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DOKTORA TEZİ

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PREFACE

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ÖZET

ULUSLARARASI VE DÜNYA DİLİ OLARAK İNGİLİZCE VE İNGİLİZCE DERS KİTAPLARINDA ÖZEL KÜLTÜRLER İÇİN İNGİLİZCE'YE OLAN İHTİYAÇ

İngilizce'nin bir uluslararası ve dünya dili olarak bütün dünyaya yayılması İngiliz Dili Eğitimi alanında ciddi tartışmalara neden olmuştur. Günümüzde İngilizce konuşan kişiler anadili İngilizce olanlardan daha çok anadili İngilizce olmayanlar olup, yine bu kişiler İngilizce'yi en çok anadili İngilizce olmayan diğer kişiler ile iletişim kurmak için kullanmaktadırlar. Birçok bilim insanı (örn, Honna, 2003 ve Widdowson, 2003) İngilizce'nin artık sadece anadili İngilizce olan kişilere ait olmadığının altını çizerek, İngilizce'nin küresel bir dil olma durumuna vurgu yapmaktadır. Buna rağmen, İngiliz Dili Eğitimi alanında üretilen ders kitaplarının büyük bir çoğu hala İngiliz ve Amerikan yayınevleri tarafından yayınlanmakta olup, ana dili İngilizce olan ülkelerin, özellikle de Amerika ve İngiltere'nin, dilsel ve kültürel normlarını yansıtmaktadır. Anadili İngilizce olan kişilerin kültürünü yansıtan bu ders materyalleri "Özel Kültürlerin İngilizce'si" (*English of Specific Cultures*) olarak nitelendirilmektedirler. İngilizce öğretiminin kültür ile ilgisine dair gündemde olan tartışmalar, İngilizce'nin ilk olarak "uluslararası" sonra "küresel" bir dil olarak algılanmasını talep ederken, anadili İngilizce olmayan ancak İngilizce'yi yaygın bir iletişim aracı olarak kullanan diğer ülkelerin kültürlerinin de bu ders kitaplarında yansıtılması gereğini savunmaktadırlar. Bu tartışmalar İngilizce'nin dünya kültürlerine erişim sağlayabilecek bir dil olmasına dikkat çekmekte ve "Özel Kültürler için İngilizce" öğretimi konusunu gündeme getirerek farklı bir bakış açısı sunmaktadır. Bu çalışma, uluslararası bir dil olarak İngilizce öğretimini hedeflediği iddiasıyla günümüzde yaygın olarak kullanılmakta olan bir dizi ders kitaplarını iddiasına temel oluşturacak ölçütler kapsamında inceleyerek, İngilizce ders kitaplarının kültürel içeriği üzerinden "Özel Kültürler için İngilizce" (*English for Specific Cultures*) kavramını tartışmayı hedeflemektedir. Bu araştırmadaki İngilizce ders kitaplarının kültürel içeriğinin değerlendirilmesi, İngilizce'nin uluslararası ve küresel bir dil olma konumundan kaynaklanan unsurlar çerçevesinde değerlendirilecek; ayrıca bu kapsamda gelecekte hazırlanacak ders materyalleri için öneriler sunulacaktır.

ABSTRACT

ENGLISH AS AN INTERNATIONAL LANGUAGE AND THE NEED FOR ENGLISH FOR SPECIFIC CULTURES IN ENGLISH LANGUAGE TEACHING COURSEBOOKS

The growth of English into an international and global language and the diffusion of English across the world have triggered considerable tensions and promoted heated debates in the process of English language teaching (ELT). This owes much to the fact that English speakers today are not only more likely to be non-native speakers of English than native speakers, but also most likely to use English in communication with other non-native speakers of English than native speakers. A significant number of scholars (e.g., Honna, 2003; Widdowson, 2003) even believe that English is no longer the sole property of its native speakers. Nevertheless, majority of ELT coursebooks are still being published by major Anglo-American publishers and are based on the norms and cultures of native English speaking countries, mainly the US and the UK. In fact, the English presented in these coursebooks has been seen as mainly representing the culture of its native speakers, thereby offering 'English of Specific Cultures'. The current discussions on English language teaching and culture axis, however, make possible an understanding of an English language that has become first international and then global, thereby creating possibilities of portrayal of cultures of Outer and Expanding circle countries especially through ELT coursebooks. Commissioned as such, then, English can be regarded as a language through which access to cultures of the world accompanies its pedagogy, hence 'English for Specific Cultures' (Yano, 2009). This study investigates a series of ELF-based coursebooks that are committed to the teaching of English in the contemporary world, inquiring whether these coursebooks fulfill the requirements of ELF. Arguing in favor of a need for 'English for Specific Cultures', the study also makes an attempt to recommend some characteristics for the future ELT coursebooks.

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CHAPTER 1: INTRODUCTION

1.1. STATEMENT OF THE PROBLEM

When English as a foreign language first emerged as subject of study, its norms were developed by its initial proprietors_ namely, the UK and the US. Drawing upon the legacy of Latin, building upon a focus on accuracy and developing into structural approaches and methodology such as Grammar Translation Method, it became established as a rule-based system, codified and endorsed by its native speakers. Recently, however, as a result of globalization and the consequent need for a suitable language to cater to the communicative needs of speakers of a myriad of languages worldwide, the role of English has undergone fundamental changes and English attained a new position. Once considered the sole property of the world's handful of Anglophonic nations, English has become a language of international communication and thus "a world language" (Mair, 2003). This unique increase in the number of non-native speakers of English has led to a salient fact about English today: not only there are more non-native than native speakers of English, but they are also most likely to emply this second tongue to communicate with *other* non-native speakers of English, and far more than natives.

In alignment with the spread of English, a mounting interest in communication and the idea of intercultural learning, there appeared challenges in English language pedagogy, marking a shift (among others) away from the conceptualization of the English language as a tool for understanding and teaching Anglo-American cultural norms. The essentialist approach, which regarded culture in its most typical form as geographically (and quite often, nationally) distinct entity which existed in a fixed and and homogeneous (Atkinson, 1999) state, was in time, challenged by a non-essentialist outlook that conceptualized culture as a complex social force that can flow, change, intermingle, and cut across and through one another, regardless of national frontiers (Holliday, Hyde and Kullman, 2014).

These perspectives have penetrated into the domain of English language teaching through discussions on teaching culture and have established significant roles within that context, criticizing existing models and making way for new ones. The scope for culture teaching through English language has been studied in the context of language teaching materials, particularly coursebooks. Scholars and researchers alike have thoroughly investigated the role of coursebooks as carriers of the cultural load of English language teaching and have probed numberless coursebooks to reveal how they fleshed out the differences resulting from the changing status of English.

Where English language teaching stands now, the observed paradigm shift from English as a Foreign Language (EFL) to English as an International Language (EIL), from learning *English of Specific Cultures* (e.g. Anglo-American linguistic and cultural norms) to learning *English for Specific Cultures* (non-native speaker's linguistic and cultural norms) has posed a number of critical questions. Among them is the ownership of English, the issue of native-speakerism, and material developments for ELT contexts. In fact, a significant number of studies have been conducted to systematically inspect the issue of ownership and that of native-speakerism. However, with regard to the inevitable impression of EIL on the forthcoming materials development, particularly global coursebooks, there appear some gaps in need of exploration (Tomlinson, 2005; McKay, 2002). Echoing Tomlinson and McKay, a study conducted by Yi-Shin (2010) also indicated that there lies a break between EIL idealism in promoting EIL teaching materials, and the actual needs of the teachers and learners in learning English in non-native speaker countries. In spite of the increasing attention given to the teaching of EIL, however, more studies will provide more insight regarding the question of how culture serves as context in EIL coursebooks and English *for Specific Cultures* can be dealt with in these materials. In this research study, the process of coursebook development in EIL era and a sample group of such coursebooks will be subject to close scrutiny.

1.2. PURPOSE OF THE STUDY

The purpose of the study is twofold: to contribute to the existing literature of research in the ELT coursebook analysis within the frame of EIL with particular emphasis on *English of Specific Cultures* and to investigate the possible scope for *English for Specific Cultures* in these coursebooks. This call for a change in coursebook development stems from the present role of English as an International Language. In fact, this study discusses the need for '*English for Specific Cultures*' in EIL-based coursebooks in an attempt to recommend features for the forthcoming global coursebooks in English as Lingua Franca (ELF) era. The focus of this study, therefore, is the representation of cultural content, references to and varieties of native and nonnative speaker countries; and it proceeds in accordance with the understanding that, due to the current position of the English language, there is a pressing need to discuss at length the insistence on the inclusion of "some cultures" in coursebooks in an effort to establish a much more inclusive "cultural content" in future coursebooks, which suits the assertions of EIL.

1.3. SIGNIFICANCE OF THE STUDY

In recent years, the emergence of EIL has paved the way for its global speakers to use it as a means of interacting globally, and representing themselves and their cultures internationally. It is noteworthy that EIL does not suggest or support a particular variety of English and indeed, rejects the idea of any particular variety (Sharifian, 2009b). EIL, according to Matsuda (2003b), is not a linguistic distinction, but it is rather a functional one. As Sharifian (2009a) asserts, instead of trying to explore how EIL could be turned into a 'nuclear' language or trying to turn the whole world into a 'homogenous speech community', it might be more helpful to offer a revised model of communication that makes the mutual understanding more feasible.

Yano (2009a) asserts that it is not desirable and possible to strictly have only one variety of English for international use because the necessity, intensity, and high frequency of interaction in English within wider regions has made English a language for international and intranational usages. He adds that the necessity and frequency of intraregional use of English is much higher than those of interregional use. He predicts that English could be divided into six major regional standard Englishes: Euro- English, Asian English, Latin English, Arab English, and African English besides Anglo- American English. 'They are a league of varieties within each region, and share cross-national intelligibility within the region while keeping local lingua-cultural characteristics and identities' (p. 249). As Smith (1976) argues, the fact that English has become an international language suggests that English no longer needs to be linked to the culture of those who speak it as a first language. Rather, the purpose of an international language is to describe one's own culture and concerns to others. He highlights that only when English is used to express and uphold local culture and values, it will truly represent an international language.

In EIL era, the exposure to different forms and functions of English is fundamental for learners, who may use the language with the speakers of a variety other than American and British Englishes. The American variety, for instance, may be a reasonable choice as a target model in some classrooms, however; students must understand that it is just one of many varieties of English that they may come in contact with in the future. They also need to understand that American, British, or whatever variety they are learning is simply one of many Englishes that exist in the world and that the particular variety their future interlocutors will use may differ from what they are learning.

As far as language coursebooks are considered, they often incorporate the teaching of culture as part of their content and are considered as the best medium to present cultural contents to learners. In order to both teach the foreign language and to promote learners' familiarity with the foreign culture, teachers rely heavily on coursebooks, though many also use supplementary materials to a larger or lesser extent (Sercu, 2005). However, when coursebooks have only limited potential to promote the acquisition of intercultural competence in learners, either because of

cultural contents of the coursebooks or deficient approach used in the coursebooks to include intercultural competence, teachers might be unable to use them for raising intercultural competence of the learners.

In the contemporary context of academic studies where culture has also been approached with prefixes such as “inter-”, “pluri-”, “multi-”, “cross-” and “trans-” discussions have expanded to include communicative situations, identity matters and social contexts. In light of the globalization of the English language, Nault (2006) points out that the manner in which culture is taught to English language learners needs to be rethought. McKay (2003b) also points out students do not need to depend on the cultural schemata of the native speakers of English to negotiate meaning and to communicate with other users of English. Alptekin (2002) similarly points out that effective L2 learning does not necessarily have to be supported by integrating the entire target culture; he asks: ‘how relevant is the importance of Anglo-American eye contact, or the socially acceptable distance for conversation as properties of meaningful communication to Finnish and Italian academicians exchanging ideas in a professional meeting?’ (p. 61). Alptekin (2002) argues that specific cultural characteristics of native speakers of English do not improve, or even influence, meaningful communication between non-native speakers of English. In fact, many scholars argue in favor of integrating the culture of non-native speakers of English in the process of language learning to develop students’ multicultural competence. In a nutshell, the importance attached to the function of EIL and the significant role of coursebooks in language learning stimulated the researcher to investigate EIL and the need for English for Specific Cultures in global coursebooks.

The rudimentary research objectives of this study are to investigate the developmental pattern of the EIL-based coursebooks and to examine how current EIL-based global coursebooks reflect the cultural perspectives of the EIL paradigm. Differing from countless research based on coursebook analysis and evaluation, the present analyses have been shaped in an effort to build a discussion which would start the evaluation of the presentation of cultural content through Kachru’s Tri-Partide Model and proceed with a more comprehensive outlook on cultural representation, including the concepts of small c culture and big C Culture. Final

deliberation has been reserved for the need to replace '*English OF Specific Cultures'* by '*English FOR Specific Cultures'* in the context of analysis of the chosen coursebooks. Suggestions for the future EIL-targeted global coursebooks in EIL era have been made in light of what the current literature suggested and the findings indicated.

Thus, the following research questions were formulated:

1. How do EIL-targeted global coursebooks portray culture as content in terms of Kachru's Tri-Partide Model?
2. How do EIL-targeted global coursebooks portray culture as content in terms of '*English OF Specific Cultures'* and '*English FOR Specific Cultures'*?
3. How do EIL-targeted global coursebooks treat small c culture and big C Culture in Inner, Outer, and Expanding Circle countries?

Analyses pursuing answers to these questions aim to evaluate the cultural load of the chosen coursebooks exclusively from an EIL-based outlook, vis-à-vis the relationship of an international language and culture. Kachru's Tri-Partide Model that serves as a means of mapping out of the speakers of English throughout the world has been used here to trace the assumed inclusiveness of the reportedly EIL-targeted coursebooks.

1.4. LIMITATIONS OF THE STUDY

Considering the breadth of the present research, it must be noted that certain limitations exist. Firstly, selecting coursebooks for the evaluation of cultural content is a challenging task; therefore, a certain set of selection criteria was required. Furthermore, as the focus of the analysis is "English as an International Language", the selection had to be made from books that presented such an instructional claim. Thus, a collection of widely used coursebooks published in the past two decades which targeted EIL have been gathered and examined in light of the EIL characteristics. What should be noted here is the fact that it is not feasible to examine all the coursebooks in the ELT market across the globe and the chosen books stand

as a sample to represent EIL-targeted coursebooks. It is also noteworthy that themajority of the five coursebooks chosen for investigation are published and extensively used in the Far East.

Secondly, the analysis of the coursebooks based on Kachru's Tri-Partide Model might pose a limited perspective with the cultural content filtered through the three categories of references to Inner, Outer and Expanding Circles. However, one of the main assumptions of EIL states that the learners of EIL need not internalize the cultural norms of native speakers of the language and that they should be able to communicate their culture to others describes speakers of English as not bound by allegiance to the native linguistic variety or cultural norms. What is implied, instead, is that English as an international language is to accommodate speakers belonging to a vast array of cultures. Coupled with the discussion of "what is native; what is not", this inevitably brings to mind the Inner Circle countries that have long been enthroned as the norm-setters.

Considering the widespread use of EIL in the Outer and Expanding Circle countries as a means of communication across borders, English becomes embedded in the culture of the country where it is used, consolidating its position. This "re-nationalization", in turn, indicates an understanding that culture is a socially constructed national phenomenon, thereby maintaining an essentialist approach. Hence, although the main assumptions of EIL ideally herald a non-essentialist outlook, the guiding argument of the present study will not be exclusively outlined by such an outlook towards the treatment of cultural content. Recognizing the non-essentialist outlook's liberating effect on culture as a resource for investigating and understanding social behavior, the analysis based on Kachru's Tri-Partide Model will be drawing much from the very essence of the terms "nation" and "national." In pursuit of the fundamental question how the claimed EIL-targeted coursebooks treat the cultural content in terms of an "international" perspective, therefore, the study will examine the space and priority allocated to native and non-native English culture and inexorably exhibit an essentialist approach.

As a final note, it must be marked that coursebooks are multimodal resources, including a variety of media. The present study is limited to verbal (content themes) aspects of the selected coursebooks and will only briefly comment on the general visual aspect of the content. The audio aspect remains outside the research.

1.5. DEFINITION OF KEY TERMS AND CONCEPTS

The key terms and concepts of the study will be investigated and discussed at length in the following sections. However, a concise list at this stage should be made in an effort to clarify the ground and highlight the major conceptual constructs.

English as an International Language (EIL): EIL, along with 'English as a global language' (Crystal, 2003), 'English as a lingua franca' (Jenkins, 2003b), 'English as a world language' (Mair, 2003), 'World English' (Brutt-Griffler, 2002) and English as a medium of intercultural communication (Seidlhofer, 2003) have been used as general umbrella terms for uses of English in Inner Circle, Outer Circle, and Expanding Circle contexts (Kachru, 1996). The traditional meaning of EIL encompasses usages of English within and across Kachru's 'Circles', for intranational as well as international communication. However, when English is chosen as the means of communication between people from different first language backgrounds, across linguacultural boundaries, the preferred term is 'English as a lingua franca' or 'EIL' (House, 1999; Seidlhofer, 2001). According to Widdowson (1998, pp. 399-400), EIL can be regarded as 'a kind of composite lingua franca which is free of any specific allegiance to any primary variety of the [English] language'.

Global coursebooks: They traditionally refer to the English language learning coursebooks designed mostly in the UK and the US which are commonly used by people all over the world. Implementing the 'fit-all' policy, they are criticized for not being able to fulfill the needs of the learners in different corners of the world because they are conceived of, and developed with Standard English norms and native-speakers cultures in mind.

English of Specific Cultures: English of Specific Cultures refers to different varieties of native speaker countries which are traditionally regarded as the ideal norms of English to emulate. 'The closer the learners are to Inner Circle norms, the better learners they are' is the widely-known motto expressed by advocates of English of Specific Cultures. It refers to the native-speaker norms (mostly British and American) of English and cultural and linguistic hegemony of these native-speaker Englishes over the non-native varieties of English. English of Specific Cultures is dominant language in majority of the global coursebooks.

English for Specific Cultures: The fact that there are millions of people all over the world who are learning English in order to communicate or work with other users of English forces us to ponder the question, then, of what variety of English they should be encouraged to emulate as an international language (Buckledee, 2010). In fact, the paradigm shift in ELT practices and research questions the superiority and authority of native speakers and their cultures. The growing number of second-language speakers of English, which has already surpassed the number of native speakers, has influenced the status of English in the world today (McKay, 2003c). As Modiano (2001) clarifies, the new status of EIL poses major challenges to the dominating power of British and American native-speaker norms in ELT practices. This paradigm shift has paved the way for the emergence of what Yano (2009b) conceptualizes as *English for Specific Cultures (EforSC)*. English for Specific Cultures points to an English language not bound to a particular territory. 'Speaker is the owner' is the slogan of its advocates. It refers to any culture-free English by which its speaker's world is reflected.

Culture with small c: It is comprised of cultural beliefs, behaviors, and values of a particular group of speakers. It is sometimes called '*behavior culture'*. Culture with small c is more subtle and more difficult to teach, but can reveal important cultural differences. It encompasses culturally-influenced beliefs and perceptions, especially as expressed through language as well as through cultural behaviors that affect acceptability in any speech community.

Culture with big C: Culture with big C refers to the most overt forms of culture. It is sometimes refered as ‘achievement Culture’ and covers geography, history and achievements in science, as well as arts, movies, poems and so on (Tomalin & Stempleski, 1993, p. 6-7).

Globalization: Tobin (1999) defines globalization as ‘a fashionable word to describe trends perceived to be dramatically and relentlessly increasing connections and communications among people regardless of nationality and geography’ (p. 60). Robertson (1992) believes that the concept of *globalization* should be regarded as the ‘process’ and the term of *globality* as its ‘result’. Hence, globalization and globality are the cause and effect of the same phenomena that have significantly influenced the individuals’ life in recent years.

World Englishes: The diffusion and diversification of English are dynamically conceptualized as world Englishes (Honna, 2008). Perhaps, it is a first case of a language represented in a plural form in the history of languages. Behind the plural form of Englishes lies an interesting idea about English as a worldwide language. The idea, according to Honna (2008), suggests that all varieties of English are equally valid and viable in linguistic and cultural terms. Kachru (1985) classifies world Englishes into three concentric groups: *inner circle varieties* spoken by people in the United Kingdom, the United States, Canada, Australia, and New Zealand. *Outer circle varieties* formed by Asian and African speakers whose countries were former colonies of Britain and America, and *expanding circle varieties* employed by learners in all other countries.

Intercultural Competence: According to Livermore (1998), *intercultural competence* is the ability to facilitate learning in the cognitive, affective, and behavioral domains among learners from cultures different from the trainer's culture. Guo-Ming and William, J. Starosta (1996) similarly believe that intercultural competence is the ability to negotiate cultural meanings and execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment. According to Antal & Friedman (2003), intercultural competence is the ability to recognize and use cultural differences as a resource for learning and for generating effective responses in specific contexts.

CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1. GLOBALIZATION AS A PHENOMENON

Globalization has unquestionably been one of the mostly used concepts in recent years. However, the expansive nature of this process has been highly controversial and multidimensional phenomena in major disciplines from economics and political science to history and education. This is due to the fact that as a concept globalization is so vast, obfuscated and multi-faceted. Hence, it is not conceived by all in the same way and there lie various interpretations, versions, or realizations of globalization. However, in spite of the immensity attributed to the term, there have been countless academic labors to define it. Tobin (1999) reveals the vast nature of the concept, noting that it is 'a fashionable word to describe trends perceived to be dramatically and relentlessly increasing connections and communications among people regardless of nationality and geography' (p. 60).

Robertson (1992) makes a reference to the cause and effect of globalization, believing that the concept of *globalization* should be regarded as the 'process' and the term of *globality* as its 'result'. Globalization and globality, then, could be considered as the cause and effect of the same phenomena that have significantly influenced the individuals' life in recent years. Mufwene (2010) draws attention to current state of globalization in the globe, asserting that today's world is economically and culturally more globalized than ever before owing to faster and more reliable means of transportation and communication, which have facilitated the speedy exchange of ever-larger amounts of information and goods. This progress has also led to increased mutual cultural influences across national and regional boundaries. Put simply, globalization, as Kumaravadivelu (2008) states, points to 'a dominant and driving force that is shaping a new form of interconnections and flows among nations, economies, and people. It results in the transformation of contemporary social life in all its economic, political, cultural, technological, ecological, and individual dimensions' (p. 31-32). He considers the world as "a global neighborhood" in which contact between people and their cultures is

significantly growing. Accordingly, foreign cultures are no longer deemed as foreign as they used to be. Mufwene (2010) refers to the fact that neither globalization nor language spread is new in the history of mankind. What is especially surprising today, however, is both the *scale* and the *speed* at which these processes are developing. Echoing Mufwene, Kumaravadivelu (2008, p. 32) points out that 'the concept of globalization is so old and yet so new'. Similarly, Steger (2003, p. 19) believes that globalization is 'as old as human itself'.

According to Kumaravadivelu (2008, p. 36), there are two noteworthy features that make the current phase of the globalization different from its earlier expressions, namely, *intent* and *intensity*. The first and foremost characteristic of the recent phase of globalization is '*the global electronic communication force, the Internet*'. It goes without saying that Internet has had a dramatic influence on the global communication and has made it feasible to interact with people living in all the corners of the world. In fact, without global communication, economic growth and cultural change could not have happened with astonishing speed that people experience today. The Internet, along with email technology, are now being used as user-friendly communication medium that instantly connects millions of individuals with others, making possible interaction at a distance and in real time. The second feature of the current phase of globalization is '*the rise of transnational corporation (TNCs)*' such as General Motors, Mitsubishi, and Siemens, to name a few, which are considered as the largest economies of the world. Some of these corporations are so huge that they are economically more powerful than many countries. It is estimated that fifty-one percent of the largest economies of the world belongs to the corporations while countries comprise forty-nice percent. The most amazing fact about the corporations is that majority of them are based in only three countries: the US, Japan, and Germany (Steger, 2003). However, the rise in the power of the corporations has perpetuated inequality between the corporations and the countries and has resulted a '*decline in the power of nation-states'* which is regarded as the third aspect of the current phase of globalization (emphasis added, p. 37). Owing to the economical and consequently political power of the corporations, nation-states have started to lose their dominant sway over international affairs.

Evidently, these aspects of globalization have led to three profound shifts in the world. As a 1999 United Nations Report on Human Development indicates, globalization is changing the world landscape in three distinct ways (adapted from Kumaravadivelu, 2003, p. 272):

- *Shrinking space*: People's lives—their jobs, incomes, and health— are affected by events on the other side of the globe, often by events that they know nothing about.
- *Shrinking time*: Markets and technologies now are being changed with unprecedented speed, with action at a distance immediately affecting people's lives far away.
- *Disappearing borders*: National borders are breaking down, not only for trade, capital, and information but also for ideas, norms, cultures, and values.

Parallel with the Report of United Nations, Appadurai (1990, as cited in Block, 2010) describes globalization as a "complex, overlapping and disjunctive order" in which national borders no longer tightly restrict the movement of ideas and ideologies, people and goods, images and messages. He believes that globalization consists of five types of forces and flows, calling them "scapes." The five scapes are:

1. *ethnoscapes* or flows of people (e.g. migrants, asylum seekers, exiles, tourists);
2. *technoscapes* or flows of technology (e.g. hardware components, technical know - how);
3. *financescapes* or flows of money (e.g. national stock exchanges, commodity speculations);
4. *mediascapes* or flows of information (e.g. newspapers, magazines, satellite television channels, websites); and
5. *ideoscapes* or flows of ideas (e.g. human rights, environmentalism, free trade movements, fear of terrorism).

In his book titled *Globalization; a very short introduction*, Steger (2003) gives the most through categorization of aspects of globalization. He argues in favor of multidimensional approach in order to fully understand and gasp the concept of globalization. In so doing, he underlines five dimensions of globalization: economic, political, cultural, ecological, and ideological.

Economic dimension of globalization refers to the increase and widespreadness of economic interrelations all over the world. Huge flows of capital and technology have resulted in trade in goods and services. Markets have extended their reach across the globe and have created new linkages among national economies. Giant transnational corporations with several branches all over the globe, powerful international economic institutions dominating, say, the banking system in the world, and large regional trading systems are regarded as the major elements of the 21st century's global economic order. In sum, economic globalization includes the emergence of a new global economic order, the internationalization of trade and finance, the changing power of transnational corporations, and the enhanced role of international economic institutions as it was mentioned before.

The political dimension of globalization is attributed to the increase and extension of political interrelations around the globe. Aspects of political globalization encompass the modern-nation state system and its changing place in today's world, the role of global governance, and the direction of our global political systems. These factors result in a significant set of political issues connected to the principle of state power, the increasing influence of intergovernmental organizations, and the future prospects for regional and global governance. Obviously, these themes go beyond the framework of the nation-state, thus creating new conceptual ground. After all, for the last few centuries, humans have organized their political differences along territorial lines that generate a sense of 'belonging' to a particular nation-state.

The cultural dimension of globalization points to the increase and amplification of cultural flows across the globe. In the discussion on globalization, Steger (2003, p. 69) used the concept of culture to refer to "the symbolic construction, articulation, and dissemination of meaning." Topics under this heading encompass discussion about the development of a global culture, the role of the

media in shaping our identities and desires, and the globalization of languages. The labyrinthine network of cultural interconnections forged in the last decades has resulted in the common idea that cultural practices lie at the very heart of contemporary globalization. Facilitated by the Internet and advanced technologies, the dominant symbolic systems of meaning of our age - such as individualism, consumerism, and various religious discourses - circulate more freely and widely than ever before. As images and ideas can be more easily and rapidly transmitted from one place to another, they profoundly influence the way people experience their everyday lives. Today, cultural practices are not any more bound to fixed localities such as town and nation, eventually acquiring new meanings in interaction with dominant global themes.

The ecological dimension of globalization embraces the global nature of environmental issues. Topics of ecological globalization encompass population growth, access to food, worldwide reduction in biodiversity, the gap between rich and poor as well as between the global North and global South, human-induced climate change, and global environmental degradation.

Globalization contains an ideological dimension filled with a range of norms, claims, beliefs, and narratives about the phenomenon itself. Steger (2003) makes an important analytical distinction between *globalization* – social processes of intensifying global interdependence that have been described by various commentators in different, often contradictory ways - and *globalism* - an ideology that endows the concept of globalization with neoliberal economic values and meanings. According to Steger, there are three main types of globalisms (ideologies that endow the concept of globalization with particular values and meanings): market globalism, justice globalism, and jihadist globalism. According to him, *Market globalism* seeks to endow globalization with free-market norms and neoliberal meanings. *Justice globalism* constructs an alternative vision of globalization based on egalitarian ideals of global solidarity and distributive justice. *Jihadist globalism* struggles against market- and justice globalism as it seeks to mobilize the global Muslim community of believers in defense of Islamic values and beliefs that are thought to be under severe attack by the forces of secularism and consumerism.

2.2. **GLOBALIZATION AND THE SPREAD OF ENGLISH**

Although the spread of globalization has had a dramatic influence on all dimensions of individuals' life around the globe, it could not have achieved this status if there was not a common language to fulfill the interaction and communication among individuals. That language is English. As Crystal (1997, p. 120) points out, that the language 'happened to be in the right place at the right time' to take advantage of the contemporary economic, technological and socio-cultural world developments. As aforementioned, it goes without saying that English is the most widespread medium of international communication, both because of the number and geographical spread of its speakers, and because of the large number of non-native speakers who use it for their international communications. Globalization and English_two contributing and inseparable phenomenon_ have supported each other's increased spread and influence in recent years. As Sasaki *et al.* (2006) believes, the predominance of English is different from the preceding languages that had dominant characteristics in the past, such as Latin, in that we are now dealing with the *context* of globalization.

The dominant role that English plays in today's world has been remarked upon by a significant number of scholars. Widdowson (1997), for example, refers to the position of English as that of an international language and states that this position is usually taken as a fact which few would dispute at least at present (Sasaki *et al.*, 2006). Munat (2005) appropriately uses the metaphorical attribute 'tsunami which has flooded the world' to draw attention to the widespread expansion of English around the globe. Similarly, as Georgieva (2010) says, there are no valid linguistic arguments against the selection of any other language as a means of wider communication and many languages have been, and still are, used for that purpose. In sum, as stated before, English has attained itself the status of a world language, an international language, or a lingua franca in almost all settings (Brutt- Griffler, 2002; Crystal, 1997; Llurda, 2004; McKay, 2003b) and is the only language in the world that has more non-native speakers than native speakers (Honna, 2008).

Widdowson (1997) attributes the predominance of English to two periods of world domination by English speaking nations: British imperialism in the nineteenth century and the economic influence of the United States in the twentieth century, stating that '[t]he combination of political influence and technological superiority acquired through these two successive movements has given English an advantage over other major imperial languages such as French or Spanish, while the relative geographical restrictions of Russian, Chinese in its many forms or Arabic have made these languages less influential internationally' (p. 383). In contrast, Yano (2007) puts forward four main circumstances that promoted English to become increasingly widespread in the world: emigration, colonial policy, the Industrial Revolution, and the emergence of a super-economic power, the United States.

The event which *initially* launched the spread of the English language is considered to be the massive wave of emigration that started in the late 16th century when England established settlements on the east coast of North America, first to the south in what we now know as Virginia. Then, Puritans (later known as 'Pilgrim Fathers') arrived on the Mayflower and settled to the north of Plymouth, Massachusetts.

The *second* factor refers to the time when vast numbers of immigrants continued to immigrate from Ireland, Scotland, Germany, Italy, and other parts of Central Europe. The immigration which flowed more-or-less uninterrupted from the 17th to the 20th century . Great numbers of Africans were also brought in as slaves. Towards the end of the 18th century, England established a penal colony in Australia; whose inmates were mostly from London and Ireland, and thus Cockney and Irish accents formed the basis of today's Australian English. A half a century later, the number of immigrants rapidly increased. Around that time, the British started to immigrate to New Zealand.

Scientific and technological developments which led to the Industrial Revolution are seen as the *third* reason for the spread of the English language across the globe. Britain excelled in the application of scientific knowledge to practical affairs in industry; in the 18th and 19th centuries, the British had made use of raw materials obtained from its many colonies. It controlled commerce with the aid of the

world's greatest merchant maritime fleets, developed with industrial methods. In other words, the British controlled demand, supply, and transportation. The English language spread to the world along with advanced science and technology and the social and economic transformation from an agrarian, handcraft economy to a machine-powered industrial one.

The power of English-speaking countries, especially the United States, is the *fourth* contributing factor which resulted in the spread of the English language. The US has been the economic superpower since the mid to late 20th century onwards. It goes without saying that The US displays global superiority in terms of military, economic, political, scientific, technological, and cultural power, which thus deemed it inevitable for English to become the common language of international diplomacy, politics, business, science and technology, naval and aviational communication, post, media, art, literature, academia, sports, and entertainment.

2.3. CHANGING STATUS OF ENGLISH

2.3.1. English as a Native Language

According to Kirkpatrick (2007), the 'traditional' varieties of British, American and Australian English are considered to be *native* varieties of English spoken by its native speakers. In contrast, nativized varieties of English are recent varieties that have developed in places where English was not originally spoken and which have consequently been influenced by aboriginal languages and cultures. Kirkpatrick (2007) questions the distinction between native and nativized varieties of English, stating that the British varieties of English have also been influenced by local languages and cultures that preceded English in England. The same story happened to American and Australian varieties of English because other languages were spoken in America and Australia before English arrive there. Therefore, all varieties of English that are now considered as native varieties have been influenced by local languages and cultures.

Kirkpatrick (2007, p. 6) affirms that there are often four criteria for classifying a variety of English as 'native' rather than 'nativized': the first criterion is that the native variety has been around for a *long time* and secondly it has *influenced* younger varieties of English in some way. However, Kirkpatrick (2007) criticizes these two criteria, arguing that it is not possible to find a sensible definition of a 'long time'. In addition, all languages routinely influence each other. This claim then implies that British English has been around for a long time and has influenced the development of American English. Therefore, British English would have to be regarded as a native variety while American English as nativized variety. However, it goes without saying that most people consider American variety of English as a native variety.

The third criterion is based upon *prejudice*. By 'native English', according to Kirkpatrick (2007), people generally mean a variety of English spoken by a native speaker of English who is typically white. Hence, British English and American English would be considered as native varieties, while Malaysian and Indian Englishes considered as nativized varieties of the language. However, it is obvious that many people who are not white speak British and American varieties of English.

The fourth criterion runs parallel to the issue of *superiority*. This criterion suggests that a native variety of English is somewhat superior to a nativized one. Some people believe that native varieties are older and that they are therefore purer than nativized varieties. However, Kirkpatrick (2007, p. 6) argues that this is insufficient alone, by giving the example of the Cornish English, which is older than its American East Coast counterpart. He states that if the motto of the 'older the purer' was true, Cornish English would be superior to American English now. Therefore, 'in the contexts of varieties of English, age does not bring with its superiority. Even the earliest form of English had mixed and many parents'.

Rather than taking issue with how authentic various types of English should be considered, Kirkpatrick (2007) states that due to the lack of rational criteria to measure this that it would be therefore preferable to classify them according to how nativized they are. H goes on to argue that, in fact, all varieties of English are nativized varieties. By nativized variety, Kirkpatrick (2007) means a variety that has

been influenced by the local languages and cultures of the people who have developed the particular variety. It is worth remembering that all varieties of English are nativized in the sense that they reflect their own cultures. The Malaysian variety of English, for instance, is different from the British variety precisely because it reflects local cultures. Similarly, the British variety is different from the Malaysian variety because it reflects British cultures.

2.3.2. English as a Second Language

Despite the ideas mentioned above, there are currently estimated to be 370 million speakers of English as a first language, 375 million speakers of English as a second language, and 750 million speakers of English as a foreign language (Graddol, 1997). Kachru (2005) indicates that English users in India and China alone number 533 million, a population of users larger than the overall number of English speakers of the USA, the UK and Canada. However, as Thornbury (2006) states, it is difficult to classify English as a foreign language in some countries because the distinction between a foreign language and a second language in not always apparent. In addition, many learners of English may already be multilingual in their environment, so English is regarded as a third or even forth language, not necessarily the second language. For this reason, many scholars prefer to use the term *English as an Additional Language* (EAL) and may be used when a distinction is intended between ENL and other varieties.

Ho and Platt (1993, as cited in Mesthrie and Bhatt, 2008) also argue that there is no difference between ENL and ESL; only the acquisitional contexts *are* different. They add that crucial difference between native speakers of English in a metropolitan context and 'New English' speakers of a territory like Singapore is based on stylistic behavior. The most fluent, educated speakers of Singapore English still preserve earlier-learnt (or basilectal) forms and actively use them in interaction with less educated speakers or those who are still learning English. ENL speakers do not deploy early-learnt forms in this way.

Kachru (1983, as cited in Mesthrie and Bhatt, 2008) used the term ‘nativised’ to focus on the adaptations that English has experienced in ESL territories, making it culturally and referentially appropriate in its new contexts. The term ‘nativised’ also suggests that though English may not technically be a native language in such territories, the degree of fluency amongst many speakers in certain domains makes it almost a native language. The term ‘indigenised’ is sometimes used as a synonym for *nativised*. However, Mesthrie and Bhatt (2008) suggest that a distinction should be made between the two terms. ‘Indigenisation’ refers to the acculturation of the target language to localized phenomena. Nativisation is a psycholinguistic process which refers to the ways English, whilst not the ‘chronological’ first language of speakers, is used like a native language, in at least cetain domains.

2.3.3. English as a Foreign Language

According to Richards and Schmidt (2002), someone who learns English in a formal classroom setting, with limited or no opportunities to use it outside the classroom, in a country in which English does not have an significant role in internal communication is said to be learning English as a Foreign Language (EFL) . In contrast, as Richards and Schmidt (2002) define, someone who learns English in a setting in which the language is necessary for everyday life or in a country in which English plays an important role in education, business, and government is said to be learning English as a second language (ESL). They add that English is the second language of anyone who learns it after learning their first language in infancy in the home. However, they believe that using the term ESL in this way makes no distinction between second language, third language, etc. Lambert (1978, as cited in Mesthrie and Bhatt, 2008) believes that ESL essentially refers to the acquisition of English ‘under conditions of additive bilingualism’; that is, ‘the addition of a socially relevant language to a community’s repertoire’ (p. 10).

Mesthrie and Bhatt (2008) draw a difference between *'narrow' ESL*, in which the L2 speakers are in a majority and for which educated L2 speakers become the embodiment of a norm, and an *'immigrant English'*, where L2 speakers are in a minority and constantly exposed to the norms of the speakers of English as L1. Bhatt and Mesthrie use the abbreviation *TL* since they believe that it makes it possible to avoid the specifics of whether the target is Standard English or a regional or social dialect, or whether British, American or other norms are involved.

2.3.4. English as a Lingua Franca

As aforementioned, the globalization of English has significantly expanded the range of functions and cross-cultural contexts of use of EFL among individuals who are all non-native speakers of English. As a result, the status of English has obtained a new role as a tool of wider communication that can be used cross-culturally, both intra- and internationally, and an instrument to provide access to the world's richness of information. Some scholars (Jenkins, 2003a; Seidlhofer, 2003; Widdowson, 1994) believe that, along with these changes, the perception of EFL varieties and speakers should be reassessed. They emphasize that without any official status and dependent on the standard set by native speakers, EFL varieties should be entitled to some partial autonomy that permits a certain degree of systematic distinction from ENL. It is noteworthy that the scholars arguing in favor of a partial autonomy of the variety of English spoken by foreign users, as Georgieva (2010) states, tend to draw a distinction between EFL (the kind of English taught at schools which is exonormative, i.e. it obeys the widely recognized ENL standards) and English as a lingua franca (the variety employed by nonnative users to communicate with other nonnative users which is endonormative, i.e. develops rules of its own).

House (2003), for instance, sees ELF interactions happening between members of two or more different linguacultures in English, for none of whom English is the mother tongue. Firth (1996) similarly considers ELF as a "contact language" used between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of

communication. In fact, these scholars argue in favor of excluding the native-speakers of English in ELF interactions. However, Seidlhofer (2004) believes that although these definitions could be said to capture ELF in its purest form, we should keep in mind that ELF interactions also include interlocutors from the Inner and Outer Circles, and can indeed take place in these contexts.

Proponents of ELF (e.g. Jenkins, 2000; Seidlhofer, 2003) suggest that ELF should be treated as a specific variety in its own right. Similarly, Widdowson (1998) argues for English as 'a kind of composite lingua franca which is free of any specific allegiance to any primary variety of the language' (pp. 399–400) including the English from the Inner Circle. They believe that English does not belong to a single nationality, but is in the hands of different groups, all with their own role in English, using the language to serve their own purposes. According to them, ELF deserves a description not influenced by prejudice that could eventually result in its codification and acceptance as a respected alternative to ENL. They argue in favor of codifying the variety used as lingua franca with the ultimate objective of 'making it feasible, acceptable and respected alternative to ENL in appropriate contexts of use' (Seidlhofer, 2001, p. 150). In fact, in ELF, innovative linguistic forms, L1 influence or code-switching are no longer regarded negatively as errors or deficiencies but positively as differences which emerge as motivated by communicative requirement (Seidlhofer, 2008).

In an attempt to clarify the objectives of ELF, Seidlhofer (2007, as cited in Seidlhofer, 2008) makes a distinction between EFL and ELF. According to her, in EFL, a non-native speaker is not allowed to include their cultural values and identity in the norm provided by Inner and Outer Circles because he/she is norm-dependent and is considered as merely a user of English. However, as an ELF user, the non-native speaker can involve his/her own identity. As she states, ELF gives prominence to the lingua-cultural awareness and open-mindedness towards innovative linguistic forms rather than formal linguistic criteria. She adds that ELF is not the English as a property of its native speakers, but is democratized and universalized in the 'exolingual', rather than 'endolingual', process of being used for international purposes. Exolingual signifies that speakers of whatever L1 can use ELF for their

own purposes without following native-speaker norms. In a nutshell, ELF implies equal communicative rights for all its users. Widdowson (1994) even goes one step further, claiming that, native speakers have no right to intervene or pass judgment over equal communicative rights. Indeed, if a given fact that 'English is an international language', then surely no nation can claim authority over it.

Seidlhofer (2008) adds more objectives of ELF, asserting that ELF should not be regarded as a fixed, all-dominating language but as a flexible communicative means interacting with other languages and integrated into a larger framework of multilingualism. ELF tends to promote the raising of awareness of intercultural phenomena in communication and gives more prominence to how mutual understanding is achieved than to an enforced convergence on standards. Such a paradigm shift from *ELF as a product* to *ELF as a process* involves an awareness of the culture-specific dependency of thought and behavior; knowledge of general parameters such as religion or role of the sexes according to which cultures can be distinguished; interpersonal sensitivity – the ability to understand a person in his or her own right; cognitive flexibility – openness to new ideas and beliefs; behavioral flexibility – the ability to change one's behavior patterns (Gnutzmann, 2000).

House (2003) believes that ELF appears to be 'a repertoire of different communicative instrument an individual has' (p. 4). She adds that it is a useful and versatile instrument that individuals use to communicate their ideas in international encounters. It is what she calls '*language for communication'*. According to her, ELF acts as an instrument between persons who do not share a common L1. On the other hand, House (2003) introduces *'language for identification'* which is an individual's L1. In contrast to the language for communication, language for identification is the main determinant of identity. She continues that ELF is not a national language and it has nothing to do with the cultural values and identify marking of an individual. Instead, it is a transactional language for communicative purposes and advantage. In fact, House sees ELF as a language that is not culturally bound.

Pölzl (2003), commenting on this categorization, points out that a 'language for communication' possesses a referential function, whilst a 'language for identification' retains an expressive one. Therefore, a language selected for communication only expresses a communicative and primarily referential function, i.e. the culture associated with this language is not activated by its users. A language of identification, however, enables the speaker to identify with a language and integrate it with a culture to which the speaker feels a sense of belonging.

In a similar vein, Pölzl (2003) adds that native or inner circle English is a primary language of identification for its various native speakers which, according to him, include A(merican), B(ritish), C(anadian) or others. As a result, they feel a strong cultural connection to their language. He adds that not all users of English, however, feel like members of the 'ABC' community. Speakers of different languages with different cultural backgrounds use English as a lingua franca to communicate interculturally across and within their borders. He continues to say that "(i)t would indeed seem out of place if ELF users tried to pretend to be English and to belong to a particular 'national' English speaking culture when they obviously do not." (p. 4)

Pölzl (2003) states that the use of lingua franca speakers' 'original voice', i.e. their L1 can be considered as one of the ways to clarify their cultural identity salient in discourse while the focus is on primary culture. When ELF users integrate their L1 into ELF, this represents a conscious choice and does not necessarily signal 'learner' status but simply membership of different groups. According to Pölzl (2003), ELF users have the freedom to either create their own temporary culture, to partly use their individual primary culture into ELF or to present their cultural identities by blending into other linguacultural groups.

However, Erling and Bartlett (2006) disagree with House's (2003) view. According to them, ELF users are applying the language for their own purposes, stating their identities through English and empowering themselves as owners of the language. They add that EFL speakers can assert their authority over the language by incorporating their local identity into their English or by creating a new identity. Such speakers refuse to hide or be ashamed of their non-native accents and recognize

their identities as new speakers of English within the new linguistic milieu. Therefore, they consider English as a means to participate in the world community on their own terms.

Georgieva (2010), however, argues that although it may seem attractive to have a codified model for ELF, the ELF model raises a number of problems. 'Firstly, it would be difficult to describe a variety that has neither a relatively stable community of speakers nor a distinctive set of social practices or contexts of use. Choosing 'non-nativeness' as the most salient feature of the variety, on the other hand, would practically lead to the exclusion of native speakers from participation in joint transnational activities- which is neither realistic nor fair'. Finally, as becomes evident from survey results, EFL speakers themselves are not particularly enthusiastic to be treated as 'people from another planet' (p. 133).

2.3.5. English as an International Language

There exists a common belief among scholars that there is no big difference between the terms EIL and ELF, or world language, and that these are different expressions that are attributed to the present role of English. Seidlhofer (2003), for example, deploys the terms 'English as a global language' or 'English as a lingua franca' interchangeably with EIL. Mesthrie and Bhatt (2008) define EIL as a general term or in a more specific sense for the use of English between speakers from different countries who do not have English as a mother tongue. Richards (n.d.) argues that English is no longer the property of the English-speaking world. Instead, it is now viewed as 'an international commodity sometimes referred to as *World English* or *English as an international Language*. Seidlhofer (2003), echoing Richards, claims that 'English language no longer belongs numerically to speakers of English as a mother tongue, or first language. The ownership of any language in use belongs to the people who use it, however they are, however multilingual they are, however monolingual they are' (p. 7).

Sharifian (2009) specifically points to the difference between 'international language' and 'EIL'. He believes that the use of an adjective plus 'English' often suggests a particular variety, such as American English, Singaporean English or Chinese English. Thus, 'International English' can suggest a particular variety of English, which is not at all what EIL intends to capture. Therefore, EIL rejects the idea of any particular variety. He defines 'EIL contexts' as contexts in which English is used between speakers coming from different cultural and national backgrounds. He replaces terms like 'English speakers coming from different cultural and national backgrounds' with 'speakers of World Englishes' (p. 3).

In an attempt to define what EIL is, Widdowson (1997) asserts that when a language extends into different regions and domains of use, it is not that encoded actualizations of the language get distributed, like copies of the same book, but it is the virtual language which spreads through different actualizations. In such a view, it is not possible to keep the language intact. The same would be true of language learning' (p. 146), in which case English as an international language is not distributed as a set of established encoded forms, not adapted into different variety of use, but instead is spread as a *virtual language*. When a language is disseminated, it is not true that the conventionally coded forms and meanings are transmitted into different environments and different surroundings and taken up and used by different groups of people, namely *actual language*, rather; it is, in fact, *virtual language* that is being spread. As Widdowson declares, the distribution of the actual language implies adoption and conformity. In contrast, 'the spread of virtual language implies adaptation and nonconformity.

It is apparent today that as English spreads, it gets adapted and becomes subject to local constraints and controls. However, as Widdowson notes (1997), the very adaptations which make the language appropriate to local communal requirement prevent English from acting as a global means of communication. He argues that this issue is not likely to concern us as nothing can be done to prevent English from being adapted and developed as a result of local needs. He adds we should expect that 'English will divide up into different languages in the natural evolutionary process just as others have done in the past, quite simply because it is

the very virtual nature of language to do so. As French and Italian developed from Latin, so did Ghanaian and Nigerian out of English' (p 142).

Widdowson (1997) points to the fact that although adaptation of English is something that should be taken for granted, we also need English as an international language for global communication. Although diversification is allowed to meet the needs of local communities, he emphasizes the importance of maintaining the standard language. So, on the one hand, nothing can be done to stop this diversification; on the other hand, a global language is required for communication. In order to answer the question of whether there must be some strict control to prevent this diversification into different species of language, Widdowson (1997) utilizes the distinction made by Halliday between *dialects* and *registers*. The first is considered to be a variety referring to *user* and the second a variety referring to *use*. In addition, dialects are associated with different kinds of community, and registers with different kinds of communication. Placing emphasis on the second variety, namely register, he defines it as a variety of language which has developed to serve uses for language rather than users of it. So it makes it possible to talk of English used for business, banking, commerce, various branches of science and technology. This is English for professional and academic activities; what Widdowson (1997) calls 'English for specific purposes'. These are generally represented as relatively neutral, transactional uses of language which have nothing to do with social issues as the emphasis here is on communication and information rather than community and identity.

Widdowson (1997) argues that nothing can be done to prevent the diversification of English. Therefore, we should let English diversify into various kinds of independent dialects. However, we should keep a range of registers untouched. When English as an international language is concerned, what is generally meant is the specific use that is made of it for professional and academic purposes. People are taught to become doctors, engineers, academics or else by explicit instruction. And learning to become members of these communities necessarily involves learning the variety of language, the register, which has become established as conventional for their communication. Learning the language used for

medicine is an entry condition on membership of the medical community, and in many parts of the world this language is perceived to be a register of English. It is noteworthy that registers as the varieties used by these secondary expert communities as exploitations of the resources of the virtual language certainly change over time. Therefore, scientific English changes, for example, as the communicative needs of the community of scientists change. It does remain, however, as an internationally intelligible means of communication quite simply because the community that uses it is international. Hence, Widdowson (1997) argues that English as an international language (EIL) is the same as English for Specific Purposes (ESP).

Widdowson (2003) refers to the fact that language changes with space, through an analogy. He describes the difference between a disease and language noting that a disease spreads from one country to another and, wherever it is, it is the same disease, but language is not transmitted without being transformed. When English is brought to new environments, it takes in indigenous languages, beliefs, views, values, traditions, attitudes and ideologies. It transforms itself to meet and accommodate the local needs of expressions and identities. It adapts itself to meet and accommodate the local needs of expressions and identities (Yano, 2009a).

Many authors have pointed out that English walks hand in hand with politics, and there is always some kind of politics underlying English and ELT (Auerbach, 1995; Edge, 2003; Pennycook, 1994, 1998; Pennycook & Coutand-Marin, 2004). Phan Le Ha (2008), however, believes that as long as there are norms and requirements set by the Inner Circle in cross-cultural communication (Farrell, 1997) or paradigms of nativeness/non-nativeness still function (Brutt-Griffler & Samimy, 1999; Holliday, 2005), Widdowson's position is weakened. *Second*, in an attempt to soften the debate about Englishes, Widdowson (1997) suggests seeing EIL as a composite of registers, such as English for science and English for finance. Put differently, he argues that EIL 'is English for specific purposes' (p. 144). However, Brutt-Griffler (1998: 382) points out contradictions and unreasonableness in his suggestion, arguing that 'there are no free-standing registers.' As such, 'the question inevitably poses itself: Registers of which language?' (p. 382).

Phan Le Ha (2008) criticizes Widdowson's use of 'register', stating that it is unrealistic when he suggests taking ESP (English for Specific Purposes) away from the issues of 'community and identity' and viewing it in terms of 'communication and information' (p. 143). Furthermore, according to Widdowson states, it is impossible to control language once it is used. It is thus clear that ESP cannot be taken as the exception. In fact, Widdowson tries to avoid Quirk's (1987) view of 'the importance of maintaining the standard language' (p. 143) by assuming that we can take a neutral view of English. According to Phan Le Ha (2008), Widdowson once again ignores what lies beneath ESP. Many authors have showed that English embodies political and cultural missions that have made it a non-neutral language (Brutt-Griffler, 1998; Pennycook & Coutand-Marin, 2004; Phillipson, 1992).

Sharifian (2009) stresses that, in EIL communications, speakers may use the same English words and sentences while indicating different cultural schemas, categories and metaphors. This phenomenon is likely to lead to cases of 'hidden' miscommunication. Therefore, it calls for conscious attempts on the part of EIL communicators to minimize assumptions of shared cultural conceptualizations, which characterize their intracultural communications. Therefore, intercultural speakers should make explicit and 'negotiate', wherever possible, any conceptualizations that might be culture-specific. The key notion here for successful communication in EIL settings is what Sharifian (2009, p. 14) calls *meta-cultural competence*. 'This competence is tied to speakers'/learners' familiarity with a variety of systems of cultural conceptualizations, ideally achieved through exposure to a range of different World Englishes. The pivotal component of this competence is the understanding that a language and its components such as its lexicon can be used to communicate different systems of cultural conceptualizations. Although this may sound like a scenario for a great deal of miscommunication, in practice the competence gained through familiarity with different cultural conceptual systems can significantly enhance interlocutors' intercultural communication skills'.

In reply to the question of which variety to choose as the EIL teaching model, Sharifian (2009) believes no matter what variety the teacher speaks, students need to be exposed to several varieties, to get the real sense of EIL speech situations, in which people who communicate with each other speak different varieties of English. It is worth noting that the variety that each student develops in their language learning is unlikely to be similar in every detail to the one(s) to which they have been exposed. Some students may develop a phonological system close to native varieties while drawing on cultural conceptualizations from their own local cultures or the culture that is associated with the taught variety, or even blend aspects of the two. As speakers from diverse cultural backgrounds come to interact with each other in English, new systems of cultural conceptualizations may develop, both at the individual level and at the level of communities. As mentioned above, communities of EIL learners and users may develop varieties of EIL based on their L1 phonological and grammatical characteristics as well as on the conceptual systems with which they are informed.

Modiano (2009) draws attention to the shared area of interest that exists between EIL and World Englishes. According to him, both the EIL and the World Englishes paradigm place English as having local as well as global dimensions. Both approaches challenge conventional ELT rules that promote English as a foreign language and which define divergence from Standard English as non-standard and thus worthy of being eliminated from the speech of learners. Therefore, both the EIL and WEs accept the diversity of norms and forms in English which have appeared as a result of its globalization and internationalization. Both are against the traditional approaches to ELT that developed undue prescriptivism which states the idea of how language should be used rather than that of how it is used. Accordingly, in the EIL and the world Englishes, the idea of Standard English which is prescribed by the norm-providing countries is no longer taken into consideration.

