college level, graduate students of language education and some journalists. Teaching assistants,

who are graduate students, also provide their comments on my teaching practice. The feedback from these class observers may be summarized as follows, which is divided into comments on the strengths and weaknesses of IPTEIL.

IPTEIL classes seem successful in:

- letting the students experience the real world of English by using real-time materials;
- letting the students acquire multiple perspectives about what is happening in this world;
- getting the students to be interested in global issues;
- introducing the students to the use of authentic materials to learn English on their own;
- giving the students chances to learn English in meaningful contexts.

IPTEIL classes seem to be weak in:

- offering varieties of activity;
- giving the students enough chances for production;
- giving the students opportunities for peer interaction.

These comments by the classroom observers are largely in line with the impressions by the students themselves, but the fourth item in the 'strengths' column also implies that IPTEIL has a potential for developing Learner Autonomy, which is also part of my original intention for this method. The 'weaknesses', which certainly deserve serious attention, are discussed in the next section.

Challenges and Limitations

As has been evident or implied in the feedback from students and class observers, one of the major limitations with the current IPTEIL is that this method is teacher-centered in its form, where the participation by the students tends to be more passive than active. Though this shortcoming may be somewhat inevitable due to the fact that IPTEIL has been developed primarily for reading classes, it would be still possible to argue that some student-to-student interactions should be introduced instead of concentrating on teacher-to-student interactions.

However, this problem highlights the essential difficulty to be faced with in the Expanding Circle in an effort to redefine an English class as an

opportunity for real-life use of the language rather than a place for mere simulation. In Japan, it is simply unusual to communicate in English among Japanese. When Japanese students are told to speak English with their fellow students in class, they cannot find any reason to do so other than the fact that it is the teacher's order. Many students feel strange or uncomfortable about talking with their friends in English, because it is really unnatural. This has been a serious limitation when I intend my class to be a part of the real-life community of EIL users, where the use of English should come with authentic necessity.

One solution to this problem is to have foreign students in class. My IPTEIL classes have occasionally had international students, mostly from Asian countries such as Thailand, Vietnam, China and Korea, although very limited in number because the majority of foreign students at this university study at the graduate level. It has been my experience that the presence of even one foreign student, who creates the real necessity to communicate in EIL, dramatically changes the nature of an EIL class from unauthentic to authentic. If it becomes possible to have a substantial number of international students in class, that is when group work among students will be really meaningful.

It should be added here that at one time I even had a native speaker from New Zealand as a student in an IPTEIL class. It would appear strange to have a native English-speaking student in an officially EFL (English as a *foreign* language) class, but it is actually fortunate from an EIL perspective that this university has no system of exempting native speaker students from EFL classes. He took my IPTEIL class, living up to the principle of EIL education that learners of EIL include native speakers of English (Kubota, 2001; Smith, 1978). In this class, he was exposed to varieties of English via news media around the world, and also had a lot of contact with Japanese English. At the end of the semester, he told me that it had been a fruitful cross-cultural experience for him.

An English class that comprises Japanese students, non-native English-speaking students from overseas, native English speaking students and the teacher as the leader would constitute an ideal community of practice in EIL, in which everyone could learn from one another (Hino, 2003). For this vision to come true, a major educational reform will be necessary so that the university may involve international students in their ELT curriculum.

Conclusions

For the past 28 years, I have been attempting to put the concept of EIL (Hino, 2001; Smith, 1976, 1978) into actual teaching practice for my college

EFL classes in Japan. Among the several methodologies that I have devised for this purpose, IPTEIL seems to be one of the most successful so far, though this method should certainly be subject to constant review for improvement through reflective teaching (Hino, 2006; Richards & Farrell, 2005; Richards & Lockhart, 1994). It is hoped that IPTEIL will serve as a concrete sample to be referred to, beyond the author's individual practice, for pedagogical realization of the idea of EIL.

Acknowledgements

This research has been supported by the Japan Society for the Promotion of Science, Grants-in-Aid for Scientific Research (C) 17520375, 2005–2007 and also Grants-in-Aid for Scientific Research (C) 20520548, 2008–2010. I am grateful to Professor Aya Matsuda and her graduate students at Arizona State University for their useful comments on an earlier version of this chapter.

Note

(1) Earlier versions of this teaching method and analyses of them were presented consecutively at the annual conferences of International Association for World Englishes (IAWE) from 2004 to 2007 (2006 as a featured speaker, and 2007 with co-presenters Yasuhiro Fujiwara and Sonoko Wada), each time with new developments.

References

Hino, N. (1992) The Yakudoku tradition of foreign language literacy in Japan. In F. Dubin and N.A. Kuhlman (eds) *Cross-cultural Literacy: Global Perspectives on Reading and Writing* (pp. 99–111). Englewood Cliffs, NJ: Regents/Prentice Hall.

Hino, N. (2001) Organizing EIL studies: Toward a paradigm. *Asian Englishes* 4 (1), 34–65.

Hino, N. (2003) Teaching EIL in Japan. In G. French and J. D'Angelo (eds) *First Conference on World Englishes in the Classroom: Proceedings* (pp. 67–78). Nagoya: Chukyo University.

Hino, N. (2005) Putting EIL into classroom practice through an integration of multiple educational concepts. In N. Hino (ed.) *Gengobunka-kyoiku no Atarashii Shiten [New Perspectives in the Teaching of Language and Culture]* (pp. 1–14). Osaka: Graduate School of Language and Culture, Osaka University.

Hino, N. (2006) Toward reflective teaching in EIL education. In N. Hino (ed.) *Gaikokugo-kyoiku no Aratanaru Hokosei [New Directions in Foreign Language Education]* (pp. 1–12). Osaka: Graduate School of Language and Culture, Osaka University.

Hino, N. (2007) Togoteki kokusai-eigo kyojuho (IPTEIL) no kaihatsu to jissen [The development and implementation of Integrated Practice in Teaching English as an International Language]. In S. Takagi (ed.) *Gengo to Bunka no Tembo [Perspectives on Language and Culture]* (pp. 113–128). Tokyo: Eihosha.

Hino, N. (2010) EIL in teaching practice: A pedagogical analysis of EIL classrooms in action. In N. Hino (ed.) *Gengobunka-kyoiku no Aratanaru Riron to Jissen [New Theories and Practice in Education in Language and Culture]* (pp. 1–10). Osaka: Graduate School of Language and Culture, Osaka University.

Institute for Higher Education Research and Practice (2010) Osaka-daigaku kyotsu-kyoiku-sho *[Osaka University Award for Outstanding Contributions to General Education]*. In Institute for Higher Education Research and Practice (ed.) *Miryoku Aru Jugyo no Tameni 2 [For Attractive Classroom Teaching 2]* (pp. 126–142). Osaka: Osaka University Press.

Kern, R. (2000) *Literacy and Language Teaching.* Oxford: Oxford University Press.

Kubota, R. (2001) Teaching World Englishes to native speakers of English in the USA. *World Englishes* 20 (1), 47–64.

Lantolf, J.P. (ed.) (2000) *Sociocultural Theory and Second Language Learning*. Oxford: Oxford University Press.

Lave, J. and Wenger, E. (1991) *Situated Learning: Legitimate Peripheral Participation*. Oxford: Oxford University Press.

McKay, S.L. (2002) *Teaching English as an International Language*. Oxford: Oxford University Press.

McKay, S. (2003) Teaching English as an international language: The Chilean context. *ELT Journal* 57 (2), 139–148.

Osaka University. (2010) Kyotsukyoiku-sho [Award for Outstanding Contributions to General Education]. Retrieved September 24, 2010, from http://www.cep.osaka-u.ac.jp/ourwork/prize

Richards, J.C. and Farrell, T.S.C. (2005) *Professional Development for Language Teachers: Strategies for Teacher Learning*. New York: Cambridge University Press.

Richards, J.C. and Lockhart, C. (1994) *Reflective Teaching in Second Language Classrooms*. Cambridge, UK: Cambridge University Press.

Smith, L.E. (1976) English as an international auxiliary language. *RELC Journal* 7 (2), 38–53. Also in L.E. Smith (ed.) (1983) *Readings in English as an International Language* (pp. 1–5). Oxford: Pergamon Press.

Smith, L.E. (1978) Some distinctive features of EIIL vs. ESOL in English language education. *The Culture Learning Institute Report* 5 (3), 5–11. Also in L.E. Smith (ed) (1983) *Readings in English as an International Language* (pp. 13–20). Oxford: Pergamon Press.

Smith, L.E. and Bisazza, J.A. (1982) The comprehensibility of three varieties of English for college students in seven countries. *Language Learning* 32 (2), 259–269.

Smith, L.E. and Bisazza, J.A. (1983). The comprehensibility of three varieties of English for college students in seven countries. In L.E. Smith (ed.) *Readings in English as an International Language* (pp. 59–67). Oxford: Pergamon Press.

Smith, L.E. (ed.) (1983) *Readings in English as an International Language*. Oxford: Pergamon Press.

Via, R.A. and Smith, L.E. (1983) *Talk and Listen: English as an International Language via Drama Techniques*. Oxford: Pergamon Press.

Weiner, E.S. and Smith, L.E. (1983) *English as an International Language: A Writing Approach*. Oxford: Pergamon Press.

13 EIL Activities and Tasks for Traditional English Classrooms

Aya Matsuda and Chatwara Suwannamai Duran

This chapter introduces a selection of practical lessons and activities that can be adopted in existing English classrooms. While simply adding an activity or two on English varieties would not turn a 'traditional' curriculum to an English as an International Language (EIL) curriculum that integrates the World Englishes (WE) perspective, many teachers who are interested in incorporating the notion of WE and EIL are not in the luxurious position to create an entirely new course or program from scratch. These examples, developed and field-tested by language educators across the world, can be easily adapted to various contexts.

Although many of these activities allow students and teachers to accomplish multiple objectives, we have organized them according to their primary focus: (1) Introduction to World Englishes, (2) World Englishes and Language Attitudes, (3) World Englishes and Local Creativity, (4) World Englishes and Cultures and (5) World Englishes and (Teaching) Writing. Information on contributors is provided at the end of each activity.

Part I: Introduction to World Englishes

Developing an Awareness of English in the World

English as an international language (EIL) involves demographic, cultural, political and economic complexities. This lesson introduces the scope of English on a world scale, which can lead to further consideration of the controversies of EIL.

Proficiency Level: Intermediate and above

Age Group: High school (Inner Circle/native speakers), ESL college and adults

Class Time: 50–90 minutes

Objectives

This lesson aims to develop students' awareness of the role of EIL. By the end of the lesson, students will have fundamental knowledge to further discuss EIL and its accompanying inquiry.

Resources: Handouts

Procedure

(1) *Introduction and possible remediation*. The teacher activates the students' prior global knowledge by asking questions: What is the world population? (7.05 billion), How many countries are there in the world? (224, including Vatican City), What is the population of the country students reside in? (depends), What percentage of the world population uses the internet? (21.9%)

(2) *Pair or group works.* The teacher distributes the handouts, which contains 10 sentences with blanks for estimated percentages, numbers and one fraction. In pairs or groups, students discuss the sentences and make educated guesses at estimating the missing information. (Optional) If students find the task overwhelming, the teacher can provide multiple-choice answers for each question. At minimum, students can guess an answer and stay engaged in the activity. The questions could also be transformed into a true-or-false format.