Munat (2005) claims that when English is transformed into a non-standard variety by speakers of other communities in which it serves as a lingua franca, it risks losing important cultural connotations. Accordingly, it is believed that the cultures of the British and American populations that have shaped the language

through centuries of use are likely to disappear. Thus, some questions that should be addressed emerge, such as "Is English becoming a language without a culture? How are we to maintain important associations between the language and national identity once the language becomes an instrument of global communication?" (p. 151). In 1980s, there was an attempt to construct a so-called Esperanto which was considered to be a neutral universal language. This artificially constructed language was intended to serve for international communication. However, as Munat (2005) declares, such a rational choice seems unlikely to gain general popularity. It is due to the fact that 'a language grows and changes as a natural offshoot of a given culture, and like a living organism, cannot be 'constructed' but must develop spontaneously from the surrounding environment' (p. 148).

2.3.6. World Englishes

As Coulmas (as cited in Munat, 2005) points out, unlike other languages, English is the only language in the world that is used in plural form- *Englishes*. Various varieties of English are now perceived as independent systems and the English language is no longer under the cultural hegemony of the particular nations where it was first spoken (Munat, 2005). Kachru and Neslon (2006) also point out that the term 'world Englishes' is inclusive and does not assign any priority to any specific variety of English. It simply indicates the historical facts of origin and diffusion of English around the world. In this respect, according to them, the concept of world Englishes is apparently unlike the terms 'World English' (Brutt-Griffler, 2002), 'English as an International Language' (Jenkins, 2000) and 'English as a Lingua Franca' (Seidlhoffer, 2001), all of which idealize a monolithic entity called 'English' and neglect the inclusive and plural character of the world-wide phenomenon.

The spread of English as a language for multinational and multicultural communication employed by non-native speakers has paved the way for English to gradually become de-Anglo-Americanized all over the world (Honna, 2008). This emergence of new standard Englishes (Indian, Nigerian, Singaporean, etc.),

according to Romaine (1997, as cited in Bhatt, 2010), threaten the stability of the previously established standard/non-standard, native/non-native dichotomies. Consequently, the vast majority of people in the world do not consider English as a "foreign" language anymore. As Honna (2008) declares, the term "foreign" implies "out of system" socially and "undesirable" psychologically. People in various countries are using English as their own language for economic promotion, social improvement, regional cooperation, etc.

Apparently, the internationalization of English has led to the diversification of English (Honna, 2008). In some countries (e.g. Indian, Pakistan, Singapore, and Malaysia), people have created their own varieties of English best fit for their international and interethnic communication. Actually, when Indians speak English with Malaysians, there is no room for American or British English or culture. As Honna (2008) truly states, it would be clumsy if the Japanese had to represent American ways of behavior and the Singaporean the British version when they speak English to each other. Therefore non-native speakers of English are not learning English to assimilate themselves to Anglo-American or any other cultural patterns.

However, it is argued that the transformation of English into an international language and the appreciation of World Englishes are likely to result in some form of mutual understanding. With the spread of the language, as Smith and Nelson (2006) emphasize, a frequently voiced concern is the possibility that speakers of different varieties of English will sooner-or-later become unintelligible to one another. They remind us of the status of English over the last two hundred years in which there have been English-speaking people in some parts of the world who have not been intelligible to other English speaking people in other parts of the world. This phenomenon is not something that is "going to happen" but something that has already happened and will continue to occur.

On the other hand, Smith and Nelson (2006) underline that it is not necessary for every user of English to be intelligible to every other user of English. Our speech and writing in English need to be intelligible to those with whom we wish to communicate in English. For example, there may be many people in India using English frequently among themselves and who are not intelligible to English-

speaking Filipinos who also frequently use English among themselves; members of these two groups may not, as yet, have felt the need nor had the opportunity to communicate with one another. These Indians and Filipinos may use English to communicate only with fellow countrymen and have little or no difficulty in doing so. In this case, neither group needs to be concerned about its international intelligibility. Smith and Nelson (2006) believe that those who have traditionally been called "native speakers" are not the sole judges of what is intelligible, nor are they always more intelligible than "non-native" speakers. They argue in favor of familiarity with different varieties of English, stating that the greater the familiarity speakers (both native and non-native) have with a variety of English, the more likely it is that they will understand and be understood by members of that speech community. Understanding is not solely speaker or listener centered, but is interactional between speaker and listener.

Although in recent years much attention in ESL and EFL teaching and learning has been placed on good pronunciation, successful communication in English is less likely to be guaranteed when the participants speak English with good pronunciation or even good lexis and grammar. It is worth pointing out that utterances have pragmatic effects which cannot be interpreted without situational, social, and cultural awareness. These three categories – intelligibility, comprehensibility, and interpretability – may be thought of as degrees of understanding on a continuum of complexity of variables, from the phonological to pragmatic, with *intelligibility* being the least difficult and *interpretability* being the most difficult (Smith and Nelson, 2006).

A study implemented by Smith and Nelson (2006) indicates that native speakers (from Britain and the United States) were not found to be the most easily understood, nor were they the best able to understand the different varieties of English. They thus conclude that being a native speaker does not seem to be as important as being fluent in English and familiar with several different national varieties. These results emphasize that the increasing number of varieties of English need not increase the problems of understanding across cultures, if users of English develop some familiarity with them.

2.4. THE OWNERSHIP OF ENGLISH

The ownership of English has been much debated in the literature, whether it is the property of English people or billions of people who use it while it is not their mother tongue (Ketabi and Shomoossi, 2007). As Norton (1997) clarifies, almost all contributions to the discussion, implicitly or explicitly, address the question, 'Who owns English internationally?' The question is whether it belongs to native speakers of English, to speakers of Standard English, to White people, or to all those who speak it. However, the emergence of *EforSC* in EIL era and consequently the movement away from *EofSC* have also challenged the ownership of English. Matsuda (2003b), for example, critiques that as long as English is learned as an international language; its norm should not come from Inner Circle countries (e.g. England or the United States) and should not be taught as an inner circle language.

Implicitly arguing in favor of *EforSC*, Norton (1997) suggests that if English belongs to the people who speak it, whether native or non-native, whether ESL or EFL, whether standard or nonstandard, then the expansion of English in the era of rapid globalization may possibly be for the better rather than for the worse. Prodromou (1997) estimates that more than 80% of communication in English takes place between non-native speakers of English. Jenkins (2006) also stresses that, in EIL settings, nonnative speakers communicate mostly with other non-native speakers rather than native speakers of English. So this fact brings up the controversial question of the ownership of English and challenges the hegemonic dominance of *EofSC* in a world where its non-native speakers have surpassed the number of its native speakers. Along with Jenkins and Norton, Widdowson (1994) discusses the issue of the ownership of an international language at length. As he puts it, the very fact that English is an international language means that no nation can have right over it. It is a matter of great pride and satisfaction for native speakers of English that their language is an international means of communication. However, the point is that it is only international to the extent that it is not their language. It is not a possession which they provide for others, while still continuing to maintain its control. Other people actually own it.

In a similar vein, McKay (2000) argues in favor of recognition of English as an international language, highlighting the fact that, as more and more individuals learn English, the language belongs to no one culture but, rather, provides the basis for promoting cross-cultural understanding in an increasingly global village. She continues that English is being used effectively by non-native speakers to communicate with others for international exchange and is being utilized globally by bilingual speakers, who have chosen not to internalize the norms of native-English-speaking countries (i.e. *EofSC).*

Shin, Eslami, and Chen (2012), similar to Widdowson and McKay, emphasize that English is not the exclusive property of the Inner Circle countries anymore. English is proportionately used as an international language by non-native speakers of English for variety of purposes. EIL involves crossing borders, as non-native users of English interact in cross-cultural encounters. From the EIL perspective, understanding learners' own cultures has great importance, because it provides the learner with an opportunity to develop an understanding of the culture of others (McKay, 2002). In fact, if an international language, by definition, means that such a language belongs to no single culture, then it would seem that it is not necessary for language learners to acquire knowledge about the culture of those who speak it as a native language (i.e. *EofSC).* In the process of learning EIL, therefore, the learners may not have any obligations to stick to the conventions of the culture of norm-providing countries (i.e. *EofSC)* if they want to able to function in an English speaking world.

In recent years, there have been numerous attempts to design different models and illustrations about the spread of English and to profile its speakers. Strevens (1980), for instance, illustrated a model that indicates the spread of English in an upside-down relationship, showing the influence of American and British English on other Englishes, as shown in the diagram (figure 2-1). Some years later, McArthur (1987) designed another diagram to indicate the relationship among the World Englishes, placing the "World Standard English" at the center of a circle. The regional varieties comprise the middle circle of the diagram while the other sub-varieties of English make the outer section of the diagram (Figure 2-2).

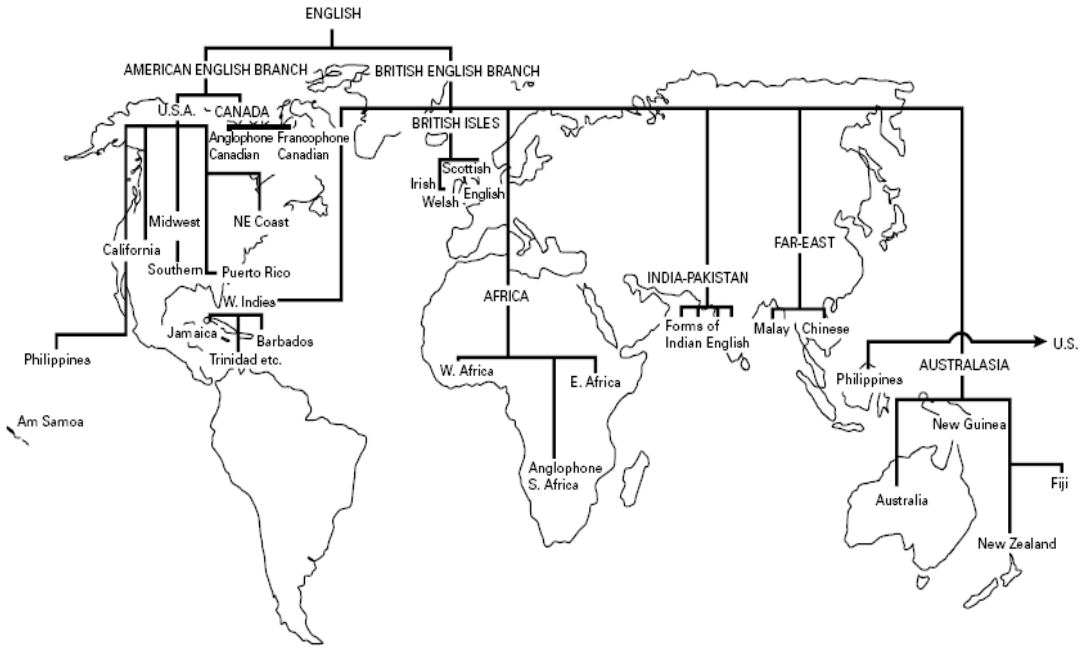


FIGURE 2-1: Spread of English according to Strevens (1980)

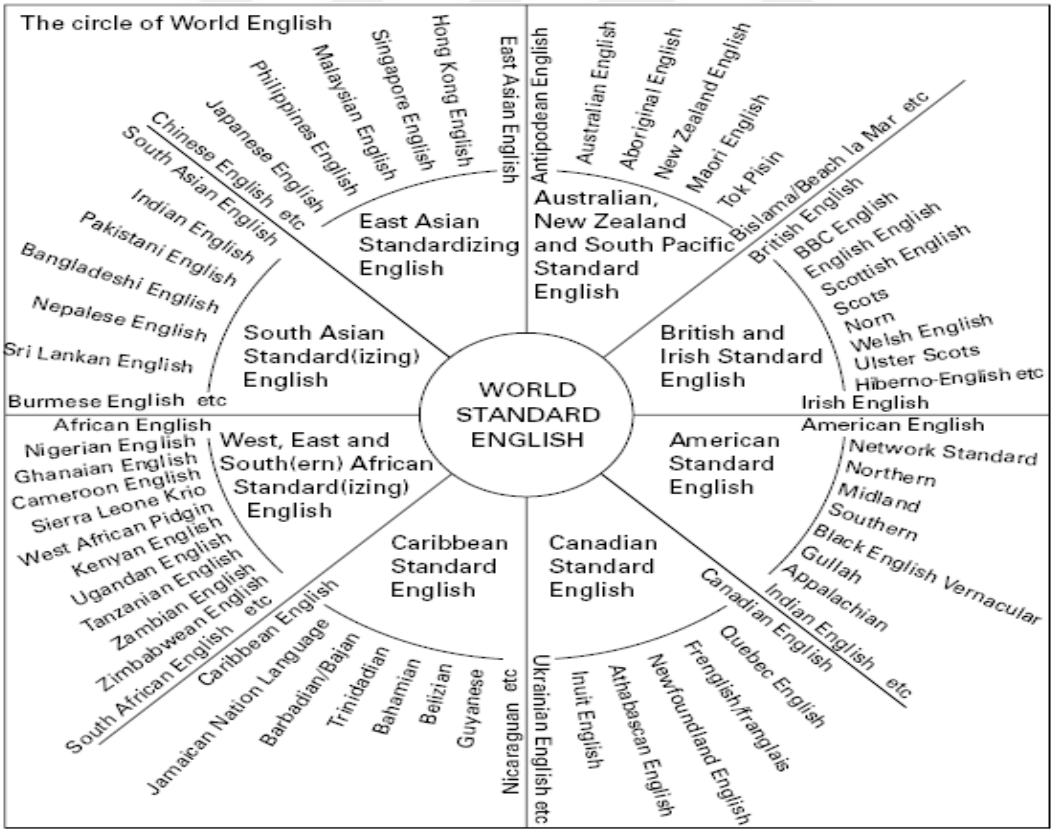


FIGURE 2-2: Relationship among the World Englishes, according to McArthur (1987)

Rampton (1990), for example, reveals how difficult it is to define a Native Speaker. He argues in favor of avoiding the term native speaker should be avoided, proposing the use of more inclusive terminology such as *expert speaker* or *language expert*. He adds that someone may be a Native Speaker of more than one language, especially if that person belongs to more than one social group. He also refers to the idea that language is connected to one's identity. In fact, the notion of native speakers and non-native speakers becomes further complicated by the emergence of NSs of nonnative varieties of English (Kachru, 1998; Yano, 2001). In arguing who the native speaker is, Murray and Christison (2011a) note that the native speaker (NS) is a 'sociocultural construct', rather than identifiable linguistically. The native speaker has long been viewed as having a special status with the expansive definition that an NS is someone who has had exposure to a language having learnt it from birth. In fact, some scholars argue that the native speaker of a language is born rather than attains such status.

Davies (2003), for example, attempts to define a native speaker from an Inner Circle as "One who learns English in childhood and continues to use it as his dominant language, and has reached a certain level of fluency." He says that there are three important conditions when labeling a native speaker: "If a person learns English late in life, he is unlikely to attain native fluency in it; if he learns it as a child, but does not use it as his dominant language in adult life, his native fluency in the language is also questionable; if he is fluent in the language, he is more likely one who has learned it as a child (not necessarily before the age of formal education but soon after, and has continued to use it as his dominant language". According to Davies, the reality of the native speaker has to do with its association to "member-ship". He states that "[t]he native speaker is relied on to know what the score is, how things are done, because s/he carries the tradition, is the repository of "the language". The native speaker is also expected to have fluency in speech (though not of course in writing), and to have command of expected characteristic strategies of performance and of communication. A native speaker is also expected to "know" another native speaker, in part because of an intuitive feel, like for like, but also in part because of a characteristic systematic set of indicators, linguistic, pragmatic and paralinguistics, as well as an assumption of shared cultural knowledge" (p. 207)

In contrast, Cook (2007) defines the non-native speakers as "People who know and use a second language at any level". She also states that since SLA research and language teaching have taken into account the native speaker as the starting point, many people treat non- native speakers as deviating from native speaker norms. This perception clearly reveals some of the reasons why native speakers currently hold a privileged position. In his book entitled *The Native Speaker Is Dead*, Paikeday (1985) similarly scrutinizes the superiority attributed to native speakers and argues that the native speaker "exists only as a figment of linguist's imagination" (p. 12). In a similar vein, Mahboob (2005) argues that the central role of the "native speaker" in applied linguistics should be attributed to Chomsky's outstanding work on linguistic theory. According to this paradigm, a native speaker is the only source of reliable linguistic information and a second language learner's ultimate goal is to achieve the "intrinsic competence of the idealized native speaker" (Chomsky, 1965, p. 24, as cited in Mahboob, 2005).

Byram (1997) argues the instruments of measuring EFL users' proficiency are based on the codified form of language represented by educated native speakers. Therefore, EFL users' performance is often unjustly trivialized. Similarly, Norrish (1997, as cited in Georgieva, 2010) points out that EFL users are doomed to a lifelong status of 'learners', forced to mimic a native speaker to avoid being stigmatized as insufficient communicators. Kachru and Nelson (1996), however, argue in favor of the NS and implicitly claim the ideal NS has only been someone exposed to and using the language from birth only if they are from Britain or the U.S. and use a standard variety. They believe that while British and American speakers are supposed to be tolerant of each other's English, the same is not expected of that of South Asians, Southeast Asians, West Africans, East Africans, or the other varieties of English. Therefore, they point out that only two countries in the Inner Circle were therefore norm-providing, as Kachru had said of the Inner Circle. Considering Kachru's construct, however, there are many examples of rich English use in Outer and Expanding Circle contexts (e.g. Africa and Asia), with speakers using the language from birth.

Murray and Christison (2011) reasonably argue against the idea put forward by Kachru and Nelson. Their view presents an understanding that, being born in a particular country does not innately result in a speaker learning the language of the country. Most countries are multilingual and the official language is therefore not the home language of many of the population. A child may be born in one country, but the family moves to another. So the child may or may not acquire the language of the country of their birth. One of the earliest scholars who was against the NS was Paikeday (1985), who famously stated that "the native speaker is dead", in response to Chomsky's idea of speaker-hearer. The native speaker of a language is highly valued by Chomsky (1965). He believes that a native speaker has the sole authority on the language and is the only one who can characterize sentences in grammatical terms because s/he is the ideal informant regarding grammatical judgments. According to Chomsky, different speakers might apply different grammars but there is an optimal grammar for any given language; native speaker grammar. He states that "linguistic theory is concerned with an ideal speaker-listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance." (p. 3). Chomsky claims that mar represents the linguistic competence of an idea speaker. Similarly, Alptekin (2002) questions the concept of 'native speaker community' defining it as a 'linguistic myth'.

In his second book entitled, *The Native Speaker: Myth and Reality*, Davies (2003) highlights the significant issue of whether language learners can become "native speakers" of the target language. According to him, the native speaker, as a *myth*, is perceived as an idealized native speaker, a native speaker who must have the following characteristics:

- The native speaker acquires the first language of which she or he is a native speaker in childhood.
- The native speaker has intuitions (in terms if acceptability and productiveness) about his or her grammar.
- The native speaker has intuitions about those features of the grammar of the common (or standard) language which are distinct from his or her idiolectical grammar.
- The native speaker has a unique capacity for producing fluent spontaneous discourse, which is facilitated by a huge memory stock of partly or completely lexical units.
- The native speaker has a unique creative capacity which enables him or her to write or speak creatively. This includes, of course, literature at all levels from jokes to poetry, metaphor to novels. Speaking creatively probably belongs here too as does linguistic creativity and inventiveness.
- The native speaker has a unique capacity to interpret and translate into the L1 of which she or he is a native speaker. (p.210)

Canagarajah (1999) similarly argue in favor of not applying the concept of native speaker, positing that the concept of native speaker should be discarded in a modern world where people are native speakers of more than one language or more than one variety of a language. The restrictive nature of the dichotomy and its inability to capture the range of linguistic backgrounds that exists in a globalized world has led some researchers to propose that a *continuum* should be used instead of a dichotomy (Liu, 1999).

Faez (2011), however, argues against the term *continuum*, stating that this recommendation ignores the fact that an individual's level of proficiency can be placed on a continuum but not his/her native or nonnative identity. She adds that it is possible to argue that one's level of language proficiency can be placed along a continuum but identity cannot. Failure to adequately capture the range and complexity that exists among the individuals' linguistic identities by using the native/nonnative dichotomy has resulted in criticisms against the use of a simplistic, problematic dichotomy (e.g., Canagarajah, 1999; Brutt-Griffler, 2002).

As it is evident, within the past two decades many scholars have tried to examine issues related to native and nonnative English speaking teachers (Moussu & Llurda, 2008) and to conceptualize native and nonnative speakers (e.g., Arva & Medgyes, 2000; Medgyes, 1994). Despite the excess of criticism against the native/nonnative dichotomy, these terms are widely used as professional terminology and there is a lack of other commonly acceptable terms (Braine, 1999). In addition, despite how controversy heated the debate over the definition of the native/nonnative speakers has become, remains unresolved, asresearch in this area has not moved much beyond characterizing an oversimplified and problematic dichotomy.

2.4.1. Kachru's Tri-Partide Model

Kachru (1985) uses three concentric circles to classify the speakers of English in the globe. The first, known as the Inner Circle (natives), includes countries where English is used as a native language, among them Australia, Canada, New Zealand, the United Kingdom, and the United States of America. The second, the Outer Circle (nativized), includes countries where English is an institutionalized variety, that is, is used as an official language. Former British colonies, such as India, Nigeria, and Zambia, to list a few, belong in this category. The third, the Expanding Circle (non-natives), consists of countries where English is traditionally used or learned as a foreign language and in which English played little or no administrative or institutional role. Some such countries include Japan, China, Turkey, and Iran. In sum, the Inner Circle varieties are considered as '*norm-providing'*, the Outer Circle as '*norm-developing'*, whereas English in the Expanding Circle is seen as '*norm-dependent'*. In his Tri-Partide Model, Kachru describes how the various communities where English had spread to may be represented in a diagrammatic form by three circles, as seen in Figures 2-3 and 2-4.

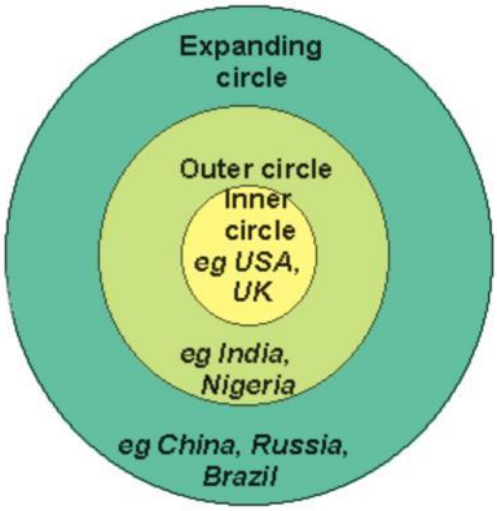


FIGURE 2-3: Kachru's Tri-Partide Model

For Kachru, the idea of nativeness may be looked at from the perspective of *genetic nativeness* and of *functional nativeness* (Kachru, 2005). Genetic nativeness refers to the historical relationships of contact and convergence of languages who share a layer of cultural inter-connectivity, forming clear familial relationships based on the realizations of shared distinctive features. Functional nativeness, on the other hand, is based on both the *range* of domains of function and *depth*, or degree of penetration, of a language in a particular context of situation. Some factors that could affect this functional nativeness have been identified by Kachru to include, within a particular context of situation, the status of a variety, the range of functional domains the variety is employed, the richness of the expressions of distinctiveness, the linguistic realizations of acculturation and nativization, the richness of new literature contributions, and the tags used to express attitudes towards the variety.

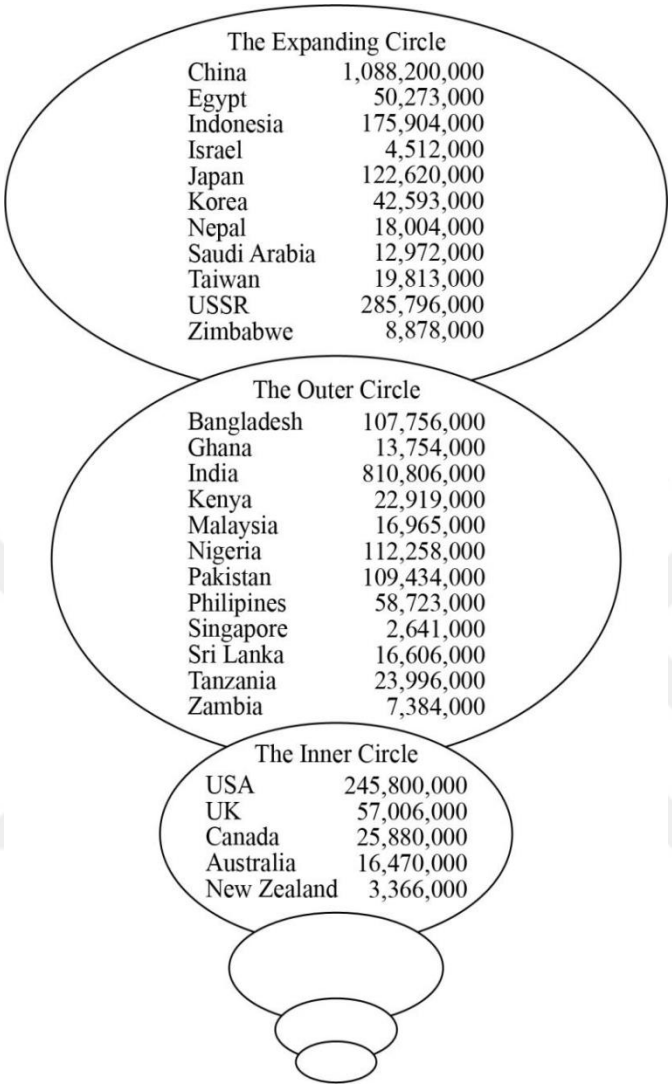


Figure 2-4: Tri-Partide Model of World Englishes (Adapted from Kachru, 1990)

A variety of comments have been made in response to Kachru's Tri-Partide Model, drawing attention to the representation of the different aspects of the English language and its spread. Arguing that English is rapidly assuming the role of a world language, Crystal maintains that in Inner Circle Countries, where English is spoken as a native language, there are approximately 320–380 million native speakers of English. In Outer Circle Countries, where English has an official role, as in India and

Singapore, for example, there are roughly 150–300 million second language (L2) speakers of English. Futher to this, in Expanding Circle countries, where English is used as a foreign language, there are perhaps as many as 100 to 1,000 million learners of English. Hence, as a conservative estimate, there are approximately 570 million people in the world today who have a native or native-like command of English. As Crystal points out, no other language has spread around the globe so extensively, making English a truly international language.

Canagarajah (2006), however, argues that World Englishes should no longer be viewed through the 'three Circles' metaphor owing to the spread of Outer-Circle Englishes and Expanding-Circle English into 'Inner-Circle' countries. 'As a large number of speakers from the Outer-Circle and Expanding-Circle countries now live in the Inner-Circle countries, even native speakers of English are increasingly exposed to World Englishes. This means revising the notion of 'proficiency' even for the English of native speakers' (p. 3).

Canagarajah (2006) also emphasizes that in a context where we have to constantly face different varieties of English and communities, the issue of proficiency becomes complicated and one needs to develop a capacity to negotiate diverse varieties to facilitate communication. Such capacity is what Canagarajah refers to as *'multidialectal competence'*. It is a kind of passive competence to understand new varieties of English (Sharifian, 2009). In EIL contexts, English is extensively used for intercultural communication at the global level and 'intercultural competence' needs to be viewed as a core element of 'proficiency' in English when it is used for international communication. It implies that success in the international use of English does not so much depend on a particular variety or lexico-grammar, but is instead tied to the nature of the negotiation skills and strategies interlocutors use. Sharifian (2009) goes on to state that, in the context of EIL, the distinction between who is and who is not a native speaker is not always clear-cut.

Echoing Sharifian, and Canagaragah (2006), Yano (2001) also claims that the distinction between Inner Circle and Outer Circle will eventually disappear. The focus in the EIL paradigm is on communication rather than on the speakers' nationality, skin color, and so on. These are significance of these factors which have

been ignored in the ‘Circles’ metaphor. Thus, ‘the categorization of speakers into native/non-native has a nonlinguistic basis; for example, it may be based on the color of skin and the racial background of one’s parents’ (Sharifian, 2001, p. 6).

Jenkins (2003a) accepts the dramatic influence of the Kachru’s Tri-Partide Model in understanding of the current state of English in the world. However, she identifies a number of problems that the model suffers from. Bruthiaux (2003) also recognizes the influence of Kachru’s Tri-Partide Model but proposes certain limitations to the model. Kachru, later, answered Jenkins’s critiques drawing attention to five significant points (Kachru, 2005), namely that:

(1) varieties in the model are based on politico-historical rather than sociolinguistic definitions,
(2) there is a seeming centrality of the IC within the model,
(3) variation within varieties is not expressed,
(4) proficiency of speakers is not taken into account, and
(5) there is an inability of the model to account for language situations of other *languages of wider communication* (LWCs).

There are a number of researchers who argue against Kachru’s Tri-Partide Model, stating that it does not fit the current framework of EIL (Bruthiaux, 2003; Kirkpatrick, 2007).

Bruthiaux states that the domains for use and the number of users of ESP are limited and thus do not constitute what he calls “varietal-creating conditions” (Bruthiaux, 2003, p. 168). Echoing Bruthiaux to a certain extent, Kachru questions the degree of similarity amongst users of each particular ESP across cultural and sociolinguistic contexts, believing that ESPs operate on the basis of shared a 'context of situation' existing within a shared 'context of culture' rather than that of the shared proficiency across sociocultural backgrounds of the speakers (Kachru, 2005, p. 216). This may be taken as Kachru’s view towards ESP and goes to explain why he did not seek for his model to cover ESPs.

Kirkpatrick, on the other hand, argues that Kachru's framework of Outer and Expanding Circle countries takes a native-speaker model of English for granted. However, it has been argued by scholars that institutionalized varieties, such as Indian English, should be accepted as standard varieties with their own norms (e.g. Kachru 1983). Others, on the contrary, believe that people speak local varieties of English, such as Indian English or Nigerian English, only because they have failed to acquire "real English" (Quirk 1990, p. 8), leading to an understanding that has been labeled as *linguistic purism*. Historically, linguistic purism was mainly concerned with loanwords from Latin and French, which were perceived to be invading English (Görlach 1997, p. 148), whereas today the concern seems to be that all aspects of language are being affected by non-native speakers (Bartsch 1987). It has been argued that linguistic purism is caused by nationalism, which is based on the idea that the national culture and language are "unique and irreplaceable", and should be differentiated from others (Thomas 1991, p. 43).

2.4.2. Graddol's Model

Three important attempts have been made to modify Kachru's Tri-Partide Model with the aim of improving its sociolinguistic explanatory capacity through the alteration of the relationships between the constituents of the circles. The first instance of modification was suggested in Graddol (1997). Graddol changed the labels from *Inner Circle* (IC), *Outer Circle* (OC) and *Expanding Circle* (EC) to L1 speakers, L2 speakers and L3 speakers, but this continues a minor alteration of the 3CM. The major modification that Graddol put forward, however, was the idea of having the three circles actually overlap each other, with explicit directions of shifts between circles, from the EC to the OC and from the OC to the IC. Additionally, the direction of shifts, as illustrated in Graddol's modified model in Figure 2-5, suggest a unidirectional travel from EC to OC to IC, which ignores the possibility of a shift in the opposite direction, from the OC to the EC. Graddol's modification thus fails to improve on the explanatory powers of Kachru's Tri-Partide Model and even contradict the Kachruvian paradigm regarding the shifts of speakers.

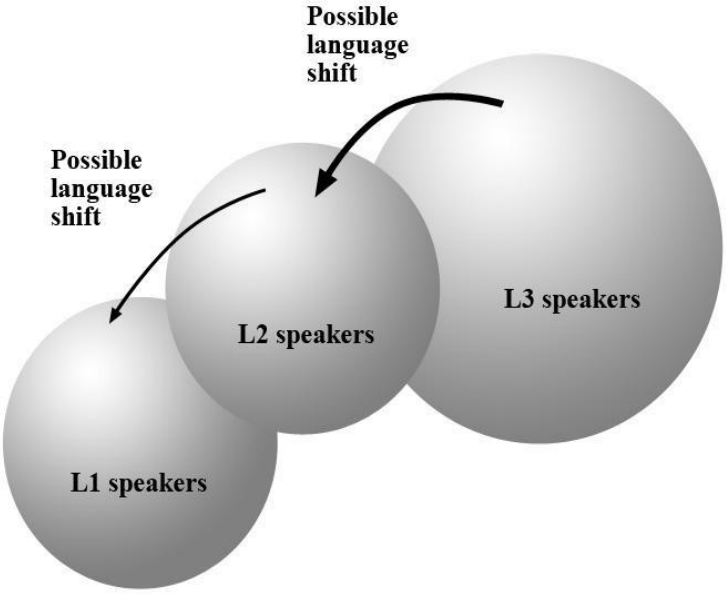


FIGURE 2-5: David Graddol's suggested Model for the classification of English Speakers (Adapted from Graddol, 1997)

2.4.3. Yano's Model

Yano (2001) has also made an attempt to suggest a model to classify the speakers of English in the world (Figure 2-6). According to him, as members of the OC countries develop more "established" varieties, they too, may consider themselves "native" speakers of English. And with the continuing movement of immigrants into IC members, there looks to be more and more people forming entire communities within the IC countries where English would function similarly to how it does in their OC counterparts. For these reasons, Yano predicts that the border between the IC and the OC will become less and less significant with time. He suggests then to use dotted lines to signify the border between the IC and OC to signify this change.

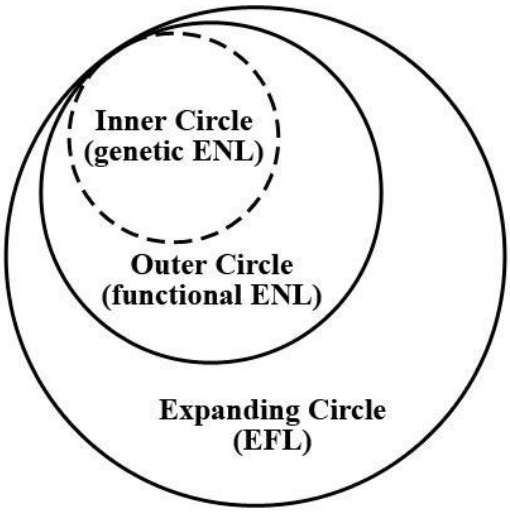


Figure 2-6: Yano's Three Circles Model (Adapted from Yano, 2001)

Regarding the Tri-Partide Model suggested by Kachru, Yano (2009b) also draws attention to the need to slightly modify the Model. Due to the need to use English frequently and intensely within wider regions such as Europe and Asia rather than globally, English would be converged to major regional varieties such as Euro-English and Asian English in the near future. When and if English becomes a basic skill for all, the roles of native speakers as providing norms from the Inner Circle, to be developed by second language users in Outer Circle, and foreign language users depending on these norms in Expanding Circle provided by native speakers, will be completely reconceptualized.

Yano (2009a) thinks it is neither desirable nor possible to promote strictly one variety of English for international use because the necessity, intensity, and high frequency of interaction in English within wider regions made it a language for international and intranational usages. He adds that the necessity and frequency of intraregional use of English is much higher than those of interregional use. As it is indicated in Table Figure 2-7, Yano predicts that English ought to be divided into six major regional standard Englishes: Euro- English, Asian English, Latin English, Arab English, and African English besides Anglo- American English as 'they are a league of varieties within each region, and share cross-national intelligibility within the region while keeping local lingua-cultural characteristics and identities' (p. 249).

Yano (2009a) further claims that English could converge into several regional standard Englishes such as Asian, European and Arabic Englishes, which represent regional acrolectal Englishes and yet also be intelligible to communicators outside the regions in international settings. Yano's scenario for the future of English is the emergence of regional standard Englishes (RSEes), which are used by people within the wider regions of, for example, Asia, Africa and Europe (intra-RSEes) and show the characteristics of respective regions but also are intelligible to other regional standard English users. Yano introduces standards on the basis of the genre-specific proficiency model, where the achievement of ESP (English for specific purposes) proficiency is placed above the EGP (English for general purposes) one.

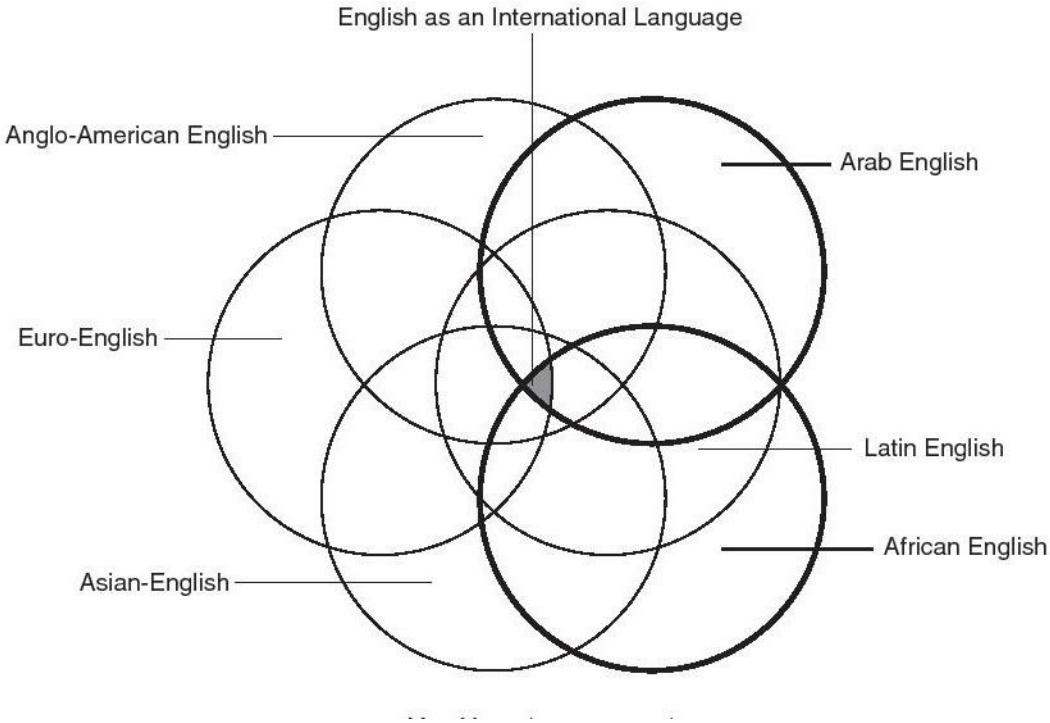


FIGURE 2-7: Yano's (2001) Regional Standard English

Yano (2009b) makes a distinction between what he calls *English for General Cultures* (EGC) and *English for Specific Cultures* (ESC). According to him, EGC refers to the culture-general elements that could be similarly found in different language and cultures. These elements could be vocabulary items, expressions and grammatical rules which are commonly shared in English and the first language of

the learner and they could be easily understood even though expressed in different forms of languages. However, ESC points to the items which are heavily laden with specific cultures and could be challenging for the speakers who have no exact equivalent for such items in their languages. Such culture-bound elements are likely to result in misunderstanding among the speakers of different languages. As far as language teaching is concerned, it is better, as he declares, not to teach and include culturally-bound elements at the beginning of the teaching process. It is better to include for example 'I am nervous' as part of EGC, and later add 'I have butterflies in my stomach' or 'I have a mouse in my chest' when the learners are advanced enough to learn American and/or Asian English.

According to Yano (2003), EIL consists of a variety of Englishes, English by both native speakers and non-native speakers, in all three Circles. The use of EIL for international communication can be described by bi-directional arrows that go across all the three Circles as in Figure 2-8, whose thickness indicates the degree of frequency, volume, and functional significance of international communication. Yano (2003) claims that EIL is a means of international interactions of *professionals* such as diplomats, business people, medical doctors, computer engineers, educators, musicians and artists, and academicians such as scientists, linguists, sociologists, psychologists and others. EIL's function is more information transactional and culturally neutral than communal involving local community identity, shared socio-cultural norms and experiences and so forth which are seen in the domestic use of the language in the Inner and Outer Circles. Therefore, EIL is used, with specific purposes, for business negotiations, collaborative researches, academic discussions, and not for everyday life nor for socializing events.

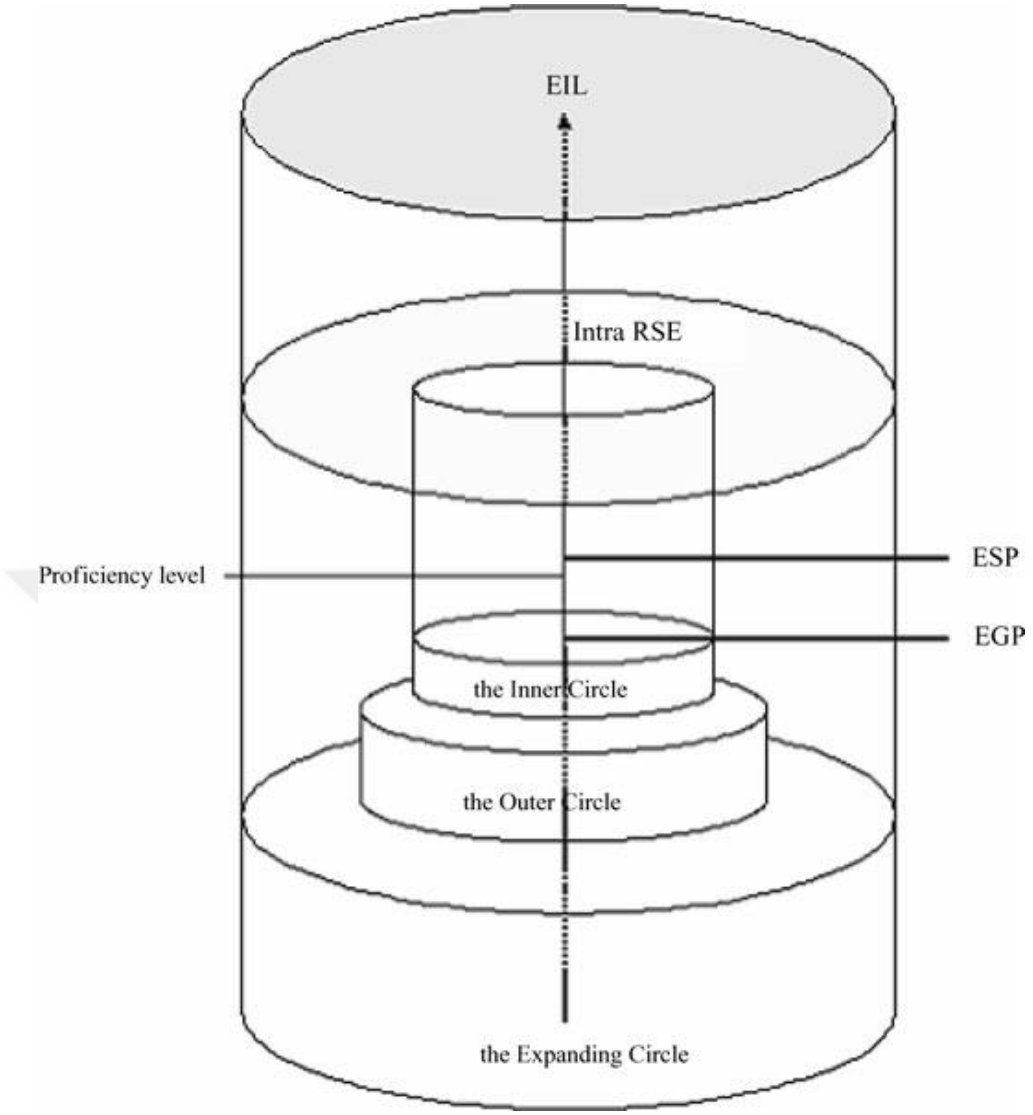


FIGURE 2-8: Three-dimensional model of English use (Yano 2007, p. 38)

In his three dimensional parallel cylindrical model of World Englishes, as it is shown in Figure 2-8, Yano posits that in each variety, there is a possible realisation of an acrolectal and a basilectal form that is utilized on the one hand for international communication and formal usage, and on the other hand in intranational communication and casual usage, respectively. Thus, he recommends that each variety be represented as a cylinder. In the top portion of the cylinder is the acrolectal form, and at the bottom is the basilectal form, with a mesolectal area that stretches from the border of the acrolectal area to the basilectal area. Thus speakers of each

variety may shift their production between forms to suit their particular communicative needs. The conglomeration of these "varietal cylinders" thus forms the depiction of English in the world.

Yano (2009b) proposes the three-dimensional cylindrical model for greater sociolinguistic coverage. In his model, EIL is placed at the top of the model. EIL is seen to be the ultimate level of proficiency for cross-regional or international communication. EIL, as Yano (2001, p. 126) declares, is 'a loose league of regional standard Englishes'. In his comments, regional standard Englishes refers to the 'varieties of English with multi-ethnic, multicultural and multilingual local identities and yet with high international intelligibility' (p. 216). Yano (2009b) predicts that EIL will be socio-culturally more hybrid, more accommodating and more comprehensive in that it is a compound of features taken from other languages and cultures as it develops. English should not be conceived as the sole property of native speakers any longer because it belongs to all people who learn and use it. Echoing Yano, Brickley (1982, as cited in Sasaki *et al.*, 2006) argues that English no longer belongs to any particular group of people and that 'the English language is not bound to any specific or political system' (p. 383).

As shown in Figure 2-9, the acrolectal portion of the cylinders is represented as having dotted outlines. Yano (2001) explains that this is due to the fact that at the acrolectal level, differences between varieties are minimal, and this top space is what Yano calls *English as a Global Language* (EGL). Additionally, the border between acrolectal and basilectal/mesolectal forms is also represented by dotted lines to suggest the free movement within a variety. The solid lines dividing basilectal and mesolectal forms of one variety from another represent the stronger forms of differentiation between varieties at this level. The varying length of the basilectal/mesolectal form also informs the functional range of a variety, where varieties with a greater functional penetration would have longer cylinders in the basilectal/mesolectal area, those with lesser functional penetration would have a shorter one, and those for whom the language only have international communicative value would not have basilectal/mesolectal areas.

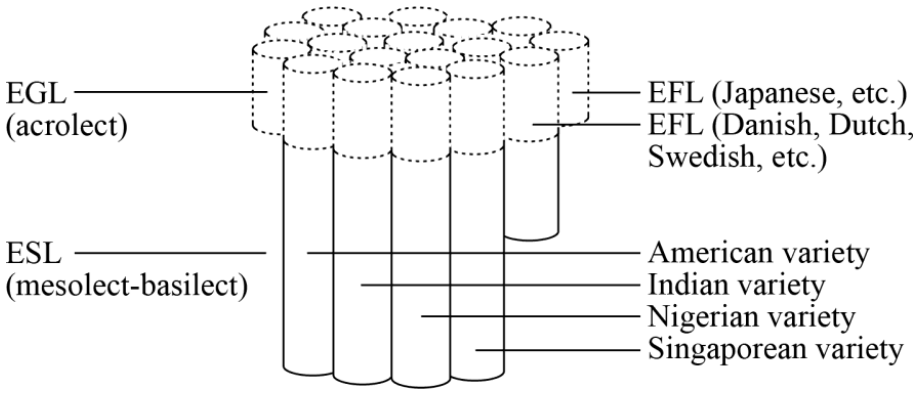


FIGURE 2-9: Three Dimensional Parallel Cylindrical Model of World Englishes (Adapted from Yano, 2001)

Interestingly, Yano (2009b) states that English has become a basic prerequisite skill for all. Hence, people learn and use English not because the United States has dominant power, but 'because it functions as a cross-cultural means of communication among English speakers with bi- and multilinguals of various ethnic, cultural and linguistic backgrounds, of different beliefs, worldviews, values, abilities, ideologies and of different educational backgrounds' (p. 223). Accordingly, people do not learn English to use it for communicating with its native speakers; rather they learn it because it is a cross-cultural means of communication among people who do not share a similar mother language. In other words, as a lingua franca, it may not be agreeable to native speakers of English who feel English is their property, but the speakers of English as a lingua franca may not seek native speakers as a norm-provider any longer. This is how English should be conceived as an International Language.

2.4.4. Modiano's Model

The third model was proposed by Modiano. He identified two shortcomings perceived in the 3 Circle Model of World Englishes, namely, that the model implies a central importance for the IC, as well as the fact that not all members of IC groups speak internationally intelligible forms of English (Modiano, 1999a). As a response, Modiano suggests an alternative form to English in the world, from a pedagogical perspective, and in the form of his *Centripetal Circles Model* (CCM) of International English. The "International English" suggested in this model does not correspond to the IE paradigm.

In fact, the form of English advocated by the CCM, what Modiano calls *English as an International Language* (EIL), is diametrically opposite to the Standard English that is advocated by IE in that it calls for an compound code of English for the purpose of international communication, and this code may be seen as a forerunner to the lingua franca English that is advocated in the ELF paradigm. Modiano (2001) strongly opposes the dominant status of English, pointing out that English actually Anglo-Americanizes non-native speakers. Modiano (1999a) provides a useful model of English as an international language.

Central to Modiano's CCM (Figure 2-10) is the idea of EIL. This is the form of English that Modiano believes is internationally intelligible to all educated speakers of English wherever they may originate. The two criteria to qualify for this is that the speaker must be proficient in the norms of EIL and the speaker must not speak with a strong accent. And contrary to the idea of Standard English that is advocated by the IE paradigm which is based on "native" speaker norms, EIL is based on the idea of an English that is minimally complex yet maximally expressive, and whose norms are defined from the usage patterns of competent "non-native speakers" of English on the assumption that these speakers would possess a form of English that is more neutral and less culturally specific than that of "native speakers" – thus making it more accessible to a wider range of audiences (Modiano, 2000).

In the CCM, the core is made up of the people who are proficient in EIL. These people may belong to the "native speaker" groups or to "non-native speaker" groups. The only criterion for inclusion in this group is that the speakers must possess a form of English that is readily intelligible internationally, as mentioned above. In judging intelligibility, Modiano makes the important assumption that good communication, and thus intelligibility, is self-evident to language users, and that the point where communication is hindered by the language employed by the locutors would be obvious from the fact of continually broken down exchanges.

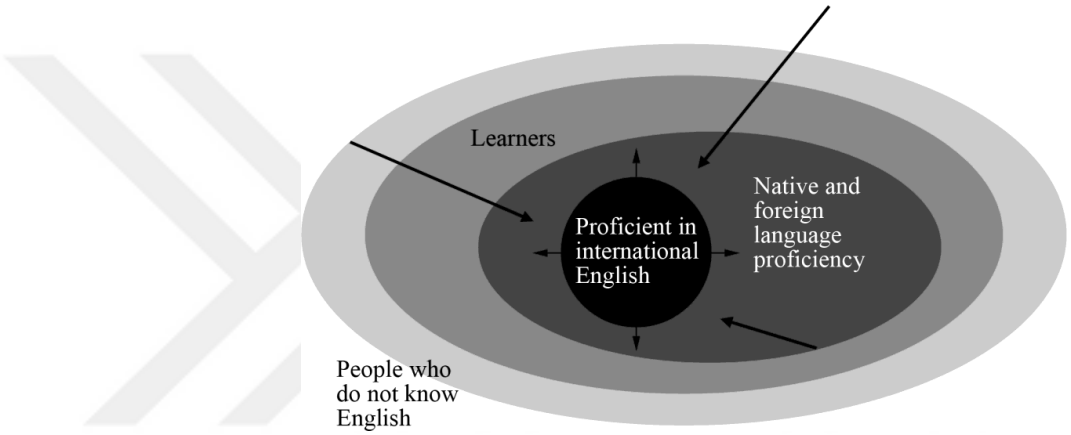


FIGURE 2-10: Centripetal Circles Model of International English (Adapted from Modiano, 1999a)

The second circle, the circle immediately outside of the core as seen in Figure 2-10, consists of competent speakers of locally viable but internationally incomprehensible varieties. These, again, could involve both "native speakers" and "non-native speakers". The third circle includes learners in the process of acquiring English of some form, and the outer most fourth circle would include people who do not speak any English at all. One central idea in the CCM is that there is a desire by the speakers to attain a variety of English that is viable in international communication. Thus learners of English should strive to acquire such a variety. Additionally, "native" and "non-native" speakers of English would also strive to be able to at least code-switch to an internationally intelligible variety of English when

the need arises. This is the central force that informs the name of the model, and is represented in the model by the arrows pointing towards the core of the model. And the arrows coming from the core EIL portion suggests that the number of constituents, and thus the size, of the core would increase as a result of this centripetal pressure.

In a later paper, Modiano proposes another model specifically targeted at the EIL, which he labels the *EIL Model* (EILM) (Modiano, 1999b), as opposed to the CCM shown above. As seen in Figure 2-9, the EILM breaks down the community of English speakers into five, namely, speakers of American English, of British English, of major varieties of English like Canadian, Australian, New Zealander or South African Englishes, of other localized varieties of English like Indian or Singaporean English, and foreign language speakers of English.

These various groups are represented by the lobs that may be seen on the periphery of the model. These lobs are said to extend below the other visible components of the model, and into the core of the model. The common features of the various Englishes, where the lobs intersect, would form the basis of the shared common core of EIL that is intelligible to "a majority of native and competent non-native speakers of English" (Modiano, 1999b, p. 11). Just outside of this core is another circle which contains features of the various underlying, and unseen, lobs that are either on the way to being universally understood, or on the way to international obscurity. Futhermore, the visible lobs at the periphery represent the idiosyncratic features which would not be readily intelligible to speakers of other varieties of English.

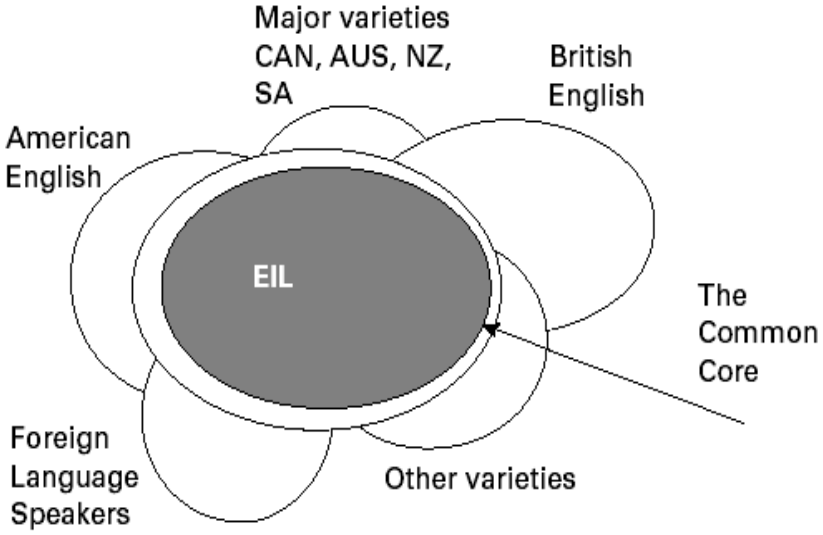


FIGURE 2-11: Modiano's (2001) model of English speakers

Here EIL is in the centre, which comprises of core features that are comprehensible to the majority of native and non-native speakers. The second circle refers to features which might become part the core or fall into obscurity. The five outer petals illustrate the peculiar features typical of each group which cannot be understood by most speakers of other groups (Modiano, 1999, p. 10). Modiano (2001) suggests a conceptual model of English speakers that places fluent international English speakers who use English for cross cultural communication in the centre circle without considering if they are native or non-native speakers. Modiano's model is notable because it shifts the focus from the inner circle of native speakers to an international inner circle of non-native speakers (Kivistö, 2005, as cited in Shin, Eslami, and Chen, 2012).