Student Handout: Awareness of English in the World

(Answers are provided in Appendix)

Students: Estimate the numbers or percentages that fit in the blanks.

(1) The English language is the official or semi-official language of at least ___ countries.

(2) An estimated ___ million/billion people are believed to speak English as a second or foreign language.

(3) ___% of the world's (snail) mail is written in English.

(4) More than ___ (fraction) of the world's scientists read and write in English.

(5) More than ___% of the world's print newspapers are published in English.

(6) ___% of the world's electronically stored information is in English.

(7) The English language accounts for ___% of world GDP (gross domestic product)

(8) English language users comprise ___% of all internet users worldwide.

(9) ___% of international university students are taught in English.

(10) In 2010, about how many people in the world are learning English at schools, colleges and as independent adults? ____ millions/billions

(3) The teacher solicits answers from different groups and asks for justification for student choices. The teacher gives the correct answers and explains their significance.

(4) *Implications and application of the data*. How accurate is the data? How is this information gathered? Are there any possible biases or flaws?

(5) (Optional). Students can be assigned to find answers from different sources, and see if their answer matches the quiz information. Alternatively, students could generate their own English language information into a quiz format.

Additional Information

This lesson can be adapted for lower levels if the teacher previewed key words in the students' native language or simple English. Once students realize the wide and diverse usage of English around the world, there is flexibility for teacher to lead a discussion on controversies of EIL. The topics may include international registers and standards, varieties of English, cultural imperialism, the relationship between language and culture, language extinction, nuclear English and so on.

References

Crystal, D. (2010) *The Cambridge Encyclopedia of Language* (3rd edn). Cambridge: Cambridge University Press.

Davis, M. (2004) GDP by Language. Unicode Technical Note #13. Retrieved on April 17, 2011, from http://www.unicode.org/notes/tn13/tn13-1.html

Graddol, D. (2006) *English Next*. London: The British Council.

Kirkpatrick, A. (ed.) (2010) *A Handbook of World Englishes*. London: Routledge.

Maybin, J. and Swann, J. (eds) (2009) *Routledge Companion to English Language Studies*. London: Routledge.

Appendix: Answer Keys

(1) 60, according to Crystal.
(2) Between 1.2 billion (Crystal) and 1.4 billion (Graddol)
(3) 75% (Crystal). Of course, with the advent of the internet, the amount of snail mail being sent is decreasing.
(4) 2/3 (Crystal). This is probably a low estimate since leading scientific journals are usually written and published in English.
(5) 50% (Crystal). The total number of print newspapers is decreasing.
(6) 80% (Crystal). This percentage will drop as computer use expands throughout the world.
(7) 28.2% (Davis). This number is probably decreasing.
(8) 30.5% (Crystal), although Maybin and Swann claim 35.2%. Maybin and Swann's work is four years older. This illustrates Graddol's belief that the percentage is gradually shrinking.
(9) 53% (Graddol). French is a distant second at 11%.
(10) Graddol estimates two billion people, and projects the number to steadily decrease until the number is less than one billion in 2050.

Contributor

Paul D. Tanner is an associate professor at Aichi Bunkyo University in Japan. His research areas include essay writing, dictation and critical thinking.

Global Issues on YouTube

This lesson utilizes video clips and a range of classroom activities to draw a connection between language learning and global issues. The lesson elucidates the diversity of global Englishes and demonstrates the value of English proficiency for expressing one's beliefs to an international audience. Students are encouraged to think critically about the spread of English.

Proficiency Level: Intermediate, advanced

Age Group: College, adults

Class Time: 75 minutes

Objectives

This lesson aims to (1) provide students a brief introduction to several varieties of Outer and Expanding Circle Englishes; (2) illuminate the potential of English for international communication while encouraging

students to think critically about its global spread and (3) characterize language learning as a tool for affecting positive changes on a global scale rather than a process of merely imitating American or British speaking modes.

Resources: Internet access, links to the video clips

Procedure

(1) *Warm-up (5 minutes)*. Introduce the lesson by asking the following discussion questions: What are some issues that affect the whole world? What can you do about these issues on local and global levels? What skills/abilities do you need to solve these problems?

(2) *YouTube video/discussion: UN Secretary-General Ban Ki-moon on global warming (10 minutes).* The teacher makes a transition to a YouTube video that features Ban Ki-moon, a native of South Korea, discussing global warming in English (see link below). This video addresses an issue of worldwide importance and demonstrates the pronunciation and intonation of one particular Expanding Circle speaker. The teacher checks students' understanding of Ki-moon's remarks by asking several comprehension questions and invites students to share their reactions to his perspective on global warming.

(3) *Critical reflection about language (15 minutes).* The teacher shifts the focus of the discussion to language itself by mentioning that the UN has six official languages and asking students why Ki-moon chose to use English. Through discussion, work towards eliciting the notion that English is a privileged language which has the potential to broadcast messages to wide audiences. However, the teacher should also ask students to think about potentially negative effects of English's global growth, which populations have an opportunity to learn/use English and which populations are excluded.

(4) *Establish a connection between language learning and global action (15 minutes).* Return to the example of Ki-moon and note that, though he did not speak in a way that matches common perceptions of 'native speakers', he was able to utilize English to discuss a globally important topic. Highlight to the students that gaining such an ability to articulate one's convictions to international audiences is a more important objective for language learning than imitating the usage habits of native speakers. To support this assertion, show 'World Englishes: An investigation of international students goals and experiences' (see link below), in which individuals from Russia, Saudi Arabia, Japan and India describe how

language learning relates to positive global changes which they would like to affect in the future. This video demonstrates additional Outer and Expanding Circle Englishes and provides a transition back to internationally significant topics.

(5) *Students draft and workshop a statement geared toward an international audience (30 minutes).* Students are assigned to write statements to express their perspectives on issues of global importance and what actions can be taken by themselves and others to create positive changes. The teacher advises students to think about how they can best utilize English to express their beliefs to an international audience. With the remaining class time, students read their statements and receive feedback from their peers and teacher.

References

Ban, K-M. (2009) Let us join together to seal a deal in Copenhagen. Retrieved on April 17, 2011, from http://www.youtube.com/user/unitednations?blend=3&ob=4#p/a/4BF02A105C347439/52/2KPuJN2pdEI)

Nuske, K. and Oda, T. (2009) World Englishes: An investigation of international students' goals and experiences. Retrieved on April 17, 2011, from http://www.youtube.com/watch?v=8t5tEFyCTno

Contributors

Kyle Nuske and Tomoko Oda are doctoral candidates at Indiana University of Pennsylvania. Their research interests include collaborative teaching of writing by native and non-native speakers of English.

Mini World Englishes Research

Through this activity, learners will be imbued with an understanding and appreciation of language variation and the differences and similarities across World Englishes (WE).

Proficiency Level: Intermediate, advanced

Age Group: Secondary, college, adults

Class Time: 90–360 minutes

Resources

(1) Internet access and printing facilities
(2) Features of World English Varieties Presentation Assignment (see Appendix)
(3) (Optional) A list of possible varieties and corresponding resources

Objectives

By the end of the assignments, learners will be able to explain and exemplify the different levels of variation across several varieties of WE.

Procedure

(1) *Assignment guidelines and students preparation (10 minutes plus two-week individual research and preparation time).* If needed, explain to the students that there are varieties of English other than what they have learned in the classroom. Then, ask the students what English variety they are interested in knowing more about (e.g. Australian English, Hong Kong English, Indian English). List the varieties on the board. Let each student select one English variety he or she would like to research. (Pair or small group may work well especially with students with limited knowledge of WE). Once the students have selected the variety for their research, give the assignment instructions (Appendix). Explain to the students that they will gather information about the chosen variety of English in relation to the five levels of language variation (graded from easiest to most difficult for learners to research: pronunciation, grammar, vocabulary, idioms and communication style). Students are encouraged to find examples for each level variation from the internet (e.g. Google, Wikipedia, and academic publication). Allow two weeks (can be adjusted according to the course schedule) for them to complete the project.

(2) *Submission of information sheet* (according to assignment instructions). The students follow the instructions (Appendix) and make information sheet that collects the features of the English variety they are assigned to. The information sheet is submitted to the teacher and the teacher may give feedback and outline points to improve.

(3) *Practice of presentation (20–40 minutes)*. In order to hone explanatory skills, students are given a chance to practice explaining about the information they have researched. They can then improve the information sheet before the presentation activity that follows.

(4) *Presentation activity (15–20 minutes).* Students swap copies of the information sheet and present in turn about each section. The listener takes notes, asks questions and confirms if necessary. Other options include typical presentations with students presenting one-by-one at top of class and poster presentations.

(5) *Discussion about presentation (5 minutes).* In the final stage of the presentation, students are encouraged to discuss questions such as *Can we see any similarities or differences among these varieties of English?*

Can we see similar processes/general trends (e.g. simplification) occurring in the Englishes? In general, what is interesting about these varieties of English?

(6) *Repeat presentation activity (as desired).* The pairs are changed four to six times so everybody gets a good grasp of several varieties.

(7) *Post-presentation group discussions (30–45 minutes).* Lead a class discussion. Discussion topics may include: *What did you learn from the presentations? What was interesting or surprising for you? What was difficult to understand? Which language feature is most interesting for you? Why? Which variety is most interesting for you? Why? Have you changed your attitude to English(es) in any way as a result of the presentations?*

(8) *Follow-up reading and discussion (30–45 minutes).* As a follow-up reading, the teacher may suggest the Quirk-Kachru debate (1990, 1991) from *The English Today* (also featured in B3 section of Jenkins, 2003).

Additional Information

This assignment was originally designed for a WE reading and discussion class for English majors in a Japanese university, and thus assumes that students are already familiar with the main concepts of WE. However, it can be adjusted for students in English language classes who may be less familiar with the concepts of WE by integrating scaffolding activities such as presenting and going over several accessible examples for each level of variation and/or working together as a class on example information sheet(s).

To adapt this activity for a shorter class period only one level of variation at a time (e.g. only pronunciation or grammar) and procedures 1–3 can be used. If time is really limited and/or research skills lacking, pre-prepared information sheets could be given to students to base presentations on. The first three levels of variation (pronunciation, grammar, vocabulary) may only be level-appropriate for learners of lower proficiency. Steps 5 and 7 would need to be implemented in a simplified way, if at all.

References

Jenkins, J. (2003) *World Englishes: A Resource Book for Students*. London: Routledge.
Kachru, B. (1991) Liberation linguistics and the Quirk concern. *English Today* 25, 3–13.
Quirk, R. (1990) Language varieties and standard language. *English Today* 21, 3–10.

Appendix

Features of World English Varieties Presentation Assignment

Research and prepare a presentation outlining variation in a variety of English (e.g. Singaporean English).

The presentation should give details about variation based on the following headings:

Background

You should give a brief summary of the historical, cultural and sociolinguistic situation. You should mention the stage of development of English language usage and the role and uses of English in the region.

(1) Pronunciation

Give 5 to 10 examples of variation in some consonant and vowel sounds.

Example: Consonant: /w/ is pronounced as /v/ 'wet' = 'vet', Vowel: 'sit' = 'seat' (Indian English).

(2) Grammar

Give 5 to 10 examples of variation in grammar noting the typical grammar in a standard English (e.g. British or American English).