Modiano (1999a), in seeking to describe a standard English that is socially, culturally, and politically neutral, developed a model based, not on history- as in Kachru's Tri-Partide Model- but on *language proficiency*. He placed at the center those who spoke English proficiently and were comprehensible to other speakers of English, whom he called "proficient in international English speakers". To be comprehensible, he claimed, speakers needed to speak a variety that others could

understand, without a strong regional accent. The next circle he called "learners", that refers to those who are not yet proficient in internationally comprehensible English, with the Outer Circle for those who had no English at all.

However, Murray and Christison (2011) argue that there were questions that Modiano's model raised; 'how much is too strong a regional accent and who decides? Fluent speakers of regional varieties, according to this model, would therefore not be classed as proficient. How do we measure comprehensibility? Modiano (1999b) later adapted his model and made the core "English as an international language". According to him, this language consists of a core of features which are comprehensible to most native speakers and to competent nonnative speakers. But, what are the core features and what are the noncore features? How do we determine these? To address this issue Jenkins (2000) put in a great deal of effort. She has conducted a large study of phonological features that are consistent across varieties, calling this core 'English as an international language'. Agreeing with Modiano, Kachru (2004, as cited in Murray and Christison, 2011) himself has argued more recently that we should reconceptualize his construct, with the Inner Circle being the domain of those who are proficient in English, regardless of how they acquired it, with the Expanding Circle moving out to lower and lower levels of proficiency. Murray and Christison (2011) believe that this still leaves the question of what is "proficient" use of English unanswered.

Jenkins, however, criticizes Modiano's model because native speakers are equated with competent non-natives, which implies that all NSs are competent users of English. It is also difficult to distinguish between core and non-core varieties. Furthermore, it is questionable as to whether it is right to call the major varieties "major" and outer circle varieties (e.g. Indian English) "local" (Jenkins 2003a, p. 21). One particular difficulty in the CCM, as mentioned in Jenkins (2003a), lies in differentiating intelligibility in the model. On the one hand, there is the question of how strong an accent would be to become unintelligible, and who the judge of this would be. On the other hand, while proficiency is taken into account, due to the changing nature of the EIL, it is rather difficult to form any basis for defining proficiency.

Regarding the EILM, Jenkins (2003a) suggests that the difficulty of differentiating intelligibility and proficiency remains to be answered. Additionally, Jenkins (2003a) questions the idea of the core being representative of features intelligible to "a majority of native and competent non-native speakers" (Modiano, 1999b, p. 11), implying that all native speakers are competent in English, which Jenkins states is clearly not the case. Jenkins (2003a) also mentions the possibility of a suggestion of inequality in naming "native" varieties as "Major" while all the other "non-native" varieties are put under the heading of "Other varieties". While the EILM seems to present more problems than the CCM, in the case of applying the model to Kachru's Tri-Partide Model, it has certainly minor advantage, over the CCM, in its being more finely differentiated in terms of the users of English, minor as there is no systematic mechanism available to suggest differences in functional range of the varieties nor their varietal stability. But on the whole, with the shortcomings mentioned above, none of the models prove to be suitable as a replacement of the Kachru's Tri-Partide Model as a fuller model of World Englishes.

As mentioned above, despite the drawbacks contributed Kachru's Tri-Partide Model, there still lie some deficiencies in the suggested alternative models. Kachru's Tri-Partide Model of English continues to serve as a useful initial stepping stone for the widely-accpeted division of Englishes and can still be used as the most fundamental and pivotal model to classify speakers around the globe. Therefore, it has formed the theoretical basis of the present research.

2.5. CULTURAL ASPECT OF ENGLISH LANGUAGE LEARNING AND TEACHING

2.5.1. The Concept of "Culture"

More than fifty years ago, Kroeber and Kluckhohn (1954, cited in Lessard-Clouston, 1997) initiated a study in which they found over three hundred definitions of *culture*. This fact alone underlines the difficulty and domain of the issues involved in it. Williams (1976, p. 87), similarly, underlines that 'culture is one of the two or three most complicated words in the English language'. Kumaravadivelu (2008), echoing Williams, believes that although culture is one of the most studied topics in human history, it is not possible to provide a concise definition of culture. In general, as Kubota (2010) states, the definition of culture is contentious.

Appadurai (1996) and Street (1993) even suffer difficulty highlighting the nominal use of culture. In a similar vein, Kumaravadivelu (2008) highlights that, in fact, the ambiguity arises when the word culture is used as a noun because it confirms the impression that it is a static object or a thing to be studied. Therefore, Street (1993) and Arvizu (1994) argue in favor of the dynamic feature of culture, pointing out that culture is a dynamic process of 'meaning-making', therefore; it carrying the properties of a *verb* rather than a noun. Milner (2010) agrees with this view, affirming that culture is not a static concept, but rather an ever-changing and ever-evolving façet of human life. In concurrence, Robinson (1985) reflects on the presentation of culture in traditional learning materials by arguing against the treatment of culture as a collection of static products or facts to be presented to learners in discrete items. Instead, she argues in favor of viewing culture as a process, that is, as a way of perceiving, interpreting, feeling, and understanding. This perspective considers culture as a part of the process of living and being in the world, the part that is necessary for making and understanding meaning. She talks about what she calls "cultural versatility," which implies "expanding one's repertoire of experiences and behaviors, not subtracting anything" (1985, p. 101). When people expand their cultural repertoire, they "would become a little bit of 'other,' and would have a degree of psychological match with more people" (p. 101).

Culture is such a complicated concept that it is not possible to assign a single definition or a simple description to it (Kumaravadivelu, 2003). Different people conceive it in different ways. In its broadest sense, it embraces an enormous range of constructs such as 'the mental habits, personal prejudices, moral values, social customs, artistic achievements, and aesthetic preferences of particular societies'. Despite all ambiguities attached to the concept of culture, some have attempted to provide a definition of culture. Hofstede is among the first scholars who have done so. He defined culture as the 'collective programming of the human mind that distinguishes the members of one human group from those of another' (1991, 5). Cultures, according to Hofstede (2001), varied mainly along five dimensions: *power distance*, *uncertainty avoidance*, *masculinity*, *long-term orientation*, and *individualism*. Criticized for its essentialist outlook on culture, Hofstede's definition has been replaced by a number of other definitions that demonstrate its complex nature.

Considering the capricious nature of the concept of culture, anthropologists prefer to distinguish between *Culture* with a capital C and *culture* with a small c. 'The former is a relatively societal construct referring to the general view of culture as creative endeavors such as theater, dance, music, literature, and art. The latter is a relatively personal construct referring to the patterns of behavior, values, and beliefs that guide the everyday life of an individual or a group of individuals within a cultural community.' (p. 267) As Kumaravadivelu (2003) asserts, historically the cultural orientation regarding L2 learning and teaching was mainly restricted to Culture with a big C. It was only after World War II that learners and teachers equally began emphasizing the significance of everyday aspects of cultural practices_that is, culture with a small c. It was the time when language communication became the primary goal of language learning and teaching.

One of the simplest definitions is given by Fay (1996, as cited in Holliday, Hyde and Kullman, 2004). He asserts that a culture is 'a text the vocabulary and grammar of which its members learn' (p. 60). Nieto (2010, p.136) defines culture as "the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion". This definition, as Nieto (2010, p. 136) himself cites, includes 'content or product (*what* of culture), process (*how* it is created and transformed), and the agents of culture (*who* is responsible for creating and changing it)'. This definition underlines the fact that everyone has a culture because all people participate in the world through social and political relationships informed by history as well as by race, ethnicity, language, social class, gender, sexual orientation, and other circumstances related to identity and experience.

In parallel with the ideas given by Fay and Nieto, Milner (2010, p. 2) conceptualizes 'culture' as the implicit and explicit features of a person or group of people. According to him, these features have been developed 'through historic, sociocultural backgrounds, current experiences, knowledge, disposition, skills, and ways of understanding. These characteristics and ways of being are informed by race, ethnicity, history, heritage, customs, rituals, values, symbols, language, identity, class, region/ geography, resources, and gender'.

Moran (2001) distinguishes four language functions in relation to culture: 'language to *participate* in the culture, language to *describe* the culture, language to *interpret* the culture, and language to *respond* to the culture' (p. 37, emphasis added). According to him, these four functions indicate the stages of the cultural experience circle: participation, description, interpretation, and response. He suggests four categories by which culture is identified as:

- *knowing how*, referring to participation and cultural practices in the everyday life of the people of the target culture;
- *knowing about*, acquiring cultural information—facts about products, practices and perspectives of the target culture as well as students' own;
- *knowing why*, pointing to an understanding of fundamental cultural perspectives— beliefs, values and attitudes;
- *knowing oneself*, concerning the individual learners' self-awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture.

Nieto (2010) identify some characteristics for the concept of culture; dynamic; multifaceted; embedded in context; influenced by social, economic, and political factors; created and socially constructed; learned; and dialectical:

- **Culture as dynamic.** Cultures are not static. As mentioned previously, outlining culture as a *verb* rather than a *noun* rightly embodies this essence of culture. That is, culture is dynamic, active, changing, always on the move. Cultures are always changing as a result of political, social, and other changes in the immediate environment. When people with different backgrounds come into contact with one another, such change is to be expected even more. It is noteworthy that cultural change is not solely a one-way process. 'Just as there is no such thing as a "pure race," there is likewise no "pure culture." That is, cultures profoundly influence *one another*, and even minority cultures and those with less status have an impact on majority cultures' (p. 11).

- **Culture is multifaceted.** Integrally connected to the dynamic feature of culture is that 'cultural recognitions are multiple, eclectic, mixed, and heterogeneous' (p. 138). It is not possible to conceptualize the culture by merely pointing to ethnicity or race. Because culture is not just ethnicity, even amongst specific cultural groups there are diverse conflicting cultural identities. 'Skin color, time of arrival in a region, language use, level of education, family dynamics, place of residence, and many other differences within groups may influence how one interprets or "lives" a culture' (p. 138).

- **Culture is embedded in context.** Culture is consistently influenced by the environment in which it is imbedded. As Nieto (2011) exemplifies the culture of Japanese students in Japan is, of necessity, different from that of Japanese immigrant students in the United States or of Japanese immigrant students in Peru or Brazil.

- **Culture is influenced by social, economic, and political factors.** Culture is significantly influenced by the political, historical, and economic conditions in which it is embedded. It does not exist separately but through substantial relationships identified by differential access to power. 'As a result, dominant social groups in a society often determine what culture is' (p. 140). Therefore, for instance, a dominant cultural group can explicitly assert itself as 'the norm' leaving others 'culturally deprived'.

- **Culture is created and socially constructed.** Culture is not to be regarded as handed-down product that must be kept the way it is. This idea is likely to lead to a static view of culture. It also implies that culture is already finished. Culture is constantly developing, and the reason that it evolves is as a result of the decisions that we as human beings make about our traditions, attitudes, behaviors, and values. As Erickson (1997, as cited in Nieto, 2011) affirms, '[c]ulture can be thought of as a construction—it constructs us and we construct it' (p. 143). Culture cannot exist outside of social contact and collaboration, therefore; it is socially constructed.

- **Culture is learned.** Culture is not passed to us through our genes, nor is it inherited. As Nieto (2011) exemplifies when children from a particular ethnic group (for instance, Korean) are adopted by families from another ethnic group (usually European American), although the children may still be ethnically and racially seen Korean, they will consequently be culturally European American, unless their parents made a deliberate and concerted attempt to teach them the culture and history of their heritage while bringing them up, or the children themselves later make an attempt to do so.

- **Culture is dialectical.** A culture is neither "good" nor "bad" in general, but rather contains values that have come into existence as a result of historical and social conditions and necessities. As individuals, we may see some parts of our own or others' cultures impressive or unpleasant. 'That culture is dialectical means that it is not necessary to embrace all of its contradictory manifestations in order to be "authentic" members of the culture' (p. 144).

2.5.2. Language and Culture

The idea of an intimate relationship between language and culture, as Risager (2008) states, goes back to the beginning of the 19th century. The idea was first developed after the work of the German philosopher Herder and was then developed further by the German National-Romanticism movement which achieved prominence from 1795 to aroud 1830. At first, the belief was strategically concerned with the desire to define 'German identity' and possibly to assemble the German people in a unitary state.

The idea was later picked up by the American anthropologists Franz Boas, Edward Sapir, and Sapir's student Benjamin Lee Whorf, in what has come to be called the linguistic relativity or Sapir-Whorf hypothesis (Kramsch, 2004). Consequently, it was generalized in the following years and gradually developed into a more generally accepted belief, especially in Europe, that language and culture were inseparable or even identical. At first, this was frequently understood in national terms and used to refer to the intimate relationship between the national language and the national culture (Risager, 2008).

During the 1960s to the 1990s, the idea of relationship was taken into close account by a number of linguistic disciplines. However, it was least emphasized by foreign language teaching, literary and non-literary translation theory and cross-cultural pragmatics (Risager, 2007). Until the 1970s, the relationship between language and culture was separate areas of inquiry (Kramsch, 2006). Hence, the study of language was apparently separate from the study of both literature (big C Culture) and anthropology (little c culture). In the 1970s to 90s, little c culture of

language use in everyday life entered the communicative practice. In was in the 1980s and 1990s that this idea grasped its utmost importance and some researchers within foreign language pedagogy began to describe the object of language teaching as 'language-and-culture' (Risager, 2008). Until the 1970s, as Kramsch (2011) highlights,

> '*On the one hand, linguists and grammarians, following the path set by Saussure, studied language as a closed system of signs shared by all members of a community of ideal native speakers. On the other hand, cultural anthropologists like Lévi-Strauss studied culture as a closed system of relational structures shared by homogeneous social groups in exotic primitive societies' (p. 305).*

A myriad of statements has been made about the close relationship between language and culture. For example, Doye (1996, as cited in Risager, 2007) argues that it is impossible to separate language from culture because the content of the language is culture-bound and the very nature of language does not make the separation possible. Zarate (1986, cited in Risager, 2007) similarly underlines the inseparability of language and culture. Galisson (1991, cited in Risager, 2007) also believes that language and culture are naturally bound-up with each other and trying to separate them is artificial.

Jiang (2000) also confirms the close proximity of language and culture, commneting that they cannot exist without each other. She introduces language as a part of culture. This idea is echoed by Brown (2000), who describes language as a part of culture and culture is a part of language. According to him, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. Kramsch (1993a) similarly points out that language in itself is culture, and criticizes the fact that culture is often regarded as mere information conveyed by language, not as a feature of language itself. She adds that linguistic practice in itself is cultural practice. In fact, she describes the relationship between language and culture through the metaphor of a marriage. Crawford-Lange and Lange (1984, cited in Risager, 2007) expands this conceit further by identifying the language as man, and culture as his bride. Both language

and culture are equally important in language teaching, and language teaching might not be made whole until they both unite in holy matrimony.

In her discussion of language teaching and culture, Kramsch (1993a) emphasizes the notion that culture is "a social construct, the product of self and others' perceptions" (p. 25). Informed by a view of culture as a social construct, she outlines several lines of thought regarding the teaching of language and culture:

• *Establishing a sphere of interculturality*. This line of thought promotes the idea that the learning of culture is more than just the transfer of information between cultures. Rather, learning about a culture requires that one consider his/her own culture in relation to another. Hence, the process of learning about another culture involves a reflection on one's own culture as well as the target culture.

• *Teaching culture as an interpersonal process*. This area underlines a fact that learning about a culture does not entail merely a presentation of facts but, rather, a process of trying to understand foreignness or otherness_ the haeccity of the culture.

• *Teaching culture as difference*. This notion of culture highlights that national identities are not monolithic. Within each culture there exists a variety of national characteristics related to age, gender, regional origin, ethnic background, and social class.

As Kramsch (1993a) clarifies, in order to establish a sphere of interculturality, the teaching of culture should not involve a mere presentation of facts but, rather, a critical and social process of trying to understand other cultures in relation to one's own. Teaching culture as difference is also central to the teaching of EIL. The varieties of English that exist today within many countries are just one indication of the diversity that is present within many national borders.

2.5.3. Language Teaching and Culture Teaching

Whatever its orientation, culture teaching has always played a rather subterranean role in most L2 education. In fact, culture teaching has become part of what Byram (1989) has called "the hidden curriculum," indirectly seeking to create in the learner empathy toward and an appreciation for the culture of the target language community. Byram (1989) defines the cultural dimension of the foreign language teaching as its *hidden dimension*. He emphasizes the relation between language and culture as being highly complex. Underlining the importance of sociolinguistics and significance of language in terms of identity, he proposes a model consisting of four components:

- *Language Learning* (skill-oriented; foreign language focus and mainly FL medium)
- *Language Awareness* (sociolinguistic knowledge oriented; L1 medium; comparative focus)
- *Cultural Awareness* (knowledge oriented L1 medium; comparative focus)
- *Cultural Experience* (knowledge oriented; FL medium; foreign culture focus). According to him, in the initial phase, the most emphasis should be on language learning, but in the final phase on cultural experience.

Kramsch (1993a) similarly asserts that culture in language learning should be considered as an expendable fifth skill subsequent to the teaching of speaking, listening, reading, and writing. According to him, culture should be integrated to the language teaching right from day one. She emphasizes that cultural understanding is more than a series of discrete objects to be gathered together; instead, it is a serious effort to begin to understand how people live and express their lives. Kramsch (1991) argues that teaching of second or foreign language cannot be separated from teaching the culture of its speakers. Besides, Zarate (1986, cited in Risager, 2007) believes that the cultural aim of teaching is to develop cultural competence. According to her, cultural competence is a matter of gaining insight into various cultures and into one's own culture.

On the other hand, according to Stern (1992), culture teaching has predominantly embodied a cognitive component, an affective component, and a behavioral component. The *cognitive* component is concerned with different forms of knowledge—geographical knowledge, knowledge about the contributions of the target culture to world civilization, and knowledge about differences in the way of life as well as an understanding of values and attitudes in the L2 community. The *affective* component refers to L2 learners' curiosity about and empathy toward the target culture. The *behavioral* component concerns learners' ability to interpret culturally relevant behavior, and to behave in culturally appropriate ways.

However, the central interest of the cognitive, affective, and behavioral components of teaching culture has always been the native speaker of the target language (Kumaravadivelu, 2003). As Stern (1992) emphasizes, one of the most central objectives of culture teaching is to help the learner obtain an understanding of the native speaker's perspective. The L2 learner is expected to become 'sensitive to the state of mind of individuals and groups within the target language community' (p. 217). The teacher's task, then, is to help the learner "create a network of mental associations similar to those which the selected items might evoke in the native speaker" (p. 224). Therefore, the overall aim of culture teaching, according to Stern (1992), is to help L2 learners develop the ability to use the target language in culturally appropriate ways for the specific purpose of empathizing and interacting with native speakers of the said target language.

Kumaravadivelu (2003), arguing against Stern's view of teaching culture, highlights that this approach in culture teaching is based on a narrow view of culture in at least two important ways. First, it narrowly connects cultural identity with national or linguistic identity. That is, it considers all the people belonging to a particular nation (e.g., the United States) speaking a particular language (e.g., English) as belonging to one particular culture. He adds that Stern's view of teaching culture ignores multicultural and subcultural changes within national or linguistic boundaries. Cultural identity may diverge based not only on learners' national and linguistic background but also on their ethnic heritage, religious beliefs, class, age, gender, and sexual orientation. Given such a perspective, he adds that raising the

broader cultural consciousness of language learners has considerable importance- not only in ESL classes where students from different nationalities come together to learn a common second language- but also in EFL classes where students may share the same national and linguistic backgrounds.

Secondly, traditional approaches to teaching culture, as Kumaravadivelu affirms, fails to consider the tremendous diversity of world views that learners bring with them to the language classroom. With its undue emphasis on a homogenized target language community and its cultural way of life, the traditional approach to teaching culture has failed to take advantage of the rich linguistic and cultural resources of the language learners in the classroom. Likewise, McKay (2000, 2003a) proposes devoting time and attention in class to the learners' own culture as a means of empowering them and giving them the opportunity to share their own culture with other speakers of English.

Kumaravadivelu (2003) argues against the traditional pedagogic aim in which the primary focus has been to inbite in the L2 learner with a certain empathy toward and appreciation of the target language community's culture. According to him, such a view presents only a narrow view of culture because it ignores the rich diversity of world views the L2 learners themselves bring into the class. Kumaravadivelu draws attention to reconsider cultural competence. He argues against a long-held view that developing L2 linguistic competence entails developing L2 cultural competence. In teaching culture in English language classroom, the primary focus of attention seems traditionally to have been on the fact that when we teach English as a second or foreign language, we need to teach our learners the cultural beliefs and practices of the members of the target language community. If this is, indeed the case, then the desired destination is *cultural assimilation* (Kumaravadivelu, 2008).

Kumaravadivelu (2008) adds that for nearly fifty years we have been talking about *integrative motivation*. According to him, this kind of motivation equals existing assimilation. He believes that this type of cultural paradigm is too narrow for our globalized and globalizing world. What we need to do, as he states, is to aim at raising *global cultural consciousness.* In so doing, we have to closely realize the significance of cultural globalization. Our learners should not be treated as *cultural*

tabula-rasa because they bring to the classroom their own cultural awareness and their own cultural adaptability. Their cultural knowledge and recourses that they bring with them to the classroom could be used and consequently reflective tasks to probe, understand, and analyze cultural connections between their local cultural identity and global cultural connections could be designed.

Some scholars (e.g. Bada, 2000) assume that the need for 'cultural literacy' in ELT arises mainly from the fact that the majority of language learners are likely to experience enormous difficulty in communicating meaning to native speakers due to the fact that they have not been exposed to culture elements of the society in question. However, Kumaravadivelu (2011) argues in favor of 'cultural library' rather than 'cultural literacy'. According to him, what we need to do is to learn '*from* other cultures', rather than '*about* other cultures'. Learning *about* other cultures leads to *cultural literacy.* In contrast, learning *from* other cultures leads to *cultural liberty.* Rather than promoting superficial cultural artifacts like 'food', 'fashion' or 'festivals' as cultural literacy in the classroom, we need to go much deeper into the contemporary realities which shape and reshape cultural identities in our world. We need to liberate ourselves culturally and we need to help learners liberate themselves (Kumaravadivelu, 2011). In fact, one possible alternative is to create *critical cultural consciousness* among our learners. According to him,

> *'the development of critical cultural consciousness requires the recognition of a simple truth: there is no one culture that embodies all and only the best of human experience; and, there is no one culture that embodies all and only the worst of human experience. Every cultural community has virtues to be proud of, and every cultural community has vices to be ashamed of. Developing critical cultural consciousness enables one to learn and grow, to change and evolve, so as to meet the challenges of today's emerging global reality manifesting itself in the twin processes of economic globalization and cultural globalization (p. 271).*

One's learned knowledge and experience of other cultural contexts not only expands one's cultural knowledge but also illuminates and strengthens one's own cultural heritage. By critically reflecting upon their own culture, students may better recognize and understand 'what is good and bad about one's own culture', and thus, develop a mature understanig of 'what is good and bad about other cultures' (p. 273). This consequently leads to a deeper cultural understanding, rather than just superficial cultural knowledge. In understanding other cultures, we understand our own better; in understanding our own, we understand other cultures better (Kumaravadivelu, 2003). Instead of advantaging the teacher or the native speaker as the sole cultural informant, as the traditional approach to culture teaching would do, it is better to treat the learner, too, as another cultural informant. Identifying the cultural knowledge that the learners bring to the classroom, the teacher can grant privilege to the learners. By treating learners as cultural informants, learners could be encouraged to engage in a process of participation that promotes their own power/knowledge.

The Standards for Foreign Language Learning in the 21st Century (1999) conceptualizes 5C as the preferable themes of foreign language education. These are, namely, *Communication, Culture, Connections, Comparisons and Communities*. *Communication* focuses on direct oral and/or written communication between individuals who are in personal contact. Students are asked to communicate in oral and written form, interpret oral and written messages, and show cultural understanding when they communicate and present oral and written information to various audiences for a variety of purposes. The Second theme is *Culture*. This standard puts the emphasis on *practices* that are derived from the *perspectives* of a culture. Cultural practices refer to patterns of behavior accepted by a society and deal with aspects of culture such as rites of passage, the use of forms of discourse, the social order of importance in relation to one another among the members of a group, and the use of space. In short, they represent the knowledge of "what to do when and where." *Connections* refer to the fact that language learning today is no longer restricted to a specific discipline; it has become interdisciplinary. To exemplify, reading cannot be limited to a particular segment of the school day. Therefore, students reinforce and further their knowledge of other disciplines through the

foreign language. The new information and concepts presented in one class become the basis of continued learning in the foreign language classroom. *Comparisons* focus on the impact that learning the linguistic elements in the new language has on students' ability to examine English and to develop hypotheses about the structure and use of languages. Students demonstrate understanding of the nature of language through comparisons of the language studied and their own. *Communities* focus on language as a tool for communication with speakers of the language throughout one's life: in schools, in the community, and abroad.

2.5.4. English for Specific Cultures

As mentioned before, due to the ever-increasing on-set of globalization, the way English is perceived all over the world has recently undergone a fundamental change. Today English is being studied and used more and more as an international language in which learners acquire English as an additional language of wider communication. A dramatic increase in the number of speakers of English and a shift in the cultural basis of the language are to be seen as two developments which have significantly altered the nature of English. In fact, the development of English as a global lingua franca has altered the very nature of English in terms of how it is used by its speakers and how it relates to culture (McKay, 2003c). This novelty in the perception of English has brought about significant changes in the status of the native speaker norms within EIL context. The rise of EIL and the resultant status of English as a medium for global communication has raised new challenges to the ELT profession in the sense that some of the already dominant concepts, aims, and objectives should be reconsidered (McKay, 2002). One of the areas which needs reconsideration is *English of Specific Culture* (EofSC). It refers to the native-speaker norms (mostly British and American) of English and cultural and linguistic hegemony of these native-speaker Englishes over the non-native varieties of English.

The fact that of millions of people learning English in order to communicate or work with other users of English poses the question of what variety of English should be presented to such learners as a model to seek to emulate in a context where English is considered as an international language (Buckledee, 2010). In fact, the paradigm shift in ELT practices and research questions the superiority and authority of native speakers and their cultures. The growing number of second-language speakers of English, which has already surpassed the number of native speakers, has influenced the new status of English in the world today (McKay, 2003c). As Modiano (2001) clarifies, the new status of EIL poses major challenges to the dominating power of British and American native-speaker norms in ELT practices. This paradigm shift has paved the way for the emergence of what Yano (2009b) conceptualize as *English for Specific Cultures (EforSC)*.

Considering the recent role of English as an international language, McKay (2003c) argues that the teaching of EIL should be based on an entirely different set of assumptions than has typically informed ELT pedagogy. That is due to the fact that, in recent years, the dominance of native speakers and their culture in ELT pedagogy has been seriously challenged. Given this shift in the nature of English, it is time to recognize the multilingual context of English use and to put aside a native speaker model of research and pedagogy. Only then can an appropriate EIL pedagogy be developed in which local educators take ownership of English and the manner in which it is taught (McKay, 2003c). The new EIL paradigm shift from *English of Specific Cultures* to *English for Specific Cultures* accepts the language authority and norms of English-language learners and accepts English as a lingua franca and as a medium of intercultural communication (Seidlhofer, 2003). Although these interchangeable terms define the attitudes, expectations, and norms of EIL differently, they negotiate the authority and identity of English-language speakers.

It goes without saying that present-day globalization, migration, and the spread of English have led to a considerable diversity of social and educational contexts in which English learning is taking place. Owing to the fact that English is an international language, effective pedagogical decisions and practices cannot be reached without devoting particular attention to the many varied social contexts in

which English is taught and learned. McKay (2010) points out that an appropriate EIL pedagogy is one that promotes English bilingualism for learners of all backgrounds, recognizes and validates the variety of Englishes that exists today and teaches English in a manner that meets local language needs and respects the local culture of learning. It is worth noting that McKay implicitly argues in favor of *English for Specific Cultures* and calls for an appropriate EIL pedagogy that closely take into account different varieties of Englishes.

One of the main features of any international language is that it spreads not through speech migration but rather by many individuals in an existing speech community acquiring the language. It refers to what Brutt-Griffler (2002) terms 'macroacquisition'. It is noteworthy that the initial spread of English was clearly due to speaker migration, resulting in the development of largely monolingual English-speaking communities (e.g. the United States, Australia, and New Zealand). Echoing Brutt-Griffler, McKay (2003c) argues that the current spread of English is largely the result of macroacquisition, leading to more and more bilingual users of English. According to her, the growing number of bilingual users of English has resulted in a belief that a productive theory of EIL teaching and learning must recognize the various ways in which English is used within multilingual communities. Typically these bilingual users of English have specific purposes for using English, employing their other languages to serve their many additional language needs. Often they use English to access the vast amount of information currently available in English and at times to contribute to this knowledge base. In fact, macroacquisition has facilitated and heightened a need for the appearance of *English for Specific Cultures* in parallel to the needs of the different speakers of English in the globe.

In parallel with the objectives of *English for Specific Cultures*, McKay (2003c) puts forward some assumptions regarding the recent role of English (i.e.). According to her, one purpose all the international language users have is to use English as a language of wider communication. This has resulted in cross-cultural encounters which are a central feature of the use of EIL. Hence, one of the major debates which need to occur is on the diverse ways in which bilingual speakers make use of English to fulfill their specific purposes and how these dialogues can be

reflected in the classroom. The second major assumption that needs to inform the teaching of EIL is that many bilingual users of English do not need or want to acquire native-like competence. Thirdly, if English as an international language belongs to its users, there is no reason why some speakers of English should be more privileged and thus provide standards for other users of English. The final assumption that needs to inform a comprehensive EIL pedagogy is recognition of the fact that English no longer belongs to any one culture, and hence there is a need to be culturally sensitive to the diversity of contexts in which English is taught and used.

Smith (1976) was one of the first to define the term 'an international language', highlighting that an 'international language is one which is used by people of different nations to communicate with one another' (p. 17). Smith makes several claims concerning the relationship between an international language and culture. According to him, firstly, learners of an international language do not need to internalize the cultural norms of native speakers of that language. Secondly, the ownership of an international language becomes de-nationalized and finally the educational goal of learning an international language is to enable learners to communicate their ideas and culture to others

As Smith (1976) argued around four decades ago, the fact that English has become an international language suggests that English no longer needs to be linked to the culture of those who speak it as a first language. Rather, the purpose of an international language is to describe one's own culture and concerns to others. Smith (1976) actually highlights the importance of *English for Specific Cultures* in cross-cultural communication. He asserts that only when English is used to express and uphold local culture and values, it then will truly represent an international language. To cite Smith (1987, as cited in Alptekin, 1993), 'English already represents many cultures and it can be used by anyone as a means to express any cultural heritage and any value system' (pp. 3). One of the features that Smith argues is central to the concept of an international language. According to him, one learns the language to be able to communicate aspects of one's own culture to others. Hence, it is important in the teaching of English as an international language (EIL) for learners to be asked to reflect on their own culture in relation to other cultures.

McKay (2003c) criticizes several common assumptions of ELT pedagogy. Among them are:

- Interest in learning English is largely the result of linguistic imperialism.
- ELT research and pedagogy should be informed by native speaker models.
- The cultural content for ELT should be derived from the cultures of native English speakers.
- The culture of learning that informs communicative language teaching (CLT) provides the most productive method for ELT.

All of these assumptions are based on the notion that English must be linked to the cultures of Inner Circle countries and must be based on native speaker models (i.e. *English of Specific Cultures*). The increasing numbers of bilingual users of English and the de-linking of English from Inner Circle countries have recently paved the way for a new pedagogy that advocates the use of the speaker's first culture when interacting in English (McKay, 2003c).

2.5.5. Culture in ELT Coursebooks in Use Today

2.5.5.1. Coursebooks as Language Teaching Materials

Tomlinson (2001) defines the term 'material' as anything which can be used to facilitate learning of a language. Gray (2006, p. 13) similarly uses the term material to mean '[a]nything which is used to help to teach language learners. Materials can be in the form of textbooks, workbooks, cassettes, CD-Roms, videos, photocopied handouts, newspapers, paragraph written on the whiteboard- *anything* which presents or informs about the language being learned'. Gray (2006, p. 14) further defines global coursebook as a genre of English language textbook which is produced as 'part of a series in English-speaking countries and is designed for use as the core text in language classrooms around the world. These texts, accompanied by workbooks, tapes, and possibly CD-ROMs, are generally aimed at young adult learners'. In fact, today's ELT materials offer complete packages for learning and

teaching, which means that materials also structure the classroom activities more effectively than before (Littlejohn 1998, p. 190).

It is generally assumed that materials have a significant role in structuring the English language lesson and continue to play a central role in foreign language education, especially at beginner and intermediate levels (Gray, 2006). Kramsch (1988, p. 78) has put forward a key role for the coursebook, suggesting that it provides a source of 'ideational scaffolding' for learning. In a similar vein, Hutchinson and Torres (1994, p. 319) have argued that the coursebook is crucial in 'pinning down the procedures of the classroom' and imposing a structure on the 'dynamic interaction' characteristic of language teaching and learning. Roberts (1996, p. 375) introduces coursebook materials as 'the fundament' on which FL teaching and learning are based. Kramsch (1988, p. 1) in similar terms introduces coursebooks as 'the bedrock of syllabus design and lesson planning'. In sum, more than anything else, textbooks continue to constitute the 'guiding principle' of many foreign language courses throughout the world (Davcheva and Sercu, 2005).

Crewe (2011) also points to the role of the learning materials in the process of learning and teaching, stating that the teaching-learning experience is mainly comprised of three essential entities: the students, the teacher, and the instructional materials. One of the most commonly recognized instructional materials is the ELT coursebook. The coursebook offers structured content in a uniform format for ready implementation. As such, it is a primary resource for use in the teaching-learning process. Haycroft (1998) also underlines the importance attached to the coursebooks in langue learning, asserting that they conveniently and compactly serves a number of useful purposes: primarily in giving a notional authority to the teacher as the mediator of its content, but also providing students with a quantifiable record to be studied or learned; the coursebook acts then, as both resource and point of reference. The prominent role that coursebooks play should therefore make them the focus of attention with regard to theoretical and practical ideas on the nature of effective pedagogy (Crewe, 2011).

McKay (2003c) similarly argues that students can be assisted to understand a foreign culture through different means. According to her, coursebooks are paramount in the sense that they are the most commonly used teaching tools in the process of language learning. Cultural contents of the coursebooks, as McKay (2003c) highlights, determine the type and extent of the cultural knowledge students are likely to gain in the classroom and therefore they should be regarded as distinctive element of the coursebooks as they are expected to trigger the intercultural competence of the learners. In a similar vein, Cortazzi and Jin (1999) view cultural learning as a dialogue between teachers, students, and coursebooks. Allwright (1981) has also described the language lesson in dynamic terms as a co-production by the teacher and the learners in interaction with materials. As it is evident, many scholars see coursebooks as a central element in teaching-learning encounters, not only in school settings but frequently also in tertiary-level English contexts. They will tend to dictate what is taught, in what order and, to some extent, how as well as what learners learn (McGrath, 2006). Some teachers may pride themselves on rarely using coursebooks and they use them only as a resource for developing their own innovative plans while some others may prefer to stick to the text and faithfully follow its sequence, questions and testing programs (Sercu, 2000). However, most of the teachers probably use coursebooks, supplement them with materials of their own choice, and adapt them to their particular teaching circumstances and learning groups.

In order to both teach a foreign language and to promote learners' familiarity with a foreign culture, teachers rely heavily on coursebooks, though many also use supplementary materials to a larger or lesser extent (Sercu, 2005). However, when coursebooks have only limited potential to promote the acquisition of intercultural competence in learners, either because of cultural contents of the coursebooks or deficient approach used in the coursebooks to include intercultural competence, teachers might be unable to use them for raising the intercultural competence of the learners. He concludes that, thus, coursebooks and their authors have a responsibility in helping the profession evolve towards intercultural competence teaching.

The materials in use today, as Willis (2008) highlights, reflect important changes in design and content in contrast with those in use just forty years ago that were mainly dominated by vocabulary lists, seemingly random assorted grammar points, and controlled exercises. As far as the coursebooks are concerned, in the 1970s and 1980s, in the words of Pulverness (1996, as cited in Corbett J, 2003), 'English was seen as a means of communication which should not be bound to culturally-specific conditions of use, but should be easily transferable to any cultural setting' (p. 7). ELT materials and syllabi were similarly, largely_driven by needs analysis, rather than cultural considerations. According to Willis (2008), improvements in contemporary coursebooks have tended to fall into three categories. *Firstly*, there has been a major step away from rote-learning exercises in favor of meaningful, contextualized activities. *Secondly*, some attempts have been made to make material relevant to the learners' lives and views. *Finally*, the incorporation of technology to provide richer learning experiences has resulted in extensive coursebook packages that often include a hardback coursebook, paperback or Internet-based workbook, website for students, website for instructors, audio CDs, a DVD or video, and other print materials or software.

Coursebooks have been objects of study for decades. However, it is only during past few decades that they have been studied systematically (Elomaa, 2009: as quoted in Lappalainen, 2011). It was not until the 1990s when researchers started to pay more detailed attention on teaching materials. At present, the importance of teaching materials has been acknowledged and as a result of the fact that English is an international and global language, the critical study of EFL/ESL coursebooks carries a considerable importance.

2.5.5.2. Global Coursebooks and Their Cultural Load

In preparing materials for the teaching of a global language, the coursebook writers, as Gray (2002) points out, have to follow sets of guidelines with regard to the cultural content of the materials. These guidelines fall into two areas: *inclusivity* and *inappropriacy*. Inclusivity refers to 'the need for a non-sexist approach to the way in which men and women are represented throughout the coursebook' (p. 157). Women should not be represented as underrepresented, trivialized and stereotyped in the content of coursebooks. Negative representation of women is likely to adversely affect women students and to cause them to learn less effectively. *Inappropriacy* refers to 'those topics which writers are advised to avoid so as not to offend the perceived sensibilities of potential buyers and readers' (p. 157). Guidelines put forward for inappropriacy are different from guidelines for inclusive language and the representation of women and men. The former aims for customers' perceived sensitivities while the latter has the stated aim of improving the learning opportunities for women students and reflecting language change. Put simply, foreign buyers may refuse to purchase materials which are culturally offensive (Gray, 2002).

Gray (2002) introduces lists of taboo topics, which coursebook writers are usually advised to avoid in their attempt to write the materials. These topics include anything that might seem unpleasant to the communities and lead to cancelled contracts or low sales: These avoided topics are introduced under the acronym PARSNIP (politics, alcohol, religion, sex, narcotics, isms, and pork) as a rule of thumb.

Furthermore, Gray (2010b) asserts that global coursebooks are mainly produced by prestigious UK academic publishers and marketed forcefully to compete with locally produced materials (Thomas 1999, as cited in Gray, 2010b). Such coursebooks are increasingly accompanied by a range of expensive technological supplements (Masuhara et al. 2008, as cited in Gray, 2010b). In general, they differ from materials produced to meet the curriculum requirements of state education or many of those designed to enable students to develop a particular skill such as reading or writing.

Global materials are carriers of complex cultural messages, which Gray (2006) calls ‘cultural artefacts’. In his view, teachers can develop learners’ language skills, allow them to voice their own opinions, and reverse the one-way flow of information by involving the coursebooks as a bearer of messages, and encouraging our students to view materials as more than linguistic objects. According to him, it is at this point that the global coursebook can become a useful instrument for provoking cultural debate and, consequently, a genuine educational tool. He concludes by advocating the need to recognize the coursebook’s status as a cultural artifact.

Apple (1985, as cited in Gray, 2006) has argued along similar lines and suggests that the form that coursebooks take is often the result of battles and compromises which may be said to constitute a form of cultural politics. While they may have been designed for use as educational tools, they are also embodiments of ‘particular constructions of reality’, and, most importantly, commodities to be traded in the market place. Similar views have also been pointed out more recently by Kullman (2003, as cited in Gray, 2006) who sees the ELT coursebook as the embodiment of a discourse which is both ‘constructed and constructing’.

However, Vettorel *et al.* (2010) critiques that images of culture included in coursebooks tend to keep a focus on ‘four f-s’: food, fairs, folklore and facts. In general, they sustain fixed and stereotyped images, linked to a partial view of the target-culture and society and of its products. In addition, Mahmood *et al.* (2012) states not all the aspects of a culture find their place in a single coursebook because some ESL/EFL coursebooks tend to deal with culturally greater issues (i.e. religion, morality, history etc.) while some tend to deal with minor aspects (i.e. sports, geography, eating habits etc).

As Sárdi (2002) clarifies, there are two widely spread and opposing views regarding the inclusion of cultural content in the materials; inseparability of language-culture and English teaching should be carried out independently of its cultural context. It is noteworthy that both views support the inclusion of cultural elements in the English language course. The second statement, as well as the first one, assumes that language cannot be separated from the larger contexts in which it is used, and that these contexts are determined, among other variables, by the cultural

background of the participants. The question, then, is not whether to include cultural elements in the teaching of English. Actually, the question is which culture or cultures should receive focus and how this should be done.

Victor (1999) also emphasizes that the issue of cultural content of the materials remains an unresolved issue. He questions the compatibility of the materials designed for learners in France and similarly used for teaching of English in Gabon. According to him, such materials are incompatible with learners' needs from cognitive, linguistic, and semantic points of view. McKay (2000) also points out that culture in English language teaching materials has been subject to discussion for many years. According to her, the reason for the use of cultural content in classroom is for the assumption that it will foster learner motivation.

In light of the globalization of the English language, Nault (2006) points out that the manner in which culture is taught to English language learners needs to be rethought. According to her, change is needed in at least three areas. *Firstly*, English teaching professionals should put aside the notion that the US and Great Britain represent the sole 'target cultures' of the English language. *Secondly*, they should reconsider the goals of culture and language education to better meet their students' diverse needs. And *thirdly*, ELT professionals should do more to design and/or select teaching materials that are international and inclusive in scope. As Kizilkaya (2004) states, cultural content is a key to teach and learn a language effectively provided that problems arising from introducing culture into EFL classroom are dealt with effectively and teaching strategies and learning materials are chosen appropriately.

Some, however, argue against teaching of the target language without teaching the target culture (Byram, 1986; Jiang, 2000). They believe that the learners will be exposed to an empty frame of language if we do not integrate the target culture in the learning process. However, there seem, as Sárdi (2002) points out, to be some dilemmas with considering English and its culture as inseparable. She believes that *firstly*, the use of target culture elements in the process of ELT encourages a view, which equates English with the ways it is used by native speakers. Such a view leads to the assumption that native speakers are not only representatives but also the only owners of the language (Alptekin, 1993). *Secondly*,

English already represents many cultures. First language speakers live, mostly, in countries in which the dominant culture is centered on English. As an example, this is the case in Great Britain, the USA, Canada, South Africa, Australia, and New Zealand. But the fact that the first language of most people in these countries is English does not mean that there are no cultural differences between them. *Thirdly*, there are indications that some ELT coursebooks focusing on the target culture have an alienating effect on students who do not want to be culturally assimilated and, as a consequence, give up learning the language (Gray, 2000). On the other hand, it is not uncommon for many students to become alienated from their own social and cultural settings as they become adjusted to the value system of the Anglo-American world.

Alongside the ideas put forward by Sárdi and Gray, McKay (2003b) points out students do not need to depend on the cultural schema of native speakers of English to negotiate meaning and to communicate with other users of English. Alptekin (2002) similarly points out that effective L2 learning does not necessarily have to espouse the entire target culture. He then poses the question: 'how relevant is the importance of Anglo-American eye contact, or the socially acceptable distance for conversation as properties of meaningful communication to Finnish and Italian academicians exchanging ideas in a professional meeting?' (p. 61). He argues that specific cultural characteristics of native speakers of English do not improve, or even influence, meaningful communication between non-native speakers of English.

As evident, in recent years there has been a shift in cultural contents of the global coursebooks, as new coursebooks and new editions of older coursebooks include more and more references to an emergent global culture (Gray, 2002). Thus, if in the past the idea of culture in the global coursebook was linked to nation–states such as Britain and the US, more recent coursebooks have begun to integrate the culture of non-native speakers of English (Block, 2010). This paradigm shift from *English of Specific Cultures* (EofSC) toward *English for Specific Cultures* (EforSC) will be discussed in the following section.

2.5.5.3. Hegemony of *English of Specific Cultures* in Global Coursebooks

Ndura (2004) maintains that the contents of instructional materials significantly influence students' attitudes and behaviors towards themselves, other people and society. As Shin, Eslami, and Chen (2012) conclude, coursebooks should incorporate learners' diverse racial and cultural backgrounds and empower them to identify various voices and perspectives. They add that, unfortunately, most texts present cultural information mainly related to tourism and surface-level culture at the factual levels. Therefore, there is a need to provide opportunities for learners to discuss profound cultural issues such as beliefs and values at a deeper level so that they have a greater capacity to gain insights into their own culture and belief in the new cultural and social setting. However, culture teaching should not become merely a simple presentation of cultural facts. ELT coursebooks and curricula should provide a lens through which learners expand their cultural awareness to include global and multicultural perspectives. As Menard-Warwick (2009) believes, the main goal of cultural teaching is to develop responsive action.

McKay (2000) observes that many teachers utilize cultural content in their classrooms. She believes that such attention is likely to motivate their students. However, as English assumes the role of an international language, the question of *which* culture to teach and *how* to teach it raises several important questions. In fact, determining the cultural basis of EIL is one of the most complex problems that arises in teaching it. In fact, the manifestations of the attitudes toward including Western culture in EIL teaching materials vary by country. Some countries focus on the local culture as the sole cultural content of the materials while other countries reject any inclusion of the Western culture. But the point worth mentioning here is that the use of the Western characters in some language teaching materials is implying that the use of English necessitates the acceptance of Western values (McKay, 2004).

Shin, Eslami, and Chen (2012) introduce the place of culture in teaching EIL as a complex issue, given the diversity of contexts in which English is currently being used globally. They recommend that the design and content of ELT coursebooks should reflect the multiple perspectives inherent in EIL. According to their study, even though cultural aspects were increasingly wide in each coursebook

series, the hegemony of Inner Circle cultural contents, it is still felt in the grand majority of global coursebooks. In terms of cultural content, has been long-recongnized that mass-produced coursebooks presenting a single target culture no longer meet the needs of students learning an international language (McKay, 2003a).

Despite the fact that most EFL learners' instrumental motivation is to learn English as a tool to be used in cross-cultural communication with people having different first languages from different parts of the world, English language coursebooks insists on bombarding the ELT world with culturally-loaded native-speaker themes, such as actors in Hollywood, the history of Coca- Cola, the life of Lady Diana, and what American do on Halloween (Coskun, 2009). Prodromou (1988) similarly underlines the issue that most coursebooks include cultural situations that most students will never come across, such as 'finding a flat in London, talking to landladies in Bristol, and rowing on the river in Cambridge' (p.80).

It is worth noting that the majority of the general English coursebooks are published by major Anglo-American publishers in the Inner Circle countries. However, coursebooks used in English-speaking countries are also used in countries where English is taught as a foreign language. These global coursebooks are Anglo-centric or Euro-centric in their topics and themes, and they mainly depict non-European cultures superficially and insensitively (Tomlinson, 2008). In addition, general English coursebooks are criticized for portraying the idealized pictures of English-speaking countries because the cultural content of such materials tends to lean predominantly towards American and British cultures. In a similar vein, Cook (1983) underlines that the contents of the materials which include target cultures are irrelevant in teaching English in its various goals because English might be required as an international language by people who are not fascinated by British or America culture or perhaps even actively find it at odds with most of their social values.

Block (2010) also asserts the validity of the fact that language teaching materials lie at the heart of debates around teaching English as an International Language methodology. In the process of coursebooks and audio materials development, Buckledee (2010) also cites that the current situation is clear enough; a native-speaker model (usually American British or Australian) is complied because these are considered as the prestige varieties. As Gray (2000) points out, ELT materials produced in Britain and the United States for use in classrooms around the world are sources of not only grammar, lexis, and language activities for communication practice, but like Levi's jeans and Coca Cola, contain commodities which are glutted with cultural promise of the target cultures. Gray (2010) argues that materials have increasingly constructed English as a branded commodity along lines which are entirely congruent with the values and practices of the *new capitalism*. This is due to the fact that global demand for English language teaching has consequently led to the rise and supply of a sizeable publishing industry of the materials in which UK-produced coursebooks for teaching English as an international or foreign language constitue the best-selling products.

Similarly, McKay (2002) argues against the idea of teaching the native-speaker culture by arguing that the Inner Circle alone can no longer provide adequate cultural contents in EIL teaching, and thus materials from the source culture (i.e. the learners' culture) and international culture must also be included in the global coursebooks. Furthermore, the ability to critically analyze the cultural content and reflect on their own culture in relation to that of others is crucial for future users of English as an international language. McKay also critiques the possible 'Western-bias' in popular teaching methods in the field of ELT, and points to the importance of developing and implementing a method that is suitable for a local context.

Alptekin (1993) similarly concurs that that most current EFL coursebooks direct attention to features of Western culture. Learners' cultures and experiences, therefore, need to be validated within the teaching materials and instructional practices which are used. He adds that coursebook writers and material developers ought to consider this variability and pave the way for learners to utilize their own

life experiences in order to facilitate their identification with different varieties of English and their associated cultures (Shin, Eslami, and Chen, 2012).

Matsuda (2009) also criticizes the current practices in ELT which tend to give privileged status to the United States and UK, in terms of both linguistic and cultural contents, arguing that such 'traditional' approaches may not adequately prepare future EIL users who are likely to communicate with English users from other countries. According to her, teaching materials and assessment need to be reconsidered in order to appropriately meet the needs of EIL learners. For instance, assessment should not focus exclusively on how closely the learner approximates the native speaker model but rather how effectively learners use the language with regard to the purpose of learning the language. In fact, the increased awareness of EIL has encouraged curriculum developers to create curricula that take into account the linguistic and sociocultural complexity of English today (Burns, 2005, cited in Matsuda, 2009). Some scholars similarly critique the ambassadorial aspect of the glocal coursebook and attribute it to politics. Phillipson (1992), for instance, sees the promotion of the British global coursebook as a government-backed project with an economic and ideological agenda aimed ultimately at improving commerce and spreading ideas. Phillipson (1992) and Pennycook (1994) have argued that government financing of teaching materials for developing world countries has a hidden economic and ideological dimension.

Prodromou (1988) is also critical of the cultural contents of the coursebooks, but focuses more on what he sees as the 'alienating effects' of such materials on students, and how they can produce disengagement with learning. Echoing Prodromou, Canagarajah (1999a, p. 99) has described the cultural content of North American textbooks being used in Sri Lanka as `alien and intrusive'. Garcia (2005) similarly believes that, today, coursebook design is a product of massive international marketing and is likely to incorporate elements that make the product attractive rather than focusing on sociocultural issues that promote cultural analysis and intercultural reflection.

Kumaravadivelu (1993) similarly believes that textbooks, to be relevant, must be sensitive to the aims and objectives, needs and wants of learners from a particular pedagogic setting. However, because of the global spread of English, ELT has become a global industry with high economic status, and coursebook production has become one of the engines that drives the industry. It is very common, as McKay (2000, p. 9) points out, to see teacher and students coming from the same linguistic and cultural background, but using coursebooks that draw heavily on a foreign culture, as in the case of classrooms in Thailand or in Korea where local teachers use materials written in the United States or Great Britain.

With regard to cultural content in TESL or TEFL, the majority of materials and texts are based on models of American Culture and are thus geared towards developing a very limited, loosely defined knowledge of that culture to a level barely appropriate enough to raise the cultural awareness of the learners (Fenner 2001, as cited in Reimann, 2009). EFL coursebook writers, like everyone else, think and compose chiefly through culture-specific schemas. Due to the fact that native speakers possess face validity in EFL circles (Alptekin, 1993; Phillipson, 1992), most coursebook writers are native speakers who consciously or unconsciously convey the views, values, beliefs, attitudes, and feelings of their own English-speaking societies, which are usually those of contemporary North American or British society.

One reason, according to Alptekin (1993), for EFL coursebooks to focus on the elements of American and/or British culture stems from the fact that it is generally not cost-effective for publishers to develop materials in the learner's society, as such a decision would cause other learners from other societies not to make use of the materials in question because they might be irrelevant to their own cultures. In many ELT materials, the student is positioned 'at the receiving end of a virtually one-way flow of information' (Alptekin and Alptekin, 1984, p. 15). Although students complete comprehension tasks on reading and listening texts, there is often little opportunity for them to respond to or challenge the information they receive from the perspective of their own culture (Gray, 2000).

Murray and Christison (2011) similarly believe that most coursebooks, to be profitable, have to be designed for the broadest market. Consequently, they avoid controversial topics and try to be culturally neutral. That is why they are often bland, homogeneous, and reflect the middle-class values of their writers. Another reason, according to Alptekin (1993), is that native-speaker coursebook writers, who normally belong to their own Anglo-American culture, hardly find it easy to develop data that goes beyond their 'fit'. By contrast, the presentation of the 'fit' through discourse that is familiar to the target language culture is relatively easy and practical. They write about their own culture and in tune with that culture's formal schemas, where they are 'at home' so to speak. He adds that the primary reasons for including the elements of the target culture seem to be that: *firstly*, it is more cost-effective for publishers to produce and publish textbooks using these social and cultural contexts; *secondly*, it is difficult for native-speaker authors to compose texts that are free from the influence of their own Anglo-American culture; and *finally*, historically, target-language instruction has focused on its own culture.

Echoing Alptekin, Sárdi (2002) emphasizes that publishing language coursebooks mainly focus on the target culture because it is cost-effective and such a decision makes it possible for learners from different societies to make use of the same materials. In addition, for native speaker coursebook writers it may be hard to develop materials focusing on cultures other than their own. As Tomlinson (2001) points, unfortunately local coursebooks are unable to make as much profit as global coursebooks and, despite a recent trend of producing localized versions of coursebooks, the global coursebook is going to remain the resource used by the majority of learners of English in the world.