Example: English is one of the *subject* (Philippines English), in Standard English *subjects.*

(3) Vocabulary

Give 5 to 10 examples of variation in vocabulary (this is usually use of words borrowed from a first language) noting the corresponding vocabulary in Standard English.

Example: Durian fruit is *heaty* (Malaysian English); in Standard English we would say Durian fruit makes the body hot. Teacher*ess* (female teacher in Indian English).

(4) Idioms

Give 3 to 5 examples of idioms used in the type of English.

After explaining the meaning of the idioms you should try to outline if there are similar expressions in your L1. Note the correspondences detailing similarities and differences.

If possible try to explain or guess the origins of the idioms.

Example: Give me some face, too (Chinese English). In Standard English we would say give me some respect. A translation of the Chinese

tiu lien. To be lowered in the esteem of others through an affront to one's dignity is said to be a matter of especial concern in Asia.

(5) Communication style

Give 2 to 3 examples of variation in communication style (you may note how typically people communicate using in the variety of English and compare this with one or more varieties of English).

Example: In India, they tend to use very formal phrases in requests. Examples include *What is your command?* (In standard English, typically *What can I do for you?), I request you very humbly to enlighten me of the following points* (in standard English, typically *Could please inform me of the following?*).

Prepare 5 to 8 comprehension questions for the audience and be ready to follow up with further questions.

Contributor

Currently based at Osaka University, Fergus O'Dwyer's interests include cultural conceptualizations, Dublin and Irish English, the European Language Portfolio and the pedagogy of introducing WE in the classroom.

Word-Borrowing Activity

Word borrowing is a common process in language contact and intercultural communication. Although English is often viewed as an agent of change, in part because of the introduction of many English words into other languages, this activity highlights the adoption of foreign words into English in order to sensitize students to concepts of language change, particularly the multi-directional influence in the EIL settings where the English speakers are from diverse linguistic and cultural backgrounds.

Proficiency Level: Intermediate, advanced and can be adapted for advanced beginners

Age Group: Secondary, college, adults

Class Time: 30 minutes

Objectives

This cooperative activity aims to enhance students' awareness of the international scope of English. It is designed to help students (1) foster their understanding of the nature of language change in general; (2) learn more about how English in particular has been influenced by and

influences other languages and (3) challenge the monolithic and static view of English and English users.

Resource: Loan word chart (see Appendix)

Procedure

(1) *Introduction to the activity*. Inform the students that this word guessing-game activity will examine when and how other language communities have influenced the adoption of words into the English language.

(2) Divide the class into Team A and B. Subdivide each team into two groups. Identify that groups 1 and 2 are Team A and groups 3 and 4 are Team B. Explain that each group will receive six word strips containing key information about a loan word.

(3) Model how students can use the information on the strips to make sentences teaching about each loan word that the other group needs to guess. Write the following sentences on the board:
This loan word comes from _____, a language spoken in (_____). It entered English in the _____.
Add a hint about the meaning of the word today.

(4) Identify where the key information is located on the word strip.

(5) Model the activity by asking the class to guess the word *banana* without saying it. For example, say, *'Let's imagine that one group has the following information on their strip':*

Loan word (Don't say it!)	**Language (region)**	**Time period**	**Extra information**
Banana	Wolof (Senegal)	1500s	Was introduced via Spanish or Portuguese explorers

The teacher should then say, *'This loan word comes from Wolof, which is spoken in Senegal. It entered English in the 1500s. It was introduced via Spanish or Portuguese explorers'*.

Then give a hint, such as: *'It is a yellow fruit that is common in tropical regions'*

Give the other group the chance to guess the word.

(6) *Explain the rules.*

- Teams A and B are competing for points.
- Each team will receive the same 12 loan words (see Appendix).

- Each team will play at the same time under the same time limit.
- Each group has only one guess per word.
- Each correctly guessed word is worth one point.
- If the group cannot identify the word in one guess then no points are gained.
- Each group should take turns.
- After each turn, repeat the key information about the loan word in full sentences to the group.

e.g. 'Remember, **banana** comes from Wolof, a language spoken in Senegal. It entered English in the 1590s. It was introduced via Spanish or Portuguese explorers'.

(7) *Wrap-up*. Make a brief conclusion to the students that word borrowing is a common process in language contact. English words are borrowed and used in other languages and vice versa.

Additional Information

A suggested extension of this activity would entail students working in groups to research and present 10 contemporary loan words (into English and/or from English into their native language) and their etymology to reflect recent influences across domains students choose (e.g. music, science, technology, sports, politics). Students would then share what they learned concerning English as an international language.

Suggested Readings

Crystal, D. (1997) *English as a Global Language*. Cambridge: Cambridge University Press.
Holmes, J. (1992) *An Introduction to Sociolinguistics*. Essex: Longman.
Kachru, B.B. and Nelson, C.L. (1996) World Englishes. In S.L. McKay and N. Hornberger (eds) *Sociolinguistics and Language Teaching* (pp. 71–102). Cambridge, UK: Cambridge University Press.
McKay, S.L. (2000) Teaching English as an international language: Implications for cultural materials in the classroom. *TESOL Journal* 9 (4), 7–11.

Appendix

Materials for the Teacher

Create 12 word strips using the information below. Use the search terms 'word borrowing', 'loan words' and 'English etymology' online to add new loan words, if needed.

Loan word	Language and region	Time period	Extra information
Chocolate	Nahuatl (now Mexico and Guatemala)	1500s	Originally meant 'beans' and 'water'
Coffee	Turkish (Turkey, Cyprus and parts of Bulgaria)	1600s	A region of Ethiopia, where the plant originated, has a similar name
Cola	Temne (Sierra Leone, W. Africa)	1700s	Became a trademark name in the 1920s
Dollar	Low German (now North Germany)	1550s	'Thaler' was a German word for a coin made from silver
Literature	French (France)	1300s	Most words ending in 'ure' come from French via Latin
Marriage	French (France)	1200s	Has a similar spelling in French
Robot	Czech (now the Czech Republic)	1900s	Originally meant 'slave' or 'forced labor'
School	Latin (Ancient Rome)	600s	Was originally spelled 'scol'
Shampoo	Hindi (North India)	1700s	Means 'to massage' in Hindi
Sky	Old Norse (now Denmark and Sweden)	1000s, in the time of Vikings	Most 'sk' words come from Old Norse
Umbrella	Italian (Italy)	1600s	Originally meant 'little shade'
Zero	Arabic (Middle East and North Africa)	1500s	Originally meant 'empty'

Contributors

Melanie van den Hoven (EdD candidate, Durham University) has redesigned this activity to highlight the contexts of word borrowing.

Steven Hales (PhD, OISE University of Toronto) created the original version of this activity. His primary EIL research interests are in comparative analysis of global issues, trends and teachers' perspectives.

Part II: World Englishes and Language Attitudes

Attitudes towards Variations of English

Variations in English as a language of people with diverse linguistic and cultural backgrounds are inevitable. This lesson focuses on variations in English, people's attitudes towards the variations and the implications for international/intercultural communication.

Proficiency Level: Advanced

Age Group: First-year college or university

Class Time: 100 minutes

Objectives

The activity seeks to (1) raise students' awareness of the varieties of English; (2) identify the prevailing attitudes toward different varieties of English and (3) understand the relationship of language attitudes and English varieties and its implications for international and intercultural communications. For a class with students of the same native language, the students will be introduced to regional and/or social variations.

Resources: DVD clips**,** dictionaries, worksheet (see Appendix)

Procedure

(1) *Introduction (10 minutes).* The teacher asks students to come out from their seats and introduce themselves to as many students as they can, share what languages they know, where they learned English and interesting experiences in learning English.

(2) *Class discussion (10 minutes).* Ask the students what they think of the interactions and persons they spoke to, what impression they

had of the English they spoke and if they think their English is different from or better than their classmates'. The teacher leads a discussion that each of them speaks English differently in pronunciation, set or words and non-verbal clues. Conclude that these differences of accent, words, sentence structure and other linguistic features are known as variations and that the students have also experienced language variations at an individual level (idiolect).

(3) *Regional variations (30 minutes).* Teacher presents short 5 DVD clips (five TV ads of two minutes each) in American, Australian, British, Indian and Singaporean Englishes. As they watch the clips, the students are asked to note the differences in the languages in as many ways as they can. They are then asked to point out variant forms in the language, i.e. the forms that they think are different in the English spoken in the clips. Taking one clip at a time, the teacher writes down the pointed out differences on the board. Indicate that the key variations are vocabulary, syntactic construction and/or accent and group the differences in terms of region. Point out that they are regional variations known as 'dialects'.

(4) *Variations in English and attitude (20 minutes).* Students are divided into language/cultural groups (e.g. Australian, Chinese, European, Korean, Malaysian and so on). In case students are of the same language background, this activity can be conducted in groups of regions and/or states they come from. The students are given a worksheet on 'food and dialect' (see Appendix) in which the same food is referred to in different ways. Students are asked to indicate which ones they are familiar with and if other terms mean different things to them. They are also asked to say how they would refer to the food in the English they speak.

(5) *Language variations and attitude (10 minutes).* Lead the discussion by inquiring: Why do people use different terms to express the same thing? What do the differences mean to the speakers of other Englishes? How do they feel when they come across such differences? Draw the conclusion that variations in English are natural and they occur because people of different cultures experience the same thing differently, that people speaking one variety of English may feel in a different way about other varieties of English, and that is natural as well.

(6) *Activity (10 minutes).* While remaining in the same cultural/language groups, students work on a sheet with seven items. Each item has five

words (see Appendix). Each word is written in different English. Students are asked to choose the one they think it is correct. After five minutes, encourage them to explain why they think a particular choice is correct. In the post-activity discussion, ask students how they would respond if they meet someone using the English words, which they think incorrect. Then, explain to the students that variations in English are inevitable but the speakers of one variety of English may make judgments about the speakers of other Englishes and develop some attitudinal issues.

(7) *Conclusion (10 minutes).* Allow time for a brief question-and-answer session. Conclude that in terms of language features, variations may be classified at a social group/ethnic/cultural group or community level (sociolect/ethnolect), or a province or state level (dialect), or a country level (prestige dialect or language). Englishes spoken in America, Australia, Britain, India and Singapore are all dialects of the same language. However, some dialects of English are perceived to be more prestigious than others. As a result, people often think that expressions of other Englishes are incorrect and therefore unacceptable. The teacher may ask 'Should there be just one international variety of English'? at the end of the session to encourage students to think ahead for the next session.

Additional Information

The above activities are based on the experience in Australian EIL classrooms that are usually multilingual, multicultural and multiethnic. In 'homogenous' classes where the students have the same language background, the activities can be conducted in groups of students from different regions or students with exposure of different Englishes (American, British, Australian, Indian and so on). For younger and less proficient students, the focus should be on variations rather than on the implications of the variations. Awareness of the implications will develop gradually.