Similar to Alptekin (1993) and Sárdi (2002), Reimann (2009) maintains that the limited nature of cultural information in language is a big challenge in the coursebook publishing industry. He outlines some of the reasons behind this undue emphasis:

- Introducing target and learners specific culture is not cost effective when publishers are marketing their books for the widest audience possible.
- Designing books which engage students and provide relevant and unbiased information is very difficult and time consuming requiring much more research and piloting than usually carried out for standard coursebooks.
- Coursebook sare designed primarily with teachers in mind. Therefore, focus tends to be on simple and easily comprehensible input which requires minimal preparation or explanation by the teacher. It is after all the teachers who choose the coursebook sand it would be a fair assumption that teachers will select a book which they are comfortable teaching over one that has cultural content with which they are not readily familiar.
- Students' goals for language learning are diverse and it would be equally useless to create a text designed towards an assumed target culture and composing culture general materials without understanding level, interests, background or goals.

Buckedee (2010) points to the reasons for the hegemony of Inner Circle norms in global coursebooks, stating that although the majority of English users in the world are non-native speakers who need the language to communicate with other non-native speakers, and despite the fact that the majority of teachers of English in state schools throughout the world are non-native speakers, the native-speaker model remains the dominant norm in the materials. He outlines three major reasons for this:

- The norms of ELF/EIL have not yet been sufficiently codified;
- Conservative attitudes persist on both the supply and the demand sides of the ELT business:
- Internationally recognized exams, such as, TOEFL, TELTS and Combridge ESOL examine and compare learners' language skills against native-speaker norms.

Buckedee (2010) firstly believes that no ELF coursebook could be designed until that model has been appropriately codified. In fact, some attempts have recently been made to codify the norms of ELF. For instance, Jenkin's (2000, 2002) work on the pronunciation of non-native varieties of English has produced a significant distinction between lingua franca Core (LFC) features, which are essential for intelligibility, and non-core features which deviate from the native-speaker model of correctness but do not impede understanding. However, some argue against Jenkin's model for ELF. Ketabi and Shomoossi (2007), for instance, maintain that although Jenkin's model brings the advantage of mutual intelligibility at the international level, such intelligibility is likely to lead to deviation from the native-speaker norms.

Kuo (2006) similarly criticizes the fact that such re-adjustments of native speaker norms may result in inaccurate production, ungrammatical but unproblematic features and inaccurate but intelligible pronunciation. He continues that humane approach to language learning would not allow sacrificing a human language for intelligibility and that is entirely reasonable to follow native-speaker norms as far as the language is concerned, but that certain extralinguistic aspects such as sociopragmatic elements require re-consideration for both native and non-native speakers. Hence, both believe that as far as phonology and syntax are concerned, sticking to a native-speaker model is inevitable for the sake of global understanding and mutual comprehension. Describing the disadvantages of an intelligibility-based model of ELF, Kuo (2006) also favors the native speaker model and states that such a model serves as a complete and convenient starting point, particularly with its sociocultural richness. According to Buckledee (2010), a great deal of work needs to be done to discover parallel findings regarding the grammatical lexical and pragmatic characteristics of ELF. It seems, as he stresses, we are still a long way from reaching a common consensus regarding those features that might be incorporated into an ELF model.

Secondly, as regards the persistence of conservative attitudes, there are obviously a great number of people and institutions who would rather maintain pivotal role of native speakers. These groups mainly supply language training to the learners of English language. The preference for native-speaker models may be the result of the increasing demand for them, however; it is equally noteworthy that learners themselves often prefer exposure to a prestigious NS model rather than the local varieties of English. This is particularly true in the Expanding Circle while in some Outer Circle countries the nativized varieties of English have acquired a certain prestige of their own. Even in the Outer Circle, however, particularly in cultures that place great value on formal correctness local varieties may be stigmatized; for example, as Tomlinson (2006) cites, the government of Singapore insists upon teaching of Standard British English in state schools and tries to prevent the use of English in the classroom.

Thirdly, the lack of internationally recognized examinations could have an immediate washback effect on both teaching methodology and design of deductive materials (Buckedee, 2010). However, as long as non-native varieties remain insufficiently codified, it will be a futile attempt to devise tests of learner's competence. Educational authorities or individual schools can of course produce their own tests based on the local variety taught by non-native speakers, but examinations of this nature may not be recognized outside that region or county and will therefore be considered second-rate by the very people who sit them. Phan Le Ha (2008) and Phillipson (1992) similarly cite that materials for English teaching and learning in the Periphery are mainly from the Center. Moreover, testing systems, such as TOEFL, IELTS and TOEIC, developed by the Center have been used universally to assess learners' competency of English. This suggests that the center Englishes and their related pedagogies are generally used as international standards, while other Englishes, for now it seems, are considered acceptable for local uses only (Phan Le Ha, 2008).

It is argued by many eminent scholars that coursebooks prepared in Inner Circle countries are occasionally inaccurate in presenting cultural information and images about many cultures beyond the Anglo-Saxon and European world. In sum, this is due to the fact that the English used in such coursebooks represents the American or English native speaker's linguistic norms and cultures, and apparently *English of Specific Cultures* overwhelmingly dominates the norms and cultural contents of the global coursebooks. In fact, the cultural content of these coursebooks tends to lean predominantly towards mainly American and British cultures. Hence, they have been criticized for not engaging the student's culture to any significant extent.

Some scholars (e.g. Kramsch, 1988) points out that the content of a majority of coursebooks rarely addresses social issues; instead portraying stereotypical families and cultures that are apparently homogeneous, whereas the societies in which English is used as a lingua franca are complex, multilingual, and multicultural. Generally, stereotypical representations of that culture in much instructional material worsens the problem of presentation of the target language in relation to its own culture. Hartmann and Judd (1978), for example, indicate how many American EFL materials present stereotyped portrayals of men and women (often to the detriment of the latter), through one-sided role allocation, overt stigmatization, or simple omissions.

Likewise, Clarke and Clarke (1990) point to numerous instances of stereotyping in British EFL materials in areas of gender, race, class, and religion. They maintain that EFL materials insist on stereotypes when they omit, consciously or unconsciously, important defining aspects of a society. ELT materials construct particular images of native speakers, mostly with highly positive characteristics, so it would not be surprising to see non-native speakers attempting to assimilate those identities by imitating NS accents in their English (Sharifian, 2009). Similarly, Li (2009) highlights that ELT materials construct particular images of native speakers, mostly with highly positive characteristics, so it would not be surprising to see nonnative speakers attempting to assimilate those identities by imitating native speaker accents in their English.

Byram (1990) also emphasizes that one of the most criticized issues of EFL material is their superficial and biased representation of reality. In similar vein, as Sercu (2000) affirms, there is a danger in packaging the cultural content of courses too neatly because culture is a dynamic concept. Ndura (2004) also points to the stereotypical presentation of the characters and consequent lack of dynamic representation of the native speakers of the target culture. In general, Britishness and Americanness seem to be the standards, and cross-cultural perspectives in communication are deemphasized or denied. Misrepresenting cultures by reinforcing popular stereotypes and constructing these cultures as monolithic, static 'Others', rather than as dynamic entities is likely to result in failure in making cultural content an effective element in language learning and teaching (Guest, 2002). Reimann (2009) similarly declares that deciding whose culture to represent, and how to present cultural content without stereotypes or essentialist perspectives, while keeping information relevant and interesting, has often been problematic in the process of language teaching. This dilemma stems from the fact that most coursebooks are produced for wide audiences and therefore tend to generalize in terms of skills, acceptable subjects, or cultural content.

Widdowson (1994) has also criticized typical EFL texts as failing to engage students while providing limited and unrealistic cultural information. He suggests that teachers use the culture that already exists in the classroom along with more authentic materials which will be of greater interest and relevance to the students. According to Reimann (2009), cultural references in coursebooks are in fact mainly confined to titles, unit chapters and arbitrary content or tourist information. When culture is presented it is usually either biased, oversimplified or without a validating context. In order to go beyond the confines of a given target language culture, as Alptekin (1993) states, EFL writers should try to build conceptual bridges between the culturally familiar and the unfamiliar in order not to give rise to conflicts in the learner's 'fit' as he or she acquires English. According to him, such bridges can be built, among other ways, through the use of comparisons as techniques of cross-cultural comprehension or the exploitation of universal concepts of human experience as reference points for the interpretation of unfamiliar data. Given that the traditional notion of the communicative competence of the native speaker is no

longer adequate as a goal to be adopted in an EFL program, the transition from familiar to unfamiliar schematic data should not necessarily be thought of as moving from the learner's native culture to the culture of the native speaker of English. Even though this still remains a strong option, other options may involve transitions from the learner's native culture to the international English of such areas as pop culture, travel culture, and scientific culture, or the culture of one of the indigenized varieties of English (e.g. Indian or Nigerian English).

In order to provide materials for global markets, as Vettorel *et al.* (2010) points out, textbooks appear to have been depersonalized: in their making sure that their contents are suitable, inclusive and not offensive in any situation and context (Tomlinson 2001; Gray, 2002). In a perspective of English as a global means of communication localizing coursebooks is seen as a way of connecting them to the real world (Tomlinson, 2001). The same call is made by Gray who advocates for a global coursebook as it would give teachers "a better fit" and simultaneously connect the world of their students with the world of English (Gray, 2002, p.166).

Underscoring materials prepared in the UK and the US as culturally inappropriate, Prodromou (1988) believes that the teaching materials, ideological messages, and pedagogy are regarded as features of a globally marketed ELT, however; sole attention is being devoted to the Western cultures. The concept of culture, as Prodromou (1992) declares, in most ELT methods and materials until recently has been predominantly monocultural and ethnocentric; the content of such materials has been criticized for not engaging the student's personality to any significant extent. In general, more emphasis is paid to English as a global language and it is used to introduce the English culture in the cousebooks. Shi (2000, cited in Reimann, 2009) examined 40 texts used in College English classes in China and found that all information was either selected from western publications or focused primarily on western content.

Davcheva and Sercu (2005) examined and compared the views and practices of foreign language teachers with regard to the cultural dimension of the teaching materials they use in the classroom. In order to investigate the major problems with general English materials, a survey conducted by Masuhara and Tomlinson (2008) indicated that the texts and activities of those materials seem to be culturally biased towards white middle-class British. Dat (2008) similarly emphasizes that the courses are occasionally inaccurate in presenting cultural information and images about many cultures beyond the Anglo-Saxon and European world. Besides, the introduction of other cultures only serves as a pretext for Europeans to view the rest of world as exotic and talk about it from a Western perspective.

2.5.5.4. Three Types of Cultural Information in ELT Coursebook

Cortazzi and Jin (1999) distinguish three types of cultural information that can be used in language coursebooks and materials. This suggestion is based on the recognition that both local and global cultures, not just the culture of the target language community, should inform the preparation of materials for learning and teaching the second or foreign language. They are as follows:

1. *target culture materials* that use the culture of a country where English is spoken as a first language or the sole official language such as the United States or the United Kingdom,

2. *source culture materials* that draw on the learners' own culture as content

3. *international target culture materials* that include a great variety of cultures in English and non-English-speaking countries around the world.

2.5.5.4.1. Target Culture Materials

The cultural contents of the wide range of English language coursebooks, as aforementioned, have drawn on target culture, namely the UK and the US. In fact, these coursebooks are often published in Inner Circle countries and with a sole focus on English of Specific Cultures (EofSC), the majority of ELT educators believe such cultural contents will be motivating to English language learners. Stewart (1982), for example, regards the target-language culture as an essential feature of every stage of foreign language learning, and asserts that teaching the formal aspects of the foreign language while referring to the native culture of the learner is virtually useless.

Valdes (1986, as cited in Alptekin, 1993) also considers the use of the native culture in foreign language teaching a 'trap', leading to a 'gross misfit' or an 'impasse' (pp. 121). Besides, she claims that it is virtually impossible to teach the foreign language without its cultural content. Byram (1988) similarly supports the belief that a language cannot be taught separately from its culture. If this is done, he says, it would lead to a denial of a fundamental purpose of language learning, namely, giving learners the opportunity to cope with experience in a different way.

On the contrary, Adaskou, Britten, and Fahsi (1990) found that the inclusion of culture, specifically Western culture, in teaching materials is not motivating or beneficial to students. Drawing on interviews with Moroccan teachers, the researchers maintain that, in general, Moroccan educators believe that including information about Western culture, and then inviting cultural comparisons contributes to students' discontent with their own culture. Many English language learners do not find such materials culturally responsive because they do not reflect the students' everyday experiences. In a nutshell, an extensive number of coursebooks contain cultural references that are unfamiliar to English learners across the globe (Shin, Eslami and Chen, 2012). Ilieva (2000) similarly argues that superiority of target culture in the coursebooks might impede a learner's acculturation because it does not help students to promote their own cultural awareness with regard to their new society.

Whereas it is possible that EofSC-based target cultural content is motivating to particular types of students, it is also quite possible that such content may be largely irrelevant, uninteresting, or even confusing for a large number. Furthermore, if one of the primary reasons to acquire English for learners today is to provide information to others about their own community and culture, there seems little reason to promote target cultural content with a sole focus on EofSC in English language classroom, particularly when such content can result in bilingual teachers of English feeling insecure because they lack specific knowledge about particular target cultures (McKay, 2003c).

Today, with tremendous interest in learning English, one fairly familiar classroom context is one in which both teacher and students share the same cultural background, but use materials that draw heavily on a target culture (McKay, 2000). This would be the case, for example, in a classroom in Turkey where a Turkish teacher is using materials written in the United States or the Great Britain. There are, as McKay (2000) points out, some pros and cons of such an approach to teaching culture. For example, it may be advantageous to students who are interested in learning more about EofSC perhaps owing to the popularity of Western films and music. Or, it may be that some students are preparing to visit or study in a native-speaker country.

Conversely, as McKay (2000) notes, it may be that some of the materials are almost irrelevant or uninteresting to a vast portion of students. In some of the materials, for example, the students are asked to look at photographs of various scenes depicting different periods of U.S. history and decide in which decade the picture was taken. As one might imagine, students might find the task extremely difficult, especially among students from countries with markedly different cultural reference points. This is due to the fact that these materials are based on EofSC, and consequently, a teacher who is a non-native speaker coming from a source culture even might have few resources to draw on to help the students in this scenario. The presentation of such materials may put teachers from the source culture in a troubling position because they may not have the answers to their students' questions about unfamiliar cultural information in the text. This could be especially problematic in a

culture where the teacher is considered to be the main source of information. Essntially, materials that are not relevant to the local culture of learning can place local teachers in a situation in which their credibility as competent teachers might be challenged because they do not know much about some aspect of Western culture that appears in a coursebook. McKay (2000) questions whether target culture information is beneficial for teaching an international language, arguing that the language becomes de-nationalized and the educational goal to enable learners to communicate their own ideas and culture to others carry more importance.

A *second* situation that can arise in using target culture materials is when the students are from the source culture and the teacher is from the target culture (e.g., a U.S. teacher is working in Turkey). As McKay (2000) precisely states, being familiar with the target culture gives a bid advantage to the teacher who is from the target culture and he or she could explain unknown cultural information to the learners. However, this may give rise to the teacher talking more about his/her culture rather than to allowing the students to use English to tell others about their culture. This is a situation that can also happen in English-speaking countries where the teacher is the provider of cultural information and the students are learning about the target culture. In such a case, there can be a great deal of teacher talk in the classroom, as teachers tell students about their culture. In fact, as far as teaching EIL is concerned, the important key is whether learners need to know the target culture in a world where the language, as Smith (1976) points out, becomes de-nationalized and the educational goal is to enable learners to communicate their own ideas and culture to other people.

2.5.5.4.2. Source Culture Materials

The source culture can also be included into the cultural content of the coursebook materials. These materials could be used with either a non-native teacher or a native speaker teacher of English. Due to the fact that students are already familiar with such topics, the coursebooks may fail to motivate students to trigger the conversations. However, it is possible that students are not well informed about

aspects of their own culture and, hence, the coursebooks could provide them the opportunity to learn more about these topics. Or, because students are familiar with these topics, they may not have the English vocabulary to discuss them.

Furthermore, if, as Smith (1976) points out, one purpose of an international language is to explain one's own culture to another, then a source culture focus in materials helps students acquire the English needed to do this. Finally, in situations where the teachers are from the source culture, they have likely the background knowledge to provide students with additional information, or at least have access to such information (McKay, 2000). It is also likely that source culture materials could be used in contexts where the students come from the source culture but the teacher is from another culture. In such a situation, the teacher, if not familiar with some of the cultural topics, can become an interested listener, creating a real context in which students can tell others about their culture in English. This would seem to be an ideal context for using EIL in a context where learners can grasp plenty of opportunity to speak about their own culture and this situation can motivate them to acquire the vocabulary required to be engaged in conversations and consequently learning. In many non-native speaker countries, teachers and administrators tend to use a target rather than a source culture in their coursebooks in the extreme. This, perhaps, is due to the belief that language and culture are inseparable and that English, by definition, still belongs to the countries where English is spoken as a native language.

Majdzadeh (2002) points to the negative aspects of the hegemony of native culture in the coursebooks, stating that locally-produced Iranian ELT textbooks give exclusive attention to Iranian culture and religion. He adds that this lack of target cultural perspectives can create a barrier for students who are seeking to improve their intercultural competence and target-language skills. Despite all the aspects contributed to the sole use of native culture in the coursebooks, a group of scholars underline the advantages of using what Cortazzi and Jin call 'source culture' is the cultural content of the coursebooks. To exemplify, McKay (2003c) believes that content with a focus on native culture provides students with an opportunity to learn more about their own culture and to learn the language needed to explain these cultural elements in English and share these insights while using EIL with

individuals from different cultures. Such a situation also places local bilingual teachers in a position in which they can explain particular cultural events or cultural behavior to students who may not be familiar with that particular aspect of the culture. Sercu (2000) also underlines the importance of home culture, stating that learning materials have to incorporate aspects of the home culture into the cultural contents. Perhaps most significantly, source culture content does not place local teachers in a difficult position of trying to teach someone else's culture (McKay, 2003c).

2.5.5.4.3. International Target Culture Materials

A final type of cultural materials, put forward by Cortazzi and Jin (1999), is an international target culture in which an immense diversity of cultural information from both native and non-native speaker countries is presented. However, when the students and teachers come from a culture not represented in the text, unfamiliarity with the cultural information of different countries presented in the materials are likely to create some problems in reference to the use of a target culture. Students may also be uninterested in, or puzzled by, the information in the text, and teachers may not have access to additional information needed to explain some of the cultural information in the materials (McKay, 2000).

On the other hand, some scholars believe that coursebooks need to be localized, but that target and global culture should also be used in the coursebooks to facilitate learners' intercultural competence (Majdzadeh, 2002; Victor, 1999). They maintain that teachers should be encouraged to utilize complementary teaching materials to assure that their students are exposed to local, target, and global cultural components. McKay (2002) similarly notes that teachers and teaching materials should create an intercultural atmosphere in EIL classrooms, 'so that individuals gain insight into their own culture. These insights can then be shared in cross-cultural encounters undertaken in international contexts' (p. 100).

There are also many advantages to using what Cortazzi and Jin refer to as an international target culture. For example, a text in which bilingual users of English interact with other speakers of English in cross-cultural encounters for a variety of purposes could have several benefits. They could exemplify the manner in which English is effectively being used by bilingual users of English to communicate with others for international purposes. They could include examples of lexical, grammatical, and phonological variation in the present-day use of English. They could also illustrate cross-cultural pragmatics in which bilingual users of English, while using English, draw on their own rules of appropriateness. They could then provide a basis for students to gain a fuller understanding of how English today serves a great variety of international purposes in a broad range of contexts (McKay, 2003c). Therefore, with a focus on English for specific cultures (EforSC), international target culture materials go in parallel with the objectives of EIL-based materials.

2.5.5.5. The Emerging Need for English For Specific Cultures In Global Coursebooks

Despite the dominance of *English of Specific cultures* in the global coursebooks, in recent years there has been a growing awareness among publishers that content which is appropriate in one part of the world might not be appropriate in another. As it has been mentioned in Matsuda (2006; 2012), some coursebooks targeted specifically at EIL learners have also been published (e.g. Honna & Kirkpatrick, 2004; Honna, Kirkpatrick, and Gilbert, 2001; Shaules *et al.*, 2004; Yoneoka & Arimoto, 2000) entitled '*Intercultural English*' and '*English Across Cultures*', to mention a few. These global coursebooks claim to be in parallel with the objectives of EIL and consequently claim to be based on *English for Specific Cultures*. The need to have global coursebook based on *English for Specific Cultures* stems from the fact that English is used for a wide variety of cross-cultural communicative purposes and in developing an appropriate pedagogy, EIL educators also need to consider how English is embedded in the local context. Instead of developing pedagogy that inappropriately privileges native-speaker norms, more

attention should be paid to the source culture (i.e. the learners' culture) and international culture. This reconsideration of materials stems from the fact that Inner Circle alone can no longer provide adequate cultural content. The need for E for SC-based global coursebooks also is the result of the fact that privileging the United States and UK, in terms of both linguistic and cultural contents may not adequately prepare future EIL users who will encounter English users from other countries.

Kramsch and Sullivan (1996) argue in favor of appropriate rather than authentic pedagogy. They believe that interest in an appropriate rather than an authentic ELT pedagogy also stems from the realization that the teaching methodologies and materials developed in Europe or the United States could not be used in the way they were intended by their original authors once they reached African or Asian countries. For Kramsch and Sullivan, such a view of an appropriate pedagogy is in keeping with the political motto "think globally, act locally", which translated into a language pedagogy might be "global thinking, local teaching" (p. 200). This motto is particularly important for the teaching of EIL. Widdowson (1994) similarly suggests a pedagogy of the appropriate which revises the authentic and adapts it to local conditions.

Similarly, Matsuda (2009) discusses how teaching materials and assessment need to be reconsidered in order to serve the needs of EIL learners better. The current practices in ELT tend to privilege the United States and UK, in terms of both linguistic and cultural contents. She argues that such 'traditional' approaches may not adequately prepare future EIL users who will encounter English users from other countries (Matsuda, 2006). McKay (2003a) presents insights on how to separate EIL from a given culture: First, the cultural content of EIL materials should not be confined to native English-speaking cultures. Second, an appropriate pedagogy of EIL needs to be informed by local expectations regarding the role of the teacher and learner. Third, the strengths of bilingual teachers of English need to be recognized.

In his study, Gray (2002) concludes that in the process of materials preparation there is a need for *glocal coursebook*. This, he defines as a coursebook which would give the students 'a better fit' and simultaneously joins the world of their students with the world of English. His conclusion is based on *glocalization*, 'a neologism which attempts to capture something of the complexity inherent in globalization by conflating the terms global and local' (p. 166). In global coursebook, the idea of a one-size-fits-all is imposed and due consideration is given to English as a global language while in glocal coursebooks more emphasis is given to the local cultures and attempt is made to include the cultures of the local varieties in the coursebooks.

According to Gray (2000), an EFL coursebook ought to be engaged as a bearer of messages and students learning a language should be greatly encouraged to regard materials as more than linguistic objects. In addition, students ought to be allowed to voice their own opinions. It is at this point that the global coursebook could be changed to a useful instrument for provoking cultural debate and, simultaneously, a genuine educational tool. Nowadays, English, as the most significant medium of international communication, is called upon to mediate a whole range of cultural and cross-cultural concepts. This is due to the fact that English is at the centre of international and global culture. Echoing Gray, Prodromou (1992) also suggests that more room should be given to materials based on local culture in the language learning classroom.

In similar veins, Block (2010) criticizes the term 'global English' for being understood as merely one variety of English that is slightly the same in different educational contexts and milieus around the world. According to him, the idea of global English implies that the English offered as a skill by a language school or global textbook in one context is fundamentally the same as the English offered as a skill by a language school or global coursebook in another context. And similarly the English required as a job qualification in one context is almost the same as the English required in another context. He believes that the issue here is how the global coursebook links the English language into particular world views, behaviors, and experiences.

Tomlinson (2006) also criticizes the dominating role of the coursebooks prepared in Inner Circle countries, stating that nearly all the coursebooks which are sold on the global market still use one of the prestigious standards (e.g. American British or Australian) as their model of correctness. He adds '[i]t would be a brave publisher who risked financial failure by publishing a global coursebook with an EIL core or a variety of world English as its model(s)'. As Buckledgee (2010) highlights, ELT publishers are neither charitable organization nor pedagogic innovators, but rather are commercial enterprises that supply what the market demands. The fastest and surest way to trigger changes in teaching materials and methodology would be to design exams of ELF but such a development must await the findings of further corpora studies and the codification of the essential features of ELF.

McKay (2000) argues in favor of teaching EIL and believes that it has several strong implications for the role of culture in language teaching and materials development; Firstly, owing to the fact that individuals who learn an international language do not need to accept the norms of native-English-speaking countries, the teaching of culture should not suggest the learners to accept particular cultural values and beliefs. Language teachers need to recognize that there are students who would prefer to become bilingual but not necessarily bicultural, even if they intend to live in an English-speaking country.

Second, in both ESL and EFL contexts, there is a need to recognize the value of including information about the students' own culture. This emphasis on cultural content provides students with the opportunity to learn more about their own culture and to acquire the English to explain their own culture to others, especially to their teacher, if the teacher is from another culture. Recognition of the international status of English means that educators should promote the development of learners' ability to communicate ideas and cultural beliefs in varied settings. Recognition of the diversity of the contexts of English-language use and an ability to use strategies to communicate effectively in English in international settings are critical for ensuring a high level of communicative competence. In other words, both local and international contexts are equally important settings for language use (Shin, Eslami and Chen, 2012).

CHAPTER 3: METHODOLOGY

3.1. MODEL OF THE STUDY

A large number of studies have been carried out to examine ELT coursebooks in terms of culture, with a variety of aspects. For instance, Arikan (2005) examined visual materials in some ELT coursebooks to find out how age, social class, and gender were represented in ELT coursebooks. The results of his study indicated how the cultural, social, and political issues are interrelated in the visuals of ELT coursebooks. In addition, he found that that age, social class, and gender are challenging areas in the visual materials in ELT coursebooks in terms of their cultural, psychological, and social features. Mahmood *et al.* (2012) attempted to identify the cultural representations in an ESL textbook *Step Ahead 1*. The results revealed that the major focus of the textbook is on non-native culture; the inter-cultural harmony is found inadequate and insufficient, and there is very little attention given to the source culture. In a different study, Victor (1999) analyzed the cultural contents of two widely used coursebooks in Gabon. According to the results of the study, these coursebooks were not appropriate for the needs and situations of the learners.

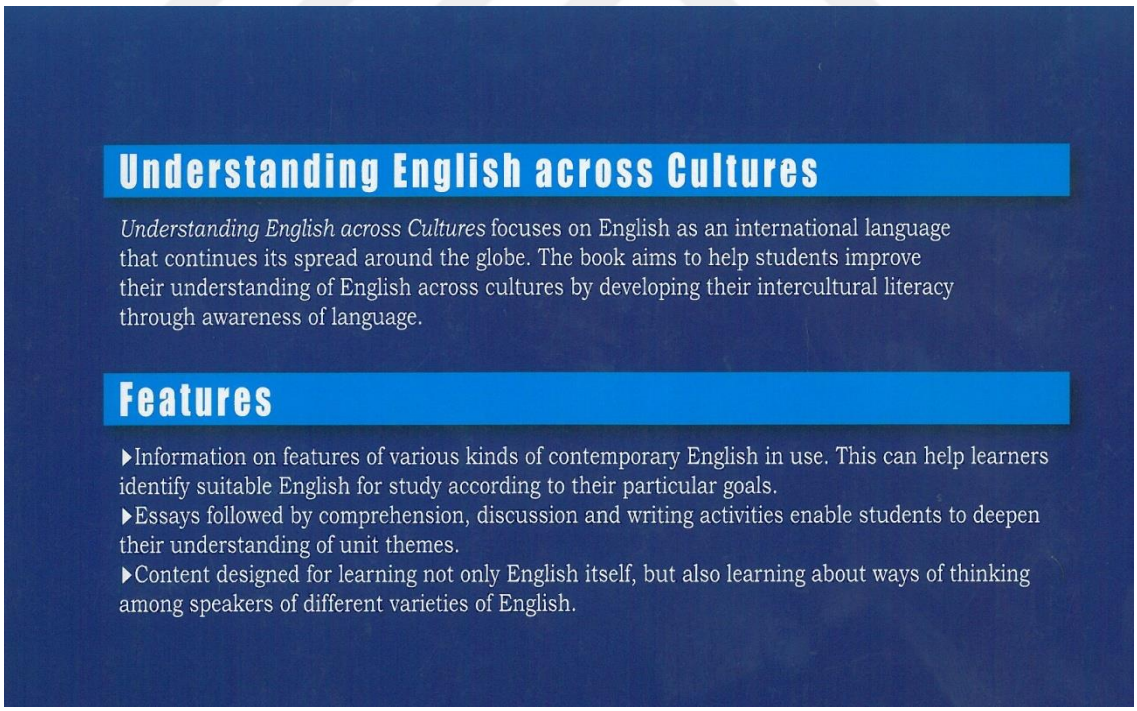
Another study was conducted by Naji Meidani and Pishghadam (2012) to analyze a number of ELT coursebooks through the scope of the EIL discourse. In certain parts of the study an attempt was made to find how the coursebooks differed in depicting Inner, Outer and Expanding Circle countries, and how the coursebooks varied in treating learners' home culture. According to the results of the study, there are differences among the selected books with a gradual tendency towards more recognition of the international status of English. The presentation of cultural themes regarding Outer and Expanding Circle countries has become more numerous and more diverse; while those of Inner Circle countries have decreased and become less highlighted.

A recent study was carried out by Shin, Eslami and Chen (2012) to analyze the cultural content of a number of ELT coursebooks to examine whether they were based on EIL. They examined the content of the 25 coursebooks in search of two traits: 'aspects of cultures' and 'levels of cultural presentation'. The goal of the 'aspect' analysis was to investigate whether internationally distributed ELT coursebooks reflected the cultural perspective of the EIL paradigm. According to the results of the study, cultural content related to the inner circle culture dominated the cultural content covered in all these coursebooks compared to content related to Outer/Expanding Circles. As indicated by the results, in some of the coursebooks (e.g. Side by Side and American Headway) more than half of the content presented originated from Inner Circle culture. Once this aspect was thoroughly documented, the second objective of the study was to examine the levels of cultural presentation and investigate whether coursebooks go beyond the knowledge level presentation of cultural issues and promote intercultural communicative competence among learners. The emphasis in coursebooks generally seems to demonstrate a heavy bias towards the traditional knowledge-oriented level of cultural presentation. None of the textbooks was found to have a balance between the knowledge-oriented level and communication-oriented level of cultural presentation. In addition, some lower-level coursebooks for beginning learners tended to be more knowledge- oriented, while intermediate or higher-intermediate coursebooks tended to incorporate more intercultural-communication features. Even though the cultural content was presented from a global perspective, the authors inhibited the presentation of cultural issues to a knowledge level. The researchers conclude that Inner Circle cultures are more highly valued than those in the Outer and Expanding Circles, even though the majority of English users employ English in international contexts.

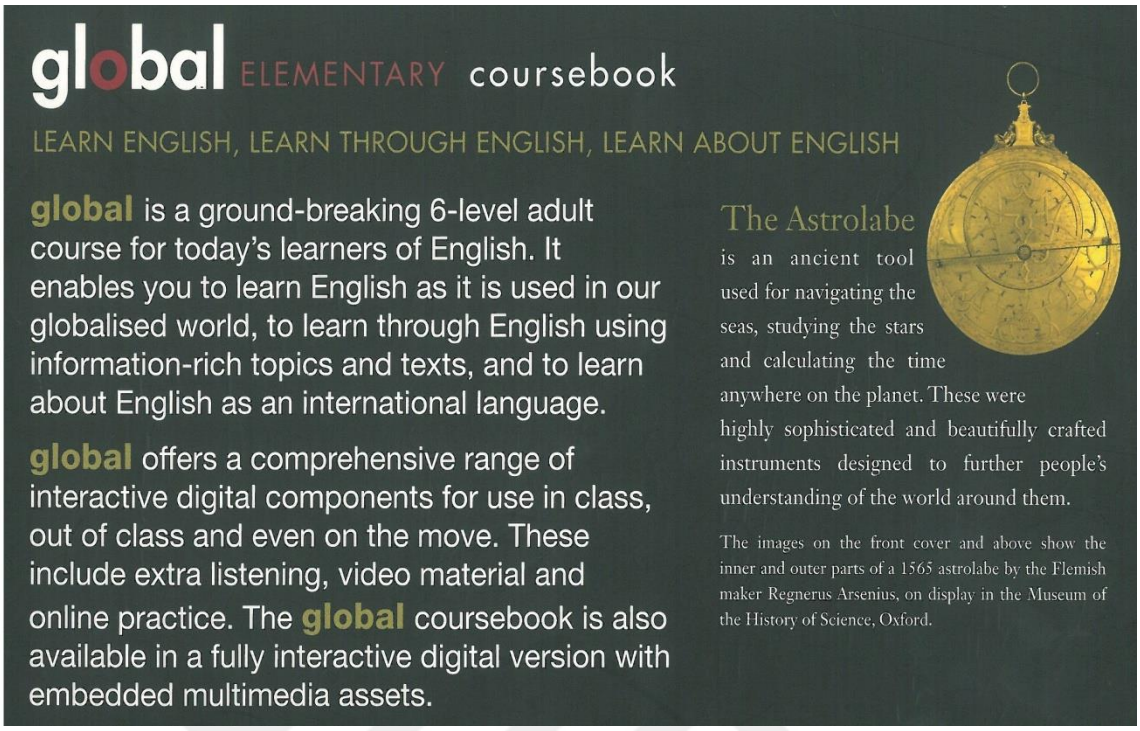
In fact, different criteria have been recently used to evaluate the cultural content of the coursebooks. The present study which is based on the approach recommended by Murayama (2000) examines five reported EIL-based coursebooks. Murayama's approach was specifically chosen for this study because it focuses not only on the cultural content presentation but also the level of presentation of cultural information. Hence, the emphasis is given to 'aspects of cultures' and 'levels of cultural presentation'. The framework addresses the existence of different cultural

materials in the EIL-based coursebooks and how the depth and breadth the material is presented and discussed in the textbook.

The sample consists of five reportedly EIL-based coursebooks that are currently being used worldwide. Selection of these coursebooks was based on their central claims, which form the pivotal features of EIL, and can be listed as: international appeal, culturally appropriacy, understanding English across cultures by developing learners' intercultural literacy through awareness of language, awareness of the needs of learners to speak to other non-native speakers as well as to native speakers, the perception of different varieties and speakers, acuity of norms and forms in English and sensitivity towards different cultural and national backgrounds. To illustrate, on the cover page of *Understanding English across Cultures*, as Picture 3-1 indicates, we can see a claim that underlines the focus of the coursebook, that is, to be based on English as an International Language (EIL). Similarly, on the cover pages of *Global coursebook series*, the motto of the coursebook appears: in parallel with EIL (Picture 3-2).



PICTURE 3-1: The cover page of Understanding English across Cultures coursebook



PICTURE 3-2: The cover page of Global coursebook series

The first set of coursebooks to be put under scrutiny is the *Global* series (from elementary to pre-intermediate, intermediate, and upper-intermediate levels). The other coursebooks include *English across Cultures, Intercultural English, Understanding Asia, and Understanding English across Cultures,* which were all published in Japan. As aforementioned, all of these coursebooks assert an alignment with the specifications of EIL. The details regarding the coursebook are listed in Table 3-1.

TABLE 3-1: EIL-based Coursebooks

Title	*Different Stages*	*Author*	*Publisher*	*Date of Publication*	*Number of Pages*	*Number of Units*
Global Coursebook series	Elementary	Clandfield & Jeffries	Macmillan	2010	158	10
	Pre-intermediate	Clandfield & Jeffries	Macmillan	2010	158	10
	Intermediate	Clandfield & Jeffries	Macmillan	2010	158	10
	Upper-intermediate	Clandfield & Jeffries	Macmillan	2010	158	10
English Across Cultures	One Level	Honna, Kirkpatrick and Gilbert	Tokyo: Sansusha	2001	86	20
Intercultural English	One Level	Honna & Kirkpatrick Ikubundo	Ikibundo	2004	120	20
Understanding Asia	One Level	Honna and Takeshita	Cengage Learning	2009	78	12
Understanding English across Cultures	One Level	Honna, Takeshita and D'Angelo	Kinseido	2011	90	15

In contrast to *Global Coursebook series*, which is quite well-known and commonly used in most of the language institutes in many countries, the other coursebooks are extensively used particularly in Asian countries, specifically Japan. This is due to the fact that the main author of these coursebooks, Honna, is Japanese and the books are Japanese publications.

Global elementary coursebook comprises of 10 units divided over a course of 158 pages. This coursebook details a section named "Global English" featured by David Crystal. The section incorporates factual information about English language in the world, including reading texts entitled "Three circles of global English" (p. 27), "Delicious English" (p.51), "English place numbers" (p. 99), "English advertising goes to the movies" (p. 111), and "Language play" (p. 123). The coursebook features audio CDs, eWorkbook, and teacher's book. All the pages are colorful. The coursebook claims to have included various English accents from different parts of the world. The *Global pre-intermediate coursebook* is similar to the *Global elementary coursebook* in which there are 10 units and 158 pages. Featured by David Crystal, there is a section named "Global English" with a focus on the role of English. There are five reading texts; "Same language but different" (p. 15), "The power of Music" (p. 39), "All work and no play" (p. 63), "The English language and the number four" (p. 87), and "Sports English" (p. 111). *Global intermediate and upper-intermediate coursebooks* are exactly similar to the other levels of this series. Grammar, reading texts, listening texts, vocabulary, speaking, and pronunciation are the main components of *Global coursebook series*. The "Global English" section in *Global intermediate coursebook* includes "A world full of Englishes" (p. 15), "Caribbean English" (p. 39), "Legal protection for languages" (p. 63), "A global language for business" (p. 87), and "Strong language" (p. 111). The "Global English" section in *Global upper-intermediate coursebooks* incorporates "Language alive and dead" (p. 15), "Trade language" (p. 39), "Learning to talk" (p. 63), "The appeal of rhythm" (p. 87), and "The rise and fall of English" (p. 111).

Understanding English across Cultures coursebook is a single black and white coursebook and consists of 15 units and 90 pages. The preface of the coursebook is in Japanese. The introduction and last part of each unit, entitled 'food for thought' are also displayed in Japanese. Each unit has an essay followed by comprehension, discussion and writing activities which, according to the cover page of the coursebook, aim to enable students to deepen their understanding of unit themes. However, the discussion section of the units is solely in Japanese. According to the claim of the coursebook written on the cover page , the content of the essays are designed for learning not only English itself, but also learning about ways of thinking among speakers of different varieties of English.

English across Cultures Coursebook is a single black and white coursebook which consists of 20 chapters and 86 pages. Similar to *Understanding English across Cultures coursebook*, the introduction of the chapters is in Japanese. At the beginning of each chapter, there is a matching vocabulary exercise. In this exercise the students are asked to match the vocabularies with their definitions. The explanation of the exercise is in Japanese. Each chapter is followed by comprehension questions, grammar, sentence building and discussion/presentation.

Intercultural English Coursebook is also a single black and white coursebook which consists of 20 units and 120 pages. The coursebook is accompanied by a CD in which the authors of the coursebook themselves read the texts of the units. At the beginning of all units, there is a brief Japanese introduction. Each text is followed by reading comprehension questions that are multiple choice, an incomplete sentences section in which the students are asked to choose one of the choices to complete the sentences, an error recognition section in which the students look at the underlined words of a sentence and find the error, a discussion part and finally a list of important vocabularies of a unit.

Understanding Asia Coursebook is also a single black and white coursebook and consists of 12 units and 78 pages. At the beginning of the coursebook, there is a Japanese preface. Each unit also begins with a Japanese introduction and data section. Each unit deals with one particular Asian country as its theme. The readings of which are followed by a list of vocabulary translated into Japanese, reading

comprehension and a listening practice. The explanations of the exercises are in Japanese. Seemingly, the learners are asked to write true or false in the brackets. Then they are asked to complete the summary with the vocabularies given. In the listening section, the speakers from different countries read the texts related to their own countries. Therefore, we can listen to different accents of English. In the listening exercises, the learners are seemingly asked to listen and complete the sentences. At the end of each unit, there is an explanation in Japanese. On the back cover page of the coursebook, we can see the list of the contents translated to Japanese.

3.2. DATA COLLECTION

The research was conducted in accordance with the approach suggested by Murayama (2000), which investigates the concept of culture in coursebooks from points of view of both 'aspect' and 'level'. 'Aspect' looks at which countries are dealt with, while 'level' looks at how culture is dealt with in the coursebooks. The main interest in 'aspect' analysis was to what degree current EFL books reflect the issue of EIL. In this study, firstly, an attempt was made to find out the Inner, Outer, and Expanding Circle countries that have been referred to in the EIL-based coursebooks. Thus, the aspect of cultural content of these countries in the EIL-based materials was analyzed. Meanwhile, level of cultural representation of these countries was closely inspected. The criteria used for the content analysis of the EIL-based materials can be summarized in Table 3-2.

TABLE 3-2: Criteria for the content analysis of the EIL-based materials

Criterion	The issues addressed by this criterion
Differentiation of the materials regarding the different speaker categories based on Kachru's three circle Model	Cultural content of the EIL-based materials were analyzed in terms of Inner, Outer, and Expanding Circle countries.
English of Specific Cultures vs. English for Specific Cultures	Different varieties of English spoken globally were examined in EIL-based coursebooks
'culture' with small c and 'Culture' with big C	Cultural content of the EIL-based coursebooks were closely considered in terms of culture with small c and Culture with capital C

3.3. DATA ANALYSIS

3.3.1. Research Question #1: How do EIL-targeted global coursebooks portray cultures as context in terms of Kachru's Tri-Partide Model?

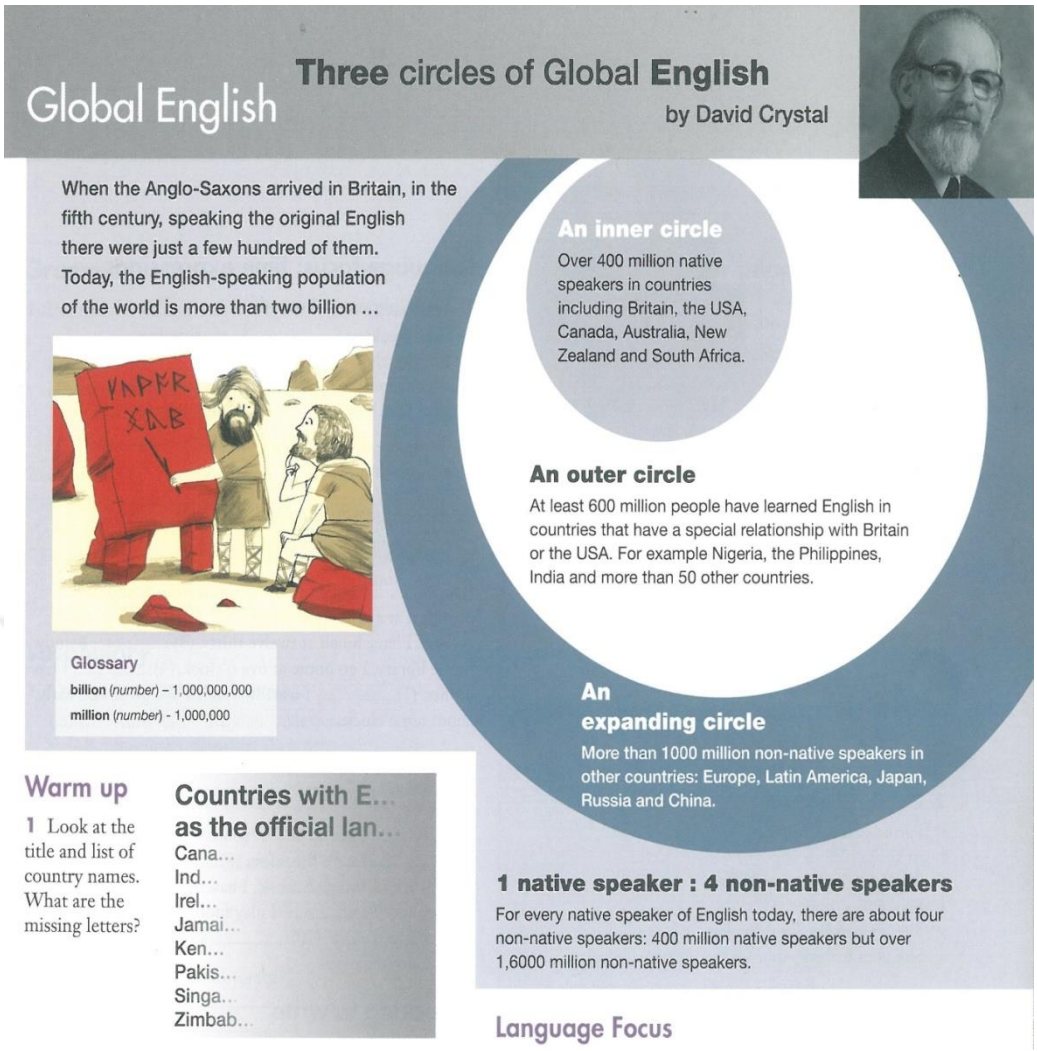
In order to answer to the first research question, the content of the EIL-targeted global coursebooks was examined to find out how the EIL-targeted global coursebooks differ in depicting Inner, Outer, and Expanding Circle countries. These Circles, as aforementioned, refer to Kachru's (1985) profiling of English speakers around the globe and classification of English speaking countries in the world. They were used as an integral categorization in this study since they are still a pivotal framework for underlining the plurality of English speakers around the world.

3.3.1.1. Global Coursebook Series

Global Series has a section called *Global English* contributed by a distinguished professor Crystal and gives some information about the role of English in the world. For example, on page 6 of the *elementary coursebook*, the writers underline the significant role of English in all the countries. The elementary level of *Global coursebook* begins with giving some facts about Global English, stating that it 'is the first and second language for more than 500 million people in the world' (p. 6). As Picture 3-3 indicates, in this coursebook on page 27, Crystal clearly explains three circles of Global English, namely, Inner, Outer, and Expanding Circle. As aforementioned, they are the three circles profiling the English speakers around the world. On the same page, Crystal underlines the fact that there are four non-native speakers vs. one native speaker in the world, pointing to the large community of non-native speakers of English.

TABLE 3-3: Frequency of all references to Inner Circle, Outer Circle and Expanding Circle countries in Global Coursebook series

Book	Circle Countries	Frequency	Percentage
Global Coursebook (elementary)	Inner Circle	110	41.5
	Outer Circle	9	3.4
	Expanding Circle	146	55.1
Global Coursebook (pre-Intermediate)	Inner Circle	104	52.5
	Outer Circle	3	1.5
	Expanding Circle	91	46
Global Coursebook (intermediate)	Inner Circle	96	55.8
	Outer Circle	4	2.3
	Expanding Circle	72	41.9
Global Coursebook (upper-Intermediate)	Inner Circle	53	44.9
	Outer Circle	6	5.1
	Expanding Circle	59	50



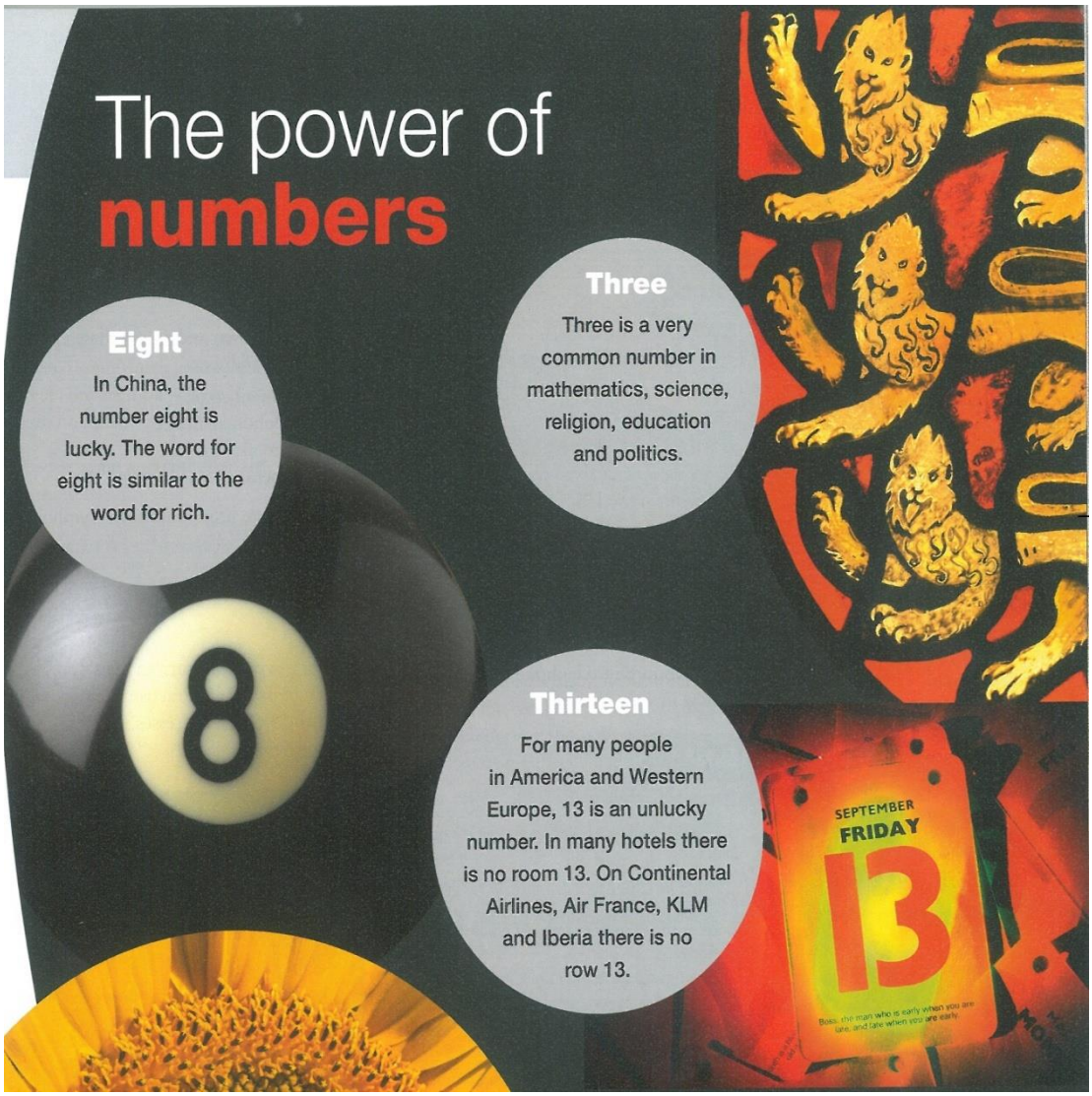
PICTURE 3-3: Kachru's Tri-Partide Model on Global coursebook series coursebook

Table 3-3 reveals the frequencies of the references to countries belonging to the three circles as defined by Kachru in the different stages of *Global coursebook series*. The frequency of references to Inner Circle countries decrease from elementary to upper-intermediate levels. This is the same for the frequency of references to Expanding circle countries; the higher frequency of Inner Circle countries (F= 110) is in *Global elementary* coursebook and the lowest frequency of Inner Circle countries (F= 53) is in *Global upper intermediate* coursebook. Similarly, the frequency of Expanding circle is the highest (F= 146) in *Global elementary* coursebook while that is the lowest (F= 59) in *Global upper intermediate* coursebook. These statistics indicate that there is an oppositional relationship

between the level of difficulty and that of frequency of Inner and Expanding Circle countries. Accordingly, as the level of difficulty of Global coursebook series increases, the frequency of Inner Circle and Expanding Circle countries decreases. In the case of the Outer circle, there is no significant difference in the frequency and level of difficulty of which their presence represents in the *Global coursebook series*. We have the highest frequency of Outer Circle countries (F= 9) in the *Global elementary coursebook* and the lowest frequency (F= 3) in the *Global pre-intermediate coursebook.*

As it is indicated in Table 3-3, in the *Global elementary coursebook*, an extensive number of countries have been referred to. However, it is noteworthy that, for example, 53 out of 110 are only names of the Inner Circle countries and no relevant fact and information are given about them. Salient facts or information are given about 57 of the Inner Circle Countries. For example, on page 9, there are number plate facts about the US and the UK. On page 11, as Picture 3-4 shows, the explanation is given about unlucky number in America. In another case, on page 12, some facts and figures about telecommunication in the UK and the US are reported. On page 43, similarly, the focus is on Canada, an Inner Circle country. On this page some information is given about four hotels in Canada which offer something special and unique. All in all, nearly 42% of the references to countries in the *Global elementary coursebook* are Inner Circle countries. All the references to Inner Circle countries are summarized in Table 3-4.

Considering the five C's of foreign language education, the overall theme of Table 3-4 is predominantly based on *connections*; the exposure to bodies of knowledge and information. Foreign language instruction thus becomes a means to expand and deepen students' understanding of, and exposure to, other areas of knowledge.



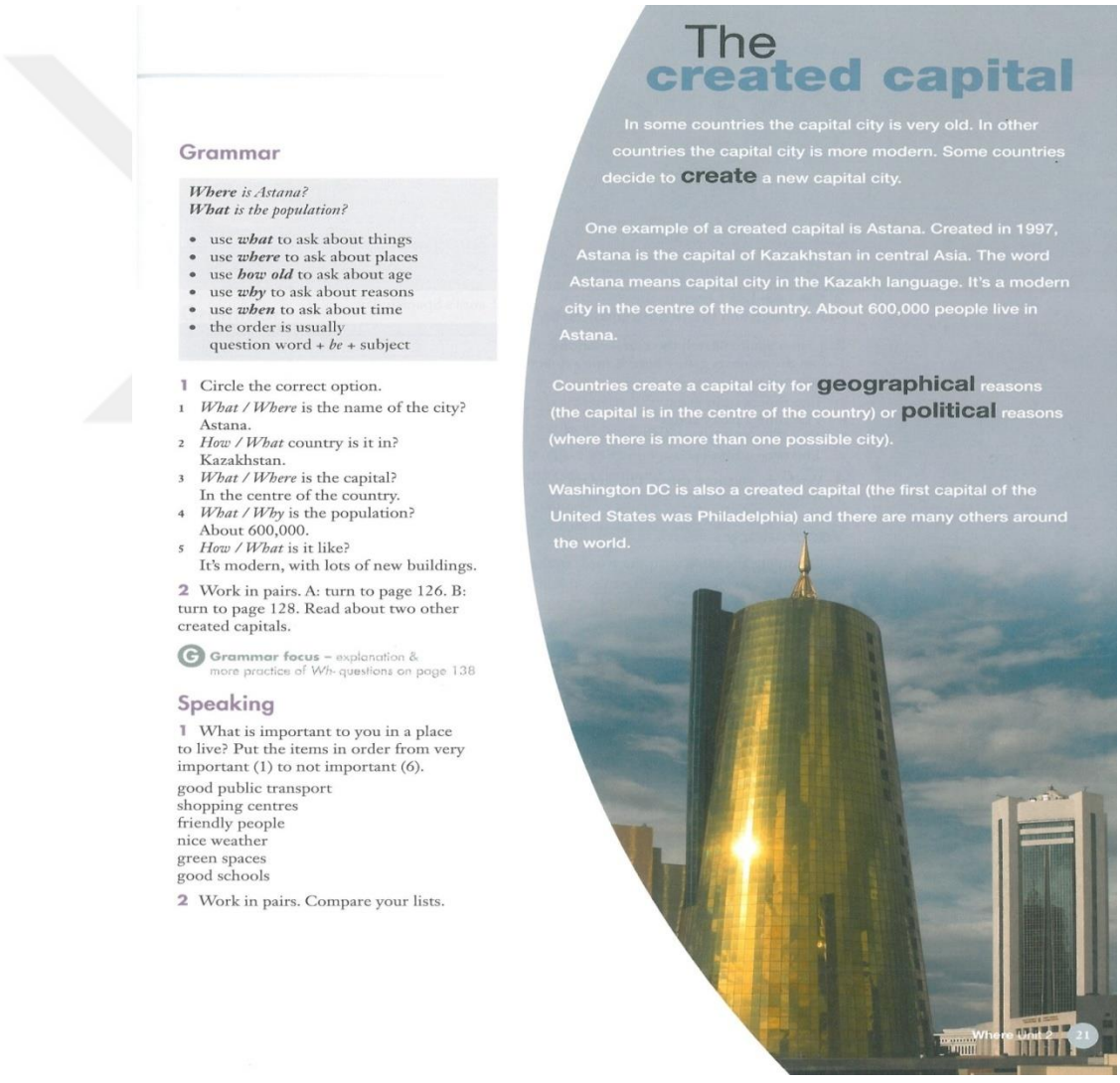
PICTURE 3-4: An example of references to Inner and Expanding Circle countries from Global elementary coursebook

TABLE 3-4: All references to Kachruvian Inner Circle in Global Elementary Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Elementary)	9	The US	Inner Circle	The number plate
Global (Elementary)	9	The UK	Inner Circle	The number plate
Global (Elementary)	11	The US	Inner Circle	Unlucky number
Global (Elementary)	12	The US and The UK	Inner Circle	Telecommunication facts
Global (Elementary)	31	The UK	Inner Circle	Shakespeare's tragic families
Global (Elementary)	33	Scotland	Inner Circle	Clan
Global (Elementary)	43	Canada	Inner Circle	Unusual hotels
Global (Elementary)	47	The UK	Inner Circle	A full English breakfast
Global (Elementary)	51	The UK	Inner Circle	History of food
Global (Elementary)	54	The US	Inner Circle	A fact about Cinema tickets
Global (Elementary)	61	The US and The UK	Inner Circle	Top TV watchers
Global (Elementary)	64	The UK	Inner Circle	A movie
Global (Elementary)	66	The US	Inner Circle	The Gullup survey
Global (Elementary)	71	The US	Inner Circle	A university
Global (Elementary)	78	The UK and the US	Inner Circle	History of the news
Global (Elementary)	78	The US	Inner Circle	Some pieces of news
Global (Elementary)	80	The US	Inner Circle	Watergate scandal
Global (Elementary)	99	The US, the UK, Australia	Inner Circle	Place names
Global (Elementary)	105	The US	Inner Circle	The heaviest wedding cake
Global (Elementary)	111	The US	Inner Circle	In-film advertisement

In the *Global elementary coursebook*, the frequency of Expanding Circle countries is 146 while that of Outer Circle countries is 9. However, there are facts and information about 3 Outer and 25 Expanding Circle countries. For example, on page 11, there are some facts about lucky number in China (Picture 3-4). Besides, on

page 21, as Picture 3-5 indicates, information is given about Astana as an example of a created capital. On page 25, we can find some information about Islamic and Indian calendars. The references to Outer Circle and Expanding Circle countries in *Global elementary coursebook* are listed in Table 3-5. Similar to Table 3-4, the theme of the content of Table 3-4 is mainly based on *connections*. The exposure to bodies of knowledge and information is intended to make students acquire information and recognize the distinctive viewpoints that are only available through the foreign language and its cultures.



Grammar

***Where** is Astana?*
***What** is the population?*

- use ***what*** to ask about things
- use ***where*** to ask about places
- use ***how old*** to ask about age
- use ***why*** to ask about reasons
- use ***when*** to ask about time
- the order is usually question word + *be* + subject

1 Circle the correct option.

1 *What / Where* is the name of the city? Astana.
2 *How / What* country is it in? Kazakhstan.
3 *What / Where* is the capital? In the centre of the country.
4 *What / Why* is the population? About 600,000.
5 *How / What* is it like? It's modern, with lots of new buildings.

2 Work in pairs. A: turn to page 126. B: turn to page 128. Read about two other created capitals.

Grammar focus – explanation & more practice of *Wh-* questions on page 138

Speaking

1 What is important to you in a place to live? Put the items in order from very important (1) to not important (6).

good public transport
shopping centres
friendly people
nice weather
green spaces
good schools

2 Work in pairs. Compare your lists.

The created capital

In some countries the capital city is very old. In other countries the capital city is more modern. Some countries decide to **create** a new capital city.

One example of a created capital is Astana. Created in 1997, Astana is the capital of Kazakhstan in central Asia. The word Astana means capital city in the Kazakh language. It's a modern city in the centre of the country. About 600,000 people live in Astana.

Countries create a capital city for **geographical** reasons (the capital is in the centre of the country) or **political** reasons (where there is more than one possible city).

Washington DC is also a created capital (the first capital of the United States was Philadelphia) and there are many others around the world.

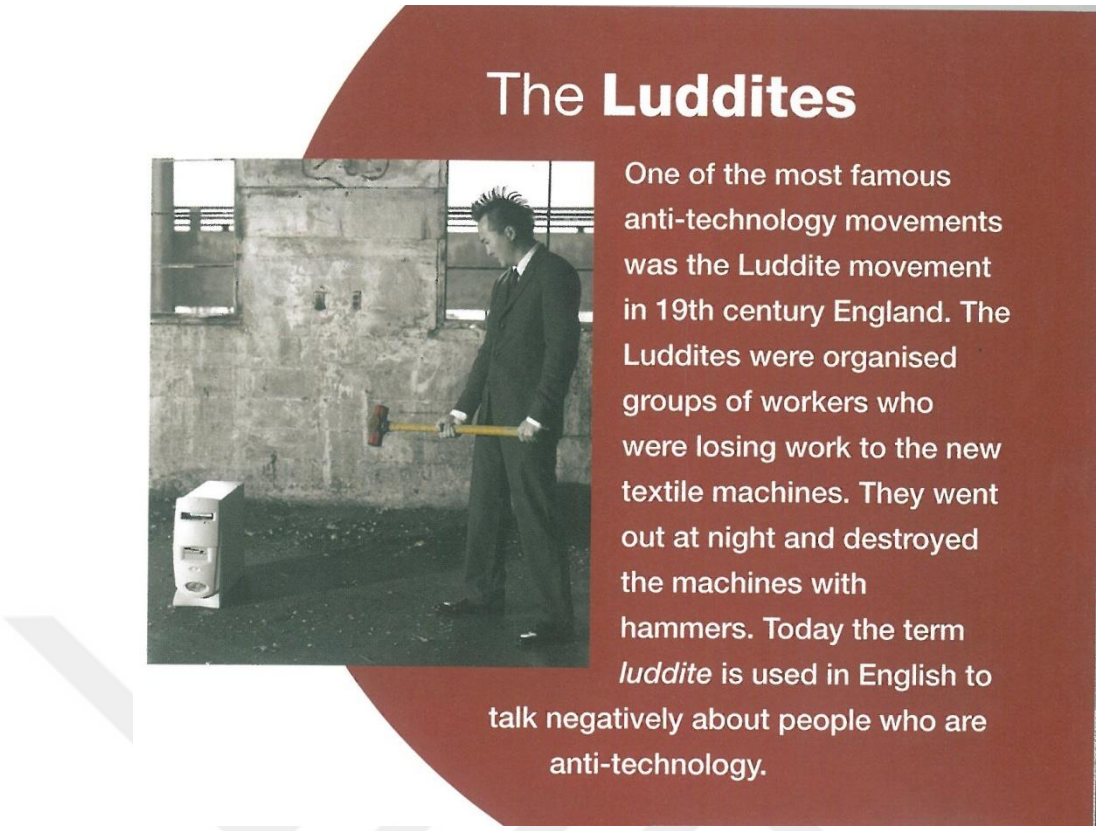
PICTURE 3-5: An example of a reference to an Expanding Circle country from Global elementary coursebook

TABLE 3-5: All references to Kachruvian Outer and Expanding Circles in Global Elementary Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Elementary)	9	Russia	Expanding Circle	Taxi number plates
Global (Elementary)	9	Pakistan	Outer Circle	Number plates
Global (Elementary)	11	China	Expanding Circle	Lucky number
Global (Elementary)	11	France	Expanding Circle	Unlucky number
Global (Elementary)	21	Kazakhstan	Expanding Circle	The created capital
Global (Elementary)	25	China	Expanding Circle	Chinese calendar
Global (Elementary)	25	India	Outer Circle	Indian calendar
Global (Elementary)	27	The UK	Expanding Circle	History
Global (Elementary)	34	Egypt	Expanding Circle	History of love and power
Global (Elementary)	51	France	Expanding Circle	History of language
Global (Elementary)	54	China	Expanding Circle	A fact about Cinema tickets
Global (Elementary)	54	India	Outer Circle	Bollywood
Global (Elementary)	71	Morocco	Expanding Circle	A university
Global (Elementary)		Qatar	Expanding Circle	The first international Arabic news channel
Global (Elementary)	88	Brazil	Expanding Circle	Carnival in Rio
Global (Elementary)	88	UAE	Expanding Circle	A world book fair
Global (Elementary)	91	China	Expanding Circle	Bicycle industry
Global (Elementary)	92	Hong Kong	Expanding Circle	Escalator system
Global (Elementary)	100	Poland	Expanding Circle	Transport in Poland
Global (Elementary)	104	Mongolia	Expanding Circle	Rites of passage
Global (Elementary)	105	Cyprus	Expanding Circle	The longest wedding dress
Global	105	Lithuania	Expanding Circle	The oldest man to

(Elementary)				get married
Global (Elementary)	105	France	Expanding Circle	The most expensive wedding
Global (Elementary)	106	Japan	Expanding Circle	Tattoos
Global (Elementary)	115	Japan	Expanding Circle	Masters of fun
Global (Elementary)	116	Malta	Expanding Circle	Fact file
Global (Elementary)	119	Austria	Expanding Circle	The Homeless World Cup
Global (Elementary)	121	China	Expanding Circle	The oldest game

The *Global intermediate coursebook,* as Table 3-6 indicates, Inner Circle countries (F=104) amount to 52.5 % of the whole countries. The dominance of native-speaker countries is obvious in this coursebook. However, facts and information are given about only 58 of them. For example, at page 23, we can find some information about Charles Grey, British Prime Minister from 1830-1834. In another case, on page 58, we can see a study indicating how Americans spend their leisure time. On page 61, there lie facts and information about amusement parks in the UK. At page 73, as Picture 3-6 indicates, we can find information about the Luddites movement, which was one of the most famous anti-technology movements in the UK. On page 87, David Crystal gives information about the history of Britain and the English language. In fact, small nuggets of historical and linguistic information from the English language professor, David Crystal, crop-up intermittently throughout the coursebook. One has to note the significance of disseminating such a body of knowledge to readers around the globe through a highly respected native speaker. The overall theme of Table 3-6 is generally based on bodies of new information and knowledge; *connections.*In one case, there is a reference to leasure time in the US that is considered as *communication.*



PICTURE 3-6: An example text referring to an Inner Circle country from Global intermediate coursebook

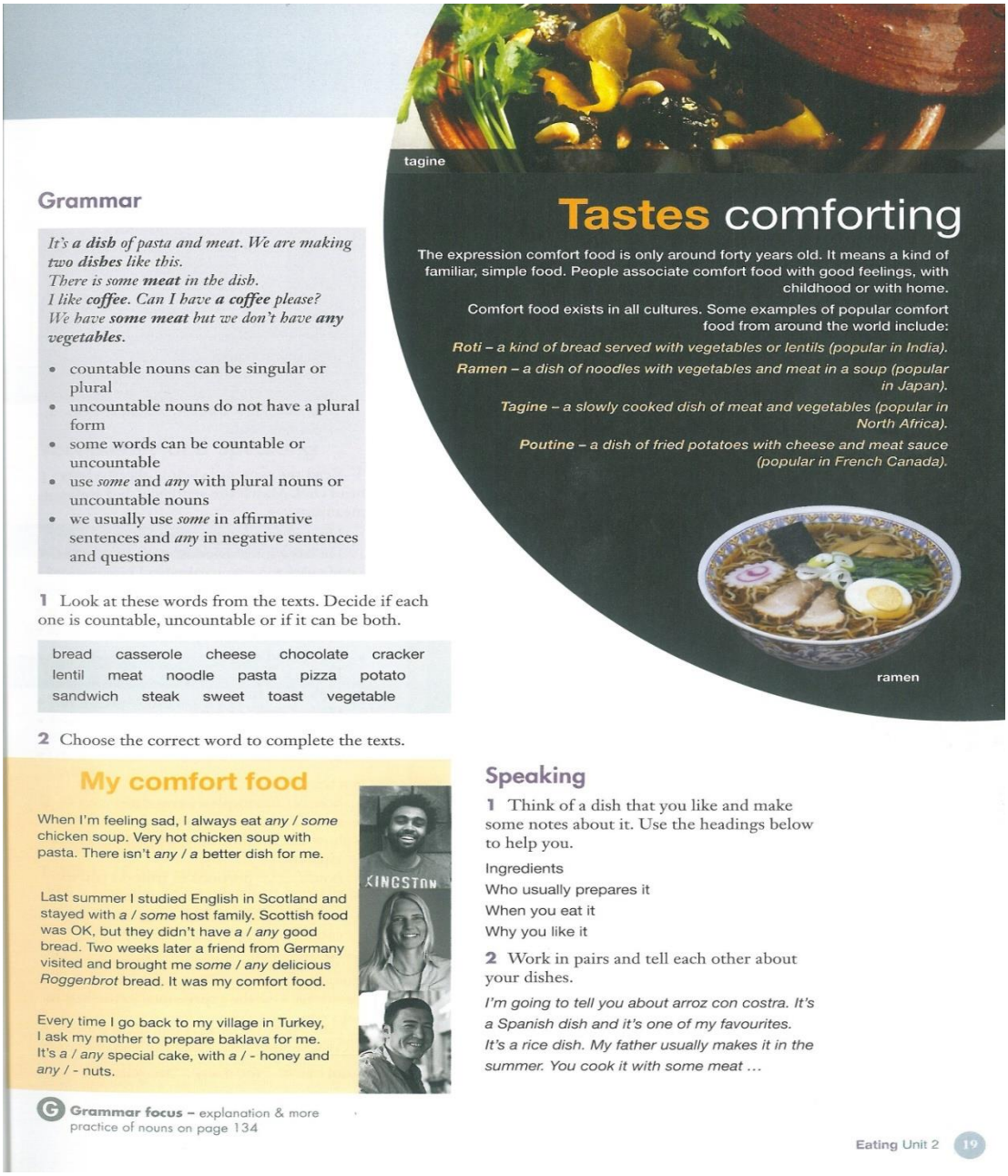
TABLE 3-6: All references to Kachruvian Inner Circle in Global Pre-intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Pre-intermediate)	6	The US	Inner Circle	The Diner's Club card
Global (Pre-intermediate)	6	The US	Inner Circle	Mobile phone
Global (Pre-intermediate)	7	The US	Inner Circle	National ID card system
Global (Pre-intermediate)	7	The UK	Inner Circle	National ID card system
Global (Pre-intermediate)	7	Canada	Inner Circle	National ID card system
Global (Pre-intermediate)	7	Australia	Inner Circle	National ID card system
Global (Pre-intermediate)	7	Ireland	Inner Circle	National ID card system
Global (Pre-intermediate)	7	New Zealand	Inner Circle	National ID card system

Global (Pre-intermediate)	9	The US	Inner Circle	Victims of identity theft
Global (Pre-intermediate)	12	England	Inner Circle	CCTV cameras
Global (Pre-intermediate)	15	Scotland	Inner Circle	Scottish dialect
Global (Pre-intermediate)	15	The US	Inner Circle	American dialect
Global (Pre-intermediate)	19	Scotland	Inner Circle	Scottish food
Global (Pre-intermediate)	23	Ireland	Inner Circle	Guinness
Global (Pre-intermediate)	23	The UK	Inner Circle	Earl Grey Tea
Global (Pre-intermediate)	31	The US	Inner Circle	A painting
Global (Pre-intermediate)	31	The US	Inner Circle	American Declaration of Independence Document
Global (Pre-intermediate)	32	Canada	Inner Circle	Found 500 films
Global (Pre-intermediate)	32	The US	Inner Circle	A novel
Global (Pre-intermediate)	32	The UK	Inner Circle	God's House Tower Museum
Global (Pre-intermediate)	33	Ireland	Inner Circle	An Irish writer
Global (Pre-intermediate)	35	The US	Inner Circle	History of sound recording
Global (Pre-intermediate)	36	The UK	Inner Circle	A British composer
Global (Pre-intermediate)	37	The UK	Inner Circle	A British author and his novel
Global (Pre-intermediate)	43	The UK	Inner Circle	A survey
Global (Pre-intermediate)	48	New Zealand	Inner Circle	Climate change
Global (Pre-intermediate)	56	The US	Inner Circle	A survey
Global (Pre-intermediate)	56	Australia	Inner Circle	A study
Global (Pre-intermediate)	56	The UK	Inner Circle	Dress-down Friday
Global (Pre-intermediate)	58	The US	Inner Circle	Leisure time
Global (Pre-intermediate)	61	The US	Inner Circle	Amusement parks
Global (Pre-intermediate)	67	The US	Inner Circle	A survey
Global (Pre-intermediate)	67	The UK	Inner Circle	A survey
Global (Pre-intermediate)	68	The US	Inner Circle	An American magazine
Global (Pre-intermediate)	68	The US	Inner Circle	American and British English
Global (Pre-intermediate)	69	The UK	Inner Circle	English novelist
Global (Pre-intermediate)	69	The US	Inner Circle	A NASA researcher
Global (Pre-intermediate)	73	England	Inner Circle	The Luddites
Global (Pre-intermediate)	87	The UK	Inner Circle	History of England
Global (Pre-intermediate)	91	Australia	Inner Circle	An official residence
Global (Pre-intermediate)	93	Australia	Inner Circle	A story of a cat

Global (Pre-intermediate)	93	The US	Inner Circle	A story of a cat
Global (Pre-intermediate)	94	The US	Inner Circle	guidebooks
Global (Pre-intermediate)	105	The UK	Inner Circle	A study
Global (Pre-intermediate)	107	The US	Inner Circle	An American athlete
Global (Pre-intermediate)	117	The US	Inner Circle	New England
Global (Pre-intermediate)	117	New Zealand	Inner Circle	Description of New Zealand
Global (Pre-intermediate)	117	The US	Inner Circle	New York
Global (Pre-intermediate)	117	The US	Inner Circle	New Orleans
Global (Pre-intermediate)	117	The US	Inner Circle	The state of New Mexico
Global (Pre-intermediate)	117	The US	Inner Circle	New Jersey
Global (Pre-intermediate)	117	Canada	Inner Circle	Newfounland
Global (Pre-intermediate)	119	The US	Inner Circle	Ford automobile company
Global (Pre-intermediate)	126	Australia	Inner Circle	A food paste
Global (Pre-intermediate)	128	The US	Inner Circle	A study
Global (Pre-intermediate)	95	Scotland	Inner Circle	Penicillin, an invention
Global (Pre-intermediate)	95	The US	Inner Circle	Sticky notes, an invention
Global (Pre-intermediate)	95	The US	Inner Circle	Microwave oven, an invention

Although Outer Circle and Expanding Circle countries reach 47.5 % of the whole countries with frequency of 94 in *Global pre-intermediate coursebook*, there are facts and information about only 4 Outer and 30 Expanding Circle countries. For example, on page 6, there lies some information about the origins of some everyday objects in Egypt, Italy and Mexico. At page 19, as Picture 3-7 illustrates, some examples of comfort food in Japan and India are given. The references to Outer and Expanding Circle countries in Global pre-intermediate are listed in Table 3-7 and Table 3-8.



tagine

Grammar

*It's **a dish** of pasta and meat. We are making two **dishes** like this.*
*There is some **meat** in the dish.*
*I like **coffee**. Can I have **a coffee** please?*
*We have **some meat** but we don't have **any vegetables**.*

- countable nouns can be singular or plural
- uncountable nouns do not have a plural form
- some words can be countable or uncountable
- use *some* and *any* with plural nouns or uncountable nouns
- we usually use *some* in affirmative sentences and *any* in negative sentences and questions

1 Look at these words from the texts. Decide if each one is countable, uncountable or if it can be both.

bread casserole cheese chocolate cracker
lentil meat noodle pasta pizza potato
sandwich steak sweet toast vegetable

2 Choose the correct word to complete the texts.

My comfort food

When I'm feeling sad, I always eat *any / some* chicken soup. Very hot chicken soup with pasta. There isn't *any / a* better dish for me.

Last summer I studied English in Scotland and stayed with *a / some* host family. Scottish food was OK, but they didn't have *a / any* good bread. Two weeks later a friend from Germany visited and brought me *some / any* delicious *Roggenbrot* bread. It was my comfort food.

Every time I go back to my village in Turkey, I ask my mother to prepare baklava for me. It's *a / any* special cake, with *a / -* honey and *any / -* nuts.

Grammar focus – explanation & more practice of nouns on page 134

Tastes comforting

The expression comfort food is only around forty years old. It means a kind of familiar, simple food. People associate comfort food with good feelings, with childhood or with home.

Comfort food exists in all cultures. Some examples of popular comfort food from around the world include:

***Roti** – a kind of bread served with vegetables or lentils (popular in India).*

***Ramen** – a dish of noodles with vegetables and meat in a soup (popular in Japan).*

***Tagine** – a slowly cooked dish of meat and vegetables (popular in North Africa).*

***Poutine** – a dish of fried potatoes with cheese and meat sauce (popular in French Canada).*

ramen

Speaking

1 Think of a dish that you like and make some notes about it. Use the headings below to help you.

Ingredients
Who usually prepares it
When you eat it
Why you like it

2 Work in pairs and tell each other about your dishes.

I'm going to tell you about arroz con costra. It's a Spanish dish and it's one of my favourites. It's a rice dish. My father usually makes it in the summer. You cook it with some meat …

Picture 3-7: An example of references to Inner, Outer and Expanding Circle countries from Global pre-intermediate coursebook

TABLE 3-7: All references to Kachruvian Outer Circle in Global Pre-intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Pre-intermediate)	19	India	Outer Circle	Roti, a kind of bread
Global (Pre-intermediate)	55	India	Outer Circle	A call center worker
Global (Pre-intermediate)	84	Bangladesh	Outer Circle	The Grameen Bank
Global (Pre-intermediate)	107	Pakistan	Outer Circle	A Pakistani swimmer

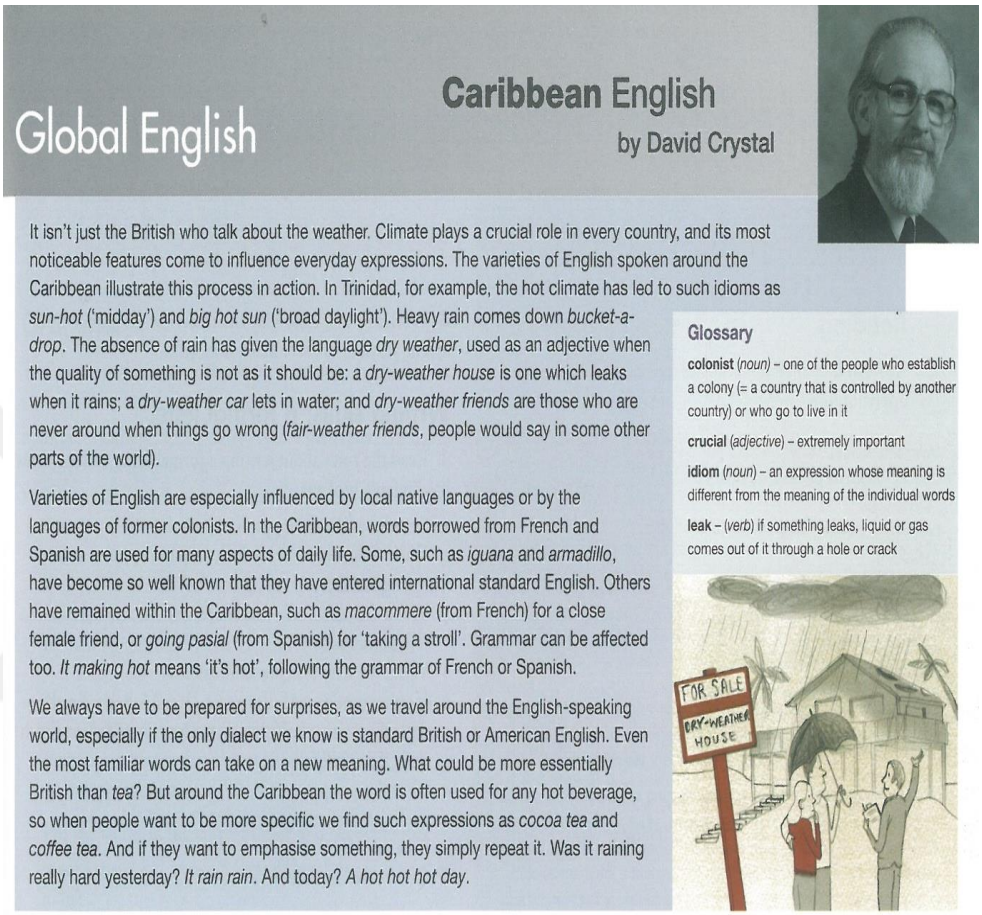
TABLE 3-8: All references to Kachruvian Expanding Circle in Global Pre-intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Pre-intermediate)	6	Egypt	Expanding Circle	Lipstick
Global (Pre-intermediate)	6	Mexico	Expanding Circle	Chewing gum
Global (Pre-intermediate)	6	Italy	Expanding Circle	Glasses
Global (Pre-intermediate)	19	Turkey	Expanding Circle	Baklava, special cake
Global (Pre-intermediate)	19	Germany	Expanding Circle	Roggenbrot bread
Global (Pre-intermediate)	19	Japan	Expanding Circle	Ramen, a dish of noodles
Global (Pre-intermediate)	19	North Africa	Expanding Circle	Tagina, a dish of meat and vegatables
Global (Pre-intermediate)	21	China	Expanding Circle	A figure in mythology
Global (Pre-intermediate)	23	France	Expanding Circle	A doctor and politician
Global (Pre-intermediate)	23	Italy	Expanding Circle	Cappuccino
Global (Pre-intermediate)	23	France	Expanding Circle	Champagne
Global (Pre-intermediate)	25	Tunisia	Expanding Circle	A story
Global (Pre-intermediate)	28	Brazil	Expanding Circle	Feijoada, a national dish
Global (Pre-intermediate)	31	Greece	Expanding Circle	An archaeological discovery
Global (Pre-intermediate)	31	Mexico	Expanding Circle	An archaeological

				discovery
Global (Pre-intermediate)	44	Denmark	Expanding Circle	Non-governmental organizations
Global (Pre-intermediate)	45	Greece	Expanding Circle	Greek Mythology
Global (Pre-intermediate)	61	Denmark	Expanding Circle	The oldest European amusement parks
Global (Pre-intermediate)	61	Russia	Expanding Circle	The first roller coaster
Global (Pre-intermediate)	61	Germany	Expanding Circle	The fastest roller coaster
Global (Pre-intermediate)	91	Spain	Expanding Circle	An official residence
Global (Pre-intermediate)	91	Egypt	Expanding Circle	An official residence
Global (Pre-intermediate)	91	Ukraine	Expanding Circle	An official residence
Global (Pre-intermediate)	91	China	Expanding Circle	An official residence
Global (Pre-intermediate)	93	Germany	Expanding Circle	A story of a cat
Global (Pre-intermediate)	93	France	Expanding Circle	A story of a cat
Global (Pre-intermediate)	94	France	Expanding Circle	A guidebook to travel
Global (Pre-intermediate)	107	Italy	Expanding Circle	An Italian athlete
Global (Pre-intermediate)	95	France	Expanding Circle	Safety glass
Global (Pre-intermediate)	95	Swiss	Expanding Circle	Cellophane

In *Global intermediate coursebook*, Inner Circle countries comprise more than 55% of the whole countries with frequency of 96. However, it is noteworthy that there are facts and information about 16 of them. For example, at page 30, there is a text about good sales year in the US. At page 39, David Crystal talks about different varieties of English in the world (Picture 3-8). At page 49, there is a text about an average UK man (Picture 3-9). This text portrays an idealized picture of native speaker of English, an average UK man. Highlighting an "average" UK man, cultural content of this text tends to overgeneralize the idealized native speakers of English and peruses an essentialist view of culture.

On page 55, there are some facts and information about Bill Gates, the Chairman of Microsoft. The referential facts about Inner Circle countries in *Global intermediate coursebook* are summarized in Table 3.9.



Global English

Caribbean English

by David Crystal

It isn't just the British who talk about the weather. Climate plays a crucial role in every country, and its most noticeable features come to influence everyday expressions. The varieties of English spoken around the Caribbean illustrate this process in action. In Trinidad, for example, the hot climate has led to such idioms as *sun-hot* ('midday') and *big hot sun* ('broad daylight'). Heavy rain comes down *bucket-a-drop*. The absence of rain has given the language *dry weather*, used as an adjective when the quality of something is not as it should be: a *dry-weather house* is one which leaks when it rains; a *dry-weather car* lets in water; and *dry-weather friends* are those who are never around when things go wrong (*fair-weather friends*, people would say in some other parts of the world).

Varieties of English are especially influenced by local native languages or by the languages of former colonists. In the Caribbean, words borrowed from French and Spanish are used for many aspects of daily life. Some, such as *iguana* and *armadillo*, have become so well known that they have entered international standard English. Others have remained within the Caribbean, such as *macommere* (from French) for a close female friend, or *going pasial* (from Spanish) for 'taking a stroll'. Grammar can be affected too. *It making hot* means 'it's hot', following the grammar of French or Spanish.

We always have to be prepared for surprises, as we travel around the English-speaking world, especially if the only dialect we know is standard British or American English. Even the most familiar words can take on a new meaning. What could be more essentially British than *tea*? But around the Caribbean the word is often used for any hot beverage, so when people want to be more specific we find such expressions as *cocoa tea* and *coffee tea*. And if they want to emphasise something, they simply repeat it. Was it raining really hard yesterday? *It rain rain*. And today? *A hot hot hot day*.

Glossary

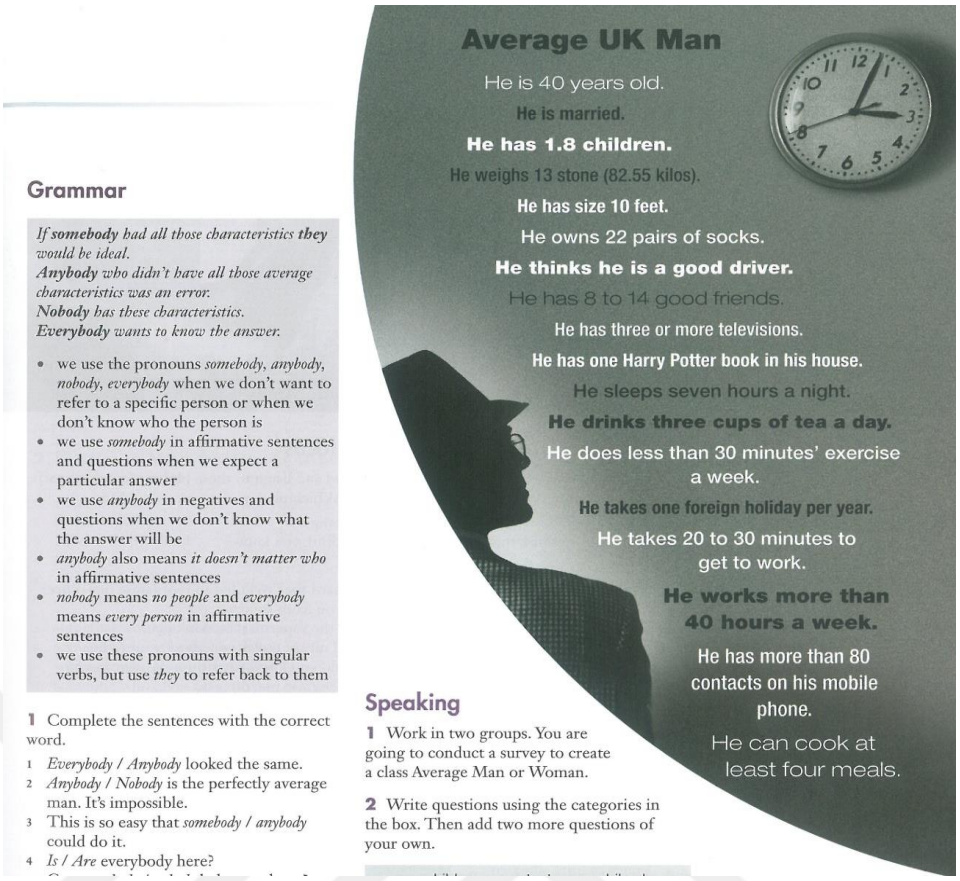
colonist (*noun*) – one of the people who establish a colony (= a country that is controlled by another country) or who go to live in it

crucial (*adjective*) – extremely important

idiom (*noun*) – an expression whose meaning is different from the meaning of the individual words

leak – (*verb*) if something leaks, liquid or gas comes out of it through a hole or crack

PICTURE 3-8: An example text about different varieties of English in the world



Grammar

*If **somebody** had all those characteristics **they** would be ideal.*
***Anybody** who didn't have all those average characteristics was an error.*
***Nobody** has these characteristics.*
***Everybody** wants to know the answer.*

- we use the pronouns *somebody, anybody, nobody, everybody* when we don't want to refer to a specific person or when we don't know who the person is
- we use *somebody* in affirmative sentences and questions when we expect a particular answer
- we use *anybody* in negatives and questions when we don't know what the answer will be
- *anybody* also means *it doesn't matter who* in affirmative sentences
- *nobody* means *no people* and *everybody* means *every person* in affirmative sentences
- we use these pronouns with singular verbs, but use *they* to refer back to them

1 Complete the sentences with the correct word.

1 *Everybody / Anybody* looked the same.
2 *Anybody / Nobody* is the perfectly average man. It's impossible.
3 This is so easy that *somebody / anybody* could do it.
4 *Is / Are* everybody here?

Speaking

1 Work in two groups. You are going to conduct a survey to create a class Average Man or Woman.

2 Write questions using the categories in the box. Then add two more questions of your own.

Average UK Man

He is 40 years old.
He is married.
He has 1.8 children.
He weighs 13 stone (82.55 kilos).
He has size 10 feet.
He owns 22 pairs of socks.
He thinks he is a good driver.
He has 8 to 14 good friends.
He has three or more televisions.
He has one Harry Potter book in his house.
He sleeps seven hours a night.
He drinks three cups of tea a day.
He does less than 30 minutes' exercise a week.
He takes one foreign holiday per year.
He takes 20 to 30 minutes to get to work.
He works more than 40 hours a week.
He has more than 80 contacts on his mobile phone.
He can cook at least four meals.

PICTURE 3-9: An example of an idealized picture of native speaker of English

TABLE 3-9: All references to Kachruvian Inner Circle in Global Intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Intermediate)	34	The US	Inner Circle	Alaska
Global (Intermediate)	37	The US	Inner Circle	Ups and downs weather
Global (Intermediate)	46	The US	Inner Circle	A study
Global (Intermediate)	63	The UK	Inner Circle	Historical facts
Global (Intermediate)	63	Canada	Inner Circle	Historical facts
Global (Intermediate)	78	The US	Inner Circle	A local currency
Global (Intermediate)	92	The US	Inner Circle	NASA
Global (Intermediate)	96	The US	Inner Circle	law
Global (Intermediate)	97	The UK	Inner Circle	An archaeological discovery
Global (Intermediate)	103	England	Inner Circle	A love and hate

				relationship
Global (Intermediate)	109	Scotland	Inner Circle	Sporting rivalries
Global (Intermediate)	109	The US	Inner Circle	Sporting rivalries
Global (Intermediate)	115	The UK	Inner Circle	British library
Global (Intermediate)	118	England	Inner Circle	Death in 16th century
Global (Intermediate)	118	The UK	Inner Circle	History of Britain
Global (Intermediate)	127	The UK	Inner Circle	First playing cards

In contrast, both Outer Circle and Expanding Circle countries constitute 44.2 % of the whole countries in the *Global intermediate coursebook* with frequency of 76. However, facts are given about 1 Outer Circle and 14 Expanding Circle countries. On page 43, there is a text about Picasso, an Italian painter. On page 60, there is a text entitled 'an orderly lunch' which gives fact and information about Mumbai and Japan. The references to Outer Expanding Circles countries in the *Global intermediate* coursebook are listed in Table 3-10.

TABLE 3-10: All references to Kachruvian Outer and Expanding Circles in Global intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Intermediate)	60	Japan	Expanding Circle	Bento lunch boxes
Global (Intermediate)	61	India	Outer Circle	An orderly lunch
Global (Intermediate)	63	Spain	Expanding Circle	Historical facts
Global (Intermediate)	67	Egypt	Expanding Circle	Great Pyramids of Giza
Global (Intermediate)	72	German	Expanding Circle	The secret service
Global (Intermediate)	76	China	Expanding Circle	The Great Wall of China
Global (Intermediate)	78	Thailand	Expanding Circle	A local currency
Global (Intermediate)	98	Bulgaria	Expanding Circle	history
Global (Intermediate)	103	France	Expanding Circle	A love and hate relationship

Global (Intermediate)	105	Ukraine	Expanding Circle	History of Tractors
Global (Intermediate)	116	Egypt	Expanding Circle	History of birthday
Global (Intermediate)	117	Greece	Expanding Circle	History of birthday cake
Global (Intermediate)	10	Brazil	Expanding Circle	Capital of Culture
Global (Intermediate)	10	Romania	Expanding Circle	Capital of Culture
Global (Intermediate)	16	Iran	Expanding Circle	The official language

In the *Global upper-intermediate coursebook*, references to the Inner Circle countries make up approximately 45 % of all countries by frequency of 53. However, it is worth noting that of these frequencies, facts and information only make up 28 of them. For example, on page 7, there are two people talking about San Francisco, the US and Sydney, Australia. At page 50, there is some information about Fountain of Youth in Florida, the US (Picture 3-10). At page 70, there are some facts and information about lottery in the US and Britain. The references to Inner Circle countries in *Global upper-intermediate coursebook* are grouped in Table 3-11.

PICTURE 3-10: An example of references to Inner and Expanding Circle countries from Global upper-intermediate coursebook

TABLE 3-11: All references to Kachruvian Inner Circle in Global Upper-intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Upper intermediate)	7	Australia	Inner Circle	Sydney
Global (Upper intermediate)	7	The US	Inner Circle	San Francisco
Global (Upper intermediate)	37	The UK	Inner Circle	A novel
Global (Upper intermediate)	39	The US	Inner Circle	History of America
Global (Upper intermediate)	45	Ireland	Inner Circle	A magical place
Global (Upper intermediate)	47	The UK	Inner Circle	A novel
Global (Upper intermediate)	48	The US	Inner Circle	A quote
Global (Upper intermediate)	50	The US	Inner Circle	Foundation of Youth
Global (Upper intermediate)	55	The US	Inner Circle	A book
Global (Upper intermediate)	56	The US and the UK	Inner Circle	Quotes
Global (Upper intermediate)	59	The US	Inner Circle	A book
Global (Upper intermediate)	66	The US and UK	Inner Circle	Quotes
Global (Upper intermediate)	67	The US	Inner Circle	Obama
Global (Upper intermediate)	69	The US	Inner Circle	A novel
Global (Upper intermediate)	70	The US and UK	Inner Circle	Lotteries
Global (Upper intermediate)	73	Canada	Inner Circle	A book
Global (Upper intermediate)	84	Scotland	Inner Circle	A novel
Global (Upper intermediate)	90	The US	Inner Circle	The Epic of America

Global (Upper intermediate)	92	The US and UK	Inner Circle	Quotes
Global (Upper intermediate)	93	The US	Inner Circle	A novel
Global (Upper intermediate)	94	The UK	Inner Circle	A quote
Global (Upper intermediate)	96	The US	Inner Circle	A novel
Global (Upper intermediate)	103	Canada	Inner Circle	The second tallest building
Global (Upper intermediate)	108	The UK	Inner Circle	A novel
Global (Upper intermediate)	111	The UK	Inner Circle	History of English
Global (Upper intermediate)	115	The US	Inner Circle	A study
Global (Upper intermediate)	117	The UK	Inner Circle	A novel
Global (Upper intermediate)	118	The US	Inner Circle	A proverb

In contrast, references to Outer Circle and Expanding Circle countries make 55.1 % of the entire countries with frequency of 65, which would seem to reflect a certain balance. However, facts and information on these comprise of merely 4 Outer Circle and 17 Expanding Circle countries. For instance, there are some facts about Delhi at page 7. On page 45, there are some texts about Lake of Tasik Dayang Bunting in Malaysia and The Trevi Fountain in Italy. The references to Outer Circle and Expanding Circle countries in the *Global upper-intermediate coursebook* are summed up in Table 3-12.

TABLE 3-12: All references to Kachruvian Outer and Expanding Circles in Global upper-intermediate Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Global (Upper intermediate)	7	India	Outer circle	Delhi
Global (Upper intermediate)	25	Nigeria	Outer circle	A novel
Global (Upper intermediate)	28	Japan	Expanding circle	Laws
Global (Upper intermediate)	31	Japan	Expanding circle	A book
Global (Upper intermediate)	42	France	Expanding circle	A painting
Global (Upper intermediate)	45	Malaysia	Expanding circle	A magical place
Global (Upper intermediate)	45	Italy	Expanding circle	A magical place
Global (Upper intermediate)	50	Japan	Expanding circle	Statue of daikokuten
Global (Upper intermediate)	57	Russia	Expanding circle	Names in Russia
Global (Upper intermediate)	66	India	Outer circle	A quote
Global (Upper intermediate)	70	Spain	Expanding circle	Lottery
Global (Upper intermediate)	76	Brazil	Expanding circle	Some facts
Global (Upper intermediate)	79	India	Outer circle	Novels
Global (Upper intermediate)	103	UAE	Expanding circle	The tallest building
Global (Upper intermediate)	118	Germany	Expanding circle	A proverb
Global (Upper intermediate)	118	Italy	Expanding circle	A proverb
Global (Upper intermediate)	118	Japan	Expanding circle	A proverb
Global (Upper intermediate)	118	Portugal	Expanding circle	A proverb
Global (Upper intermediate)	121	Japan	Expanding circle	Comedy performance
Global (Upper intermediate)	121	Italy	Expanding circle	Comedy performance
Global (Upper intermediate)	126	Tanzania	Expanding circle	Laughing symptom

3.3.1.2. English Across Cultures Coursebook

English across Cultures authored by Nobuyuki et al. (2001) is a reading-based coursebook whose main purpose and units, as its name indicates, aim at presenting different varieties of English mainly spoken in Asian countries (e.g. Japan, China, Philippines, Singapore and so on). The cultural contents of this coursebook were mainly based on culture with small c. There are twenty chapters in the book, each with reading texts followed by comprehension questions, some grammatical examples, vocabulary building, and discussion. The first chapter, entitled 'Whose English?' draws readers' attention to the global state of English as it is the first language of 300 million people (e.g. Americans, British, and Australians) but as a language of communication of over 300 million non-native speakers. The first chapter refers to the fact that the present state of English has created a world in which non-native speakers outnumber native speaker ones and also they are mostly likely to speak to other non-native speakers of English than to native speakers of English. Hence, most of the interactions in the world are likely to be among non-native speakers of English. This fact implies that non-native speakers of English do not necessarily need to know anything about English or American cultures to be able to communicate with each other. In the final chapter, some facts are again being stated about *English as a lingua franca* (ELF) and the need for cultural identity. In sum, this coursebook in general argues in favor of ELF.

In order to address the first research question, all the references to countries in *English across Cultures* coursebook were closely examined. The frequency of references to Inner Circle countries is 26. However, as it is evident in Table 3-13, there are only 9 instances of facts and information about Inner Circle countries (42.9 %) in this coursebook. Among them are facts about the Australian educational system and Australia in chapter 4 and chapter 11 respectively. In chapter 18, there are some facts and pieces of information about married women's last names in the UK, the US. All the references to Inner Circle countries are listed in Table 3-14. Regarding the 5 Cs standards, it can be seen that the overall theme of Table 3-14 and Table 3-15 is mainly based on "connections" as the attention is solely given to bodies of knowledge and information.

TABLE 3-13: Frequency of all facts and information about Inner Circle, Outer Circle and Expanding Circle countries in 'English across Cultures' Coursebook

Coursebook	Circle countries	Frequency	percentage
English across Culture	Inner Circle	9	42.9
	Outer Circle	3	14.3
	Expanding Circle	9	42.9

TABLE 3-14: All references to Kachruvian Inner Circle in English across Cultures Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
English Across Cultures	8	Native Speaker countries	Inner Circle	300 million native speakers of English in the world
English Across Cultures	20	Australia	Inner Circle	Educational system
English Across Cultures	32	The US and the UK	Inner Circle	Two writers
English Across Cultures	36	Australia	Inner Circle	A study to investigate Japanese students
English Across Cultures	48	Australia	Inner Circle	People in Australia (a stereotype)
English Across Cultures	72	Australia	Inner Circle	Educational system
English Across Cultures	76	The UK, the US, Australia	Inner Circle	The change of last name after marriage

The frequency of facts and information about Outer Circle countries (14.3 %) is 3 while that is 9 for Expanding Circle countries (42.9 %). For examples, in chapter 18 some facts are stated about some parts of India where married woman take her husband's given name as her last name. In chapter 18, some information is given about Korea, where a couple cannot get married if they come from the same clan. According to chapter 18, in Vietnam, Malaysia and Korea, when people get married, husband and wife do not alter their last names. All the references to Outer and Expanding Circle countries in *English across Cultures* coursebook are categorized in Table 3-15.

TABLE 3-15: All references to Kachruvian Outer Circle and Expanding Circle countries in English across Cultures Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
English Across Cultures	8	China	Expanding Circle	More than 300 million learners of English
English Across Cultures	8	India	Outer Circle	Official language and over 100 million English speakers
English Across Cultures	9	South Asian countries	Outer Circle	Members of ASEAN and English as a common language
English Across Cultures	16	Hong Kong	Expanding Circle	A colony of Britain
English Across Cultures	20	Indonesia	Outer Circle	Educational system
English Across Cultures	32	The Philippines, Malaysia, Singapore	Outer Circle	Writers write in English
English Across Cultures	32	Japan	Expanding Circle	A Japanese novelist
English Across Cultures	32	Singapore	Outer Circle	A novelist
English Across Cultures	33	Nigeria	Outer Circle	An academic
English Across Cultures	48	Jana	Expanding Circle	Japanese people (stereotype)
English Across Cultures	52	Singapore	Outer Circle	Image of Singapore
English Across Cultures	56	Japan	Expanding Circle	Fukui Prefecture, a town
English Across Cultures	56	Japan	Expanding Circle	Japanese people (stereotype)
English Across Cultures	64	India	Outer Circle	Indian style wedding
English Across Cultures	68-72	Korea	Expanding Circle	Educational system
English Across Cultures	76	Korea	Expanding Circle	Couples don't alter their names after marriage
English Across Cultures	76	Vietnam and Malaysia	Outer Circle	Couples don't alter their names after marriage
English Across	76	Korea	Expanding	Names across cultures

Cultures			Circle	
English Across Cultures	76	Japan	Expanding Circle	Woman changes surname to her husband's
English Across Cultures	77	India	Outer Circle	Naming in some parts of India
English Across Cultures	77	China	Expanding Circle	Naming in China
English Across Cultures	80	Japan	Expanding Circle	Japanese students (stereotype)

3.3.1.3. Intercultural English Coursebook

Similar to *English across Cultures* coursebook, *Intercultural English* coursebook is solely based on reading and is comprised of twenty chapters each based on a reading text followed by comprehension questions and exercises including completion of sentences, error recognition, and vocabulary lists. This coursebook is also considered to be EIL-based. In order to answer to the first question, all the references to Inner, Outer, and Expanding Circle countries in this coursebook were located. Although there are 33 references to Inner circle, 27 to Outer circle and 21 to Expanding Circle countries in this coursebook. As Table 3-16 indicates, there are 16 facts and information about Inner Circle countries (42.10 %) while there are 10 about Outer Circle (26.31 %) and 12 about Expanding Circle (31.57 %) countries.

TABLE 3-16: Frequency of all instances of facts and information about Inner Circle, Outer Circle and Expanding Circle countries in 'Intercultural English' Coursebook

Coursebook	Circle Countries	Frequency	Percentage
Intercultural English	Inner Circle	16	42.10
	Outer Circle	10	26.31
	Expanding Circle	12	31.57

Some of the facts and information about Inner Circle countries encompass Australia (p. 27) where the most common way a fifteen year old son addresses his father is by using a colloquial form of his title, 'Dad'. In addition, in Australia (p. 38), direct comments or imperatives are rare. One reason, according to the text, might be the fact that people respect the autonomy and independence of other people. In Australia (p. 43), it is normal to ask people different questions about their background and family. In Australia (p. 56), it is normal for a patient to visit a doctor alone. As examples indicate, the majority of references to Inner Circle countries are mainly confined to Australia. All the references to Inner Circle countries in *Intercultural English Coursebook* are listed in Table 3-17. In contrast to English across culture coursebook in which the theme of the contents is based on "connections", the theme of Intercultural English coursebook is based on both "connections" but "communication". The communicative theme of the coursebooks is mking request and greeting in different native and non-native speaker countries.

TABLE 3-17: All references to Kachruvian Inner Circle countries in Intercultural English Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Intercultural English	1	The UK	Inner Circle	A greeting
Intercultural English	1	The UK	Inner Circle	A greeting
Intercultural English	1	Australia	Inner Circle	A greeting
Intercultural English	7	England	Inner Circle	A study
Intercultural English	14	Australia	Inner Circle	Speech styles
Intercultural English	20	The UK and the US	Inner Circle	Colonies of Britain and America
Intercultural English	26	Australia	Inner Circle	Addressing people
Intercultural English	34	Australia	Inner Circle	Australian English
Intercultural English	38	Australia	Inner Circle	Imperatives and commands
Intercultural English	43	Australia	Inner Circle	Aboriginal cultures
Intercultural English	56	Australia	Inner Circle	A typical patient in Australia
Intercultural English	63	Anglo-America	Inner Circle	Making a request
Intercultural English	74	Australia	Inner Circle	Australian Rules football
Intercultural English	91	South Africa	Inner Circle	Official language and history
Intercultural English	116	Australia	Inner Circle	Aboriginal languages

In *Intercultural English Coursebook*, on page 68, there are facts about history of educational policy and medium of instruction in Malaysia, which is considered as an Outer Circle country. On page 69, some details are given about the similarity of Malaysians and Singaporeans cuisines. As far as Expanding Circle countries are concerned, on page 49, there is some information about greeting in Japan. On page 55, some information is given about Myanmar, where a person's illness is a family concern. When someone there is ill Myanmar and needs to go to see a doctor, family members will often go with them. There is some information about Vietnamese people on page 57. Some more references to Expanding Circle countries could be seen in Table 3-18.

TABLE 3-18: All references to Kachruvian Outer Circle and Expanding Circle countries in Intercultural English Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Intercultural English	2	China	Expanding Circle	a greeting
Intercultural English	13	Japan	Expanding Circle	Language and identity
Intercultural English	15	Japan	Expanding Circle	Speech styles
Intercultural English	37	China	Expanding Circle	The Forbidden City in Beijing
Intercultural English	38	China	Expanding Circle	Direct Imperatives
Intercultural English	49	Japan	Expanding Circle	Greeting
Intercultural English	55	Myanmar	Expanding Circle	A typical patient in Myanmar
Intercultural English	57	Vietnam	Outer Circle	A typical patient
Intercultural English	62	China	Expanding Circle	Making request
Intercultural English	67	Singapore and Malaysia	Outer Circle	Colonies of Britain
Intercultural English	67	Singapore and Malaysia	Outer Circle	English in these countries
Intercultural English	74	China	Expanding Circle	Mandarin Chinese
Intercultural English	85	China and Japan	Expanding Circle	English as a language of business and communication
Intercultural English	91	Indonesia	Outer Circle	Ethnic groups
Intercultural English	103	Papua New Guinea	Expanding Circle	The most multilingual place on earth and the use of a lingua franca
	110	India, Pakistan, Sri Lanka, Singapore etc.	Outer Circle	Colonies of Britain

3.3.1.4. Understanding English across Cultures

As aforementioned, *Understanding English across Cultures* is a coursebook that claims to be based on EIL. As the authors of this coursebook assert on the cover page, the book aims to help students improve their understanding of English across cultures by developing their intercultural literacy through awareness of language. This coursebook consists of 15 units. Each unit has one reading text followed by some comprehension questions. The first and second chapters of this coursebook elaborate on the definition of EIL and the reason why English is important. In these units, authors try to attract the readers' attention to the spread of English (internationalization) and development of vast number of national varieties (diversification). The third chapter goes on to talk about McDonalds's stores in India where they do not serve beef burgers. In the fourth unit, the focus revolves around the term "World Englishes" and the "ownership" of English. Chapter five underlines the fact that the number of non-native speakers of English outnumbers that of native-speakers. In sixth, seventh, and eighth chapters, the focus of attention is on Asian varieties of English in some associations (e.g. ASEAN) and some Outer Circle countries (e.g. Singapore and India). In Chapter nine and chapter ten, the role of English as a multicultural language and the fact that English is a culture-free language to reflect the world's various cultures are discussed.

In this coursebook, through reading texts the authors highlight that the global spread of English has not resulted in the global acceptance of American English or British English as the standard of usage. Instead, it has been established as a multicultural language. In chapter eleven, for example, the culture with small c of the British and that of Chinese people are compared regarding the style of making a request. As far as the issue of making request is concerned, English speakers normally like the request to be made before the reasons are given while Iranian speakers often prefer to give the reasons for their request before they make it. So, it is said that many Asian cultures are 'inductive' and that Anglo-American cultures are more 'deductive'. In chapter twelve and chapter thirteen, the emphasis is on English for Japanese Culture in which, for example, using the statement of 'That restaurant is

delicious.' sounds meaningful. In this unit, some more examples of Japanese English are given. In the final chapter, different kind of greeting in some Asian countries (e.g, Japan and Thailand) are discussed. Content of this coursebook has been designed for learning not only English itself, but also learning about ways of thinking among speakers of different varieties of English. The main objective of this coursebook is to create *EIL awareness* among the learners. All the chapters are devoted to fulfill this objective.