Appendix

In each of the following sets of words, circle the word (or words) you think is correct:

(1) Tea: (a) evening meal or dinner; (b) a milky, hot sweetened beverage served anytime; (c) late lunch/brunch; (d) afternoon light meal/snack; (e) formal afternoon occasion/banquet

(2) Cookie: (a) cookie; (b) biscuit; (c) plain bun; (d) small cake; (e) cracker
(3) Green onion: (a) green onion; (b) spring onion; (c) shallots; (d) scallions; (d) gibbles; (e) onion
(4) Petrol: (a) gas; (b) fuel; (c) petrol; (d) gasoline; (e) oil
(5) Tap: (a) spigot; (b) faucet; (c) stop valve; (d) tap; (e) cock
(6) Potatoes: (a) spuds; (b) taters; (c) murphies; (d) potatoes; (e) chitties
(7) Mushrooms: (a) mushrooms; (b) blewits; (c) mushers; (d) Gipsies stocks; (e) fungus

Note for the teachers:

Possible affiliations: The affiliations may be different for people depending on what English or Englishes they are exposed to. Here are some possible affiliations

Tea: India – a milky hot and sweetened beverage served anytime; Australia – evening meal or dinner; Singapore – late lunch; UK – afternoon light meal; U.S. – formal afternoon occasion

Cookie: U.S. – cracker, cookie (also Scotland); UK – biscuit; Scotland – a plain bun (also in the U.S.); Euro/Singapore – small cake

Green onion – India/UK – green onion; U.S. – spring onion; Singapore – shallots; Aus – scallions; parts of UK – gibbles

Petrol: U.S. – gas, gasoline, Aus – fuel; UK – petrol; India – oil

Tap: UK – spigot, tap, stop valve; U.S. – faucet, cock; Singapore/India – tap

Potatoes: Irish – spuds; U.S. – taters; Irish – murphies; UK/Aus/U.S. – potatoes; Euro/Aus/UK – desirees

Mushrooms: US/parts of UK/Euro – mushrooms; UK – blewits; parts of UK/Europe – mushers, Gipsies stocks, fungus

(BBC, 2011)

References

BBC (2011) Food and dialect – teachers' note. Online document: http://www.bbc.co.uk/voices/schools/worksheets/pdf/food.pdf

Contributor

Ram Giri, PhD, teaches in the program of EIL at Monash University, Melbourne, Australia. His research interests include language policy, language testing and EIL.

English as She is Spoken

This lesson focuses on the different English accents that college students are exposed to in their learning environment. It aims to develop acceptance of and tolerance towards different English accents and to encourage students to find ways to understand these different English accents.

Proficiency Level: Intermediate

Age Group: College

Class Time: 60 minutes

Objectives

Based on the fact that there has been an increase of academic staff from different countries in academic settings all over the world, this activity aims to (1) develop acceptance of and tolerance towards different English accents and (2) encourage students to find ways to understand different English accents. At the end of the lesson, students will be aware of different English accents and able to rationalize their attitudes towards different English accents.

Resources

Audio recordings – two-minute audio clips of:

(1) A local educated variety of English (e.g. Malaysian English)
(2) A neighboring educated variety of English (e.g. Philippine English)
(3) Standard Southern British English
(4) Standard American English
(5) Standard variety of Indian English
(6) Arabic-accented English

The clips can be substituted with the varieties that the teacher would like the students to be exposed to and/or the students are likely to encounter.

Procedure

Stage 1:

(1) Without explaining anything to the students, the teacher asks them to listen to each of the audio clips (which will be played only once) and to write down what they hear word for word after each clip.

(2) Students are asked to listen to the clips again (which will be played once) and to note down the main idea after each of the clips.
(3) In groups of three to four, students compare their responses to both tasks and combine their responses so that each group has two answers (word for word, and main idea) for each clip.
(4) The teacher provides the students with the actual transcripts and they compare their answers with the transcripts.
(5) Each group is asked to report on which clip they transcribed most accurately, which task they found easier and which kind of listening (that is, listening for the main points or listening to every single word) they are more likely to be doing in the classroom.

Stage 2:

(1) Based on the activity in Stage 1, students are asked to work with their group members to rate or provide their reactions to the accents in the clips in terms of:
    - Most-difficult-to-understand to easiest-to-understand accent.
    - Most to least familiar accent.
    - Accent they themselves use.
    - Accent they like the most to the one they like the least.
    - Most pleasant to not-so-pleasant accent.
    - Accent they think English should be spoken in.
    - A person who sounds the most intelligent to the least intelligent.
    - One adjective that describes each accent.
(2) In their groups, students are asked to discuss reasons for their responses. Then, each group shares its reactions and responses with the rest of the class.
(3) Based on (2), a list of barriers to the understanding of different accents is written on the board (e.g. level of familiarity with accent, prejudice).
(4) The teacher asks the students to provide ways to overcome these barriers (e.g. increased exposure, familiarity of topic, using other clues and cues, developing listening skills, being more tolerant of different accents).
(5) In the following lessons, the teacher needs to leverage on the suggestions provided by the students to promote a more positive attitude towards English accents and to develop the listening skills of the students. At the end of these lessons, the teacher can carry out a listening task to gauge if the students are finding it easier to understand the different English accents they were exposed to in their English lessons.

Additional Information

This lesson can be adapted to other contexts by selecting audio recordings of English accents the students are likely to be exposed to. The content of recordings and the level of the discussion can also be adjusted according to the students' age and proficiency level.

Contributors

Stefanie Pillai is an associate professor at the Faculty of Languages and Linguistics, University of Malaya. Her research focuses on the pronunciation of Malaysian English and the use of Malaysian English as a first language.

Murugan Raj Tanaraj is an English teacher who is currently pursuing his postgraduate degree at the University of Malaya.

Part III: World Englishes and Local Creativity

Linguistic Creativity in Local Contexts

In multilingual settings, teachers and students can explore the concepts of language change, code-switching and other evolving innovation of localized varieties of English through the local advertisement, logos, slogans and songs. In this particular lesson, illustrations of South African English are provided.

Proficiency Level: Advanced

Age Group: Secondary

Class Time: Four 30-minute lessons plus homework time

Objectives

The lesson encourages students to explore the characteristics of a nativized variety of English that includes the use of code-switching, the evidence of local identity and other emerging innovation. By the end of the lesson, students will be able to demonstrate and discuss the distinctive features of English used in their local advertisements as well as logos, slogans and songs.

Resources: Advertisements, songs, logos and slogans that show literary creativity in a variety of English

Procedure

(1) *Preparation.* The teacher selects a local advertisement to illustrate the three focal points of the lesson: (1) language variety, (2) code-switching and (3) national identity. This is presented to the class for discussion.

(2) In class, the teacher provides selected examples that can be used to illustrate language variety, code switching and proof of national identity formation (see Appendix for an example of the use of South African advertisement).

(3) Students are asked to select their own sample of advertisements, slogans and logos to demonstrate the three focal issues:
- The use of code-switching, a dominant characteristic of language variety and an issue of interest given the multilingual nature of EIL classrooms.
- The degree of language innovation. This is in the light of the following quotation: An 'indicator of the stage of having attained linguistic and cultural self-confidence, according to the Dynamic Model, is literary creativity in the new variety' (Schneider, 2009: 309). However, the concept will be simplified for the learners and not expressed in these words.
- The degree to which the advertisement (or slogan/logo) promotes the construct of a unique national identity.

(4) The teacher may guide students as they look for these features locally around them. For example, the name of a South African sporting team, *Baghana Baghana*, uses the Ba plural form marker taken from an African language (IsiZulu), a place name and the duplication that is a characteristic of the names of all South African teams. The name was given to the football team from Ghana when the South African Bafana Bafana (translation from IsiZulu meaning 'boys') team was eliminated from the World Cup. This support of another team when South Africa had lost is an example of the South African spirit of *Ubuntu*, which refers to compassion and humanity and implies that we are human in relation to other human beings. The students can find linguistic creativity and innovation in songs as well. The national anthem of South Africa, for example, has four verses in four languages to represent the concept of a rainbow nation, the epic reconciliation that is at the heart of the national identity. The national anthem still includes a verse in Afrikaans, the language of the Apartheid government, which is indicative of reconciliation and the 'South African miracle'.

(5) The students work in groups and elect a team manager and a person responsible for reporting back on findings. They collect their resources, and then decide on their presentation. One double period (2 x 30 minutes) will be used to prepare for the presentations. Homework time is used to complete the task.

(6) In the next meeting, each group is given five minutes to present their advertisement, slogans, or songs, including the findings. A specific time is allocated for discussion on the features of linguistic creativity found in the presented pieces. Questions and answers (Q&A): For a more engaging class activity, students may vote for the best presentation that can be adapted and published in the school press.

Additional Information

This lesson could be adapted for the college level by increasing the requirement for more advanced linguistic description of the language variety identified. Likewise, the lesson can be simplified for a lower level by increasing the teacher's role and the number of advertisements discussed under his or her guidance. In addition, the lesson may be adopted in any multilingual context by using the advertisements, logos and other examples found locally.

References

Schneider, E.W. (2009) *Postcolonial English: Varieties around the World* (2nd edn). Cambridge: Cambridge University Press.

Appendix

Example 1: The current Woolworths 'Boerewors' (a term used throughout South Africa, which is a translation from Afrikaans meaning 'farmer's sausage') advertisement in South Africa has the slogan, 'It is called boerewors in all 11 official languages'. The reply is given to an Australian who speaks about a barbeque ('barbie'). This advertisement is an example of code-switching that specifically employs the original Afrikaan term 'boerewors' in an English advertisement and the assertion is that it is used in all 11 languages used in South Africa. It also relates to national identity and suggests pride in the South African constitution, which recognized 11 official languages as well as a pride in the multilingual nature of the country. It demonstrates creativity and shows that code-switching is a characteristic of South African English (SAfE) (see also Fun Trivia, 2011).

Example 2: A brandy advertisement (SATVads, 2010) currently on circuit in South Africa shows a black man whose car has broken down

being invited to a white Afrikaans-speaking person's home. He is then offered hospitality and a brandy. He is then offered another drink, in Afrikaans: 'Nog eenetjie'? (Another one?). The black man's response is 'eish', which is a South African expression of surprise. In this case the surprise is at this incredible hospitality and quality of the brandy. The Afrikaans response is a wonderful play on words, 'met eis, ja', meaning 'yes, with ice'! The advertisement shows creativity and code-switching but also relates to Ubuntu. As John Donne stated: 'no man is an island, entire of itself'. It also indicates racial reconciliation. Thus the hospitality being offered is characteristic of South African society and Ubuntu is at the heart of the South African identity.

References

Fun Trivia (2011) South African Commercials. Retrieved April 17, 2011, from http://www.funtrivia.com/en/subtopics/South-African-Ads--Braaivleis-Rugby-Sunny-Skies-245677.html

SATVads (2010) Klipdrift.avi. Retrieved April 17, 2011, from http://www.youtube.-com/watch?v=QBpoAFRE5iw

Contributor

Brenda Spencer is a professor in the English Studies Department at the University of South Africa. Her interests are political drama, TESOL and World Englishes.

Linguistic Landscape in the Classroom

This activity utilizes signs written in English as pedagogical resources. In this particular activity, English imperatives found in Taiwan and locally flavored spellings derived from the pronunciation found in Mexico are used as illustrations.

Proficiency Level: Beginning, intermediate, advanced

Age Group: Elementary, secondary, college, adults

Class Time: Varies from one period to several depending on complexity of assignments

Objectives

This activity aims to provide students a result of the global spread of English that shapes the language use worldwide. By introducing the

concept of Linguistic Landscape, or LL, (Shohamy & Gorter, 2009), teacher can use visual texts and images as resources for teaching English grammar and its variations. By the end of the lesson, students will (1) be aware of English usage and its functions commonly found on billboards, commercial signs, posters, public texts, shop names, in English-speaking countries as well as in the countries where English is learned and used as a second or foreign language; (2) be able to connect the texts and images outside the classroom to those in the classroom and (3) pay attention to creativity in varieties of English instead of errors.

Resources

(1) Samples of linguistic landscape pieces (see Appendix).
(2) Digital camera: Those students who take their own images will need either a digital camera or a camera phone.
(3) Computer and projector: The teacher will need a computer and a projector to show her/his and/or students' images.

Procedure

(1) *Preparation.* Either the teacher collects a number of pictures of English imperatives in a specific country or students are instructed to take several pictures of imperatives they find in their local linguistic landscape (LL). If students are assigned to find the examples, the teacher should present a few examples to them of what are expected (see Appendices). All types of signage are acceptable.
(2) *Using the linguistic landscape*. In class, the students may use the images either prepared by themselves or the teacher. The students work in groups to identify the language in the images.
(3) *'Imperatives' and discussion*. The teacher provides an instruction on English imperatives. The basic information may include 'positive imperatives', which normally appear as the base form of verb (*Look!*) with an understood subject *you*, and 'negative imperatives', which consists of the base form of the verb preceded by the negative of the auxiliary verb *do* (*Don't look!*). More complex features of imperatives such as stative versus dynamic verbs, ellipsis, imperative syntagmatic relations (*Stop + talk + ing*) may be introduced. After that, either the teacher or students initiate the discussion that centers around the structure and use of English imperatives found in the LL images.
(4) *More on analysis and how to incorporate World Englishes*. Not limited to imperatives, all aspects of English pronunciation, morphology,

grammar or pragmatics may be used as the lesson's focus, including punctuation. Some linguistic features, for example, the pesky little greengrocer's apostrophe (erroneously used in the plural of nouns, e.g. *Egg's For Sale*), may be difficult to find in the LL in some countries, its use is not uncommon in the LL in both the U.S. American South as well as in English signs found in Mexico. The purpose of the activity, however, is not to focus on English errors in the LL, when the subject does arise (see Appendices as examples), but to judiciously focus on creativity in varieties of English.

Additional Information

The lesson can be adjusted to most age and proficiency levels and to all features of vocabulary, grammar and pronunciation according to the equipment involved or to the type of imperative. For younger learners, the teacher can provide the LL images with a focus on simple imperatives. For older and higher proficiency learners, their own images of complex and/or rare imperatives (e.g. request imperatives) in the LL can be demonstrated. In addition, the activity can be used along with other pedagogical tools such as, *realia*, role-play and authentic texts.

References

Shohamy, E.G. and Gorter, D. (eds) (2009) *Linguistic Landscape: Expanding the Scenery*. London: Routledge.

Appendix

The following examples of imperatives and local creativity found in the southern Taiwanese city of Chiayi in October 2008 that can be used as authentic examples in the classroom include:

(1) Imperatives in advertising slogans: *Take your Chance now!* (Chance Drugstore).
(2) Elliptical imperatives: *Happy Halloween* (sign in front of Sophisca sweets shop).
(3) Imperatives in advice, instruction, request or command: *Talk over with please go upstairs eighth floor* (a literal translation from Mandarin) is used as the Chiayi City Government Transportation Department's sign.

On platform 2 at the Chiayi railway station, *Kiss and Ride* signs show the creative use of imperatives in public signs.

Figure 13.1

Figure 13.2

The Mexican LL provides the data and leads to an interesting classroom activity and discussion. On the sidewalk advertisement in a suburb of Monterrey, the Mexican meat processing giant FUD shows a picture of a sandwich with the one-word caption /Canwis/. In the classroom of the same city, Mexican students in an activity on pronunciation engage in the interpretation of the advertisement: Have the initial and final sounds of the English borrowing 'sandwich' been switched? Why? Is this an actual pronunciation of the word in Mexican Spanish? By whom and when?

Contributor

Robert J. Baumgardner is professor of applied linguistics in the Department of Literature and Languages, Texas A&M University-Commerce. He has taught English in Germany, France, Iran, Mexico, Morocco, Pakistan, Sri Lanka, Saudi Arabia and the United States.

Part IV: World Englishes and Culture

Greeting and Leave Taking across Cultures

This lesson introduces students to World Englishes (WE) and focuses on differences in greeting as well as leave-taking across cultures.

Proficiency Level: Beginning

Age Group: College

Class Time: Two hours

Objectives

By the end of the lesson, students will be able to identify the differences of WE concerning with greeting people and taking leave across cultures.

Resources: Handouts (see Appendix)

Procedure

(1) *Introduction (5 minutes)*. Ask the students to view a picture of a chicken and duck (Appendix A) and give opinions about it. The teacher then makes a connection between the picture and World Englishes. Highlight the varieties of English in the world.

(2) *Pair activity (40 minutes)*. Ask students to work in pairs to search for two short video clips that contain a scene of greeting people and taking leave in English. One of them is from local movies, drama, or

advertisements and the other one from the country they wish to discover (e.g. Australia, Singapore).

(3) *Identify characteristics (10 minutes).* Teacher asks students to describe and discuss the similarities and differences of the characteristics of greeting and taking leave of both video clips and share those descriptions with the rest of the class (use Appendix B). The characteristics may include language use, the body language, who is speaking to whom, age and gender of the speakers and the length of the greeting and taking-leave interactions.

(4) *Identify the similarities and differences (10 minutes).* The teacher asks students to identify the differences and the similarities of the two video clips. The students take notes and use the table (Appendix C).

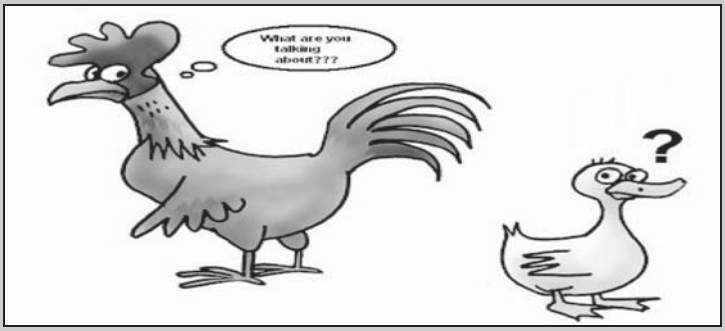
(5) *Presentation (50 minutes).* Students take turn and present their findings in class.

(6) *Conclusion (5 minutes).* Teacher concludes by listing down the phrases used by the locals and people from other countries to greet and to take leave.

Additional Information

This activity can be adjusted to fit classes that are shorter than two-hour meeting by asking students to search for two short video clips outside class hours and do the discussion before the next class meeting. If searching for the video clips from the internet is a problem for students, the teacher should also allow students to use other sources such as comics, or perhaps sitcoms or movies. Use of authentic materials is strongly encouraged so that students would be able to see the real communication done in English either by native speakers or non-native speakers of English.

Appendix A



Appendix B

Identifying Patterns in	**Local**	**Another country:**
Greeting people		
Taking leave		

Appendix C

	Similarities	**Differences**
Greeting people		
Taking leave		

Contributor

Noor Azlinda Zainal Abidin has been teaching for 14 years and currently affiliated with University Malaysia Pahang as a language teacher in Centre for Modern Languages and Human Sciences (CMLHS). She earned her first degree in University of the Pacific, Stockton, California, in pedagogy and just completed her master's of arts in English Language Studies in Universiti Kebangsaan Malaysia. Her areas of interest are Malaysian English, CALL and Intercultural Communication.

Teaching EIL with Idioms and Metaphors

This lesson demonstrates how sociocultural values attached to idioms and metaphors pave a way to how English is nativized in Outer and Expanding Circle contexts. By the end of the lesson, students will develop a better understanding of their interlocutor's 'worldview'.

Proficiency Level: Lower-intermediate and above

Age Group: High school and above

Class Time: One class period of 90 minutes

Objectives

Based on the notion that idioms and metaphors are supportive resources for Intercultural Communication in EIL settings (Honna, 2008; Lakoff, 1980; Sharifan, 2009; Yoshikawa, 2007) and formulate speakers' meta-cultural competence, this pedagogical idea aims to develop students' awareness and understandings of EIL speakers' prevalent cultural background when students encounter intercultural communication.

Resources

(1) A DVD of *Il Postino*, an award-winning foreign film
(2) A dictionary of English idioms (optional; e.g. Corwin, 1994, in Japanese)
(3) A collection of metaphors (optional; e.g. Yoshikawa, 2007, which compared and contrasted metaphors in English, Japanese and Korean)

Procedure

(1) *Preparation.* Before class, design a basic communicative lesson. One piece of letter-size paper as a handout can provide the necessary scaffolding. On one side of the paper, write five idioms from your own English variety, and on the other side, five metaphors of your choice, for example, 'the whistling wind', 'ruby lips', etc. Use a dictionary of idioms or a favorite novel as resources if needed. Leave the bottom half of each side with numbers 1 through 5. Second, to introduce the significance of metaphor, prepare to cue a clip from *Il Postino*, the 1995 best Foreign Film winner. It is about Nobel-Prize-winning Chilean poet Pablo Neruda, who is in exile on a small Italian island. Locate the track or the exact time in the film where Neruda explains what a 'metafora' is to the charming Italian postman-*cum*-poet, and shows that they are all around him on the beautiful island.
(2) In class, introduce the concept of idioms and metaphors. Explain the differences of idioms and metaphors: an idiom is a kind of wise expression or aphorism, whereas a metaphor is comparing something to another object, similar to 'similes', but does not use 'like' or 'as'.
(3) Explain to the students what your idioms and metaphors mean and how they are used. Show the film clip of *Il Postino* and pause or replay where necessary and elicit reactions from the students.

(4) Ask the students to write idioms and metaphors they like from their native language and try to translate them into English.
(5) Ask the students to identify some idioms that might be hard for people from a different culture to understand, or that they think are very indicative of something unique about their own culture.
(6) Encourage the students to analyze and discuss what the idioms and metaphors tell about their own culture and other cultures, and how they may show differences and similarities in thinking and seeing the world. The process will deepen the students' cross-cultural understanding.

Additional Information

The lesson is based on Sharifian's (2009) interpretation of Lakoff (1980) that idioms and metaphors are how we show the nativization of English in each local context. The lesson can be adopted in a typical language classroom setting and an ESL class, where students are from various linguistic and cultural backgrounds.

The film *Il Postino* could also work as a 'text' for a class in comparative literature and film, or a class in intercultural studies, where the teacher may demonstrate aspects of small-town Italian attitudes toward love, politics, food or 'the human condition' in general.

References

Corwin, C. (1994) *A Dictionary of Japanese and English Idiomatic Equivalents*. Tokyo: Kodansha.

Honna, N. (2008) *English as a Multicultural Language in Asian Contexts: Issues and Ideas*. Tokyo: Kurosio Publishers.

Lakoff, G. (1980) *Metaphors We Live By.* Chicago: University of Chicago Press.

Sharifian, F. (2009) Cultural conceptualizations in English as an international language. In F. Sharifian (ed.) *English as an International Language: Perspectives and Pedagogicial Issues* (pp. 242–253). Bristol: Multilingual Matters.

Yoshikawa, H. (2007) Similarity and dissimilarity of idiomatic expressions of some body parts in Japanese, Korean and English. *Chukyo University Journal of the College of World Englishes* 10, 33–42.