In *Understanding English across Cultures* coursebook, the frequency of references to Inner circle countries is 34. However, there are only seven instances of facts and information givenabout them. In one case, on page 3, the role of English as a native language in the UK, the US, Canada, Australia and New Zealand is discussed. The other reference, on page 8, gives some facts about Britain and America's governmental agencies. In contrast, the frequency of Outer and Expanding Circle countries are 22 and 51, respectively. However, there are eight and six factual references to Outer circle and Expanding Circle countries respectively (Table 3-19.). Similar to Intercultural English, the theme of the contents in *Understanding English across Cultures coursebook is "connections" "communication". The references to bodies of knowledge and information are accompanied with references to greetings and people's view in Japan.*

TABLE 3-19: All references to Kachruvian Outer Circle and Expanding Circle countries in Understanding English across Cultures Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Understanding English across Cultures	3	Colonies of Britain and America	Outer Circle	English as a second language
Understanding English across Cultures	3-15	China, Egypt, Turkey, Japan etc.	Expanding Circle	English as an International Language and their intra-national language
Understanding English across Cultures	8	Japan	Expanding Circle	A survey

Understanding English across Cultures	9	Japan	Expanding Circle	Nissan Automobile Manufacturer
Understanding English across Cultures	9	France	Expanding Circle	Renault
Understanding English across Cultures	14	India	Outer Circle	McDonald's in India
Understanding English across Cultures	32	Singapore	Outer Circle	Regional Language Center
Understanding English across Cultures	38	Singapore	Outer Circle	English as a language for national unity; history of English
Understanding English across Cultures	44	India	Outer Circle	History of English in India
Understanding English across Cultures	45	India	Outer Circle	A study
Understanding English across Cultures	68	Japan	Expanding Circle	People's view about Japanese English
Understanding English across Cultures	74	Japan	Expanding Circle	An inscrutable and inaccessible nation
Understanding English across Cultures	74	Japan	Expanding Circle	Companies in Japan
Understanding English across Cultures	86	Japan	Expanding Circle	Greeting
Understanding English across Cultures	87	Japan	Expanding Circle	greeting

3.3.1.5. Understanding Asia

Understanding Asia is another EIL-based coursebook published in Japan by Nobuyuki Honna and Yuko Takeshita in 2009. It consists of 12 units and in each unit there is a reading comprehension. Each reading text is about one Asian country totally making 12 countries; Indian, Thailand, Vietnam, Malaysia, Singapore, Indonesia, the Philippines, China, Hong Kong, Korea, Russia and Japan. The coursebook mainly focuses on Outer or Expanding Circle countries. The topics of the texts range from technology, economy, and education to intercultural communication in different Asian countries. There are no references to Inner Circle countries in this coursebook. All the references to Outer and Expanding Circle countries are summarized in Table 3-20. The theme of the table is mainly based on bodies of knowledge and information. “Connections” are the dominant theme of the coursebook.

TABLE 3-20: All references to Kachruvian Outer Circle and Expanding Circle countries in Understanding Asia Coursebook

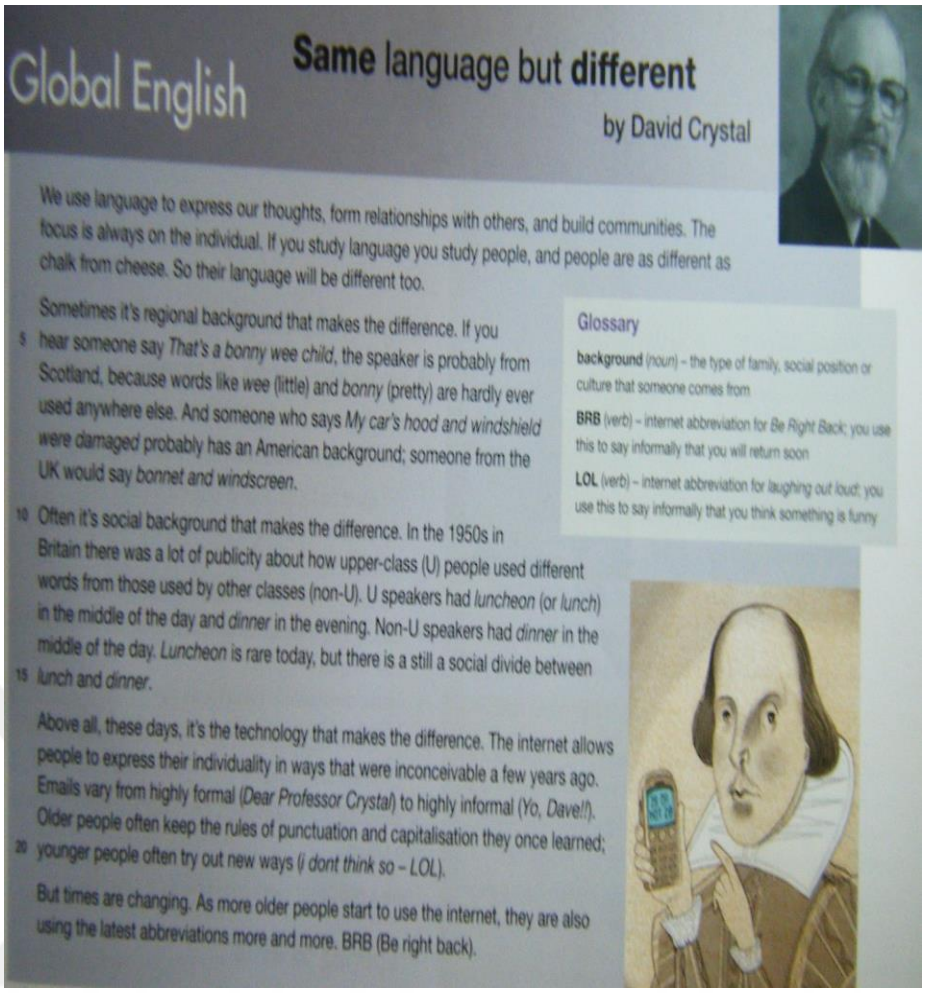
Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	Reference entails
Understanding Asia	8	India	Outer Circle	2nd largest economy in the future
Understanding Asia	8	China	Expanding Circle	1st biggest economy in the future
Understanding Asia	8	India	Outer Circle	Information Technology in India
Understanding Asia	8	India	Outer Circle	Largest English educated population
Understanding Asia	14	Thailand	Expanding Circle	King Bhumibol and his popularity in Thailand
Understanding Asia	14	Japan	Expanding Circle	Emperor of Japan
Understanding Asia	20	Vietnam	Outer Circle	Chinese, the first foreign language in the country
Understanding Asia	20	Vietnam	Outer Circle	History of the country and the language
Understanding Asia	20	Malaysia	Outer Circle	Ethnicity and identity in Malaysia
Understanding Asia	20	Malaysia	Outer Circle	History of the country
Understanding Asia	32	Singapore	Outer Circle	Ethnicity and language in the country
Understanding Asia	38	Indonesia	Outer Circle	The largest collection of islands on the world
Understanding Asia	38	Indonesia	Outer Circle	The country
Understanding Asia	39	Indonesia	Outer Circle	The largest Buddhist Temple (Borohudur)
Understanding Asia	39	Indonesia	Outer Circle	Hinduism
Understanding Asia	44	Philippines	Outer Circle	Fear of English in the country
Understanding Asia	45	Philippines	Outer Circle	A multilingual country
Understanding Asia	50	China	Expanding Circle	The concept of 'face2'
Understanding Asia	56	China	Expanding Circle	Birthday of the Chinese communist party
Understanding Asia	56	Honk Kong	Expanding Circle	A public holiday
Understanding Asia	56	Hong Kong	Expanding Circle	National identify in the country
Understanding Asia	56	Honk Kong	Expanding Circle	Language policy
Understanding Asia	56	Honk Kong	Expanding Circle	Stock market
Understanding Asia	62	Korea	Expanding Circle	Educational System
Understanding Asia	68	Russia	Expanding Circle	Vladivostok City
Understanding Asia	69	Russia and Japan	Expanding Circle	A friendship
Understanding Asia	74	Japan	Expanding Circle	Japanese culture of tact understanding

3.3.2. Research Question #2: How do EIL-targeted global coursebooks portray culture as context in terms of '*English OF Specific Cultures'* and '*English FOR Specific Cultures'*?

3.3.2.1. Global Coursebook Series

The second research question was addressed to find out how EIL-targeted global coursebooks differed in depicting *'English of Specific Cultures'* and *'English for Specific Cultures'*; therefore all the coursebooks were thoroughly examined to find out the differences to that end. Analyses results revealed that in the *Global coursebook series*, the frequency of references to Inner Circle Englishes (e.g. British and American Englishes) is 10 while there is only one reference to Caribbean English, which is considered to be a member of Outer Circle countries. To illustrate, in the *Global elementary coursebook* (p. 9), the difference between the American and British Englishes is elaborated; *a number plate* is called *a license plate* in American English, for instance.

Similarly, on page 34, the difference between the American and British Englishes is explicitly given; *a mall* which is American English while in British English it is usually called *a shopping center*. In the *Global pre-intermediate coursebook* on page 68, for example, the difference between *garbage* (American English) and *rubbish* (British English) is pointed at. In a different example on page 15, a car's "hood" and "windshield" are referred to as two ways of denoting the same thing in two Inner Circle varieties. On page 15, an example of Scottish variety "that's a bonny wee child" is also given (Picture 3-11).



Global English

Same language but different

by David Crystal

We use language to express our thoughts, form relationships with others, and build communities. The focus is always on the individual. If you study language you study people, and people are as different as chalk from cheese. So their language will be different too.

Sometimes it's regional background that makes the difference. If you hear someone say *That's a bonny wee child*, the speaker is probably from Scotland, because words like *wee* (little) and *bonny* (pretty) are hardly ever used anywhere else. And someone who says *My car's hood and windshield were damaged* probably has an American background; someone from the UK would say *bonnet and windscreen*.

Often it's social background that makes the difference. In the 1950s in Britain there was a lot of publicity about how upper-class (U) people used different words from those used by other classes (non-U). U speakers had *luncheon* (or *lunch*) in the middle of the day and *dinner* in the evening. Non-U speakers had *dinner* in the middle of the day. *Luncheon* is rare today, but there is a still a social divide between *lunch* and *dinner*.

Above all, these days, it's the technology that makes the difference. The internet allows people to express their individuality in ways that were inconceivable a few years ago. Emails vary from highly formal (*Dear Professor Crystal*) to highly informal (*Yo, Dave!!*). Older people often keep the rules of punctuation and capitalisation they once learned; younger people often try out new ways (*i dont think so – LOL*).

But times are changing. As more older people start to use the internet, they are also using the latest abbreviations more and more. BRB (Be right back).

Glossary

background (noun) – the type of family, social position or culture that someone comes from

BRB (verb) – internet abbreviation for *Be Right Back*; you use this to say informally that you will return soon

LOL (verb) – internet abbreviation for *laughing out loud*; you use this to say informally that you think something is funny

PICTURE 3-11: An example of Scottish English

In *Global intermediate coursebook,* although, on page 39, there are some facts about World Englishes, there is just one case of 'English for Specific Cultures' where Caribbean English is made use of (Picture 3-8). In this variety of English, for example *'sun-hot'* means midday and *'big hot sun'* means broad daylight. According to page 39, the absence of rain has given this variety of English *dry weather*, used as an adjective when the quality of something is not as it should be: *a dry weather house* is one which leaks when it rains; *a dry weather car* lets in water; and *dry weather friends* are those who are never around when things go wrong. In the *Global upper-intermediate,* no examples of English for/of Specific Cultures were found. As it is evident in Table 3-21, the *Global coursebook* series are more heavily based on 'English of Specific Cultures' especially British and American Englishes than different varieties of English spoken all over the world.

TABLE 3-21: Frequency of all references to 'English of Specific Cultures' and 'English for Specific Cultures' in 'Global' Series Coursebook

Coursbook	Englishes	Frequency	Percentage
Global(elementary)	English of Specific Cultures	5	45.5
Global (pre-intermediate)	English of Specific Cultures	5	45.1
Global (intermediate)	English for Specific Cultures	1	9.1

The references to 'English of Specific Cultures' and 'English for Specific Cultures' in *Global coursebook* series are listed in Table 3-22 and Table 3-23.

TABLE 3-22: The references to 'English of Specific Cultures' in Global Coursebook series

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English of Specific Cultures
Global (Elementary)	9	The US and the UK	Inner Circle	*a number plate* (BrE) vs. *a license plate* (AmE)
Global (Elementary)	34	The US and the UK	Inner Circle	*a shopping centre* (BrE) vs. *a mall* (AmE)
Global (pre-intermediate)	15	Scotland, the UK and the US	Inner Circle	Scottish, British and American English
Global (pre-intermediate)	57	The UK	Inner Circle	British English
Global (pre-intermediate)	68	The US and the UK	Inner Circle	*rubbish* (BrE) vs. *garbage* (AmE)

TABLE 3-23: The references to 'English for Specific Cultures' in Global Coursebook series

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English for Specific Cultures
Global (Intermediate)	39	Trinidad	Outer Circle	Caribbean English

3.3.2.2. English Across Cultures Coursebook

A thorough investigation of *English across Cultures* coursebook reveals results as indicated in Table 3-24. As can be seen, there were seven instances of English of Specific Cultures and five cases of English for Specific Cultures.

TABLE 3-24: Frequency of all references to 'English OF Specific Cultures' and 'English FOR Specific Cultures' in 'English across Cultures' Coursebook

Coursebook	Englishes	Frequency	Percentage
English across Cultures	English of Specific Cultures	7	58.3
	English for Specific Cultures	5	41.7

Examples of 'English of Specific Cultures' in *English across Cultures* coursebook, as Table 3-25 indicates, encompasses different types of greeting in some Inner Circle countries in chapter 2 and chapter 5. For example, in Australia, some people say "How are you going?" and reply with "Good, thanks" when they feel great. In contrast, in the US, it is more common to say "How is it going?" while greeting. In chapter 5, some grammatical and lexical differences between American and British Englishes are stated. In chapter 11, there are some examples of Australian English, like "barbie" for barbeque and "no worries, mate" phrase which means "don't worry about anything".

TABLE 3-25: The references to 'English of Specific Cultures' in English across Cultures Coursebook series

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English of Specific Cultures
English across Cultures A	12	Australia	Inner Circle	How are you going? Good, thanks.
English across Cultures	24	The UK	Inner Circle	Bonnets, boots and gear levels
English across Cultures	24	The US	Inner Circle	Hoods, trucks and stick shifts
English across Cultures	24	The US and the UK	Inner Circle	Did you buy your car yet? (AmE) Have you bought your car yet? (BrE)
English across Cultures	24	Australia	Inner Circle	How are you going. See you later.
English across Cultures	48	Australia	Inner Circle	No worries, mate.

As evident in Table 3-26., Examples of "English for Specific Cultures" in *English across Cultures* coursebook include different kinds of greeting in China, Indonesia, Burma, and Singapore. In chapter 2 titled 'Saying Hello', for instance, the authors exemplify different kinds of greetings in China and Brume. The Chinese and Burmese prefer to say "Have you eaten?" or "Where are you going?" when they greet each other. Indonesians like to say "Where are you going for a wash?" when they greet someone. In chapter five titled 'Your Variety is Better than Mine', some of the linguistic features of Singaporean English, which is regarded as an Outer Circle country is clarified. According to this chapter, in Singaporean English it is possible to leave out the subject of the sentence specially while answering to a question. For example, in reply to a question like "Can you open the window?" people may reply "Can." In chapter seven, entitled 'English Literature or Literature in English', the importance of writing literary works through non-native speaker varieties of English is emphasized. To give an example, 'Taximan's Story' is a

literary work written by the Singaporean writer Catherine Lim, who writes about Singaporean cultures and the characters in Singaporean English. For example, in her book, the taxi driver says “My father he was very strict, and that is good thing for parents to be strict. If not, young girls and boys become very useless. Do not want to study but run away and go to night clubs and take drugs and make love”.

TABLE 3-26: The references to 'English for Specific Cultures' in English across Cultures Coursebook series

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English for Specific Cultures
English across Cultures	12	China	Expanding Circle	Have you eaten? Where are you going?
English across Cultures	12	Indonesia	Outer Circle	Are you going for a wash?
English across Cultures	13	Burma	Outer Circle	Have you eaten? I have
English across Cultures	25	Singapore	Outer Circle	Can you open the window? Can
English across Cultures	32	Singapore	Outer Circle	Singaporean English

3.3.2.3. Intercultural English Coursebook

The content of *Intercultural English* coursebook was also analyzed to find out the references to English OF Specific Cultures’ and ‘English for Specific Cultures’. As Table 3-27 demonstrates, the frequency of ‘English of Specific Cultures’ is 19 while that of ‘English FOR Specific Cultures’ is 5.

TABLE 3-27: Frequency of all references to 'English of Specific Cultures' and 'English for Specific Cultures' in 'Intercultural English' Coursebook

Coursebooks	Englishes	Frequency	Percentage
Intercultural	English of Specific Cultures	19	79.2
English	English for Specific Cultures	5	20.8

As Table 3-28 shows, some of the references to Englishes of Specific Cultures (p. 32) include the best-known feature of Australian pronunciation of the vowel sound in the words like 'day' and 'main'. On the same page, there exist some words that come from English but reflect Australian culture like 'tucker (food) and bathers (swimming costume). In addition, Australians (p. 32) often add an 'e' or 'o' or 'a' to names and nouns. So a barbecue is called a 'barbie', a journalist a 'journo', a politician a 'pollie'. On this page, there are other examples of Australian English or In chapter 13 of this coursebook, there are again some examples of Australian English like the use of 'would have' in the 'if' clause of the conditional sentence, as well as the main clause. In Chapter 13, according to the authors of the coursebook, sport has a significant place in Australian culture and this fact is reflected in Australian English (p. 74). Some of daily used idioms of Australian English are as follows: 'We must insure a level playing field.' This means that everyone must have the same opportunity. 'We must play to the whistle.' This means we must not stop working before it is time to stop.

In chapter 17 titled 'Punctuation and Intelligibility', a major difference between many languages (e.g. stress-timed and syllable-timed languages) is discussed. The word 'photographer' is pronounced in different ways in different varieties of English. In American English, a stress-timed language, the word is pronounced with the main stress on the third syllabus so we get 'pho-to-GRAPH-er'. In Singaporean English, a syllable-timed language, it is pronounced with equal stress on all four syllables, so we get 'pho-to-graph-er'. In British English, another stress-timed language, 'photographer' is pronounced with the stress on the second syllable, so we get 'pho-TO-graph-er'. In sum, this chapter compares the different pronunciation of a word in two Inner and one Outer Circle countries.

In chapter 16 titled ‘Communication in a multilingual Society’, the text gives some information about different varieties of English in South Africa, a country which is considered as a member of Inner Circle countries. According to the text, the majority of the white population speaks an English language known as General South African English. The African population speaks African English in this country. This variety of English is heavily influenced by the African languages in terms of pronunciation and words. The third variety of South African is known as ‘Colored’ English, and this is particularly common in the south of South Africa, around Captetown. There is also a large Indian community in South Africa; hence South African Indian English makes up the fourth variety of English in South Africa.

TABLE 3-28: The references to 'English of Specific Cultures' in Intercultural English Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English of Specific Cultures
Intercultural English	1	The UK	Inner Circle	Hello, how are you? I am fine, thank you.
Intercultural English	1	The US	Inner Circle	How are you doing? Great. Doing great. Thanks.
Intercultural English	1	Australia	Inner Circle	How are you going? Good, thanks.
Intercultural English	14	Australia	Inner Circle	Different speech styles: cultivated, general and broad
Intercultural English	32	Australia	Inner Circle	Pronunciation of 'day' and 'die' in a similar way
Intercultural English	32	Australia	Inner Circle	Pronunciation of 'main' and 'mine' in a similar way
Intercultural English	32	Australia	Inner Circle	Boomrange and kangaroo
Intercultural English	32	Australia	Inner Circle	Tucker (food), bush (countryside or outlook), bathers (swimming costume)
Intercultural English	32	Australia	Inner Circle	Adding an 'e' or 'o' or 'a' sound to names and nouns like barbie (barbecue), journo (journalist), pollie (politician) and arvo (afternoon)
Intercultural English	32	Australia	Inner Circle	No worries, no dramas
Intercultural English	33	Australia	Inner Circle	As good as

Intercultural English	33	Australia	Inner Circle	Prices are lower than what they have been.
Intercultural English	73	Australia	Inner Circle	Are you fair dinkum? (Are you serious?)
Intercultural English	73	Australia	Inner Circle	The use of 'would have' in the if clause
Intercultural English	73	The UK	Inner Circle	İf had rather than if would
Intercultural English	74	Australia	Inner Circle	We must ensure a level playing field. We must keep our eyes on the ball. We must play to the whistle. He played with a straight bat. He deserves a Guernsey for that.
Intercultural English	97	The US	Inner Circle	photoGRAPHer
Intercultural English	97	The UK	Inner Circle	PhoTOGRAPHer

References to ‘English for Specific Cultures’ in this coursebook encompass some features of Singaporean and Malaysian Englishes (chapter 12). For example, both commonly use ‘is it?’ in tag questions. For instance, while an Australian speaker might say ‘You are coming tomorrow, aren’t you?’ a Malaysian might say ‘You are coming tomorrow, is it?’ Besides, Malaysians and Singaporeans often use the particle ‘lah’ at the end of sentences, especially in informal situations (Table 3-29.)

TABLE 3-29: The references to 'English for Specific Cultures' in Intercultural English Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English for Specific Cultures
Intercultural English	2	China	Expanding Circle	Where are you going? (a greeting)
Intercultural English	69	Singapore	Outer Circle	Sentences without subject like 'can'
Intercultural English	69	Malaysia and Singapore	Outer Circle	You are coming tomorrow, is it? (Tag questions)
Intercultural English	69	Singapore and Malaysia	Outer Circle	Particle 'lah' at the end of the sentences
Intercultural English	97	Singapore	Outer Circle	Pronunciation of photographer (syllable-time English)
Intercultural English	104	New Papua Guinea	Expanding Circle	Taim (time) Kwiktaim (immediately) Oltaim (always) Tasol (only) Wan (one) Wanpela (one person) Man meri (men and women)

3.3.2.4. Understanding English Coursebook

In *Understanding English across cultures coursebook*, the emphasis is given to different varieties of Englishes in the Kachruvien circles. For example on page 20, the different between Japanese and Australian English is clarified: Japanese often say 'I went there. Why didn't you come?' while native speakers of English may say 'I was there. Where were you?' All the references to English of Specific Cultures in *Understanding English across cultures* coursebook are summarized in Table 3-30.

TABLE 3-30: The references to 'English of Specific Cultures' in Understanding English across Cultures Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English of Specific Cultures
Understanding English across Cultures	20	Native speakers	Inner Circle	I was there. Where were you?
Understanding English across Cultures	50	Native speakers	Inner Circle	A bitter tongue A sweet tooth A green thump
Understanding English across Cultures	56	The UK and the US	Inner Circle	We have cleaned the wood Meaning in British: It is safe. Meaning in America: We have come out of the woods.
Understanding English across Cultures	56	The US and the UK	Inner Circle	Flat/apartment Lift/elevator Ground floor/first floor
Understanding English across Cultures	56	The UK and the US	Inner Circle	I demanded that he should leave. I demanded he leave.
Understanding English across Cultures	56	The UK and the US	Inner Circle	'The rolling stone gathers no moss is interpreted negatively in the UK and positively in the US.
Understanding English across Cultures	57	The UK and the US	Inner Circle	Automobile terms

In *Understanding English across cultures* coursebook, there are 8 references to English for Specific Cultures. For example, on page 50, some of the syntactic features of Singaporean and Malaysian English are discussed. In Malaysian English, the use of syntactic reduplication is evident in expressions like ' They blamed him, they blamed him' which means ' They blamed him repeatedly and harshly'. All the references to English for Specific Cultures in this coursebook can be seen in Table 3-31.

TABLE 3-31: The references to 'English for Specific Cultures' in Understanding English across Cultures Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English of Specific Cultures
Understanding English across Cultures	20	Japan	Expanding Circle	I went there. Why didn't you come?
Understanding English across Cultures	27	Philippines	Outer Circle	I will try (I don't think I can)
Understanding English across Cultures	50	Singapore and Malaysia	Outer Circle	Final particle (wait here, lah)
Understanding English across Cultures	50	Singapore and Malaysia	Outer Circle	Use of syntactic reduplication (They blamed him, they blamed him)= repeatedly and harshly (Here everything is cheep, cheep.)
Understanding English across Cultures	50	Africa	Outer Circle	It is porridge (=It is a piece of cake.) To have long legs (= to wield power and influence)
Understanding English across Cultures	68	Japan	Expanding Circle	That restaurant is very delicious.
Understanding English across Cultures	86	Japan	Expanding Circle	Good afternoon. Where are you going? (greeting) Just over there.

3.3.2.5. Understanding Asia

In *Understanding Asia* coursebook, the reading texts are followed by some listening activities. In each unit, when the text is about a certain country, the speaker in listening section comes from the same country and talks about his/her own country. Thus, various pronunciations of Outer and Expanding Circle countries, ranging from India and Singapore to Russia and Japan, are included. For instance, an Indian speaks with Indian English and a Malaysian speaks with Malaysian accent. So, as the name of the coursebook implies, *Understanding Asia* tries to make language learners familiar with different pronunciations of English. Being exposed to different pronunciations is likely to lead to an awareness that there are more accents and dialects that they may hear while interacting in English. This concept is in

parallel with the specifications of EIL. This coursebook has 12 units based on different pronunciations of English for Specific Cultures. The students are supposed to listen to them and complete the gaps in the paragraphs. There is no reference to English of Specific Cultures in *Understanding Asia* coursebook. However, there is a reference to Pilipino English on page 44 and there are two references to Expanding Circle Englishes; China and Korea. All the references to English for Specific Cultures are summarized in Table 3-32.

TABLE 3-32: The references to 'English for Specific Cultures' in Understanding Asia Coursebook

Name of the coursebook	Page	Country that is referred to	Kachruvian circle the country belongs to	English for Specific Cultures
Understanding Asia	44	Philippines	Outer Circle	Students' noses bleed after they talk in English.
Understanding Asia	51	China	Expanding Circle	Please keep some amount of face for us Chinese. Please show to the world some amount of our face Chinese. Please hold up our Chinese face even once if ever.
Understanding Asia	62	Korea	Expanding Circle	Education fever

3.3.3. Research Question #3: How do EIL-targeted global coursebooks treat small c culture and big C Culture in Inner, Outer, and Expanding Circle countries?

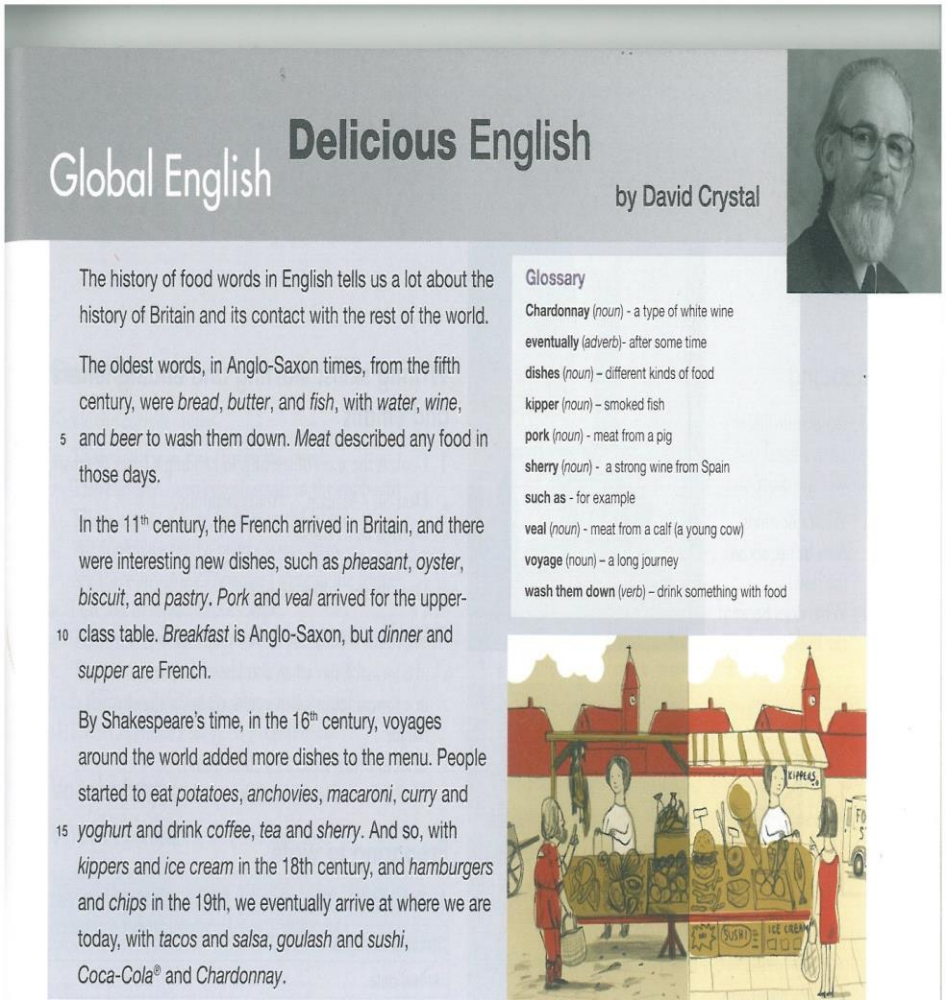
The third question was addressed to investigate how EIL-targeted global coursebooks differ in treating ‘culture’ with a small c and ‘Culture’ with big C regarding Inner, Outer, and Expanding Circle countries. In so doing, the cultural contents of these EIL-based coursebooks were closely examined. The examination was based on two general sub-categories of culture: "*big C*" *culture* and "*small c*" *culture.* Culture with big C refers to the most visible types of culture. Some visible forms of culture include literature, history, art, film, music, civilization and so on. Little c culture, in contrast, is the more invisible type of culture associated with a region, group of people, language, behavior, etc. Some examples of little c culture encompass communication styles, verbal and non-verbal language symbols, cultural norms (what is proper and improper in social interactions), how to behave, how to shake hands, etc.

3.3.3.1. Big C Culture

3.3.3.1.1. Global Coursebook Series

In order to answer the first part of the third research question, an attempt was made to probe the all references to big C Culture in *Global coursebook series*. Table 3-33 indicates the frequency of big C Cultures of all Kachruvian Circles in *Global coursebook series.* As it is evident in, in *Global elementary coursebook*, exactly 51 % of the cultural contents targeting Culture with big C belong to Inner Circle cultures with frequency of 29. In this coursebook, history has the highest frequency (F= 14) among the Inner Circle cultures. Some of the cultural contents based on history of Inner Circle cultures are history of Anglo-Saxons are on page 27.

The history of food words in English, as Picture 3-12 Indicates, (p. 51), history of Harvard University (p. 71), history of the BBC and CNN (p. 78), and that of Neil Armstrong (p. 78) are different examples of references to Inner Circle countries in *Global elementary coursebook*. Literature of the Inner Circle countries (F= 11) constitutes second mostly focused cultural elements of this coursebook. Among them are Shakespeare's tragic families, as Picture 3-13 illustrates on page 31, 'Hungry Planet', a book written by Peter Menzel (p. 48), *All the President's Men*, a book written by Carl Bernstein and Bob Woodward (p. 80), and a novel written by Ernest Wright (p. 123). Table 3-34 demonstrates all the references to big C Cultures of Inner Circle countries in *Global elementary coursebook*.



Global English **Delicious English**

by David Crystal

The history of food words in English tells us a lot about the history of Britain and its contact with the rest of the world.

The oldest words, in Anglo-Saxon times, from the fifth century, were *bread*, *butter*, and *fish*, with *water*, *wine*, and *beer* to wash them down. *Meat* described any food in those days.

In the 11th century, the French arrived in Britain, and there were interesting new dishes, such as *pheasant*, *oyster*, *biscuit*, and *pastry*. *Pork* and *veal* arrived for the upper-class table. *Breakfast* is Anglo-Saxon, but *dinner* and *supper* are French.

By Shakespeare's time, in the 16th century, voyages around the world added more dishes to the menu. People started to eat *potatoes*, *anchovies*, *macaroni*, *curry* and *yoghurt* and drink *coffee*, *tea* and *sherry*. And so, with *kippers* and *ice cream* in the 18th century, and *hamburgers* and *chips* in the 19th, we eventually arrive at where we are today, with *tacos* and *salsa*, *goulash* and *sushi*, *Coca-Cola*® and *Chardonnay*.

Glossary

Chardonnay (*noun*) - a type of white wine
eventually (*adverb*)- after some time
dishes (*noun*) – different kinds of food
kipper (*noun*) – smoked fish
pork (*noun*) - meat from a pig
sherry (*noun*) - a strong wine from Spain
such as - for example
veal (*noun*) - meat from a calf (a young cow)
voyage (noun) – a long journey
wash them down (*verb*) – drink something with food

PICTURE 3-12: An example text about the history of food words in English

TABLE 3-33: Frequency of all references to Culture with big C in all four levels of Global coursebooks

Coursebook	Culture with big C	Cultural Content	F	Percentage
Global coursebook (elementary)	IC Culture	History	14	24.6
		Literature	11	19.3
		Film	1	1.8
		Others	3	5.3
	OC Culture	Film	2	3.8
		History	2	3.6
	EC Culture	History	18	31.6
		Film	6	10.5
Global coursebook (pre-intermediate)	IC Culture	History	33	37.1
		Literature	14	15.7
		Quote	6	6.7
		Others	5	5.6
		Film	4	4.5
	EC Culture	History	14	15.7
		Statue	5	5.6
		Literature	3	3.4
		Music	1	1.1
		Others	4	4.5
Global coursebook (intermediate)	IC Culture	Literature	23	30.3
		History	16	21.1
		Quote	8	10.5
		Film	1	1.3
		Others	4	5.3
	EC Culture	History	10	13.2
		Painting	4	5.3
		Literature	2	2.6
		Quote	3	3.9
		Film	1	1.3
		Others	4	5.3
Global coursebook (upper-intermediate)	IC Culture	Quote	16	29.6
		Literature	14	25.9
		History	5	9.3
		Film	2	3.7
		Others	5	9.3
	OC Culture	Literature	2	3.7
		Quote	1	1.9
	EC Culture	Quote	3	5.6
		History	2	3.7
		Painting	1	1.9
		Statue	1	1.9
		Others	2	3.7

Shakespeare's tragic families

King Lear: King Lear loves his three daughters: Cordelia, Regan and Goneril. But do the daughters love their father? A story of land, money and power.

Hamlet: In Denmark, Prince Hamlet's father is dead, and his mother Gertrude is now married to Claudius – Hamlet's uncle. A story of a son's love and revenge.

Macbeth: A story of Macbeth and his wife, Lady Macbeth. Lady Macbeth wants power, and she wants her husband to be the king. A story of revenge and power.

Romeo and Juliet: Romeo is the son of Lord and Lady Montague. Juliet is the daughter of Lord and Lady Capulet. Romeo and Juliet are boyfriend and girlfriend. But their families are enemies. A love story.

Othello: Iago is Othello's friend, or is he? He makes trouble for Othello and his wife Desdemona. A story of a jealous husband.

Julius Caesar
He is Emperor of Rome, but for how long? Are Caesar friends now his enemies? Calpurnia, Caesar wife, thinks they are. A story of power and revenge.

Anthony and Cleopatra
Anthony wife Fluvia is dead. He now lives in Egypt with the Queen Cleopatra. But Anthony old friend Octavius wants him to return to Rome. A story of love and power.

Grammar

King Lear's daughters
Hamlet's mother
Romeo's girlfriend
Her parents' names are Lord and Lady Capulet

- use 's to show possession
- if a word ends in *s*, add '

1 Look at the texts again. Find the answers to these questions.

Who is ...
1 Cordelia's father?
2 Hamlet's uncle?
3 Macbeth's wife?
4 Romeo's girlfriend?
5 Desdemona's husband?

2 Complete the texts with possessive 's. There are four missing.

3 Choose four members of your family and tell a partner their names.

my mother
My mother's name is Sandra.
my father
my brother / sister
my children
my grandparents
my grandchildren

Grammar focus – explanation & more practice of possessive 's on page 140

Writing

1 Write a short text (two to three sentences) about your family. Use the useful phrases to help you.

Useful phrases

- My family is from ...
- My mother's / father's name is ...
- My parents are from ...
- I have ... brothers / sisters / children.

2 Work in pairs. Exchange texts and write one question about your partner's family.

What are your children's names?
Where are your grandparents from?

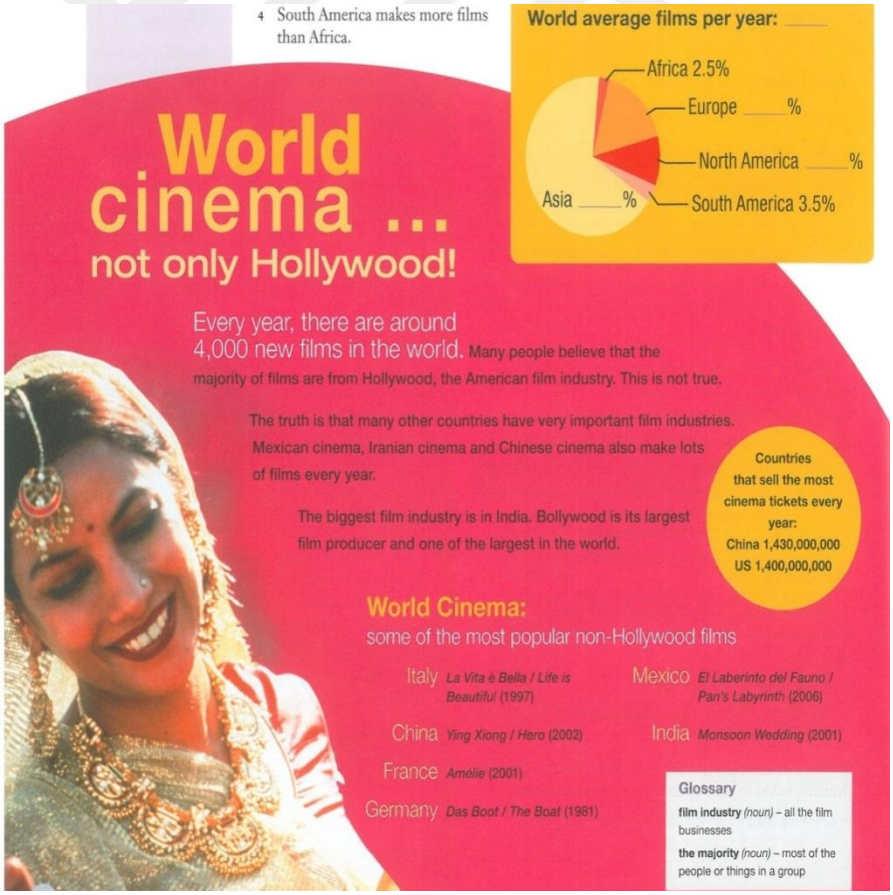
3 Give your paper back to your partner. Rewrite your text including the answer to the question.

PICTURE 3-13: References to the literary works from Inner Circle countries in Global elementary coursebook

TABLE 3-34: References to big C Culture in Inner Circle countries in Global elementary coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Elementary)	27	The UK	Inner Circle	History of Anglo-Saxon
Global (Elementary)	31	The UK	Inner Circle	Shakespeare's Tragic families
Global (Elementary)	33	Scotland	Inner Circle	History of Clans
Global (Elementary)	37	The US	Inner Circle	The US president; a dog-lover
Global (Elementary)	48	The US	Inner Circle	Hungry Planet (a book)
Global (Elementary)	51	The UK	Inner Circle	Delicious English (history)
Global (Elementary)	54	The US	Inner Circle	Hollywood
Global (Elementary)	61	The US	Inner Circle	A quote from Frank Lioyd Wright, American Architect
Global (Elementary)	66	The US	Inner Circle	Gallup Organization
Global (Elementary)	71	The US	Inner Circle	History of Harward University
Global (Elementary)	78	The US	Inner Circle	History of 1st radio news program in Detroit
Global (Elementary)	78	The UK	Inner Circle	History of BBC radio
Global (Elementary)	78	The US	Inner Circle	History of Telstar Satellite
Global (Elementary)	78	The US	Inner Circle	History of Neil Armstrong on TV
Global (Elementary)	78	The US	Inner Circle	History of 1st digital newspaper on the Internet
Global (Elementary)	78	The US	Inner Circle	History of CNN
Global (Elementary)	121	The UK	Inner Circle	The Jungle book, Just so Stories and Kim (books written by Rudyard Kipling)
Global (Elementary)	123	The US	Inner Circle	Gadsby (a book by Ernest Wright)
Global (Elementary)	130	The UK	Inner Circle	Issac Newton (history)

In the *Global elementary coursebook*, Outer Circle Cultures with big C amount to 7.1 % of the whole cultural content. They include just Bollywood and a film, as Picture 3-14 indicates (p. 54), one historic fact in Singapore (p. 79) and the Indian Calendar (p. 25). Expanding Circle cultures make 42.1 % of the cultural contents of Global elementary coursebook. Historical facts about Expanding Circle countries (F=18) constitute 31.6 % of the cultural contents of the elementary coursebook. Some of the cultural contents targeting Expanding Circle histories include Islamic and Chinese Calendars (p. 25), Julius Caesar (p. 31), Anthony and Cleopatra (p. 31), bicycle industry in China (p. 91), history of tattoos in Japan (p. 106) and so on. Films produced in Expanding Circle countries make 10.5 % of the cultural contents of elementary coursebook. Some include *Life is Beautiful* made in Italy (p. 54), *Amelia* made in France (p. 54), and *Mamma Mia* made in Greece (p. 64). All the references to big C Cultures of Outer and Expanding Circle countries are summarized in Table 3-35.



PICTURE 3-14: Bollywood, an example of Big C culture

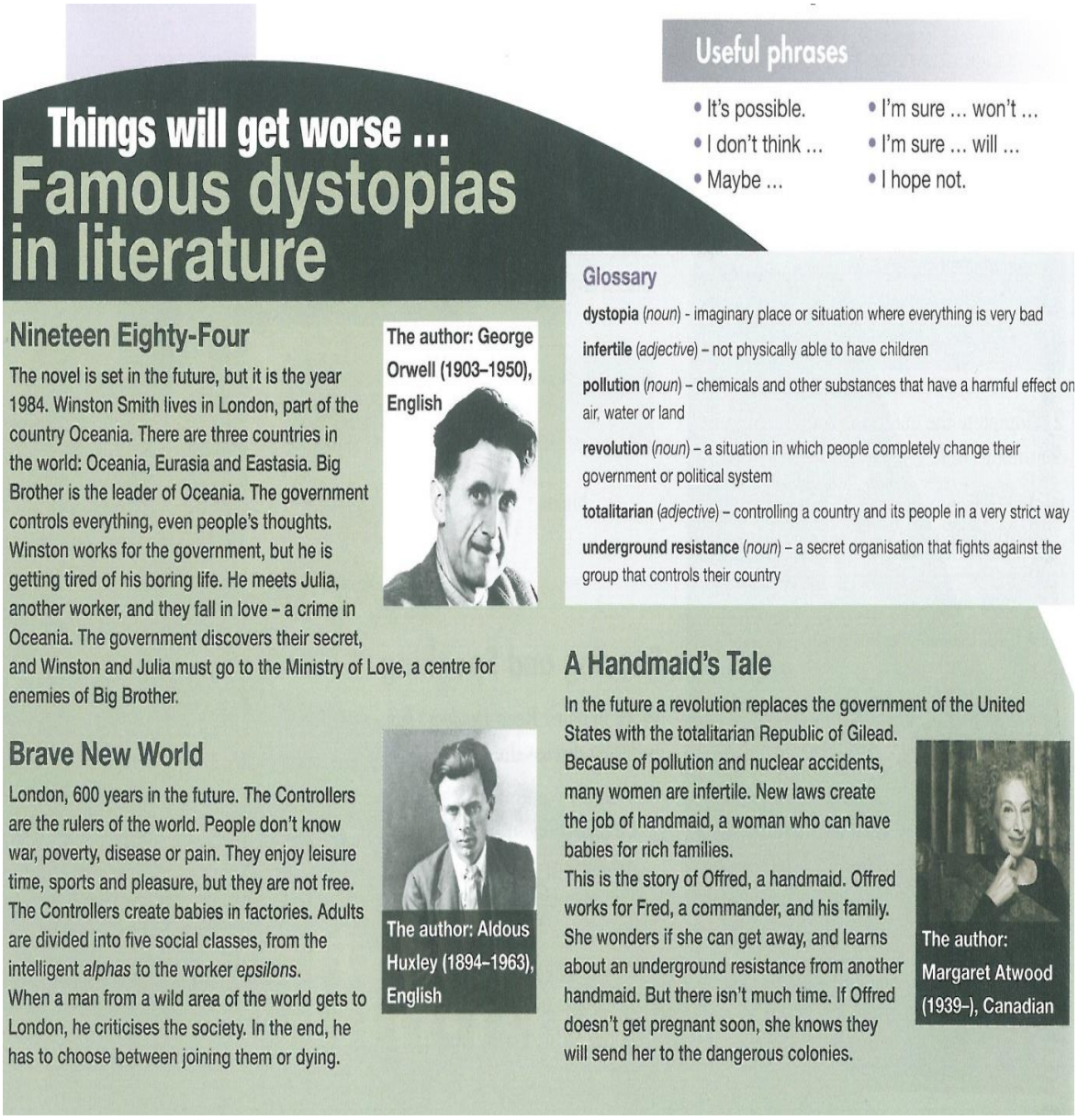
TABLE 3-35: References to big C Culture in Outer and Expanding Circle countries in Global elementary cuotsebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Elementary)	25	India	Outer Circle	The Indian Calendar
Global (Elementary)	25	China	Expanding Circle	The Chinese Calendar
Global (Elementary)	31	Rome Empire	Expanding Circle	Julius Caesar
Global (Elementary)	31	Egypt	Expanding Circle	Anthony and Cleopatra
Global (Elementary)	37	Macedonia	Expanding Circle	Alexander the Great, a dog-lover
Global (Elementary)	37	Spain	Expanding Circle	Pablo Picasso, a dog-lover
Global (Elementary)	54	India	Outer Circle	Bollywood
Global (Elementary)	54	India	Outer Circle	Mansoon Wedding (a film)
Global (Elementary)	54	Italy	Expanding Circle	Life is beautiful (a film)
Global (Elementary)	54	China	Expanding Circle	Hero (a film)
Global (Elementary)	54	France	Expanding Circle	Amelie (a film)
Global (Elementary)	54	Germany	Expanding Circle	The boat (a film)
Global (Elementary)	54	Mexico	Expanding Circle	Pan's Labyrinth (a film)
Global (Elementary)	64	Greece	Expanding Circle	Mamma Mia (a film)
Global (Elementary)	68	Germany	Expanding Circle	A new typewriter
Global (Elementary)	71	Morocco	Expanding Circle	University of Al Karaouien
Global (Elementary)	78	Qatar	Expanding Circle	First international Arabic news channel
Global (Elementary)	79	Singapore	Outer Circle	Channel news Asia
Global (Elementary)	121	China	Expanding Circle	Borad Game of Go; the oldest in the world

Global (Elementary)	130	Italy	Expanding Circle	Montessori and Galilei (great teachers from history)
Global (Elementary)	130	China	Expanding Circle	Confucius (a great teacher from teacher)
Global (Elementary)	130	Germany	Expanding Circle	Einstein (a great teacher from teacher)
Global (Elementary)	130	Greece	Expanding Circle	Aristotle and Plato (great teachers from history)
Global (Elementary)	130	Brazil	Expanding Circle	Freire (a great teacher from history)

In the *Global pre-intermediate coursebook*, Inner Circle cultures with big C comprise approximately 70 % of the cultural contents. The dominance of Inner Circle cultures in this coursebook is fully evident. Historic facts about Inner Circle countries (F= 33) account for 37.1 % of the cultures with big C. Among them are history of mobile phone (p. 6), that of credit card (p. 6), Earl Grey Tea (p. 23), history of sound recording by Thomas Edison (p. 35), history of Britain (p. 87), history of Viking raids (p. 87), and Norman invasion (p. 87),

After history, literature of Inner Circle countries (F= 14) makes the highest proportion of cultural contents of the *Global pre-intermediate coursebook*. Some of them include 'Huckleberry Finn' a novel written by Mark Twain (p. 32), 'The Picture of Dorian Gray' a novel written by Oscar Wilde (p. 33), 'High Fidelity' a book authored by Nick Hornby (p. 37), George Orwell's novel; Nineteen Eighty-Four (p. 46), 'Brave New_World' written by Aldous Huxley (p. 46), and 'A Handmaid's Tale authored by Margaret Atwood (Picture 3-15). There are six quotes from different famous people in Inner Circle countries, for examples *Reagan*, former US President, *Keillor*, American writer, *Obama*, US President (p. 130). All the references to big C Cultures of Inner Circle countries are listed in Table 3-36.



Things will get worse ...

Famous dystopias in literature

Useful phrases

- It's possible.
- I don't think ...
- Maybe ...
- I'm sure ... won't ...
- I'm sure ... will ...
- I hope not.

Glossary

dystopia (*noun*) - imaginary place or situation where everything is very bad

infertile (*adjective*) – not physically able to have children

pollution (*noun*) – chemicals and other substances that have a harmful effect on air, water or land

revolution (*noun*) – a situation in which people completely change their government or political system

totalitarian (*adjective*) – controlling a country and its people in a very strict way

underground resistance (*noun*) – a secret organisation that fights against the group that controls their country

Nineteen Eighty-Four

The author: George Orwell (1903–1950), English

The novel is set in the future, but it is the year 1984. Winston Smith lives in London, part of the country Oceania. There are three countries in the world: Oceania, Eurasia and Eastasia. Big Brother is the leader of Oceania. The government controls everything, even people's thoughts. Winston works for the government, but he is getting tired of his boring life. He meets Julia, another worker, and they fall in love – a crime in Oceania. The government discovers their secret, and Winston and Julia must go to the Ministry of Love, a centre for enemies of Big Brother.

Brave New World

The author: Aldous Huxley (1894–1963), English

London, 600 years in the future. The Controllers are the rulers of the world. People don't know war, poverty, disease or pain. They enjoy leisure time, sports and pleasure, but they are not free. The Controllers create babies in factories. Adults are divided into five social classes, from the intelligent *alphas* to the worker *epsilons*.
When a man from a wild area of the world gets to London, he criticises the society. In the end, he has to choose between joining them or dying.

A Handmaid's Tale

The author: Margaret Atwood (1939–), Canadian

In the future a revolution replaces the government of the United States with the totalitarian Republic of Gilead. Because of pollution and nuclear accidents, many women are infertile. New laws create the job of handmaid, a woman who can have babies for rich families.
This is the story of Offred, a handmaid. Offred works for Fred, a commander, and his family. She wonders if she can get away, and learns about an underground resistance from another handmaid. But there isn't much time. If Offred doesn't get pregnant soon, she knows they will send her to the dangerous colonies.

PICTURE 3-15: Literary works from Inner Circle countries in Global pre-intermediate coursebook

TABLE 3.36: References to big C Culture in Inner Circle countries in Global pre-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Pre-intermediate)	6	The US	Inner Circle	History of mobile phone
Global (Pre-intermediate)	6	The US	Inner Circle	History of Diner's Club card
Global (Pre-intermediate)	11	The US	Inner Circle	A quote from John Guare
Global (Pre-intermediate)	23	Ireland	Inner Circle	History of Guinness
Global (Pre-intermediate)	23	The UK	Inner Circle	History of Grey Tea
Global (Pre-intermediate)	23	The US	Inner Circle	American Declaration of Independence document
Global (Pre-intermediate)	32	Canada	Inner Circle	History of discovered films in the ground
Global (Pre-intermediate)	32	The US	Inner Circle	In an attic (a discovery)
Global (Pre-intermediate)	32	The US	Inner Circle	Huckleberry Finn (a novel)
Global (Pre-intermediate)	32	The UK	Inner Circle	God House Tower Museum
Global (Pre-intermediate)	33	Ireland	Inner Circle	The Picture of Dorian Gray (a novel)
Global (Pre-intermediate)	35	The US	Inner Circle	Thomas Edison (history)
Global (Pre-intermediate)	35	The US	Inner Circle	History of Philips company
Global (Pre-intermediate)	35	The US	Inner Circle	History of Walkman and CD
Global (Pre-intermediate)	35	The US	Inner Circle	History of Apple and iPod
Global (Pre-intermediate)	36	The UK	Inner Circle	Robin Hood (a film)
Global (Pre-intermediate)	36	The UK	Inner Circle	Score (TV program)
Global (Pre-intermediate)	36	The UK	Inner Circle	The six Wives of Henry VIII (a film)
Global	37	The UK	Inner Circle	High Fidelity (a

(Pre-intermediate)				novel)
Global (Pre-intermediate)	46	The UK	Inner Circle	1984 (a novel)
Global (Pre-intermediate)	46	The UK	Inner Circle	Brave New World (a novel)
Global (Pre-intermediate)	46	The UK	Inner Circle	A Handmaid's Tale (a novel)
Global (Pre-intermediate)	47	The US	Inner Circle	Fahrenheit 451 (a book)
Global (Pre-intermediate)	49	The US	Inner Circle	An Inconvenient Truth (a film)
Global (Pre-intermediate)	55	The UK	Inner Circle	The Observer (newspaper)
Global (Pre-intermediate)	69	The UK	Inner Circle	Frankenstein (a novel)
Global (Pre-intermediate)	73	The UK	Inner Circle	History of Luddites
Global (Pre-intermediate)	79	The US	Inner Circle	History of time zones
Global (Pre-intermediate)	81	The UK	Inner Circle	A Tale of Two Cities (a novel)
Global (Pre-intermediate)	87	The UK	Inner Circle	History of Britain
Global (Pre-intermediate)	87	The UK	Inner Circle	History of the first printing press
Global (Pre-intermediate)	87	The UK	Inner Circle	Shakespeare (history)
Global (Pre-intermediate)	87	The UK	Inner Circle	History of spread of English
Global (Pre-intermediate)	87	The UK	Inner Circle	Oxford English Dictionary
Global (Pre-intermediate)	91	Ireland	Inner Circle	Dracula (a book)
Global (Pre-intermediate)	94	The US	Inner Circle	Frommer's, a guidebook
Global (Pre-intermediate)	94	The US	Inner Circle	Lonely Planet (guidebooks)
Global (Pre-intermediate)	95	The UK	Inner Circle	The Beach (a novel)
Global (Pre-intermediate)	105	The UK	Inner Circle	British Medical Journal
Global (Pre-intermediate)	105	The US	Inner Circle	History of DNA
Global (Pre-intermediate)	105	The US	Inner Circle	History of Antibiotics
Global (Pre-intermediate)	107	The US	Inner Circle	Short Cup Olympics Champion (history)
Global (Pre-intermediate)	107	The UK	Inner Circle	A helping hand (history)

Global (Pre-intermediate)	107	Australia	Inner Circle	A new Olympics record (history)
Global (Pre-intermediate)	115	The UK	Inner Circle	Brave New World (a book)
Global (Pre-intermediate)	117	The US	Inner Circle	New York (history)
Global (Pre-intermediate)	117	Canada	Inner Circle	History of Newfoudland
Global (Pre-intermediate)	117	The US	Inner Circle	New Orleans, the largest state
Global (Pre-intermediate)	117	The US	Inner Circle	History of New Mexico
Global (Pre-intermediate)	117	The US	Inner Circle	History of Ford company
Global (Pre-intermediate)	128	The US	Inner Circle	Psychology and Behavior Journal
Global (Pre-intermediate)	130	The US	Inner Circle	A quote from Ronald Ragan
Global (Pre-intermediate)	130	The US	Inner Circle	A quote from Garrison Keillor, a writer
Global (Pre-intermediate)	130	Ireland	Inner Circle	A quote from George Bernard Shaw
Global (Pre-intermediate)	130	The US	Inner Circle	A quote from Obama

There is no cultural reference with big C to Outer Circle countries in *Global pre-intermediate coursebook*. In contrast, Expanding circle cultures with big C constitute almost 30 % of the cultural contents of pre-intermediate coursebook. Historical facts (F= 14) about Expanding Circle countries make 15.7 % of the cultural elements. Among them include a short history of lipstick in Egypt, as Picture 3-16 indicates, (p. 6), that of glasses in Italy (p. 6), CCTV in Germany (p. 12), Dr. Perrier from France (p. 23), Barcelona Olympics (p. 107), and history of Trabant car (p. 119)**.**

PICTURE 3-16: Cultural references with big C to Outer Circle countries in Global pre-intermediate coursebook

There are five statues mentioned in pre-intermediate coursebook which make up 5.6 % of the cultural contents. Statue of *God Hermes*, *Aphrodite*, the goddess of love, *Venus de Milo* (p. 30) are examples of statues in Expanding Circle cultures which are considered as big C. All the references to big C Cultures of Outer and Expanding Circle countries in *Global pre-intermediate* coursebook are listed in Table 3-37.