Contributor

James D'Angelo is professor and chair of graduate studies, Chukyo University Department of World Englishes. His research includes applying world Englishes and EIL/ELF concepts to curriculum and the classroom.

Part V: World Englishes and (Teaching) Writing

Engaging Learners' Creativity through Varieties of English

Working in small groups to compare short texts written in Standard English and other varieties of English, students become aware of features of different Englishes, as well as their own creativity and the validity of their own variety of English.

Proficiency Level: Intermediate, advanced and pre-intermediate if texts are appropriate

Age Group: Secondary, college, adult

Class Time: One class period of 90 minutes

Objectives

The activity aims (1) to raise an awareness of different Englishes, as well as to highlight the legitimacy of the students' own variety and (2) to facilitate reading fluency through vocabulary building, encouraging learners to guess meaning through context and improving reading speed by decreasing reliance on dictionaries.

Resources: Handouts and black/whiteboard (or OHC/projector)

Procedure

(1) *Preparation.* The activity requires three short fiction texts, approximately 50 words each, printed on separate handouts. Each text has a short description of the scene at the top (for example, *'A man and a woman are talking in a bar'*). A space is provided on each handout for students to write their summaries. The three texts should be of roughly the same linguistic complexity. For example, in a 50-word text no more than eight to 10 non-standard lexical items or grammatical forms would be appropriate.

(2) In class, students are put into groups A, B and C. In a larger class, students may work together in pairs or threes (subgroups) within each group.

(3) The teacher explains the activity to the class and gives out copies of the texts to each group. Working in groups, the students discuss what is taking place in their scene, and write a collaborative version of what is happening. This does not mean a direct 'translation' but a summary of what is taking place. They may also write their impressions of the

characters and, in a larger class, are free to discuss these with other pairs within their group. Depending on the level and composition of the class this can be done in the students' native language. The teacher should avoid giving extra information to the students and explain that their dictionaries are unlikely to help them with non-standard lexis. The pairs that finish quickly can illustrate the scene on the reverse of the handout.

(4) When all of the students have finished the task, the teacher assigns them to make new groups of three that consist of those from different previous groups (A + B + C), in which they take turns presenting their interpretation of the scene to their new group members. The students remain in their new groups after presenting.

(5) The teacher elicits the main points of each story, building up a set of suggestions on the board until agreement has been reached on what is happening. The teacher then elicits the lexis that caused difficulty in each text and builds up a glossary on the board based on the students' ideas.

(6) The teacher points out the differences between each text as it is written and how it would be by using Standard English, or the students' own variety. In multilingual classes, this part of the activity may be done by the students themselves as a follow-up assignment.

Additional Information

Choice of text and subject matter may be influenced by the students' interests, cultural or maturity considerations. It may also be appropriate to reduce length or complexity according to the groups. For lower levels, more use can be made of the pictures by posting them around the room and eliciting comments in the target language.

This activity allows students to exercise their creativity, not only as bilingual speakers of their native language and the target language, but as, in effect, 'tri-lingual' speakers of their native language, and both the standard and local varieties of the target language. Two caveats are that it may meet resistance in exam-oriented teaching situations, and that it is especially important to avoid inferring that students are 'correcting' these texts from a wrong or inferior variety to a 'correct' one. It could be argued that even using the term 'non-standard' is problematic in this respect.

Contributor

Iain Lambert is an associate professor at Kyorin University, Tokyo. His research interests include modern Scottish literature, especially the work of James Kelman, and non-standard forms in literature in English.

The Only Way and the Best Way of Composing in English?

Using role-play scenarios, this practice aims to empower multilingual writers to deconstruct the hierarchical power relations in languages and to value their native language and cultural heritage.

Proficiency Level: Advanced

Age Group: College

Class Time: 90 minutes

Objectives

This activity aims to minimize teaching practices and institutional structures that oppress or mute an individual's voice. Instead of learning the target cultures and discourses passively and uncritically, the activity seeks to shift the focus of learning Standard Written English from the essentialist view to understanding language diversity of written English. By the end of the lesson, students will (1) develop cross-cultural understanding; (2) have an awareness of power relations between different languages and (3) be encouraged to appreciate their own culture and language. This activity was originally designed for an EFL college composition in Taiwan but can be adapted in other instructional contexts.

Resources: Written samples from advanced multilingual writers

Procedure

Note: All the references to 'Chinese' should be changed to whatever the native language of students.

(1) After a short introduction, inform the students that they will be conducting role-play scenarios. Tell them that they will portray Chinese composition teachers who are correcting international students' English papers.
(2) Distribute written samples from advanced multilingual writers (from America, Russia, Hong Kong, etc.). Ask the students to examine the writings; looking into the similarities and differences in terms of format, organization or content, and to give feedback to each author on what a Chinese writer will do differently.
(3) Ask students to pair up and discuss their findings and feedback.
(4) The students are asked to share their small groups' evaluation with the class and discuss how each writing approach, organize differently

or share their strategies of writing in Chinese. The teacher leads the students to define 'good writing' and 'standard Chinese/English' aiming to deconstruct the hierarchical power relations in languages, as well as empower students to value their native language and cultural heritage.

(5) At the end of the lesson, the teacher points out the importance of understanding the dynamic nature of context of writing.

Additional Information

To adapt this activity to English courses in other contexts, language would be the first concern. Since this activity is designed for students whose native language is Chinese, teachers in other cultural contexts should consider using students' primary language and their composing knowledge in that language to compare with English writing. Composition teachers may lead students to appreciate different ways of rhetorical traditions and writing strategies. Finally, the teacher should point out that all languages and cultures are equal and that there is no best way to compose in English.

Contributor

Pei-Hsun Emma Liu is assistant professor in the Department of Applied English at the Kainan University, where she teaches EFL literacy and graduate courses. Her research interest areas include ESL/EFL writing and World Englishes.

World Englishes in First-Year Composition Classrooms

This activity introduces and incorporates World Englishes in the U.S. composition classrooms, where the majority of students have limited chances to interact with international students or students from different linguistic and cultural background.

Proficiency Level: Intermediate, advanced

Age Group: College, adults

Class Time: 75 minutes

Objectives

This activity offers an alternative assignment that teachers can use in a first-year composition classroom (FYC) in a midsize university in the United States. The assignment aims to raise American students' awareness of the variations of English.

Resources

Crystal, D. (2003) *English as a Global Language* (2nd edn). Cambridge: Cambridge University Press.

Kachru, B.B., Kachru, Y. and Nelson, C.L. (eds) (2006) *The Handbook of World Englishes*. Malden, MA: Blackwell Publication.

McArthur, T. (2001) World English and World Englishes: Trends, tensions, varieties, and standards. *Language Teaching* 34, 1–20.

Procedure

(1) *Preparation.* Before class, the teacher checks out a documentary or locates sections of *American Tongues* on YouTube and write down sections that are relevant to students' geographies so that they are ready to be shown in class. The teacher may use the American dialect map or Kachru's three concentric circles to supplement the documentary. For example, knowing that students are from small towns in Pennsylvania, or students are interested in learning about New England varieties, the teacher may find sections of the documentary on Pittsburghese and Boston dialects, respectively.

(2) *English versus Englishes (5 minutes).* Lead the discussion on the roles of English language in the world. Ask students to reflect on the role of English in their contexts. List students' answers on the board.

(3) *Free writing on World Englishes (10 minutes).* Introduce the term 'World Englishes' to students, and ask them to freewrite for several minutes what they think this term entails. One of the possible questions
is 'What comes to your mind when you hear the term World Englishes'?

(4) *Documentary discussions (25 minutes).* After introducing the term, play the selected part of the documentary *American Tongues*. Ask students to write down questions they may have while watching the documentary. After students view the documentary, teachers can choose to do either 4a or 4b as follows:

   (4a) *Reflection on language exposure (15 minutes).* Ask the students to reflect on their exposures to varieties of English whether they hear or see from their friends' word choices, signs from restaurants. Some may discuss their exposures to the English used by the teachers, who come from other countries. After writing, group students together and let them share what they have written.

(4b) *Reflection on language use (15 minutes).* Ask the students to critically reflect about their own language use. By asking them to pay attention to the documentary, they will be able to compare their own language use (e.g. pronunciation, vocabulary) with what they have seen in the film. Group students together and let them share what they have written.

(5) *Drafting the exploration of Englishes (20 minutes).* Ask students to look back at their freewriting. The students can start exploration by stating from their narratives. The teacher may use these guided questions to help students: What did they learn about the role of English language? What did they think about 'World Englishes' when they first heard this? Have they been exposed to World Englishes speakers in person? With the remaining time, students can get feedback from their peers.

Additional Information

This is an introductory activity of a longer version where students choose one variety of Englishes to conduct either an empirical research or a library research. If teachers want to adapt this with ESL students, teachers can ask students to keep a language log in which students keep entries of their daily usage of English. Alternatively, students may conduct critical self-reflection of their own language or to interview international students outside the classroom as their data sources. The activity can be adapted to fit in a college composition class outside the United States.

This activity has been inspired by the following articles:

Kubota, R. (2001) Teaching world Englishes to native speakers of English in the USA. *World Englishes* 20 (1), 47–64.

Matsuda, A. (2003) Incorporating world Englishes in teaching English as an international language. *TESOL Quarterly* 37 (4), 719–729.

Contributor

Pisarn Bee Chamcharatsri is a PhD candidate from Indiana University of Pennsylvania. His research interests include emotion, second language writing and World Englishes.

Epilogue

Cecil L. Nelson

It seems to me that three major conceptual issues inform the teaching of English as an international language (EIL): the notion 'EIL' itself, intelligibility in its broad sense and the pluricentricity of Englishes. These problem categories have all been addressed in the current volume, but some recap and commentary may not be out of place in an epilogue.

English as an International Language

It should occur to anyone in this field to wonder why others in similar fields do not seem concerned about, for example, world Frenches or world Arabics. The developments and histories of world Englishes have put 'English' in a different category. This claim has been asserted over and over in the literature, but this fundamental notion for our professions would bear some consideration. The spread and institutionalization of Spanish and Portuguese in their respective present-day nations on the South American continent would seem to be at least close parallels to the way English was carried into, established and perpetuated in India, for instance.

I am in no position to deal with this question to any useful extent or depth. In some cases, such as French in Quebec, the users of a particular variety of a language may see themselves as a confidently unique population, with no real pressure to adopt an essentially foreign model, though they may well be aware that such varieties and even perceived 'prestige' varieties exist. In others, the avowed 'best' variety may be one that is at some remove of geography and/or time from the existing populations of users, as in the case of Modern Standard Arabic, as I understand it.

Further, many of these varieties of languages (certainly not all) exist among communities of speakers who would have no trouble identifying themselves with the 'parent' language's community – albeit at some distance in terms of time, sub-cultures and so forth. Québécois are descendants of French-speaking immigrants into Canada, and Spanish speakers (in the United States) may be typed together (by others) as 'Hispanic' or 'Latino'. But South Asian English users are Indian, Pakistani and so on, not British (or, god forbid, American).

Thus, there is not, as far as I know, anything like the third or fourth diasporas of English in the histories of the other widely spoken languages of

the present day. In this phase of the history of Englishes, the adoption of the language by new populations of users 'opened up fresh linguistic resources for contact and convergence with English, and growth and development of yet more international and regional contact varieties of the language' (Kachru *et al.*, 2006: 3; also see Bolton, 2006, and Gargesh, 2006).

English exists in its multitude of forms right now, and its users may encounter other English users in virtually any contact situation in their global travels, unlike the case of French, where the expectation of meeting other French users is considerably lower in any generally non-Francophone context. That is, English users from Vietnam who were lost in the streets of Beijing might reasonably hope for a Chinese user of English to come to their rescue; the chances of a Chinese French speaker similarly coming to the aid of a party of Québécois in that situation would presumably be much lower.

In the opening chapter of the present volume, Matsuda and Friedrich make it pretty clear that EIL refers to English *used* internationally, not to a circumscribed *variety* describable as such, or even to a category of contexts, like ESL and EFL. (This characterization does not seem to be consistently maintained at all points in this collection.) As they put it, 'an attempt to describe and teach a variety of English that can be used in all international contexts overestimates our ability as teachers, researchers and thinkers to decide on the varieties the world will use' (Chapter 1: 20). Given the existing proposals for dealing with the various contextualizations of Englishes around the world, this is a point that should not be taken lightly.

It seems to me that some confusion might be avoided if we did not make the phrase into the all-caps initialism. 'English as an international language' *describes* an aspect of the language without delimiting it to any*one's* English (though I would be the first to admit that a hearer or reader might draw that inference). 'EIL', it seems to me, more immediately calls up a typologically defined construct or even entity.

Similarly, the approaches to this internationalism of Englishes may be more varied than at first might occur to a reader. Matsuda and Friedrich identify three choices for pedagogical models (Chapter 1: 17): 'an international variety of English, the speakers' own variety of English, and an established variety of English'. These are the ones that would have occurred to me. But, for example, Walker (2010: 20–22) offers as her three 'approaches' to this question teaching 'a standard native-speaker accent', 'a single world standard for pronunciation' (these are the same as the third and first options, respectively, from Matsuda & Friedrich), and 'An ELF [English as a Lingua Franca] approach based on the LFC [Lingua Franca Core]' (p. 21). This proposal that certain groups of English users adopt a

single standard model for teaching English is only different from the 'international variety' and 'single world standard' proposals in its being a new, self-consciously constructed variety, its claims to 'a great deal of space for speakers to retain their local accents, and hence express their individual identities' notwithstanding (Walker, 2010: 21).

Among the proposals for teaching English as an international language that have been offered, it seems that only one has been 'implemented', and that is the one, whatever terms it is couched in, that says (not 'allows') that users of English will use it in ways that they find effective for their purposes. Speakers and writers take the other participants in given interactions into consideration to greater or less extents, depending on a virtually infinite number of criteria, including how much time and attention are available for making decisions about pronunciation, word choices and so on. If I, an American user of English by birth, exposure and lifelong practice, tried for some unimaginable reason to reinvent myself as a linguistic Australian, it is easily predictable that I would succeed only in turning myself into an object of amused remark. It has often been noted, for example, that some Indians assert that they 'speak British English', when in fact they are readily identifiable as South Asian by their pronunciations and word choices, among other parameters (B. Kachru, personal communication; and see, e.g. B. Kachru, 1992: 56–57 and 60–61). The disparaging identifier 'brown sahibs' was applied exactly to people who thought they were what they were not in terms of their language use and other cultural factors (B. Kachru, 1992: 56).

Since learners in a given country are most typically taught by teachers from that country, it is unsurprising that their English comprises the sounds and other structures of those teachers and of fellow-citizens whose English came from the same sources. A deservedly quotable passage from the writing of the Nigerian linguist Ayọ Bamgbọse speaks directly to this point:

> In our [Nigerian] teaching and examinations we concentrate on drilling and testing out of existence forms of speech that even the teachers will use freely when they do not have their textbooks open before them. (Bamgbọse, 1992: 149)

It may be arguable that this situation is not different in principle from a US English teacher's attention to 'prescriptive' grammar when at work and linguistic 'relaxation' when among acquaintances outside the classroom. And if it is so for the 'native speakers', why should anyone expect it not to be for the 'non-natives'?

English that is being used internationally – that is, with participants who are not from the speaker or writer's home turf – has to be adapted in a constantly flowing stream. The geographical location of the interaction is not important: in this conception of 'EIL', I am using English 'internationally' every time I lecture to or talk with my university department's graduate students who are from countries including China, Korea, Taiwan and Saudi Arabia. When we use a language with anyone, we are always checking for cues and clues that tell us about present interactional effectiveness: 'How is the conversation going? Am I "getting through" to this person? Did she really just say that? What did she mean by it'? If this active analysis is more conscious when we recognize 'otherness', it is just that; open-hearted language use is always risky, and always a negotiation.[1]

Intelligibility

'What's she saying?' is a question that may come from many points on the linguistic compass, and responses to it may easily exceed the expectations of the questioner. For language to accomplish its users' purposes in given contexts and situations, receivers have to know what the producers are saying to start with. This degree of perception corresponds approximately to *location*, in that terminology. Then they can go on to make more or less risky inferences from what they have heard or read: stuff having to do with the producers' motives, attitudes toward the topic or information, attitudes towards the receivers and even toward themselves – the list is quite literally endless. This aspect, if it can even be so limited as that, of language use is what is often called 'intelligibility'. ('Meaning' is also often used, but raises at least as many difficulties of interpretation.)

From this general 'making sense of' a spoken or written text, it is useful to have conceptual and terminological means of examining components of any text, just as introductory linguistics textbooks have chapters on phonetics, phonology, syntax and semantics, and as English-teaching programs, curricula and courses may have divisions that focus on pronunciation, vocabulary-building, syntax (aka 'grammar') and so on. We know that there are numerous 'levels' of our language use that we need to pay attention to in order for our communication efforts to be as successful possible, and that they can go wrong in all those sorts of ways. Smith worked out a framework to neatly address this kind of investigation (see, e.g. Smith, 1992; Smith & Christopher, 2001; Smith & Nelson, 2006; Y. Kachru & Smith, 2008, especially Chapter 4: 59–70).

Briefly, *intelligibility* refers in a narrowed, technical-vocabulary sense to 'the recognition of a word or another sentence-level element of an utterance' (Y. Kachru & Smith, 2008: 61; this definition may be directly applied to written texts, *mutatis mutandis*). It may be worth mentioning that while *locution* is (usually) taken to involve legitimate meaningfulness, intelligibility must encompass *plausible* words in the same way that a proficient speaker of English may come across or easily construct words that sound (or look) like English but do not happen to be, such as 'wallish' and 'christopping' (I made those up). In classes, I use Lewis Carroll's 'Jabberwocky' as an example of a text that is highly *intelligible* to any proficient English users although they may not be able to discern *meanings* for all of the unusual elements (see *comprehensibility* below).

Comprehensibility refers to discerning the denotative meaning of a word or phase or longer stream of text. This involves not only 'knowing vocabulary', as we so often teach it, but also recognizing at least the linguistic context in which a given element occurs, so that we find 'fire' comprehensible in different ways in 'Light the fire', 'Fire up the motor', 'Fire up the class' and 'Fire that slacker!' (Y. Kachru & Smith, 2008: 62–63). While comprehensibility may be dependent on intelligibility to a great extent, they are not necessarily bound in some kind of decoding sequence. We have all had the experience of not catching a word within a lengthy utterance but still managing to receive the overall message without any significant ill effects. And we tell students 'Don't stop listening and grab your dictionary just because you hear an unfamiliar word – you'll lose the rest of the presentation'.

Interpretability covers the discernment of the complex mixing and cross-referencing of all the relevant elements in an interaction, including information available from the non-linguistic context. This is the riskiest level of overall intelligibility. As Y. Kachru and Smith put it (2008: 64), 'One may have the vocabulary and be able to attach some meaning to what has been heard or read and still not be sure of the intention of the speaker/writer'. We decide what is relevant from among all the stuff we have noticed; we may not notice something that is crucial, or we may infer something that the producer did not mean to imply. 'Hello' is produced and intended quite differently in a casual first-meeting-of-the-day between acquaintances and – alone in one's office – on finding an email message in the in-box from a valued acquaintance who has been out of touch for a long time, or upon touching a pot we *thought* had had time to cool off.

I have been aware for some years now that young people – younger than I am – will often respond with 'OK' to my having given them detailed directions to take them away from my office to the math department. The

reply is *intelligible* to me; and it is *comprehensible*. I still have to struggle with my *interpretation* of it: I don't like it. In the time and place I come from, that's not what you say to someone who has helped you with a piece of crucial information that you disturbed him to get. I remind myself that the 'OK'-ers' *intention* is (probably) 'I acknowledge that you have told me what I wanted to know, and I am appropriately grateful'.

If we can observe such mismatches of expectations and expressions across age groups within the same variety of English (the variety is 'the same' from one point of view, while obviously the sub-varieties are quite different from one another upon closer screening), how much more frequent and puzzling are they likely to be across varieties that are more widely separated across populations? This is a central issue of teaching a language that does not have a single 'center' (see *pluricentricity* below).

It is nothing more than a working myth that language in use can ever be so precise that it is *not* open to more than one understanding or interpretation. When we write, as in a venue like the present one, we are always striving to 'make ourselves clear' to the greatest degree possible. But negotiation is always going on between producers and recipients of texts. We look for confirmations of our hypotheses about comprehensibility and interpretability in what follows a given moment in the process and also in looping back in the text and then bringing adjustments forward.

As I am drafting this chapter, I have just recently observed such a live case in point. In an informal but focused conversation, two highly intelligent, educated and articulate English speakers got into a disagreement over each other's uses of a word – I must say 'words' – that sounded like [nastIk]. Intelligibility was high for both participants. However, the first speaker insisted that the word meant 'one who does *not believe* (in a deity)'; the hearer/second speaker disagreed, saying that it meant 'one who *knows*', and further, that 'one who does *not know*' is (an) 'agnostic'. The exchanges about this went on for some time. It finally came to light that the first speaker was using a Sanskrit word, *nastik*, with a negative prefix *na-* on the stem *astik*, meaning what he said it meant. The second speaker was using the words borrowed into English from Greek via Latin, *gnostic/agnostic*, meaning what he thought they meant. In this case, conscious attention to the language elements in question resulted in negotiated comprehensibility on both sides, and the participants were able to continue the more profitable discussion (see the discussion of this sort of negotiation for comprehensibility and interpretability in Smith & Christopher, 2001).

It would seem apparent that when we are teaching English as an international language, we cannot afford to be too categorical. This word does not always mean that, and an expression in a read or reported text may

be unfamiliar to either the students or the teacher, or have quite different idiomatic meanings or uses. This does not mean that people *can* say anything they want to; it does mean that an open-minded *expectation of difference* will serve all of us well. In this internationalism of Englishes, it is vital to remember that the old 'native/non-native' distinction no longer applies very usefully:

> Inner Circle English speakers cannot claim to be better judges than Other Circle users of what is or is not intelligible, comprehensible, or interpretable to others.... Inner Circle speakers need as much cultural information and as much exposure to different varieties of English as do Other Circle speakers.... (Y. Kachru & Smith, 2008: 69)

Pluricentricity

Englishes are international in a way that is quite different from a hypothetical code, an imagined Esperanto as lingua franca, which is invariant across populations, across the world. It is not reasonable to believe that any such system would keep its unitary character for long. Most people are at least vaguely aware of the historical status of Latin as a historically widespread prestige language across Europe. But even the non-specialist knows that there are, or were, Classical Latin, Vulgar Latin, Church Latin and the many nationally labeled derivatives comprising the Romance languages, not to mention all *their* sub-varieties. If Englishes were not international in the sense that they are, we would not be having to tease apart our varying conceptions of them and how to teach them (or it).