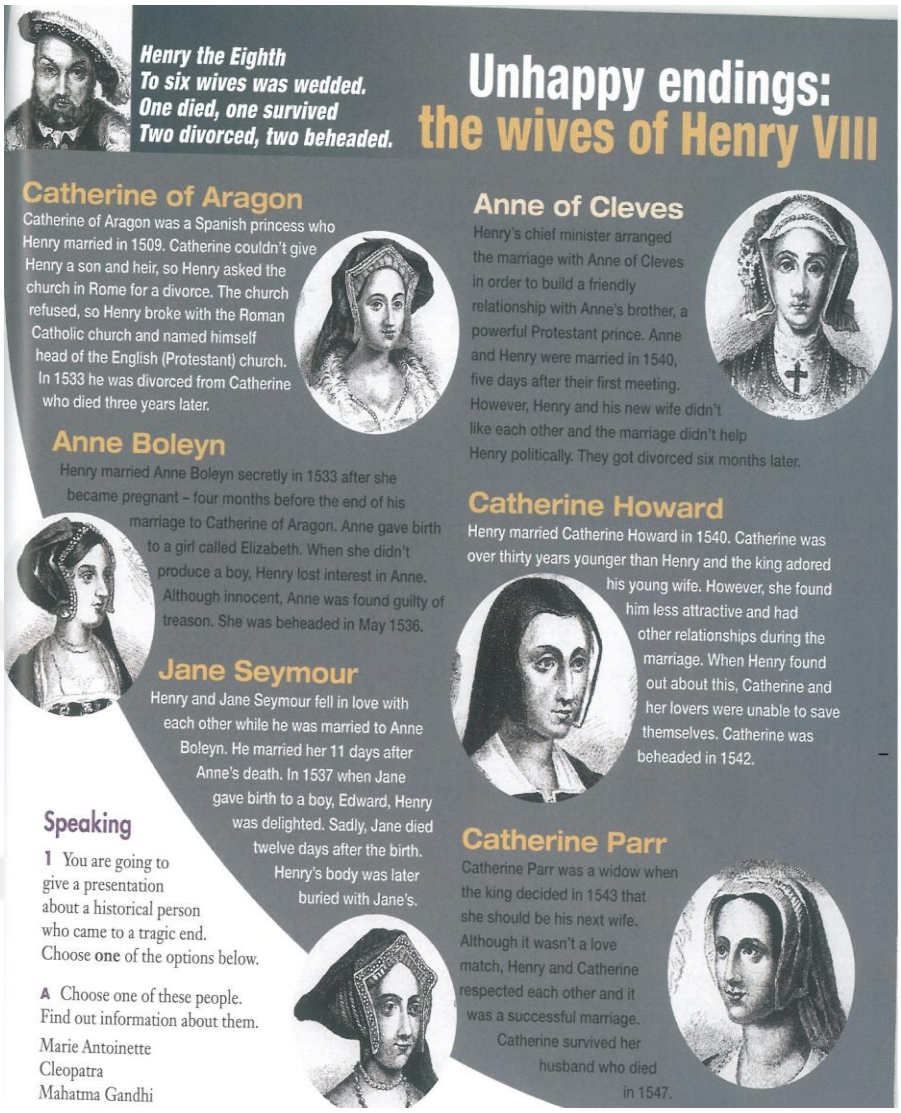
TABLE 3-37: References to big C Culture in Outer and Expanding Circle countries in Global pre-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Pre-intermediate)	6	Egypt	Expanding Circle	History of lipstick
Global (Pre-intermediate)	6	Italy	Expanding Circle	History of glasses
Global (Pre-intermediate)	6	Mexico	Expanding Circle	History of Chewing Gum
Global (Pre-intermediate)	12	German	Expanding Circle	CCTV
Global (Pre-intermediate)	21	Taiwan	Expanding Circle	Zao Shen (civilization)
Global (Pre-intermediate)	23	France	Expanding Circle	History of Perrier
Global (Pre-intermediate)	23	France	Expanding Circle	Dom Perignon
Global (Pre-intermediate)	31	Italy	Expanding Circle	Vase with Flowers (a painting)
Global (Pre-intermediate)	31	Mexico	Expanding Circle	Aztec mood goddess (a discovery)
Global (Pre-intermediate)	31	Greece	Expanding Circle	God Hermes (a statue)
Global (Pre-intermediate)	31	Greece	Expanding Circle	Aphrodite, a god of love (a statue)
Global (Pre-intermediate)	31	Greece	Expanding Circle	Venus de Milo (a statue)
Global	32	Egypt	Expanding	The Egyptian King

(Pre-intermediate)			Circle	Taharaqa (a statue)
Global (Pre-intermediate)	45	Greece	Expanding Circle	Greek Mythology
Global (Pre-intermediate)	84	Bangladesh	Outer Circle	The Grameen Bank
Global (Pre-intermediate)	94	Germany	Expanding Circle	Baedeker's, he first modern travel guidebook
Global (Pre-intermediate)	94	France	Expanding Circle	Michelin, a guidebook to travel to France
Global (Pre-intermediate)	105	Germany	Expanding Circle	History of Röntgen
Global (Pre-intermediate)	107	Finland	Expanding Circle	Extra distance (history)
Global (Pre-intermediate)	107	Spain	Expanding Circle	An event in Barcelona Olumpics
Global (Pre-intermediate)	117	Italy	Expanding Circle	Pietro Martyr d'Anghiera (history)
Global (Pre-intermediate)		Germany	Expanding Circle	History of Trabant car

In *Global intermediate coursebook,* cultures with big C targeting Inner Circle countries amount for approximately 70 % of the whole cultural contents. Similar to pre-intermediate coursebook, dominance of Inner Circle cultures over other countries could be felt in this coursebook. Literature (F= 23) make almost one third of the cultural content of this coursebook with big C (30.3 %). Some of the cultural references to literature include ‘The Hobbit’ and ‘Lord of the Rings’ novels written by JRR Tolkien (p. 7). As Picture 3-17 indicates, ‘Through Gypsy Eyes, My Gorilla Journey’ and Fighting it out’ are three novels written by ghostwriter Adrew Crofts (p. 18). ‘Strangers on a Train’ is a novel written by Patricia Highsmith (p. 47). ‘Pride and Prejudice’, ‘The great Gatsby’, ‘Moby Dick’, ‘Tracks’, ‘Rebecca’ and ‘Captain Corellis’ Mandolin’ (p. 114) are novels written by different Inner Circle authors. Despite the fact that the *Global coursebook series* claim to be based on EIL, it is heavily Inner Circle-based with the sharp focus on culture with big C being felt throughout the coursebook.

PICTURE 3-17: Cultural references to Inner Circle literature in Global intermediate coursebook



PICTURE 3-18: Historical fact about six wives of Henry the 8th

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Historic facts (F= 16) about Inner Circle countries constitute 21.3 % of the cultures with big C. History of first national English dialects (p. 15), history of

Penicillin and Sticky notes (p. 95), death in 16th century in England (p. 118), History of England and Scotland (p. 118), and six wives of Henry the 8th (p. 119), as Picture 3-18 illustrates, are examples of historical facts and events about Inner Circle countries. There are eight quotes (10.5 %) from some well-know people in Inner Circle countries in this coursebook. Among them are quotes from Jimmy Carter (p. 92), Captain Lawrence Oates (p. 120), and King Edward VIII (p. 121) who are American, and English, and English respectively. All the references to big C Cultures of Inner Circle countries in *Global intermediate* coursebook are listed in Table 3-38.

TABLE 3-38: References to big C Culture in Inner Circle countries in Global intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Intermediate)	7	England	Inner Circle	The Hobbit (a book)
Global (Intermediate)	7	England	Inner Circle	The Lord of the Ring (a book)
Global (Intermediate)	13	The UK	Inner Circle	A quote form Lord Raglan
Global (Intermediate)	15	England	Inner Circle	History of first national English dialects
Global (Intermediate)	18	England	Inner Circle	Through Gypsy Eyes (a book)
Global (Intermediate)	18	England	Inner Circle	My Gorilla Journey (a book)
Global (Intermediate)	18	The UK	Inner Circle	A quote from Andrew Crofts
Global (Intermediate)	21	England	Inner Circle	White Teeth (a book)
Global (Intermediate)	25	The UK	Inner Circle	The Daily Telegraph
Global (Intermediate)	25	The UK	Inner Circle	Lost Horizon (a novel)
Global (Intermediate)	34	The US	Inner Circle	History of Alaska
Global (Intermediate)	45	The UK	Inner Circle	Guardians of Kingdom (a book)
Global (Intermediate)	47	The US	Inner Circle	Strangers on a Train (a novel)
Global	54	The US	Inner Circle	Boston University

(Intermediate)				
Global (Intermediate)	54	The US	Inner Circle	The robot stories
Global (Intermediate)	54	The US	Inner Circle	The Foundations (a novel)
Global (Intermediate)	55	The US	Inner Circle	Scientific American Journal
Global (Intermediate)	59	The UK	Inner Circle	I am a teacher, get me out of here! (a book)
Global (Intermediate)	61	The US	Inner Circle	A Perfect Mess (a book)
Global (Intermediate)	63	The UK	Inner Circle	History of protection for Welsh
Global (Intermediate)	67	The US	Inner Circle	History of Lincoln photo
Global (Intermediate)	73	The UK	Inner Circle	Spying on science (a book)
Global (Intermediate)	83	The US	Inner Circle	A theory of human motivation (a paper)
Global (Intermediate)	90	Canada	Inner Circle	Life of Pi (a book)
Global (Intermediate)	92	The US	Inner Circle	A quote from Jimmy Carter
Global (Intermediate)	95	The UK	Inner Circle	History of Penicillin
Global (Intermediate)	95	The US	Inner Circle	History of sticky notes
Global (Intermediate)	95	The US	Inner Circle	History of microwave oven
Global (Intermediate)	105	The UK	Inner Circle	Short Story of Tractors in Ukraine (a book)
Global (Intermediate)	107	The UK	Inner Circle	1984 (a novel)
Global (Intermediate)	114	The UK	Inner Circle	Pride and Prejudice (a novel)
Global (Intermediate)	114	The US	Inner Circle	The Great Gatsby (a novel)
Global (Intermediate)	114	The US	Inner Circle	Moby Dick (a novel)
Global (Intermediate)	114	The US	Inner Circle	Tracks (a novel)
Global (Intermediate)	114	The US	Inner Circle	Rebecca (a novel)
Global (Intermediate)	114	The US	Inner Circle	Captain Corelli's Mandolin (a novel)
Global (Intermediate)	115	The UK	Inner Circle	British Library
Global	117	The US	Inner Circle	Birthdays of George

(Intermediate)				Washington and Martin Luther King
Global (Intermediate)	118	The UK	Inner Circle	History of Death in 16th century in England
Global (Intermediate)	118	The UK	Inner Circle	History of England and Scotland
Global (Intermediate)	119	The UK	Inner Circle	Six wives of Henry the 8th
Global (Intermediate)	120	The US	Inner Circle	A quote from Captain Lawrence
Global (Intermediate)	121	The US	Inner Circle	A quote from American aviator Emelia Earhart
Global (Intermediate)	121	The UK	Inner Circle	A quote from King Edward VIII
Global (Intermediate)	121	The US	Inner Circle	A quote from Samuel Pepys, a famous London diarist
Global (Intermediate)	121	Ireland	Inner Circle	A quote from Rick, a character in Casablanca
Global (Intermediate)	121	The UK	Inner Circle	Juliet speaking to her lover, Romeo
Global (Intermediate)	121	The UK	Inner Circle	Romeo and Juliet
Global (Intermediate)	121	Ireland	Inner Circle	Oscar Wilde speaking before his death
Global (Intermediate)	127	The UK	Inner Circle	History of 1st postage stamp

Similar to *Global pre-intermediate coursebook*, there is no cultural reference with big C to Outer Circle countries in *Global intermediate coursebook*. Expanding Circle Cultures with big C make up 31.6 % of the cultural contents of Global intermediate book. History of Expanding Circle (F= 10) has the highest number of references and constitute 13.2 % of the cultures with Capital C. Some of the historic facts are those of safety glass and cellophane (p. 95), historic fact about photo of Great Pyramids of Giza (p. 67), etc. There are four paintings in this coursebook. 'Portrait of Gertrude Stain' and 'Dora Maar Seated' painted by Picasso (p. 42) are two of them. There are three quotes from Expanding Circle people, namely *Albert Einstein*, physicist (p. 23), *Kofi Annan*, former UN Secretary General (p. 121), and Napoleon Bonaparte (p. 121). All the references to big C Cultures of Outer and

Expanding Circle countries in *Global intermediate* coursebook are listed in Table 3-39.

TABLE 3-39: References to big C Culture in Outer and Expanding Circle countries in Global intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Intermediate)	10	Brazil	Expanding Circle	Brasilia, Capital of Culture
Global (Intermediate)	10	Romania	Expanding Circle	Sibiu, Capital of Culture
Global (Intermediate)	23	Germany	Expanding Circle	Two ancient stories; Hansel and Gretel, and Little Red riding Hood
Global (Intermediate)	42	Italy	Expanding Circle	Paintings from Pablo Picasso; Portrait of Gertrude Stein and Dora Maar Seated
Global (Intermediate)	43	France	Expanding Circle	The Class (a film)
Global (Intermediate)	63	Bangladesh	Outer Circle	History of a protest over a minority language
Global (Intermediate)	67	Egypt	Expanding Circle	History of a photo of Great Pyramids of Giza
Global (Intermediate)	67	Russia	Expanding Circle	History of Stalins's photo
Global (Intermediate)	67	France	Expanding Circle	History of Sarkozy's photo
Global (Intermediate)	72	Germany	Expanding Circle	History of ministry of state security
Global (Intermediate)	95	France	Expanding Circle	History of safety glass
Global (Intermediate)	95	Swiss	Expanding Circle	History of cellophane
Global (Intermediate)	96	Bulgaria	Expanding Circle	Thracians Civilization
Global (Intermediate)	102	France	Expanding Circle	The French lady in London and English family in Paris (paintings)

Global (Intermediate)	119	India	Outer Circle	Birthday of Ghandi
Global (Intermediate)	116	Egypt	Expanding Circle	History of birthday celebration
Global (Intermediate)	117	Greece	Expanding Circle	History of birthday cake
Global (Intermediate)	121	Ghana	Outer Circle	A quote from Kufi Annan
Global (Intermediate)	121	France	Expanding Circle	A quote from Napoleon Bonaparte

In *Global upper-intermediate coursebook*, Cultures with big C targeting Inner Circle countries amount for 77.8 % of the cultural contents. As it is evident, Inner Circle Cultures with big C make more than 75 % of the cultural contents of upper-intermediate coursebook. Quotes form famous people from Inner Circle countries (F= 16) constitute the highest proportion of Cultures with big C (29.6 %). There are some quotes from American Writer Raymond Chandler (p. 48), Juliet in Romeo and Juliet (p. 56), Obama, US President (p. 66), and Tony Blair (p. 66). All the references to big C Cultures of Inner Circle countries in *Global upper-intermediate* coursebook are listed in Table 3-40.

Quote me on that!

1 Ask me my three main priorities for government, and I tell you: ...
2 Being powerful is like being a lady.
3 Hate the sin ...
4 I was born in the slum, ...
5 If you talk to a man in a language he understands, that goes to his head.
6 In the end we will remember not the words of our enemies ...
7 We do these things not because they are easy ...
8 Where we are met with cynicism, and doubt, and those who tell us that we can't ...

a we will respond with that timeless creed that sums up the spirit of a people: yes, we can. Barack Obama
b education, education, education. Tony Blair
c but the silence of our friends. Martin Luther King
d love the sinner. Mahatma Gandhi
e but because they are hard. John F Kennedy
f If you have to tell people you are, you aren't. Margaret Thatcher
g If you talk to him in his language, that goes to his heart. Nelson Mandela
h but the slum was not born in me. Jesse Jackson

66 Unit 6 Power

3 Why does Professor Atkinson think it is still important?
4 How is the word 'claptrap' used in rhetoric?
5 How does the speaker explain that these techniques are not difficult?

3 2.10 Listen to the second part of the talk. What are the three main techniques the speaker mentions?

4 Look back at the quotations in Reading and Pronunciation exercise 2. Find examples of the three rhetorical techniques referred to in the listening.

5 Decide how much you agree with the sentences. Then discuss in pairs.

- Speaking in public is very difficult.
- Good speakers manipulate their audience with rhetorical techniques.
- There are many good public speakers in my country.
- People should learn how to speak in public.

PICTURE 3-19: Quotes from Inner Circle speakers in Global upper-intermediate coursebook

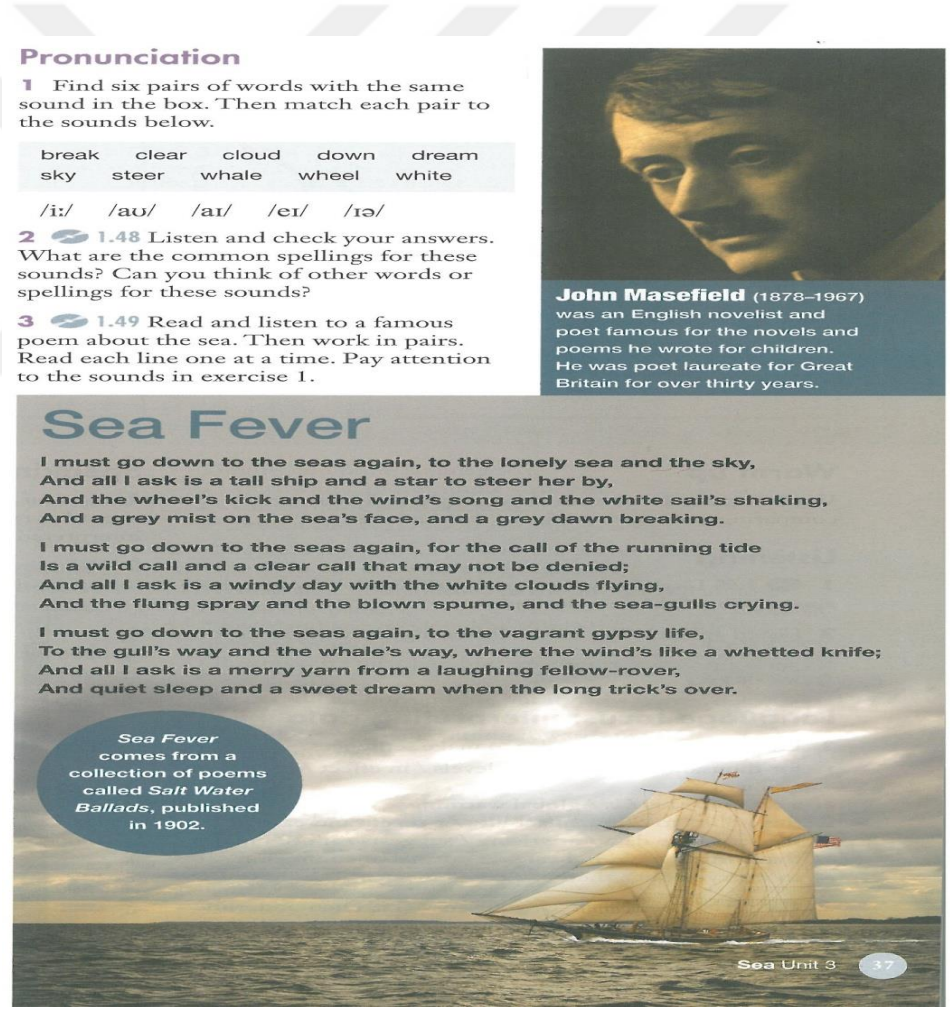
Literature of Inner Circle countries (F= 14) makes the second highest proportion of Cultures with big C (25.9 %) in *Global upper-intermediate coursebook.* Among them are *'Sea Fever'* (Picture 3-20) which is collection of poems written by John Masfield (p. 37), '*The Invisible Man'* written by H.G. Wells (p. 47), *'The Bonfire of the Vanities'* written by Tom Wolfe (p. 69), and *'The 56 Sherlock Holmes'* a novel written by Arthur Conan Doyle 9 (p. 84) and some examples of literary works. There are five historical facts about Inner Circle countries in this coursebook which make 9.3 % of the Cultures with big C. 'Crop Circles' in UK (p. 106) and history of English (p. 111) are two examples of historical facts in *Global upper-intermediate coursebook.* All the references to big C Cultures of Outer and Expanding Circle countries in *Global upper-intermediate* coursebook are listed in Table 3-41.

TABLE 3-40: References to big C Culture in Inner Circle countries in Global upper-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Upper-intermediate)	31	Canada	Inner Circle	The Secret Balance (a book)
Global (Upper-intermediate)	37	The UK	Inner Circle	Sea Fever (a book)
Global (Upper-intermediate)	39	The US	Inner Circle	Sea voyage of Captain John Smith
Global (Upper-intermediate)	47	The UK	Inner Circle	The invisible Man (a book)
Global (Upper-intermediate)	48	The US	Inner Circle	A quote from Ramond Chandler
Global (Upper-intermediate)	55	The US	Inner Circle	A baby and Child Care (a book)
Global (Upper-intermediate)	56	The US	Inner Circle	A quote from Steven Levitt and Dubner
Global (Upper-intermediate)	56	The US	Inner Circle	A quote from feminist wirters
Global (Upper-intermediate)	56	The US	Inner Circle	A quote from a native America
Global (Upper-intermediate)	56	The UK	Inner Circle	A quote from Shakespeare's Juliet

Global (Upper-intermediate)	59	The US	Inner Circle	Food blog Orangette
Global (Upper-intermediate)	49	The US	Inner Circle	A homemade life: stories and recipes from my kitchen table (a book)
Global (Upper-intermediate)	66	The US	Inner Circle	A quote from Obama
Global (Upper-intermediate)	66	The US	Inner Circle	A quote from Tony Blair
Global (Upper-intermediate)	66	The US	Inner Circle	A quote from Martin Luther King
Global (Upper-intermediate)	66	the UK	Inner Circle	A quote from Margaret Thatcher
Global (Upper-intermediate)	66	South Africa	Inner Circle	A quote from Mandela
Global (Upper-intermediate)	66	the US	Inner Circle	A quote from Kennedy
Global (Upper-intermediate)	69	The US	Inner Circle	Bonfire of the Vanities (a novel)
Global (Upper-intermediate)	70	The UK	Inner Circle	National Lottery of British
Global (Upper-intermediate)	73	Canada	Inner Circle	Economics for Everyone (a book)
Global (Upper-intermediate)	78	The US	Inner Circle	The Golden Gate (a novel)
Global (Upper-intermediate)	82	The US	Inner Circle	New Scientist Magazine
Global (Upper-intermediate)	82	The US	Inner Circle	The Last word Website
Global (Upper-intermediate)	84	Scotland	Inner Circle	A study in Scarlet (a book)
Global (Upper-intermediate)	84	Scotland	Inner Circle	56 Sherlock Holmes stories
Global (Upper-intermediate)	86	The UK	Inner Circle	A quote from Wells
Global (Upper-intermediate)	90	The US	Inner Circle	The Epic of America (a book)
Global (Upper-intermediate)	92	Ireland	Inner Circle	A quote from Oscar Wilde
Global (Upper-intermediate)	92	The UK	Inner Circle	A quote from Emily Bronte
Global (Upper-intermediate)	92	Ireland	Inner Circle	A quote from George Bernard
Global (Upper-intermediate)	92	The UK	Inner Circle	A quote from F.H. Hedge
Global (Upper-intermediate)	95	The US	Inner Circle	Wild Wilderness (a documentary)
Global (Upper-intermediate)	95	The US	Inner Circle	Arctic Warrior (a documentary)

Global (Upper-intermediate)	96	The US	Inner Circle	A quote from Hemingway
Global (Upper-intermediate)	106	The UK	Inner Circle	History of Crop circles in the UK
Global (Upper-intermediate)	106	The UK	Inner Circle	Amelia Earhart (history)
Global (Upper-intermediate)	109	The UK	Inner Circle	Behind the Scenes at the Museum (a novel)
Global (Upper-intermediate)	111	The UK	Inner Circle	History of English
Global (Upper-intermediate)	115	The US	Inner Circle	Vassar College i New York
Global (Upper-intermediate)	117	The US	Inner Circle	Sense and Sensibility (A novel)



Pronunciation

1 Find six pairs of words with the same sound in the box. Then match each pair to the sounds below.

break clear cloud down dream
sky steer whale wheel white

/iː/ /aʊ/ /aɪ/ /eɪ/ /ɪə/

2 1.48 Listen and check your answers. What are the common spellings for these sounds? Can you think of other words or spellings for these sounds?

3 1.49 Read and listen to a famous poem about the sea. Then work in pairs. Read each line one at a time. Pay attention to the sounds in exercise 1.

John Masefield (1878–1967) was an English novelist and poet famous for the novels and poems he wrote for children. He was poet laureate for Great Britain for over thirty years.

Sea Fever

I must go down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick and the wind's song and the white sail's shaking,
And a grey mist on the sea's face, and a grey dawn breaking.

I must go down to the seas again, for the call of the running tide
Is a wild call and a clear call that may not be denied;
And all I ask is a windy day with the white clouds flying,
And the flung spray and the blown spume, and the sea-gulls crying.

I must go down to the seas again, to the vagrant gypsy life,
To the gull's way and the whale's way, where the wind's like a whetted knife;
And all I ask is a merry yarn from a laughing fellow-rover,
And quiet sleep and a sweet dream when the long trick's over.

Sea Fever comes from a collection of poems called *Salt Water Ballads*, published in 1902.

PICTURE 3-20: An example of Literature of an Inner Circle country in Global upper-intermediate coursebook

TABLE 3-41: References to big C Culture in Outer and Expanding Circle countries in Global upper-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Global (Upper-intermediate)	19	Italy	Expanding Circle	Galileo (history)
Global (Upper-intermediate)	25	Nigeria	Outer Circle	No longer at Ease (a book)
Global (Upper-intermediate)	50	Japan	Expanding Circle	Statue of Daikokuten
Global (Upper-intermediate)	52	Italy	Expanding Circle	In the sea there are crocodiles (a book)
Global (Upper-intermediate)	66	India	Outer Circle	A quote from Gandhi
Global (Upper-intermediate)	79	India	Outer Circle	A suitable Boy (a novel)
Global (Upper-intermediate)	86	Russia	Expanding Circle	A quote from Anthony Chekhov
Global (Upper-intermediate)	106	Central America	Expanding Circle	Maya Civilization
Global (Upper-intermediate)	107	Roman Empire	Expanding Circle	Civilization

Outer Circle countries (F= 3) in *Global upper-intermediate coursebook* totally reach 5.6 % of the cultural contents. There are just 2 literary works, namely *'No Longer at Ease'* is a novel written by Nigerian novelist Chinua Achebe (p. 25) and *'The Suitable Boy'* an epic novel written by Vikram Seth (p. 79). There is only one quote from Gandhi (p.66). It goes without saying that in Global coursebook series, Outer Circle countries have been almost ignored. In all four coursebooks of Global series, Outer Circle countries comprise only 3 % of the whole cultural contents. Expanding Circle cultures in the upper-intermediate coursebook constitute almost 17 % of the Cultures with big C. No literary works are seen in this coursebook. There is a quote from *Mandela* (p. 66) and a quote from *Anthon Chekhov* (p. 86). There is a historic fact about *Galileo* (p. 19) and there is a fact about *Maya* civilization on page 106.

3.3.3.1.2. English across Cultures Coursebook

An attempt was also made to analyze the big C Cultures of *English across Cultures* coursebook. There is no reference to big C cultural references to Inner circle countries in this coursebook. In contrast, there are two references to big C of Expanding Circle countries; a novel- *Remains of the Day* by a Japanese writer on page 32 and a quote from a Korean immigrant on page 63. The big C references in Outer Circle countries in this coursebook include two novels and a quote (Table 3-42).

Table 3-42: References to big C Culture in Outer and Expanding Circle countries in English across Cultures coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
English across Cultures	25	Singapore	Outer Circle	A quote from a politician
English across Cultures	32	Japan	Expanding Circle	Remains of the day (a novel)
English across Cultures	32	Singapore	Outer Circle	Taximan's Story (a novel)
English across Cultures	52	Singapore	Outer Circle	A quote
English across Cultures	62	Korea	Expanding Circle	A quote

3.3.3.1.3. Intercultural English Coursebook

Intercultural English coursebook was also analyzed to locate the big C Cultural reference to the three Kachruvian Circle. There is just one big C Cultural reference to Australia, an Inner Circle country. It encompasses a quote from the Prime Minster. In contrast, in this coursebook, there are four big C Cultural references to Expanding Circle and only two to India, an Outer Circle country. All the Cultural references to Outer and Expanding Circle countries are shown in Table 3-43.

TABLE 3-43: References to big C Culture in Outer and Expanding Circle countries in Intercultural English coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Intercultural English	20	India	Outer Circle	A quote from Rajo Roa
Intercultural English	20	India	Outer Circle	A quote from Salman Rushdie
Intercultural English	21	Africa	Expanding Circle	A quote from a writer
Intercultural English	26	Hong Kong	Expanding Circle	A quote from a professor
Intercultural English	26	Hong Kong	Expanding Circle	City University (an institution)

3.3.3.1.4. Understating English across Cultures

In *Understating English across Cultures* coursebook, there are only three big C Cultural references to Inner Circle countries. They encompass a quote from Larry Smith, a specialist on page 20 and a quote from Marshall Mcluhan, a Canadian professor on page 74, and Griffith University in Australia on page 62. There is no reference to Expanding Circle countries. In contrast, represented are only the big C cultures of three Outer Circle countries. They include a quote from a Filipino poet Gemino Abad on page 32, a quote from a doorman of a hotel on page 39, and History of English in India on page 44.

3.3.3.1.5. Understating Asia Coursebook

In *Understating Asia* coursebook, there are no big c Cultural references to Inner Circle countries. In contrast, there are six and four big C Cultures of Expanding Circle and Outer Circle countries respectively. They all are shown in Table 3-44.

TABLE 3-44: References to big C Culture in Outer and Expanding Circle countries in Understanding Asia coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Big C Culture
Understanding Asia	14	Thailand	Expanding Circle	Historical facts about the king of the country
Understanding Asia	20	Vietnam	Outer Circle	History of the country
Understanding Asia	20	China	Expanding Circle	History of Chinese language
Understanding Asia	20	Malaysia	Outer Circle	History of the country
Understanding Asia	32	Singapore	Outer Circle	History of the country
Understanding Asia	39	Indonesia	Outer Circle	Six religions in the country
Understanding Asia	51	China	Expanding Circle	A saying
Understanding Asia	56	Honk Kong	Expanding Circle	History (July 1)
Understanding Asia	56	China	Expanding Circle	History (July 1)
Understanding Asia		Russia	Expanding Circle	Far Eastern National University; Far Eastern State Technical University

3.3.3.2. Small C Culture

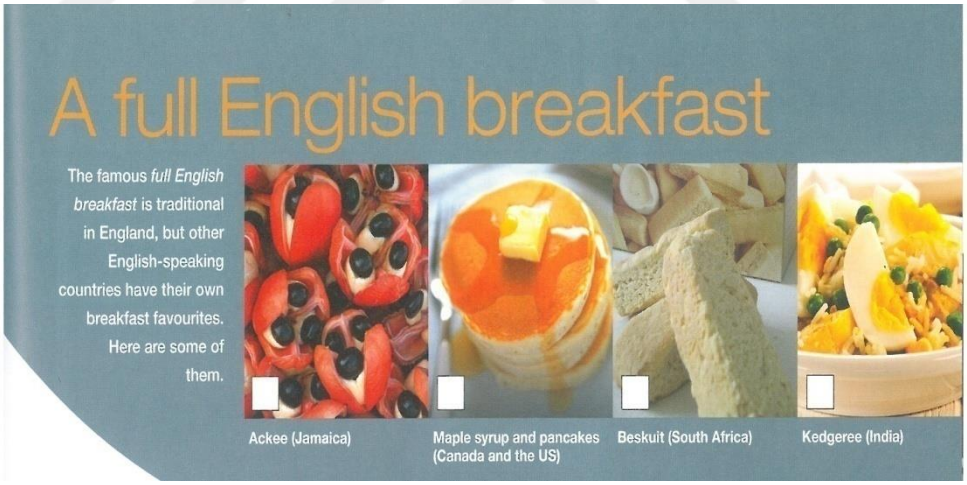
3.3.3.2.1. Global Coursebook Series

In order to answer the second part of the third research question, an attempt was made to investigate the all references to small c culture in *Global coursebook series*. As Table 3-45 indicates, Inner Circle cultures with small c (F= 42) amount to approximately 50 % of the whole cultural contents of four of *Global Coursebooks series* (i.e. elementary, pre-intermediate, intermediate, and upper-intermediate). In contrast, Outer Circle cultures with c (F= 8) comprise almost 10 % of the cultural elements of four coursebooks. Expanding Circle cultures with small c (F= 35) constitute nearly 40 % of the cultural contents in four coursebooks of Global coursebook. As it is seen, the dominance of Inner Circle small c cultures is undisputable. Although Global coursebooks series put forward a claim to be based on EIL, not enough attention is given to Outer Circle and Expanding Circle cultures with small c. Almost half of the cultural contents in the *Global coursebook series* allocate undue attention on Inner Circle countries and their cultural values.

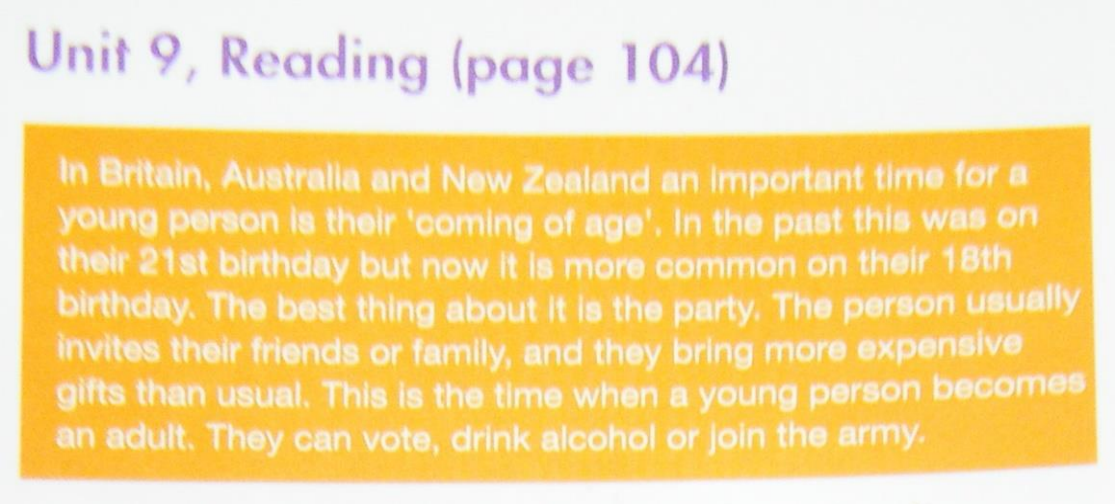
In *Global elementary coursebook*, small c cultures comprise the highest portion of small c cultures in these coursebook series (F= 18). As it is obvious in Table 3-46, small c cultures of the UK and the US make the most paramount amount of the small c cultures in this coursebook. For example, number 13 is regarded as an unlucky number in America and Western Europe (p. 11), the care of dogs in the US and the UK is considered as a multi-billion business (p. 37), and a full English breakfast, as Picture 3-21 illustrates, is portrayed as traditional in England (p, 47). In a different example, on page 129, a focus is given to 'coming age' as an important time for a young person in the UK, Australia, and New Zealand (Picture 3-22). Other uses of small c cultures of Inner Circle countries are indicated in Table 3-46.

TABLE 3-45: Frequency of all references to culture with small c in all four levels of Global coursebooks

Coursebook	culture with small c	F	Percentage
Global coursebook (elementary)	Inner Circle culture	18	21.2
	Outer Circle culture	2	2.4
	Expanding Circle culture	16	18.8
Global coursebook (pre-intermediate)	Inner Circle culture	9	10.6
	Outer Circle culture	1	1.2
	Expanding Circle culture	5	5.9
Global coursebook (intermediate)	Inner Circle culture	8	9.4
	Outer Circle culture	3	3.5
	Expanding Circle culture	3	3.5
Global coursebook (upper-intermediate)	Inner Circle culture	7	8.2
	Outer Circle culture	2	2.4
	Expanding Circle culture	11	12.9



PICTURE 3-21: An example of a reference to culture with small c in an Inner Circle country



PICTURE 3.22: An example of references to culture with small c in Inner Circle countries

TABLE 3-46: References to small c culture of Inner Circle countries in Global elementary coursebook

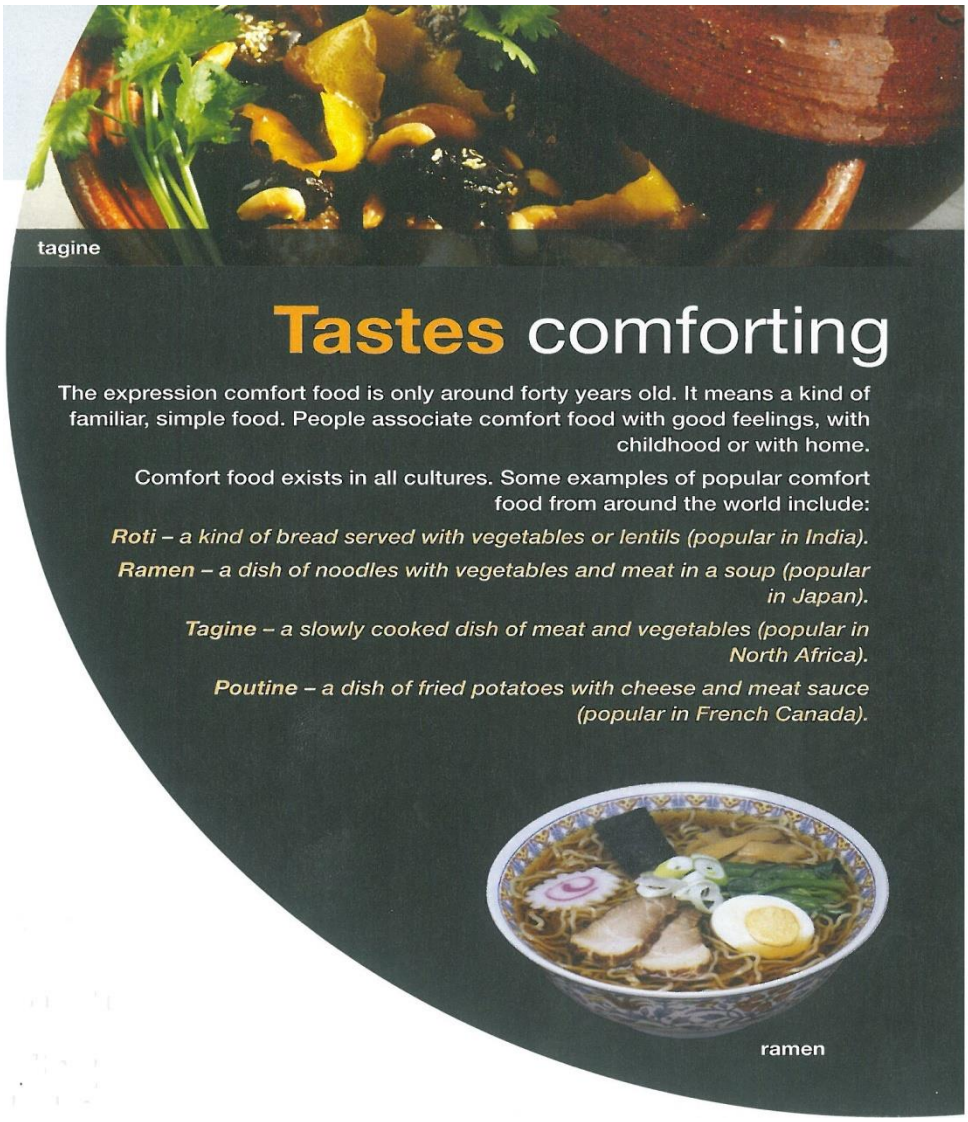
Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Elementary)	11	The US	Inner Circle	13; unlucky number
Global (Elementary)	34	The US	Inner Circle	Socialization
Global (Elementary)	35	Ireland	Inner Circle	Socialization
Global (Elementary)	37	The US and the UK	Inner Circle	The care of dogs
Global (Elementary)	47	The UK	Inner Circle	A full English breakfast
Global (Elementary)	47	The US and Canada	Inner Circle	Maple syrup and pancakes
Global (Elementary)	47	South Africa	Inner Circle	Beskuit
Global (Elementary)	49	The US	Inner Circle	A typical US family
Global (Elementary)	61	The US and the UK	Inner Circle	Top TV watchers
Global (Elementary)	85	The US	Inner Circle	Chasing storm
Global (Elementary)	105	The US	Inner Circle	The heaviest wedding cake
Global (Elementary)	129	The UK, Australia and New Zealand	Inner Circle	Coming of age; an important time for a young person

In *Global elementary coursebook*, there are just 2 references to small c culture of Outer Circle countries (i.e., a tropical fruit in Jamaica, p. 47 and a dish in India, p. 47) in this coursebook. In contrast, there are 15 references to small c culture of Outer Circle countries in Global elementary coursebook. For instance, number 8 is a lucky number in China (p. 8), Marmalade is a kind of jam in Spain (p. 47) and in Mongolia, the most important and the biggest rite of passage for a child is the first haircut. The all references to small c of Outer and Expanding Circle countries in the *Global elementary coursebook* are indicated in Table 3-47.

TABLE 3-47: References to small c culture of Outer and Expanding Circle countries in Global elementary coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Elementary)	11	China	Expanding Circle	8; lucky number
Global (Elementary)	34	UAE	Expanding Circle	Socialization
Global (Elementary)	34	Vietnam	Expanding Circle	Socialization
Global (Elementary)	34	Italy	Expanding Circle	Socialization
Global (Elementary)	47	Spain	Expanding Circle	Marmalade; a kind of jam
Global (Elementary)	47	Jamaica	Outer Circle	Ackee; tropical fruit
Global (Elementary)	47	India	Outer Circle	Kedgree, a dish
Global (Elementary)	49	Guatemala	Expanding Circle	A typical family
Global (Elementary)	61	Italy	Expanding Circle	TV watchers
Global (Elementary)	61	Germany	Expanding Circle	TV watchers
Global (Elementary)	100	Poland	Expanding Circle	Polish people
Global (Elementary)	104	Mongolia	Expanding Circle	Rites of passage
Global (Elementary)	105	France	Expanding Circle	The most expensive wedding celebration
Global (Elementary)	105	Cyprus	Expanding Circle	The longest wedding dress
Global (Elementary)	105	Lithuania	Expanding Circle	The Oldest man to get married
Global (Elementary)	115	Japan	Expanding Circle	Helpful people
Global (Elementary)	127	El Salvador	Expanding Circle	A party for a girl

In *Global pre-intermediate coursebook*, as it is shown in Table 4-48., there are only 4 references to the small c cultures of Inner Circle countries. They include a dish in Canada, as Picture 3-23 illustrates, (p, 19), a suit or other formal clothes in Britain (p. 56), leisure time in the US (p, 58), and a kind of food paste in Australia (p, 126).



PICTURE 3-23: An example of references to culture with small c in Inner, Outer and Expanding Circle countries

TABLE 3-48: References to small c culture of Inner Circle countries in Global pre-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Pre-intermediate)	19	French Canada	Inner Circle	Poutine, a dish
Global (Pre-intermediate)	56	The UK	Inner Circle	Formal clothes of employees
Global (Pre-intermediate)	58	The US	Inner Circle	Leisure time
Global (Pre-intermediate)	126	Australia	Inner Circle	Vegemite, food paste

Regarding the small c of Outer circle countries, Roti (i.e., a kind of Indian bread) comprises the only reference to small c culture of an Outer circle country in *Global pre-intermediate coursebook* (p, 19). References to the small c culture of Expanding Circle countries in this coursebook make up more than half of them (F=5). As indicated in Table 3-49, all the references are on page 19 and focus on different kind of food and drink in Turkey (*Baklava*), Germany (*Goggenbrot*), Japan (*Ramen*), North Africa (*Togine*), and Italy (*Espresso Coffee*). All the references to small cultures of Outer and Expanding Circle countries in *Global pre-intermediate* coursebook are listed in Table 3-49.

TABLE 3-49: References to small c culture of Outer and Expanding Circle countries in Global pre-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Pre-intermediate)	19	India	Outer Circle	Roti, a kind of bread
Global (Pre-intermediate)	19	Turkey	Expanding Circle	Baklava
Global (Pre-intermediate)	19	Germany	Expanding Circle	Goggenbrot, a kind of bread
Global (Pre-intermediate)	19	Japan	Expanding Circle	Ramen, a kind of soup
Global (Pre-intermediate)	19	North Africa	Expanding Circle	Togine, a dish
Global (Pre-intermediate)	19	Italy	Expanding Circle	Espresso Coffee

In *Global intermediate coursebook*, as Table 2-50 shows, there are only 5 references to small c cultures of Inner Circle countries. They encompass an average UK man (p, 49), some gossips overheard in New York streets (p, 71), an American joke (84), and two derby matches in Scotland and the US (p, 109).

TABLE 3-50: References to small c culture of Inner Circle countries in Global intermediate coursebook

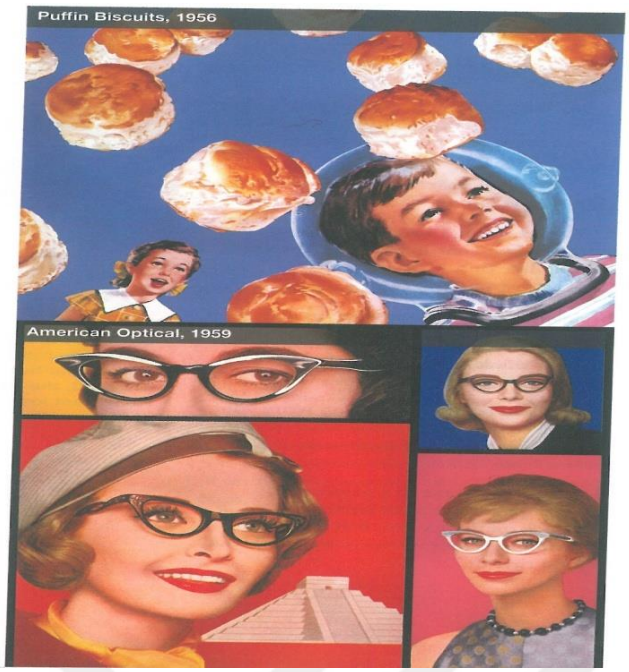
Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Intermediate)	49	The UK	Inner Circle	Average UK man
Global (Intermediate)	71	The US	Inner Circle	Overheard in New York
Global (Intermediate)	84	The US	Inner Circle	A joke
Global (Intermediate)	109	Scotland	Inner Circle	Celtic vs. Ranger
Global (Intermediate)	109	The US	Inner Circle	New York Yankees vs. Boston Red Sox

As Table 3-51 indicates, in *Global intermediate coursebook*, there are only two references to small c cultures of Outer Circle countries (e.g., India and Pakistan) on page 61 and 109. The first one is about homemade cooked lunch in India and the other, about critical cricket matches between Indian and Pakistan.

TABLE 3-51: References to small c culture of Outer and Expanding Circle countries in Global intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Intermediate)	61	India	Outer Circle	Tiffin, homemade cooked lunch
Global (Intermediate)	61	Japan	Expanding Circle	Bento, packed lunch
Global (Intermediate)	109	India and Pakistan	Outer Circle	Cricket match

Small c cultures of Inner Circle countries in *Global upper-intermediate* coursebook include five references to the US, one reference to Australia and a one to Ireland. The references to small c of the US encompass city life in San Francisco (p, 7), a superstition about Fountain of Youth in Florida (p, 50), a nostalgic Puffin biscuit and glasses, as Picture 3-24 indicates, (p, 80), and a proverb (p, 118). The reference to Australia concerns the city life in Sydney (p, 7) and the one to Ireland is about a superstation (p, 45). All the references to small c cultures of Inner Circle countries in *Global upper-intermediate* coursebook are listed in Table 3-52.

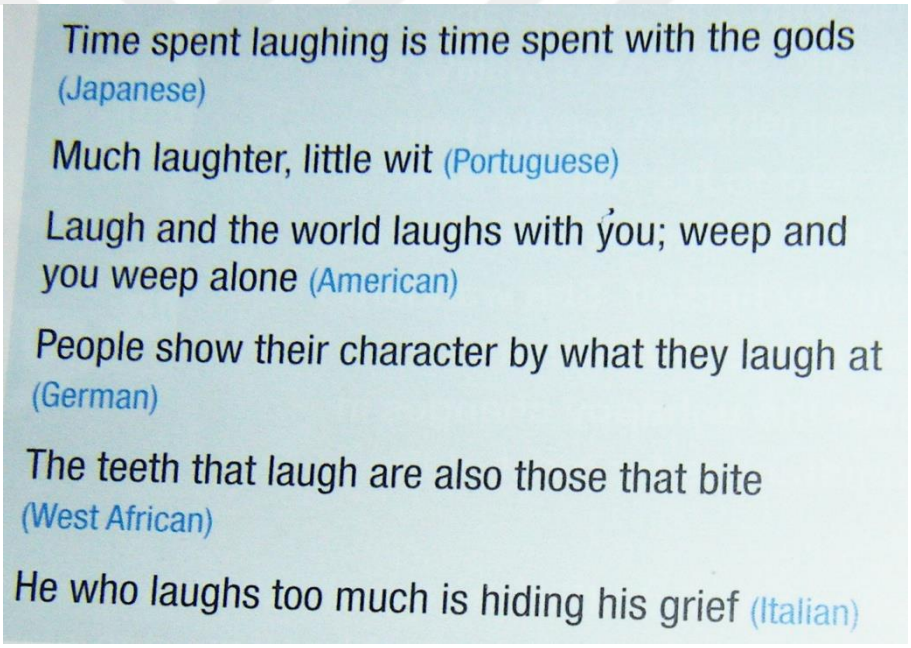


PICTURE 3-24: An example of small c culture in Inner Circle countries

TABLE 3-52: References to small c culture of Inner Circle countries in Global upper-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Upper-intermediate)	7	The US	Inner Circle	City life in San Francisco
Global (Upper-intermediate)	7	Australia	Inner Circle	City life in Sydney
Global (Upper-intermediate)	45	Ireland	Inner Circle	The Blarney stone (superstition)
Global (Upper-intermediate)	50	The US	Inner Circle	Fountain of Youth in Florida (superstition)
Global (Upper-intermediate)	80	The US	Inner Circle	Puffin Biscuits (classic biscuit)
Global (Upper-intermediate)	80	The US	Inner Circle	American optical (classic glasses)
Global (Upper-intermediate)	118	The US	Inner Circle	An American proverb

In *Global upper-intermediate coursebook*, as Table 3-53 presents, there are only two references to small c of Outer Circle countries. They include city life in Delhi (p, 7) and a superstion about the Lake of Tasik Dayang bunting on Malaysia (p, 45). However, ther are 11 references to small c of Expanding Circle countries in *Global upper-intermediate coursebook.* They encompass two superstations in Italy and Japan about Fountain of Trevi and Statue of Daikokuten respectively. On page 57, calling children's names in Russia is explained, stating that parents call a child three names. On page 118, five proverbs from five Expanding Circle countries are stated (Picture 3-25). Finally, on page 121, Slapstick (i.e., a visual comedy) and Rakugo (i.e., a traditional art of comic storytelling respectively in Italy and Japan are explained.