A given population of English users chooses its variety's 'center' or have it chosen for them by some powerful agency, such as a governmental department of education or just a tacitly agreed-upon 'tradition'. In the United States, it is a generally workable fiction that there is an American English that is taught and that serves as a standard for measures of difference when characterizing vernaculars (which are themselves more or less fictional), such as southern English, California English, black English or any 'non-standard' English. This is not a bad thing. After all, we can recognize that a speaker is 'not from around here' in Terre Haute, Indiana. Depending on experience, we may be able to identify the person as, say, Australian; or we may make a mistake, and find that he is really a New Zealander, or we might be even further off the mark. But we recognize 'otherness', and we might be able to place the speaker as being from one or another continent ('sounds African'), nation ('says 'g'dai' ') or region ('drawls 'y'awl' ').

It makes sense that we group ourselves into self-perceived linguistic populations in linguistic terms just as we do in other ways, politically, culturally and so on. So this *pluricentricity* of Englishes is the hair-pulling complexity and frustration of the language, and at the same time its international strength. As B. Kachru and Smith (1985: 210) put it in their editorial introduction of the first issue of the journal *World Englishes*:

> 'Englishes' symbolizes the functional and formal variation in the language, and its international acculturation, for example, in West Africa, in Southern Africa, in East Africa, in South Asia, in Southeast Asia, in the West Indies, in the Philippines, and in the traditional English-using countries: the USA, the UK, Australia, Canada, and New Zealand. The language now belongs to those who use it as their first language, and top those who use it as an additional language. . . .

Thus, when we are teaching English as an international language, this truly global nature of the entity cannot easily, or safely, be ignored. Wherever I might go in the world as a teacher of English, I will have to teach *my* English: I am not capable of teaching someone else's. But I can make myself aware of the kinds of differences I might encounter locally and regionally and nationally, and I can try to acquire some sense of whether the features that are new to me are generally acceptable, i.e. part of a local, regional or national standard English. My students will make 'mistakes' (my US students here in my university certainly do), but they will not be mistakes just and only because they do not accord with my sense of what 'standard English' is. Seidlhofer's statement (2004: 227–28) cited by Dogancay-Aktuna and Hardman (Chapter 7: 103–104) speaks exactly to this point (setting aside possible concerns about what the author or any reader might take 'ELF' to mean).

Epilogue – Prologue

How long will English continue to be *the* international language? Not forever, since nothing continues that long. But where can we foresee a line in time when some other language will supplant it? Entropy is a powerful force, but so is inertia, and English has immense momentum in today's world. Phillipson (2003: 171–174) devotes some space to an argument that Esperanto should be adopted by the European Union – but the member states and populations already have English, so why would they bother? Because of many decades and not a few centuries of cultural, political, economic and militaristic schemes, English has been transported and

transplanted to every continent and people have taken it in and made it their own. Where is its rival? For any foreseeable future, Englishes will remain a fact of global life.

It is reasonable to believe on uniformitarian grounds that the same pull and push forces that we see acting and interacting today will continue in the future. That is, a 'standard' variety tends to pull users toward itself, while conscious and unconscious 'identity' preservation pushes varieties apart. Standard British and US Englishes are quite similar in all aspects (even pronunciation, with very little exposure), so that 'educated' users have next to no trouble communicating with one another without focused attention on 'keeping it international'. But forays into non-standard British and US varieties will reveal serious mismatches very quickly.

It just has to be the case that the users of many more Englishes than at present will find the confidence, the will, and the funding to codify their own varieties and take up the same kinds of arguments that go on now in Inner Circle nations about whether it is right or useful to try to impose a 'Standard' language on vernacular users of it, and so on (cf. Butler's statement about this with regard to dictionaries, 1997: 111). It took a long time for the first edition of *The Macquarie Dictionary* (1981) to appear and thereby lend a visible 'legitimacy' to Australian English (Butler, 1992). In time, dictionaries of Indian English or South Asian English or Singaporean English may be expected to appear (Bautista, 1997; Butler, 1997; Pakir, 1992). Similar codifications should be expected for grammars of well-established varieties (Bautista, 2000).

Such developments should serve to make more nationally and regionally developed materials available for teaching English. This will have to be at least partly a matter of economics, another topic that I am not qualified to discuss. The major publishing firms will predictably be loath to give up or reduce their profitable materials-publishing departments. But the opportunity to publish eagerly awaited materials targeted at well-specified audiences may be an incentive for them to broaden their ranges of acceptable authors and topics.

In his section on 'the future of English', Crystal (1997: 114–115) invokes Ngũgĩ wa Thiong'o's (1986: xiv) widely cited 'rejection' of English as evidence of 'antagonism to English' in seeking 'identity, and with language as the most immediate and universal symbol of that identity' (Crystal, 1997: 115). What is less often noted is that Ngũgĩ goes on to say that he will rely on translations of his work to keep in touch with the wider world. (Who is to do those translations is left unspecified.)

What this clearly illustrates is the by now not surprising point that, *pace* Tsuda's (1997) repeated pronouncements about the 'colonization' brought

about by ingesting even one bite of a McDonald's hamburger, people across the world are *absorbing* English as part of their linguistic and more broadly defined identities. Ngũgĩ certainly has: he would not be the recognizable author he is without English. I do not recall any publication in the sociolinguistic literature in which someone worried that, for example, a home-language Hindi speaker was giving up something or becoming somehow less 'unified' as a person by also acquiring Marathi and Bengali as public-context languages, or for that matter as additional home languages when their family situations evolved.

Again, it is a matter of our point in time and of momentum: to 'get anywhere' economically and socially outside a circumscribed local or regional context, it is a safe bet that English is going to help you, not hinder you. As Crystal wrote, 'there have been very few… rejections of English to date, and the populations in the countries which have done so are sufficiently small that even in total there has been no noticeable impact o the status of the English language as a whole' (1997: 116–117).

Rather than trying to draw an unbroken line around a kind or model of English for teaching/learning, attention to ways ('strategies', 'meta-understandings') of working through interactions cooperatively will become more than ever the characteristic of successful teaching of Englishes in their multi-contexts. This general notion has been addressed from various points of view, with various emphases, by the contributors to the present volume. Increased success in these enterprises is to some extent dependent on policy and practice catching up with what might broadly (thus, inexactly) be termed 'theory'. Most of the issues and solutions to problems put forward herein have been around for a long time (relative to the existence of a 'TESL' profession): almost three decades ago, Smith (1983: 10–11) provided concise lists of cogent advice for speakers and addressees in international-English situations, including 'remain natural', 'Don't… exaggerate your enunciation', and 'don't take the conversation lead away from [speakers]' just because they pause. It sometimes seems that when we address issues of English teaching/learning, we are really trying to tell people – teachers and learners – how to be better communicators, how to be more open-hearted, no matter what language they do that with.

Note

(1) I am indebted to my friend and colleague, the late Professor Yasusuke Ogawa of Baiko Jo Gakuin University, Shimonoseki, for leading me to think about language use as potential 'open-*hearted*'.

References

Bamgbose, A. (1992) Standard Nigerian English: Issues of identification. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 148–161). Urbana: University of Illinois Press.

Bautista, M.L.S. (1997) The lexicon of Philippine English. In M.L.S. Bautista (ed.) *English is an Asian language: The Philippine Context* (pp. 49–72). Sydney: Macquarie Library Pty Ltd.

Bautista, M.L.S. (2000) *Defining Standard Philippine English: Its Status and Grammatical Features*. Manila: De LaSalle University Press.

Bolton, K. (2006) World Englishes today. In B.B. Kachru, Y. Kachru and C.L. Nelson (eds) *The Handbook of World Englishes* (pp. 240–269). Malden, MA: Blackwell.

Butler, S. (1992) The publishing history of *The Macquarie Dictionary*: A personal narrative. In A. Pakir (ed.) *Words in a Cultural Context* (pp. 7–14). Singapore: UniPress.

Butler, S. (1997) World English in the Asian Context: Why a dictionary is important. In L.E. Smith and M.L. Forman (eds) *World Englishes 2000* (pp. 90–125). Honolulu: University of Hawaii Press.

Crystal, D. (1997) *English as a Global Language*. Cambridge: Cambridge University Press.

Gargesh, R. (2006) South Asian Englishes. In B.B. Kachru, Y. Kachru and C.L. Nelson (eds) *The Handbook of World Englishes* (pp. 90–113). Malden, MA: Blackwell.

Kachru, B.B. (1992) Models for non-native Englishes. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 48–74). Urbana: University of Illinois Press.

Kachru, B.B. (1997) World Englishes 2000: Resources for research and teaching. In L.E. Smith and M.L. Forman (eds) *World Englishes 2000* (pp. 209–251). Honolulu: University of Hawaii Press.

Kachru, B.B., Kachru, Y. and Nelson, C.L. (2006) Introduction. In B.B. Kachru, Y. Kachru and C.L. Nelson (eds) *The Handbook of World Englishes* (pp. 1–16). Malden, MA: Blackwell.

Kachru, B.B. and Smith, L.E. (1985) Editorial. *World Englishes* 4(2), 209–212.

Kachru, Y. and Smith, L.E. (2008) *Cultures, Contexts, and World Englishes*. New York: Routledge.

Macquarie Dictionary, The (1981) Sydney: The Macquarie Library Pty Ltd.

Ngũgĩ wa Thiong'o (1986) *Decolonising the Mind: The Politics of Language in African Literature*. Portsmouth, NH: Heinemann.

Pakir, A. (1992) Dictionary entries for discourse particles. In A. Pakir (ed.) *Words in a Cultural Context. Proceedings of the Lexicography Workshop* (pp. 143–152). Singapore: UniPress.

Phillipson, R. (2003) *English-only Europe? Challenging Language Policy*. New York: Routledge.

Seidlhofer, B. (2004) Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics* 24, 209–39.

Smith, L.E. (1983) English as an international language: No room for linguistic chauvinism. In L.E. Smith (ed.) *Readings in English as an International Language* (pp. 7–11). Oxford: Pergamon.

Smith, L.E. (1992) Spread of English and issues of intelligibility. In B.B. Kachru (ed.) *The Other Tongue: English across Cultures* (2nd edn) (pp. 75–90). Urbana: University of Illinois Press.

Smith, L.E. and Christopher, E. (2001) 'Why can't they understand me when I speak English so clearly'? In E. Thumboo (ed.) *The Three Circles of English: Language Specialists Talk about the English Language* (pp. 91–99). Singapore: UniPress.

Smith, L.E. and Nelson, C.L. (2006) World Englishes and issues of intelligibility. In B.B. Kachru, Y. Kachru and C.L. Nelson (eds) *The Handbook of World Englishes* (pp. 428–445). Malden, MA: Blackwell.

Tsuda, Y. (1997) Hegemony of English vs. ecology of language: Building equality in international communication. In L.E. Smith and M.L. Forman (eds) *World Englishes 2000* (pp. 21–31). Honolulu: University of Hawaii Press.

Walker, R. (2010) *Teaching the Pronunciation of English as a Lingua Franca*. Oxford: Oxford University Press.