PICTURE 3-25: Proverbs from non-native speakers of English in Global upper-intermediate coursebook

TABLE 3-53: References to small c culture of Outer and Expanding Circle countries in Global upper-intermediate coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
Global (Upper-intermediate)	7	India	Outer Circle	City life in Delhi
Global (Upper-intermediate)	45	Malaysia	Outer Circle	Lake of Tasik Dayang Bunting (superstition)
Global (Upper-intermediate)	45	Italy	Expanding Circle	Fountain of Trevi (superstition)
Global (Upper-intermediate)	50	Japan	Expanding Circle	Statue of Daikokuten (superstition)
Global (Upper-intermediate)	57	Russia	Expanding Circle	Naming children
Global (Upper-intermediate)	77	Brazil	Expanding Circle	People income
Global (Upper-intermediate)	118	Japan	Expanding Circle	A proverb
Global (Upper-intermediate)	118	Portugal	Expanding Circle	A proverb
Global (Upper-intermediate)	118	Germany	Expanding Circle	A proverb
Global (Upper-intermediate)	118	West Africa	Expanding Circle	A proverb
Global (Upper-intermediate)	118	Italy	Expanding Circle	A proverb
Global (Upper-intermediate)	121	Italy	Expanding Circle	Slapstick, visual comedy
Global (Upper-intermediate)	121	Japan	Expanding Circle	Rakugo, traditional art of comic storytelling

3.3.3.2.2. English across Cultures Coursebook

English across Cultures coursebook was closely examined to find all the cultural contents. As Table 3-54 demonstrates, the culture with small c of Inner Circle countries (F=4) comprises % 25 of the whole cultural contents while that of Outer Circle countries (F=3) makes up 18.8 % of cultural references.

TABLE 3-54: Frequency of all references to culture with small c in English across Cultures coursebooks

Coursebook	culture with small c	F	Percentage
English across Culture	Inner Circle culture	4	25
	Outer Circle culture	3	18.8
	Expanding Circle culture	9	56.3

The examples of culture with small c in Inner Circle countries could be seen in chapter 3. According to this chapter, English speakers normally like the request to be made before the reasons are given while Chinese speakers often prefer to give the reasons for their request before they make it. So, it is said that many Asian cultures are 'inductive' and that Anglo-American cultures are more 'deductive' (chapter 10). In chapter 9, one Japanese man describes Australians using facial expressions and body language in a much more expressive and emotional way while speaking. In chapter 16, one Korean says that in Australian people talk the same way to everyone whereas Korean people have to speak in a more formal way and are not allowed to talk back to older people. In Australia, people generally accept compliments. Therefore, it is normal to say nice things about other people's children. Women also complement each other about the way they look or dress. However, men seldom complement each other about their looks and are unlikely to compliment women about their looks. All the references to small c culture of Inner Circle countries in *English across Cultures* coursebook are summarized in Table 3-55.

TABLE 3-55: References to small c culture in Inner Circle countries in English across Cultures coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
English across Cultures	12	The, the US, Australia	Inner Circle	The greeter is being polite in recognizing your presence by offering a greeting
English across Cultures	17	Native speakers	Inner Circle	Making request
English across Cultures	28	Australia	Inner Circle	Accepting compliment and being complimentary
English across Cultures	41	Australia	Inner Circle	Use of facial expressions and body
English across Cultures	44	Anglo-American	Inner Circle	Deductive cultures
English across Cultures	68	Australia	Inner Circle	Wearing clothes and Dresses

Examples of culture with small in an Outer Circle country could be seen in Chapter 9. This chapter allocates attention to the fact that there are many differences in how 'body language' is used to communicate in different countries. For example, in India, men can walk around hand-in-hand or even with their arms around each other's shoulders. This behavior might be shocking for people coming from Western countries where it is acceptable for men and women to touch in public, but not for men to touch each other. In some Asian cultures like Indonesia, speakers use "facework" before they approach the main topic. "Facework" encompasses asking questions about other person's family and saying complementary things about them.

Culture with small c references to Expanding circle (F=9), as Table 2-56 shows, are the highest in this coursebook and constitute 56.3 % of the cultural contents. For example, in Nepal and Thailand, it is rude to great a child with a pat on the head (chapter 9). In Vietnam, students greet their teachers by folding their arms in front of their body and bowing. However, this kind of greeting in Vietnam is terribly rude in Japan and Korea because folding their arms in front of their body is a sign of power rather than respect. Instead, in Japan and Korea, students may show respect to their teachers by holding the hands low in front of their body and bowing.

Chapter 9 also compares Westerners and Easters' use of eye contact, stating that Westerners are expected to look directly at each other's eyes when they are talking to each other. This shows they are interested in what other people are saying and is also a sign of respect. However, generally Easterners do not use eye contact so directly. As far as Culture with capital C is concerned, there is a quote from a Singaporean politician (Outer Circle) and there is one literary work 'Remains of the Day' by a Japanese writer Kazuo Ishiguro (Expanding Circle) but this is written in English. All the references to small c of Outer and Expanding Circle countries in *English across Cultures* coursebook are indicated in Table 3-56.

TABLE 3-56: References to small c culture in Outer and Expanding Circle countries in English across Cultures coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c Culture
English across Cultures	12	China	Expanding Circle	A greeting might be irritating to foreigners
English across Cultures	17	China	Expanding Circle	Making request
English across Cultures	40	India	Outer Circle	Men walking around hand in hand or with their arms around each other's shoulders
English across Cultures	40	Nepal and Thailand	Outer Circle	It is rude to greet a child with a pat on the head.
English across Cultures	40	Vietnam	Outer Circle	Greeting by folding arms in front of the body and bowing
English across Cultures	40	Japan and Korea	Expanding Circle	Folding your arms and bowing are considered rude
English across Cultures	40	Japan and Korea	Expanding Circle	Holding hands low in front of the body and bowing to show respect
English across Cultures	44	China	Expanding circle	Deductive cultures while making request
English across Cultures	68	Korea	Outer Circle	Wearing clothes and dresses

3.3.3.2.3. Intercultural English Coursebook

Intercultural English coursebook was also taken into close scrutiny to find the small c cultural reference to the three Kachruvian Circle. As it is evident in Table 2-57., frequency of culture with small c in Inner Circle (F= 10) countries constitutes 55.6 % of the whole cultural contents while that is 8 in Expanding Circle countries which makes 44.4 % of the cultural references in this coursebook.

TABLE 3-57: Frequency of all references to culture with small c in Intercultural English coursebooks

Coursebook	culture with small c	F	Percentage
Intercultural English	Inner Circle culture	10	55.6
	Expanding Circle culture	8	44.4

One example of the culture with small c in Inner Circle countries involves addressing the father in Australia. In chapter five titled 'Politeness, forms of address and culture,' the text discuses different forms of addressing people in Australia. In this country, for example, a fifteen-year-old son might address his father, 'Dad'. He will hardly ever use the more formal term 'father'. In some families, a son may even address his father by the father's first name or his nickname. In addition, in Australia, students may address their lecturers by their first names. It is not regarded as impolite for students to call their lecturers by their first names as long as the lecturers have themselves have indicated that this is Ok. However, it is worth pointing out that the idea of comparing the cultural issues between countries pays the way for a stereotypical and essentialist presentation of cultures which will be discussed later.

Chapter 7, titled "Open that Bag! Commands across Cultures", comparatively indicates the different in commands between China and Australia. According to the text, in Australia, direct imperatives or comments are rare. Therefore, in case of incidence, Australian policeman would be more likely to say something like 'Could you open the bag, please?' instead of using the direct imperative like 'Open the bag.' which is not felt rude in China, for instance.

In chapter 8, titled "Talking across or within cultures," the text elaborates the cultural difference in making a request. To give an example, in British and American cultures, it is more common to first make your request then probably explain the reason behind it. However, in China, if people want to make any request, they prefer to explain the reasons firstly. In chapter 9- 'communicating without Words,' the text presents some examples of use of eyes while communicating in English. In chapter 9, according to the text, in Anglo-American societies, it is considered polite to look people in their eye when talking to them, or listening to them. However, this look must not be continuous; in other words, turn into "a gaze." In some cultures, it is considered polite to look down or away from the person speaking to you. Such 'look-away' behavior would be considered rude in Anglo-American cultures. All the small c cultural references to Inner Circle in Intercultural English are listed in Table 3-58. As it is evident, there are seven small c cultural references of Inner Circle countries; five Australia and 2 Anglo-America.

TABLE 3-58: References to small culture in Inner Circle countries in Intercultural English coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c culture
Intercultural English	26	Australia	Inner Circle	Addressing the father and lectures
Intercultural English	37	Australia	Inner Circle	Commands across cultures
Intercultural English	43	Australia	Inner Circle	Asking direct questions
Intercultural English	50	Anglo-America	Inner Circle	Looking people in the eye while talking to them
Intercultural English	55	Australia	Inner Circle	A patient in Australia
Intercultural English	56	Australia	Inner Circle	İmplied meaning in a doctor or dentist's words
Intercultural English	63	Anglo-America	Inner Circle	Making a request

One reference of culture with small c in Expanding Circle countries can be seen in chapter 10. In this chapter, the text depicts the use of direct imperatives while addressing someone in China and Australia. To give an example, Chinese people would not have felt shocked when the policeman asked them, in Chinese, to 'open your bag'. In China, there are occasions when the person who introduces the topic directly makes his/her request like 'Parcel Post to Beijing' at the post office. In Anglo-American cultures, it would be considered rude to introduce the topic in this way without first making a 'call' such as 'Hello' or 'Can you help me?' In chapter 10, the text describes a situation in which Vietnamese people prefer to hide their pains when they visit a doctor. According to the text, Vietnamese are likely to say something like 'I have a minor pain here'. What they really mean is that they are in very serious pain.

As far as Culture with big C is concerned, there are three quotes form two Indian and one African writer who come from Outer Circle countries and there exist two quotes said by some people from Expanding Circle countries; one Hong Kong businessman and one From university professor in Honk Kong. In this coursebook, there are five small cultural references to Expanding Circle and only one to Vietnam that is regarded as an Outer Circle country. All the Cultural references are shown in Table 3-59.

TABLE 3-59: References to small c culture in Outer and Expanding Circle countries in Intercultural English coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c culture
Intercultural English	3	Japan	Expanding Circle	Bow to greet someone
Intercultural English	27	Japan	Expanding Circle	Addressing the superiors as 'last name + san'
Intercultural English	37	China	Expanding Circle	Commands across cultures
Intercultural English	55	Myanmar	Expanding Circle	A person's illness is a family concern.
Intercultural English	57	Vietnam	Expanding Circle	Patients try to hide their pains.
Intercultural English	62	China	Expanding Circle	Making request

3.3.3.2.4. Understating English across Cultures

In *Understating English across Cultures* coursebook, there is only one small c culture of the UK, an Inner circle country. It refers to frame styles of making request in the UK on page 63. In the UK, a request is directly made without giving any background information about it. There is no reference to Outer Circle countries. In contrast, there are two small c cultural references to Japan and China on pages 51 and 62 respectively. To illustrate, expression of gratitude after meals plays an important role in Japanese culture. The other references to the culture with small in this coursebook refer to a situation in China, where facework before making a request carries a significant importance. According to the text on page 62, it is considered rude if a request is directly made.

3.3.3.2.5. Understanding Asia Coursebook

In *Understating Asia* coursebook, there is no small c cultural reference to Inner circle countries. However, there are 2 references to Outer and 3 references to Expanding circle countries in this coursebook. To give an example, according to the text on page 39, when a Balinese man or woman dies, his or her body is burned. In addition, if he or she is a rich person, the burning of the body is likely to be accompanied by a very big party. Similarly, on the same page, the text deals with the funeral ceremony of Sulawasi, pointing that on the island the funeral rites are a large event. All references to culture with small c in this coursebook are indicated in Table 3-60.

TABLE 3-60: References to small c culture in Outer and Expanding Circle countries in Understanding Asia coursebook

Name of the coursebook	Page	Country involved in a cultural reference	Kachruvian circle the country belongs to	Cultural reference
				Small c culture
Understanding Asia	38	Japan	Expanding Circle	Sushi, Sukiyoaki and Hoka-hak bento (food)
Understanding Asia	39	Indonesia	Outer Circle	Funeral ceremony of Sulawski
Understanding Asia	39	Indonesia	Outer Circle	Burning ceremony of a dead Balinese
Understanding Asia	50	China	Expanding Circle	The concept of face
Understanding Asia	74	Japan	Expanding Circle	No words while asking something

CHAPTER IV: RESULTS

In order to answer the research questions, as a preamble, all references and cultural contents of Inner, Outer, and Expanding Circle countries in five EIL-based coursebooks were examined. In addition, an attempt was made to examine 'English of Specific Cultures' and 'English for Specific Cultures' in these coursebooks. Then, culture with small 'c' and Culture with 'big' C of the Inner, Outer, and Expanding Circle countries were taken into close scrutiny.

The name of the first analyzed coursebook was *Global English*. In arguing for the function of English as an international language, Sharifian (2009) makes a boundary between 'global English' and EIL. He clearly accentuates that use of an adjective plus 'English' often suggests a particular variety, such as American English, Singaporean English or Chinese English. In contrast, EIL does not refer to a particular variety of English. Needless to say, the expression 'global English' can itself suggest a particular variety of English, which is not at all what the term EIL intends to capture. EIL rejects the idea of any particular variety. Therefore, EIL is 'a language of global', rather than 'global English'. The use of 'Global English' as a title for *Global English coursebook* series is, therefore, likely to undermine the role of English as an international language right at the beginning, leading to an understanding that the title of the coursebook does not line up with the true nature of EIL.

As previously mentioned, although *Global coursebook series* puts forward the claim of being based on EIL, the language of *Global English coursebook* series endorses Standard British English. Hence, the use of 'Global English' phrase might intend to automatically imply 'British English' as a global and standard variety of English language. In some cases, some attempts are made to compare the British English with American English. However, as Matsuda (2006) points out, a boundary should be drawn between Teaching English as an Inner Circle Language (EICL) and Teaching English as an International Language (EIL). When English is said to be an international language, it does not signify that the dominant varieties should be those

of Inner Circle countries. She adds how a language can be international while being based on a constrained number of countries' varieties and cultures. She believes that there is no single variety that can be defined, described and codified as EIL. Instead, users of EIL use their own variety in an international context, in which their interlocutors attempt to perform their communicative goals possibly using a different variety of English. Each speaker/writer adjusts their language so that it is appropriate for its particular context, taking into consideration some factors as the variety spoken by their interlocutor, his/her proficiency level, and location and occasion in which the communication is taking place. With its sole focus on British English as an Inner Circle variety of English, *Global coursebook series* is less likely to meet these requirements of EIL.

In addition, according to the results of the study, British and American Englishes are dominant varieties in the *Global coursebook series* while there was only one singular case of Caribbean English, which is regarded as 'English for Specific Cultures'. It is worth reemphasizing that the exposure to different forms and functions of English is fundamental for EIL learners, who may use the language with speakers of an English variety other than American and British Englishes. Even if one variety is selected as a dominant target model, an awareness of different varieties would help students develop a more comprehensive view of the English language. Exposure to varieties of EIL and successful EIL users through classroom instruction seems necessary to contribute to the development of new varieties of English and better attitudes toward their own English. While, for instance, the American variety may be a reasonable choice as a target model in some classrooms, students must understand that it is just one of many varieties of English that they may come in contact with in the future.

In order to be able to interact appropriately and to avoid miscommunication among speakers of English, we need to expose students to more varieties of English through teaching materials as well as opportunities to meet other users of EIL. They also need to understand that American, British, or whatever variety they are learning is simply one of many Englishes that exist in the world and that a particular variety their future interlocutors will use may differ from what they are learning. Students

also need to realize that the variety they are learning is not 'all-mighty'. That is, there will be situations in which other varieties of English or even languages other than English are preferred when they communicate internationally (Matsuda, 2006). As the results of the study shows, with the sole focus on British English, it seems *Global coursebook* series fail to comply with the simple requirement of EIL, that is, the exposure to different varieties of English language.

As English today is a world language, it is burdened with an understanding that its learners could be helped to develop a better understanding of the world through it. Most of the dialogues, in *Global coursebook series*, are exclusively among native speakers or among one native speaker and one non-native speaker of English. However, there was no dialogue between non-native speakers of English, which is the most common use of English in the world today. The predominant representation of the international use of English between native speakers, or native and nonnative speakers may give the impression that nonnative speakers learn English in order to communicate with those from the Inner Circle countries. *Global coursebook series* also mainly portray native-speaker countries and their cultures. In this coursebook, Inner Circle cultural references are more than those of Outer Circle and Expanding Circle countries. Both the idea that 'English belongs to any country which uses it' (Smith, 1976) and 'more emphasis should be given to the cultures of different countries' (McKay, 2002) are fundamental prerequisites of EIL. However, in Global coursebook series, the considerable emphasis is devoted to Inner Circle countries and in few cases less attention is paid to Outer and Expanding Circle countries, if not none.

Literature and the literary works of native-speakers dominate the *Global coursebook* series and somewhat tellingly, as the level of difficulty of these series increases, the number of literary works from Inner Circle countries increases. As the analysis showed, there are 62 references to literature in Inner Circle countries while they are 7 in both Outer Circle and Expanding Circle countries. Similarly, the references to culture with small c of Inner Circle countries (49.24 %) in this coursebook are nearly similar to those of Outer Circle and Expanding Circle countries (50.6 %).

Matsuda (2003) affirms that the extensive presentation of the use of English among people from the Inner Circle, combined with pictures and texts that refer to the Inner Circle cultures, send a message that English is most closely associated with the Inner Circle. In the case of English of/for Specific Cultures, the findings suggest that *Global coursebook series* tend to emphasize the Inner Circle varieties of English. English users from the Inner Circle countries are presented as the primary users of English, and the majority of unit dialogues that took place are situated in the Inner Circle. The predominant users of English for communication are also those from the Inner Circle, and the majority of international use presented involves communication among native speakers coming from Inner Circle countries and nonnative speakers. The representation of users and uses in other contexts, particularly those in the Outer Circle and Expanding Circle countries was much more limited; there were fewer main characters from those countries, and their roles in dialogues were much more limited than characters from the Inner Circle countries. The representation of English use in the Outer and Expanding Circles, both for international and intranational uses, was also only sporadic.

In the *Global* series coursebook, there is a section named "Global English" featured by a distinguished professor, David Crystal. In each series, there are five reading texts in this section in which an attempt is made to focus on the general and current roles of English in the world. In this section, the issue of EIL and the ownership of English are discussed and this is one of the characteristics of the couusebook seires that is in parallel with EIL features (Matsuda, 2003).

In contrast to the *Global* series coursebook, analysis of *English across Cultures* coursebook indicated that this coursebook meets nearly all the basethe requirements of an EIL resource. According to Matsuda (2006), coursebooks and other teaching materials for teaching EIL are required to have a broad representation in terms of both language and culture. As the analysis of *English across Cultures* coursebook indicates, the cultural references to Outer and Expanding Circle countries exceed those of Inner Circle countries. In this coursebook, according to the results of the study, the references to culture with small c of non-native speakers of English

have priority to those of native speakers of English. The importance is thus given to cultures of both native and non-native speakers of English.

In addition, as Matsuda (2003) holds, teaching materials can also improve their representation of EIL by incorporating World Englishes. For example, coursebook can include more main characters from the Outer and Expanding Circles and assign these characters larger roles in chapter dialogues than what they currently have. She adds that this role assignment to non-native speakers of English in the coursebooks can better reflect the increasing role that non-native speakers have in defining EIL. Dialogues that either represent or refer to the use of English as a lingua franca in multilingual Outer Circle countries can also be added to chapters. The inclusion of the users and uses in the Outer Circle and the Expanding Circle countries that students are unfamiliar with would help them see that English uses are not limited to the inner circle. In *English across Cultures* coursebook, attempts are made to integrate World Englishes to the contents of the coursebook and this is in parallel with EIL requirements. It can be seen that references to 'English of Specific Cultures' (F=7) is near to those of 'English for Specific Cultures' (F=5). The inclusion of different Englishes spoken in Asia other than the Inner Circle Englishes is one of the features of this coursebook.

Furthermore, according to Matsuda (2003), some of the chapters of the coursebook which are designed for older students can be specifically devoted to the issue of EIL: its history, the current spread, what the future entails, and what role the EIL learners have in that future. Some of the common global issues in EFL coursebook, such as history, nature, health, human rights, world peace, and power inequality, can be discussed in relation to internationalization, globalization, and the spread of English. It is noteworthy that *English across Cultures* coursebook fully addresses the issue of EIL and ELF in the first and the final chapters, drawing the readers' attention to current status of English and the role of ELF for people from all over the world.

Similar to *English across Cultures* coursebook, *Intercultural English* nearly meets the EIL requisites. The frequency of references to Inner Circle countries are close to Outer Circle and Expanding Circle countries. However, more attention is given to 'Englishes of Specific Cultures' (F=19) than 'Englishes for Specific Cultures' (F=5). Therefore, the priority of native speaker Englishes over that of non-native speakers is felt in this coursebook and this feature is not in parallel with EIL. References to culture with small c in Inner Circle countries (F=10) is fairly close to those of Expanding Circle countries (F=8). However, there is no reference to culture with small c in Outer Circle countries. As McKay (2002) and Matsuda (2003) put forward, in EIL-based coursebooks, cultural entities from all the circles should be integrated in the cultural contents. However, there is no balance in inclusion of the cultural entities of the circles in *Intercultural English* coursebook.

Another EIL-based coursebook is '*Understanding Asia' coursebook* that is based on Asian varieties of English. The primary focus of this coursebook is on familiarizing the learners with different varieties of English spoken in Asian countries. The listening activities of this coursebook provide exposure to different kinds of English pronunciation in Asian countries. The exposure to different varieties of English in this coursebook can pave the way for understanding different Englishes spoken in different parts of the world and this feature of the coursebook is likely to familiarize the learners with World Englishes. This feature is certainly one of the characteristics of EIL-based coursebook. Even if domination of native accents is a policy of EFL coursebook production, English as a lingua franca of the day is being spoken on so many non-native accents as to make it necessary to expose students of English to non-native accents. Therefore, the presentation of non-native accents should act as a wake up to students in order for them to realize the possibility of their having to communicate to speakers of varying accents. However, there is no balance between the Englishes of the native and non-native speakers of English in this coursebook because the sole attention is paid to non-native speaker accents of English.

Understanding English across Cultures is another claimed EIL-based coursebook whose main goal is to develop the learner's intercultural literacy through awareness of language and to create *EIL awareness* among the learners. In this coursebook, some attempts are made to make learners aware of the facts that native speaker norms are not the sole criteria for learning English.

It goes without saying that in order to understand World Englishes, it is necessary to fully comprehend the relation of diffusion (internationalization) and adaptation (diversification) of English (Honna, 2008). If things are to spread, they must most normally mutate. Globalization of English thus cannot be achieved without its glocalization. In *Understanding English across Cultures* coursebook, some examples are given to elaborate the diversification of English: "there would be no McDonald's stores in India if they insisted on offering beef hamburgers". Cows are holy and beef is taboo in Hinduism, which is the religion of most people in the country. McDonald's stores are popular in different cities of India because they serve chicken or mutton burgers. Therefore, a great change is needed to assure the spread of this fast-food chain in a place whose cultural tradition is so different from that of the original country. Similar to the glocalization of McDonald's products, English should be localized to meet the needs of its speakers. Attempts to raise EIL awareness among learners is thus felt in all chapters of this coursebook.

4.1. THE FRAMEWORK OF THE FOUR CULTURAL ASPECTS

National Standards in Foreign Language Education Project (1996, as cited in Yuen, 2011) conceptualizes the different aspects of culture is terms of 'products' (Big C), 'practices' (little c), and 'perspectives' (subjective culture). Moran (2001, p. 25) adds 'persons' as the fourth aspect of culture to be considered. As aforementioned, Culture with Big C encompasses history, literary works, the formal institutions, fine arts, and the sciences. Small c culture refers to housing, clothing, food, tools, transportation, and all patterns of behavior members of a culture share (Brody, 2003). Perspective entails the values and beliefs, inspirations, world views, and mythology (such as superstitions and horoscopes) that individuals share in a

community of speech. Finally, famous individuals and even fictitious or unknown people are the fourth factor of culture that should be taken into close account.

4.1.1. Global Coursebook Series

Considering the framework of the four cultural aspects mentioned above, in the *Global elementary coursebook,* the Inner Circle references entail mostly products with a few practices and persons. The perspectives are less frequently presented in this coursebook. References to the Outer and Expanding Circle countries similarly involve mostly products accompanied by a few products while the other two cultural aspects relating to the Outer and Expanding Circle countries make the lowest portion of the cultural references in this coursebook. Similarly, in the *Global pre-intermediate* coursebook, products and practices are the most frequently depicted cultural aspect. In addition, there is an imbalance in the representation between the countries, with the Inner Circle countries appearing most frequently and Outer Circle countries appearing less frequently. It is noteworthy that references to the historical facts and literary works of Inner Circle countries outnumber those of Outer and Expanding Circle countries in this coursebook. All in all, the frequency of references to products is the highest and that of perspectives the lowest in the *Global pre-intermediate* coursebook. Similar to the *Global elementary* and *Global pre-intermediate* coursebooks, the most frequently depicted cultural aspects of Inner and Expanding Circle countries in the *Global intermediate coursebook* are products. In *Global upper-intermediate* coursebook, the cultural dominance of references to cultural products and persons in Inner Circle countries is evident. The most frequently cultural aspects of Expanding Circle countries depicted in this coursebook are also products. There are only four references to the Outer Circle countries in this coursebook and they are also all products. In sum, the persons and products are the most frequently depicted cultural aspect in this coursebook.

The *Global coursebook series* contains many products as cultural references whilst the persons contained within mainly stem from Inner Circle communities. Historical facts, literature, films, and quotes dominate very stage of each coursebook. Whilst the book mostly depicts the cultural aspects of the Inner Circle countries from the beginning, there is a continuing rise in the frequency of cultural references to persons from Inner Circle countries as the level of difficulty of *Global coursebook series* increases. In sum, the practices and perspectives are the less frequently depicted cultural aspects in *Global coursebook series* while products and persons are the mostly presented.

4.1.2. English across Culture Coursebook

In *English across Culture coursebook*, the Inner Circle references entail mostly products and a few persons. The most frequently depicted cultural aspect of Outer and Expanding Circle countries in this coursebook is equally the products and the practices, with a few references to persons. The cultural products relating to Outer and Expanding Circle countries in this coursebook encompass three quotes and two novels while there is no reference to cultural product of Inner Circle countries in this coursebook. The cultural practices depicted in this coursebook mainly cover different kinds of greetings in Inner, Outer, and Expanding Circle countries and clothing in Korea.

4.1.3. Intercultural English Coursebook

The cultural practices relating to Inner, Outer, and Expanding Circle countries appear to be the most frequently cultural aspects in Inter*cultural English coursebook* with a few references to products. The products of Inner, Outer, and Expanding Circle countries in this coursebook mainly involve quotes from some famous people. The cultural references to practices encompass commands, asking questions, making request, and addressing people in Inner Circle countries, with some references to greeting, addressing people and making requests in Expanding Circle countries.

4.1.4. Understanding English Coursebook

The cultural products relating to Inner and Expanding Circle countries dominate in *Understanding English coursebook* with a few references to cultural practices of an Expanding Circle country (e.g., Japan). The products depicted in Inner Circle countries include an institution (i.e. Griffith University in Australia) and a quote from a Canadian professor. Products depicted in Outer Circle countries mainly encompass quotes. There is no reference to the cultural products of Outer Circle countries in this coursebook.

4.1.5. Understanding Asia Coursebook

The cultural products relating to Outer and Expanding Circle countries are most frequently while perspectives are less frequently cultural aspects in *Understanding Asia coursebook*. The products depicted in Outer and Expanding Circle countries mainly include the historical facts (such as the history of Thailand, Vietnam, Malaysia, Singapore, Honk Kong and China). The practices depicted in Outer and Expanding Circle countries generally encompass food and asking question in Japan and funeral ceremony in Indonesia.

4.2. REPRESENTATION OF CHARACTERS IN COURSEBOOKS

Although the scope of research for this dissertation does not specifically emphasize the various modes of representation regarding the characters employed in the coursebooks, the course of analyses of content in terms of the formulated research questions did call this issue to attention. Resonating the essentialist approach to culture in a majority of ELT coursebooks, the coursebooks series analyzed for this dissertation surfaced a stereotypical association of culture and location/country. In majority of the coursebook developed in Inner Circle countries, the essentialist notion of ‘national culture’ has provided a sense of national security for the materials developers and has paved the way for them to express statements

like '*In the Japanese context students are X'*. In fact, according to the essentialist view of culture, a Japanese person's behavior is solely and reductively explained in terms of her 'Japanese culture', because the essentialist view considers national culture as a concrete structure within which the behavior of a particular group is placed. Therefore, the behavior of a Japanese person is seen as totally confined by the constraints of a national culture. Therefore, the stereotypical behavior of the Japanese student can only be explained as a departure from Japanese national culture. In contrast, the non-essentialist view of culture caters the resource of a general understanding of how culture intrinsically works, which contributes a framework for analysis of behavior, but it does not impose pre-definitions of the essential characteristics of specific national cultures. It thus avoids cultures entirely by not including reductive statements such as '*Japanese students behave like this because this is how the Japanese are'*.

Although *English across Cultures* coursebook purports to be based on EIL, in an extensive number of cases, essentialist notions of culture can be seen within its contents. For example, the authors of the coursebook stereotypically tend to overgeneralize some cultures, using phrases like 'In Australia people often say...' (p. 12), 'Many Asian cultures...' (p. 13), 'Chinese speakers often like to...' (p. 17), 'when the British and American talk about cars...' (p. 24), 'Chinese way of requesting' (p. 25), 'Generally speaking, people in Australia will accept compliments' (p. 29), 'This is considered very rude in Japan and Korea' (p. 40), 'Westerners and Easterners use eye contact in different ways' (p. 40) and many other examples that can be encountered in *English across Cultures* coursebook.

It is evident that in many cases the coursebook tends to treat culture as prescribed national and regional entities. It goes without saying that this view of culture in global coursebooks results in reductionist overgeneralization and otherization of foreign societies (Holliday, 1994b) and, as aforementioned, culturist reduction and otherization of 'foreign' people is not in parallel with the specification of English as an International Language (EIL).

Despite all stereotypical references to national and regional cultures *English across Cultures* coursebook, in chapter eleven entitled 'National stereotypes' the authors of the coursebook give some examples of national stereotypes of Japanese and Australian people and put some clarification for this stereotypical approach. To exemplify, according to the text on page 48, the Japanese are thought of as serious, reserved people who are polite and do not reflect their emotions. To give another example, in contrast, Australians are thought of as being easy-going or relaxed. Nevertheless, the authors of the coursebook believe that '[A]s with all stereotypes, the Japanese and Australian stereotypes many contain elements of truth, but the images are over-simplified. Stereotypes are also resistant to change and reflect past more than present situations in society' (p. 49). As the quote indicates, the authors of the coursebook actually highlight that some parts of stereotypes can be real but we cannot oversimplify a community of culture by merely treating it as black and white nor we can draw a boundary to restrict culture as an element of a certain nation.

Similar to *English across Cultures* coursebook, in *Intercultural English* coursebook, the trace of essentialist approach to culture can be felt throughout the coursebook. To illustrate, on page 2, according to the text, in many Asian cultures it is common to greet someone by asking something like 'Have you eaten?'. It is noteworthy that the use of the phrase of 'many Asian cultures' can pave the way for the emergence of essentialist view to culture. In fact, according to world population statistics, Asia is the world’s largest and most populous continent with a population of 4.3 billion people. So the use of 'many Asian cultures' can imply more than one billion Asian people and this oversimplification and overgenealization of a cultural theme reflect the essentialist view of culture.

The other references of the essentialst approach to culture in *Intercultural English* coursebook include the examples like 'in Japan, it is polite to bow' (p. 3), 'The Japanese language reflects Japanese culture' (p. 19), 'In Australia, the common way a 15-year-old son will address his father is by using a colloquial form of his title, Dad' (p. 26), in Australia, the students may address their lecturers by their first name' (p. 26), 'many Asian learners' (p. 26), 'western norms (p. 27), 'Japanese culture' (p. 33), 'Japanese people' (p. 38), 'in most Australian classrooms' (p. 44), 'In Anglo-

American societies, it is considered polite to look people in the eye when talking to them, or listening to them' (p. 50). All these examples indicate that despite its claim to be in parallel with the features of EIL, *Intercultural English* coursebook seems to give priority to the national and regional entities while treating culture. Therefore, this tendency of the coursebook does not hit the mark of the specification of EIL.

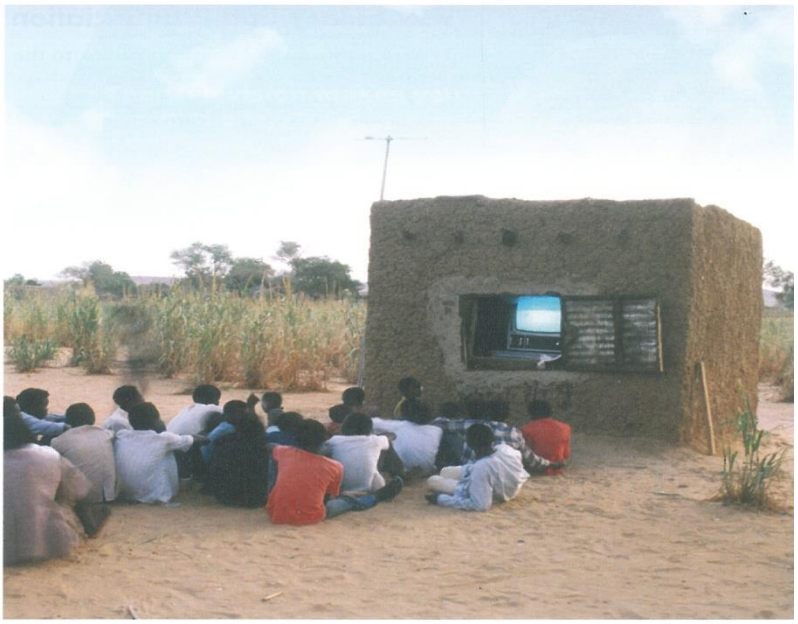
As far as the representation of non-native and native speakers of English is global coursebook is concerned, despite its claim to be based on EIL, biased representation of non-native speakers of English can be seen throughout the entire series of *Global English* coursebook. For instance, in *Global English elementary* coursebook on page 34, young women in United Arab Emirates are portrayed as people who just meet up at home and when they get together, they have something to eat and talk about everything! The photo depicted on the same page also represents a typical gathering of young women in UAE with a scarf covering their hair symbolizing a religion (Picture 4-1). The stereotypical representation of a typical group of Arabic young women is biased and unrealistic overgeneralization of an Arabic community. We cannot generalize a community stating that all young women in a particular society just meet at home rather than socializing outdoors. On the contrary, biased and unrealistic depiction of native speakers of English is seen on the same page. As it is evident, three old-aged American people are portrayed in a picture indicating that these people normally go to the mall, sometimes see a film and go shopping. Neither this representation of native speakers of English in the US spending time and socializing outdoors, nor the young women who prefer to spend time at home is realistic and both constitue overgeneralized depictions of cultural communities that tend to privilege one group (native speakers of English) over the "other" (its non-native speakers).

PICTURE 4-1: Biased representation of non-native speakers of English in Global elementary coursebook

Another example of stereotyping and one-dimential national representation of both native and non-native speakers of English in *Global English elementary* coursebook can be seen on page 49 (Picture 4-2). There are two pictures on this page, one of which portrays a typical American and the other one represents a Guatemalan family. The American family is stereotypically presented as a pizza and fast food lover. In contrast, the Guatemalan family is depicted as one who prefers organic food and vegetables.

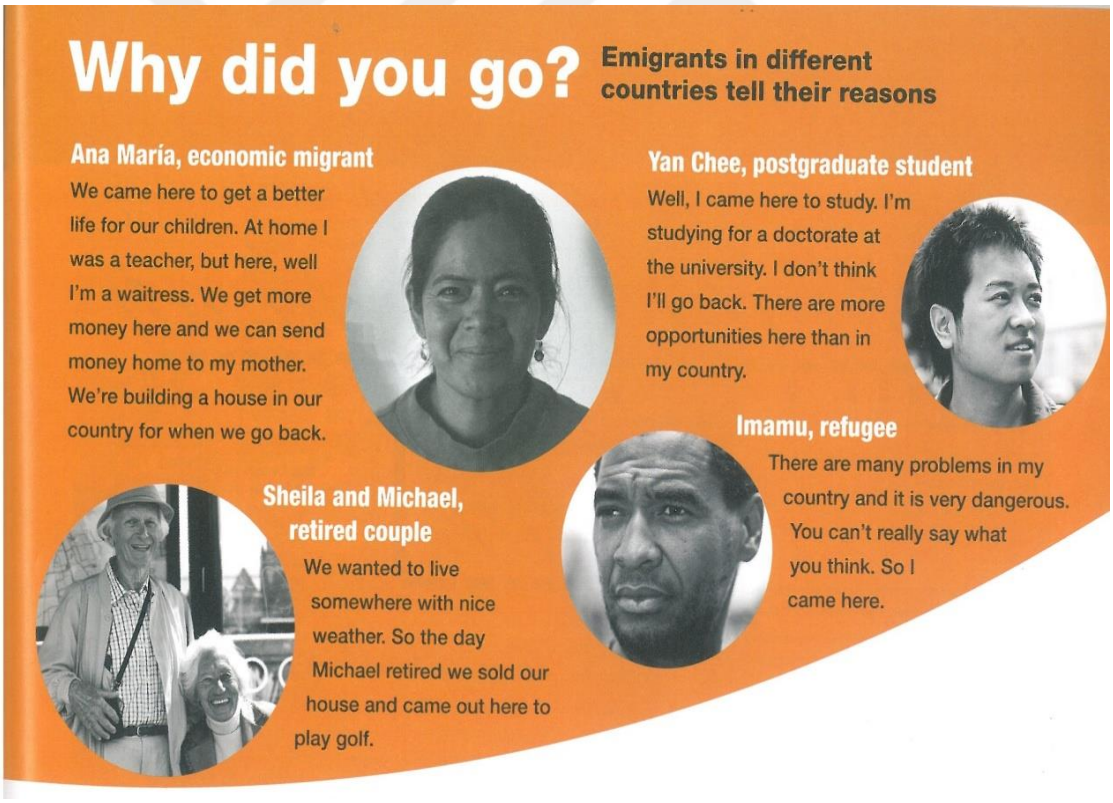
PICTURE 4-2: stereotypical and national representation of both native and non-native speakers of English in Global English elementary coursebook

On page 59, as Picture illustrates, there is another picture illustrating a group of poor African children watching an old TV while sitting on the ground somewhere outdoors. This stereotypical and unrealistic representation of an African country implies the life in Africa and tends to overgenealize an African community (Picture 4-3).



PICTURE 4-3: Overgenealization of an African community in Global English elementary coursebook

Another stereotypical depiction of different ethnic groups in *Global English elementary* coursebook is presented on page 97 (Picture 4.4). On this page, there are four characters giving some information about themselves. Three of them come from different colors and ethnic groups; the first one is an economic migrant who has left her country to have a better life for her children. The second one is a refugee who has left his country because it was dangerous to life there. The third one is a Chinese postgraduate student who has left his country to have a better educational opportunity abroad. As it is implicit, the depiction of a country with different colors and ethnic groups other than white is not realistic. The fourth picture illustrates a white retired family who want to live somewhere nice with nice weather. This idealistic representation of while people is a biased depiction of ethnicity that privileges one group at the expense of others.



PICTURE 4-4: Stereotypical depiction of different ethnic groups in Global English elementary coursebook

CHAPTER V: DISCUSSION AND SUGGESTIONS

5.1. CALL FOR EIL-BASED ENGLISH LANGUAGE TEACHING MATERIALS

As aforementioned, with the advent of discussions about EIL, the issue of cultural content of language learning coursebooks has recently become a contentious issue in the process of materials development. While a number of scholars argue in favor of localized materials, other groups place enormous emphasis on the authenticity of the materials and that of native speaker norms. In fact, the existing review of literature indicates the dominance of native speakers and their uses of English in the majority of the published language learning coursebooks. However, it is worth stating that the majority of scholars argue in favor of including cultural contents that can activate meta-cultural competence of the language learners rather than advocate the teaching of a variety called EIL, or any particular variety for that matter (e.g. Jenkins, 2004; Matsuda, 2006; Sharifian, 2009).

According to Matsuda (2003), in order to facilitate a better understanding of English users and uses, some changes are needed in English language coursebooks. She suggests that applied linguists and publishers will need to find ways of applying a more EIL perspective to teaching materials, including coursebooks. Jenkins (2004) similarly invites publishers to develop EIL-oriented materials. According to her, the current emphasis of materials should be more on increasing awareness of EIL contextual factors rather than on providing classroom pronunciation courses. Jenkins (2002) draws our attention to the status of EIL and the need for readdressing the materials, citing that even if the perspective of ELF has gained acceptance, it is surprising that it has had little or no impact on language teaching or teaching materials.

Jenkins (2004) goes on to claim that ELT publishers can be seen as gatekeepers who do not consider the importance of ELF; the majority of them marginalize ELF accents in their teaching materials although such accents could be

the most beneficial for learners. As for tape material, Jenkins (2000) argues that there are few recordings of speakers with different non-native accents available in published materials. Kirkpatrick (2009) also believes that teaching ELF would also see fundamental changes in ELT curricula and materials. Kirkpatrick (2009) believes that consequently regional lingua franca speakers would become commonly represented and heard in ELT materials. Modiano (1999b) also predicts that teaching materials for teaching English as an international language will be available in the near future.

Tomlinson (2001), too, puts forward possible future directions in developing the materials. In his view, materials will be more international in the future, presenting English as a world language rather than as the language of a particular nation and culture. Therefore, attempts will be made to localize materials in global coursebooks. He implicitly underlines the role of English as an international language, highlighting that the majority of second language learners of English do not learn English mainly to communicate with native speakers of English. Instead, they learn it for academic and professional achievements and to communicate with other non-native speakers of English. However, major global coursebooks series are implementing a mono-cultural approach. He believes that 'soon coursebooks focusing on daily life in US or the UK will be rare' (71).

Owning to the fact that English language classroom can provide a cross-cultural learning environment for the learners, ELF speakers need to know about the cultures of the people they are likely to be communicating with. Besides, they need to be able to discuss and describe their own cultures and cultural values to other people. It is worthy pointing out that not only second language learners of English, but those who learn English as a foreign language also use English to communicate with mostly non-native speakers (Sharifian, 2010; Siedlhofer; 2001; Tomlinson, 2001). Therefore, developing the coursebooks with a perspective on EIL can pave the way for both native and non-native speakers of English to familiarize themselves with different linguistic and cultural norms that they are likely to encounter in the communications with speakers from different cultural backgrounds.

Although there is a wide range of research studies regarding the EFL coursebook analysis, there appears no particular study conducted to examine the EIL-based coursebook. In addition, although many scholars argue in favor of developing EIL-based materials, it seems only few have suggested a paradigm for the EIL-based coursebooks. The need for further investigation into ELF orientation in teaching materials (Matsuda, 2006) may well account for this. As noted earlier, McKay (2002) and Tomlinson (2001) are among the few scholars who have attempted to note some paradigm for the future coursebooks based EIL.

5.2. SUGGESTIONS FOR THE FUTURE COURSEBOOKS BASED ON EIL

A number of suggestions can be offered for the composition of future coursebooks regarding the treatment of cultural content. These can be listed as the following:

5.2.1. Target Community Culture Rather Than Merely Native-Speaker Culture

While developing the language learning coursebooks, as Nault (2006) states, English educators ought to not only be more culturally and linguistically aware, but better able to design curricula with an international and multicultural focus. In addition, in a globalizing perspective, we should keep in mind to put equal value on both non-native and native speakers' cultural knowledge concerning both the target and local elements in teaching materials. Both ELT coursebooks and the ELT curriculum should provide an opportunity for learners to foster their cultural awareness by including global and multicultural perspectives (Shin, Eslami and Chen, 2012).

Using the source culture should be considered as a means of empowering the students and encouraging them practice using English to express their own culture and identity. According to McKay (2002), presenting international cultural materials could demonstrate cross-cultural pragmatics by which the bilingual users of English can demonstrate their own rules of social appropriateness, while they are also learning to understand the appropriateness of other cultures. In the domain of teaching international culture in the classroom, non-native speaker and native speaker English teachers are on a level field, and both should focus on enhancing international awareness. Therefore, while preparing forthcoming coursebook, rather than having extreme sides (source or target culture materials), various bodies of cultural information from both native and non-native speaker countries should be integrated in the forthcoming global coursebooks, thus giving due attention to 'international target culture materials' (Cortazzi and Jin, 1999).

McKay (2002) argues that the Inner Circle alone can no longer provide adequate cultural content in EIL teaching, and thus materials from the source culture (i.e. the learners' culture) and international culture must also be included in the coursebooks. In a globalizing perspective, equal value should be placed on both non-native and native speakers' cultural knowledge regarding both the target and local elements in teaching materials. Both ELT coursebooks and the ELT curriculum in general should provide a lens through which learners can expand their cultural awareness to include global, multicultural perspectives (shin, et al., 2011). As McKay (2002) notes, teachers and teaching materials should create an intercultural atmosphere in EIL classrooms so that individuals could gain insight into their own culture.

Jenkins (2007) believes that the current problem is not only the lack of non-native-oriented materials, but also the fact that ENL is almost always portrayed as the sole 'real' English, of which its speakers are the sole 'experts'. In curriculum specifications, Standard British English or American English norms are taken for granted as the only valid measures of proficiency. The advocacy of authentic materials constitutes a kind of pedagogic slogan, and teachers are supposed to help their learners cope with 'real English', which is taken to be the English used by

native speakers in their speech communities in, say, the UK or the US (Seidlhofer, 2006). However, native speaker competence may not necessarily enable individuals to be effective speakers in EIL contexts, particularly if their competence has been exclusively developed in monocultural contexts. The notion of 'language proficiency', however, may need further discussion, as the notion of 'being proficient' in EIL appears to require more than just the mastery of grammar and lexicon in EIL contexts. The 'more proficient' speakers are individuals who participate with flexibility in EIL communication and effectively clarify their cultural themes when their interlocutors need. The kind of competence that underpins the skills that are described here may best be termed *meta-cultural competence* (Sharifian, 2009).

The traditional notion of the communicative competence of the native speaker is no longer adequate as a goal to be taken for granted in EIL program. Therefore, the transition from familiar to unfamiliar schematic data should not necessarily be thought of as moving from the learner's native culture to the culture of the native speaker of English. Meta-cultural competence does not advocate teaching a variety called EIL, or any particular variety for that matter. There are multiple varieties of English that could be used effectively in international communication, but there is no one variety that is guaranteed to be the most appropriate choice in all situations (Sharifian, 2009). So, instead of solely exposing the learners to the cultural norms of native-speaker of English in the global coursebooks, while developing the coursebooks, due attention should be given to the cultural themes of the non-native speakers of English to foster the meta-cultural competence of the learners. To exemplify, rather than including cultural contents that unconsciously or consciously motivate the learners to think like native speakers to be able to achieve a native speaker competence, language learners should be exposed to varying cultural themes that are relevant to both native and non-native speakers. This knowledge can translate into the development of their 'meta cultural competence'.

In parallel with the meta-cultural competence, Sharifian (2010) suggests that people should beware of cultural misunderstandings when people with different cultural schemata communicate with each other. As aforementioned, we are living in a world where the majority of interactions occur among non-native speakers of English. This situation necessitates an awareness of various systems of cultural conceptualizations (Sharifian, 2010) to be able to avoid cultural misunderstandings when communicating with people from different cultural backgrounds. Cross-cultural misunderstanding has always been a conundrum for individuals who get involved in intercultural communication. Coming from different cultural backgrounds, individuals tend to behave in a way that is appropriate to their own cultural norms which might pose unforeseen serious problems in different situations. These cultural norms are what Sharifian (2010) titles *cultural conceptualizations*. Cultural conceptualizations are conceptual structures such as schemas, categories, and metaphors that come into existence as a result of interactions between members of a cultural group. The notion of cultural conceptualizations does not advocate any static set of conceptual structures, but includes conceptualizations that emerge out of interactions that occur between people of differing cultural backgrounds.

Sharifian (2009) asserts that instead of trying to explore how English as an International Language could be turned into a 'nuclear' language or trying to turn the whole world into a 'homogenous speech community', it might be more helpful to offer a revised model of communication. According to him, the model would have at its core the following principle: the need to recognize that in international contexts two interlocutors may not share the same system of cultural conceptualizations even though they both use English to engage in communication with each other. In routine interactions, speakers rely on the tacit assumption that their cultural conceptualizations are shared by their interlocutors. This may obtain for them a certain degree of communicative efficiency. Speakers of different languages and varieties may of course do this in different degrees. As far as EIL coursebooks are concerned, coursebooks should dedicate a certain amount of material to articles and activities which foster an awareness of cross-cultural misunderstandings that may occur whilst one or more speakers are ostensibly speaking the same language. The cultural content of coursebooks should integrate cultural conceptualizations that are

likely to lead to misunderstanding. Therefore, they need to expose learners to bodies of cultural knowledge to familiarize them with different ways of thinking that might be expressed in English but interested in different ways by different people from different cultural backgrounds.

Participants in EIL communicative events must continuously remind themselves that 'other interlocutors may not share the same schema, category or metaphor that he/she is drawing on as a frame of reference in his/her production and comprehension'. The EIL coursebooks need to create an awareness in both parties in a communicative event that they may need to actively and equally collaborate with each other in order to clarify the cultural conceptualizations that serve as starting points in their dialogue. Hence, there is a need for cultural contents to remind the learners participating in a communicative setting to constantly monitor the assumptions they are making about the systems of conceptualizations on which the other interlocutors are drawing. Similarly, using the famous credo 'think globally, act locally', interlocutors in an EIL communicative event may benefit from thinking 'globally', so to speak, by keeping in mind that English is now used globally to express various systems of cultural conceptualizations, and at the same time acting and collaborating 'locally' with their interlocutors to explain conceptualizations that more directly inform and contextualize the here-and-now communicative event.

Sharifian (2010) also maintains that World Englishes should be differentiated and explored in terms of not just their phonological and syntactic dimensions, but also in terms of the cultural conceptualizations that underlie their semantic and pragmatic levels. Thus, rather than merely integrating the culture of homogenous speech community (such as the US and the UK), the global coursebooks should encompass wide range of systems of cultural conceptualization to develop learners' meta-cultural competence; an absolute requirement for successful and effective international communication. Along with integrating the cultural norms of native speakers of English in the global coursebook, equal attention should be given to cultural conceptualization of the non-native speakers of English in these materials. So as aforementioned, being unfamiliar with cultural conceptualization of the non-

native speakers using different varieties of English can hinder communication and cause misunderstanding among the speakers of English.

5.2.2. Literatures in English Rather Than Solely English Literature

Despite the existence of a wealth of literature in Outer and Expanding Circle countries, little to none of this is refered to in the global coursebooks. In majority of coursebooks, the most attention is devoted to Inner Circle literature and language learners are being exposed to a canon of literature that encompasses works of English or American novelists, writers, and poets. *Global English, for instance,* is one of the coursebooks with heavy emphasis on Inner Circle literature. Throughout the entire series of the coursebooks, a bombardment of literary works by native-speakers of English is presented, with very few literary works from various Outer Circle authors (whose literary works have been written in English) are present. The heavy use of Inner Circle literature in the global coursebooks is in not in parallel with the main objectives of EIL-based coursebooks. Therefore, in the development of cultural contents of the coursebook, not only English or American literary works but also non-native speakers' literature should be taken into account. Instead of solely integrating English literature into the coursebooks, the future global coursebooks should also insert Outer and Expanding Circle literary works accompanied by those of Inner Circle literature into the global coursebook. Being exposed to different kinds of literary works from different corners of the world can familiarize the learners with the ideas of different writers and can pave the way for the learners to become aware of the cultural conceptualization of the different speakers of English. In contrast to the coursebooks inundated with English literature, global coursebooks with the focus on 'literatures in English' can foster the *meta-cultural competence* of the learners by helping them take note of the cultural assumptions underlying writings from a different society and/or time and, in the meantime, help them become aware of their own cultures.

5.2.3. Unbiased Representation Of Both Native And Non-Native Speakers Of English

Clarke and Clarke (1990) point to numerous instances of stereotyping in British EFL materials, maintaining that EFL materials insist on stereotypical representations of native speakers of English. Stereotypical representation of native speaker culture in much instructional material aggravates the problem of presentation of the target language in relation to its own culture. ELT coursebooks construct particular images of native speakers, mostly with highly positive characteristics, so it would not be surprising to see nonnative speakers attempting to assimilate those identities by imitating native speaker accents in their English (Sharifian, 2009). In brief, either due to stereotyped or restricted perspective of the foreign communities, the current foreign language coursebooks have not succeeded in reflecting social reality (Byram, 1990). Instead of portraying native speakers of English as ideal community who live in a utopian society, the equal emphasis should be paid on more unbiased representation of native-speakers of English. In sum, the future coursebooks should strike a balance between the fair representation of both native and non-native speakers of English.

Due to the fact that the Inner Circle norms and cultures are represented as the most ideal patters to follow in the coursebooks, the learners see the Inner Circle varieties and cultures as superior to their own cultural values and beliefs. Instead of merely empowering the Inner Circle norms and cultures in the coursebooks, equal attention should be allocated to Outer and Expanding Circle norms and cultures to trigger equal balance in presentation of the characters in the coursebooks. The coursebooks could include texts written and spoken in different varieties of English, as well as those produced by native speakers, and examinations could start rewarding effective communication and stop penalizing non-standard pronunciation and grammar which in no way impedes communication.

5.2.4. Cultural Liberty (Learning From Other Cultures) Rather Than Cultural Literacy (Learning About Other Cultures)

The world-wide spread of English has not ended up with the global acceptance of American English or British English as the norm of usage. Rather, the global spread of English has prompted the multicultural diversification of English. In EIL era, intercultural literacy is needed to improve mutual communicability among different varieties of English. At the same time, teaching awareness of language is useful in the endevour of teaching students how to become conscious of the function of language in multilingual and multicultural settings (Honna, 2008).

According to Shin, Eslami and Chen (2012), future textbooks should focus not only on cultural facts but also on deeper beliefs and values. Kumaravadivelu (2011) similarly argues in favor of 'cultural library' rather than 'cultural literacy'. According to him, in our globalized world, as far as learning cultures is concerned, more attention should be given to learning '*from* other cultures', rather than '*about* other cultures'. Learning *about* other cultures leads to *cultural literacy.* In contrast, learning *from* other cultures leads to *cultural liberty.* According to him, rather than promoting superficial cultural artifacts like 'food', 'fashion' or 'festivals' as cultural literacy in the classroom, we need to go much deeper into the contemporary realities which shape and reshape cultural identities in our world. He adds that one possible alternative is to create *critical cultural consciousness* (referred to as "Critical cultural awareness", in Holliday's term) among learners. Developing global cultural consciousness promotes not just cultural literacy but also cultural liberty, paving the way for individual's genuine cultural growth (Kumaravadivelu, 2008).

Cultural liberty appears as an imperative for the future global coursebook. Instead of solely indicating *haecceity* of a culture in the global coursebook, more attention could be allocated to *why* and *how*. In sum, the central focus could be shifted from cultural literacy towards reasons behind the cultural ideas, beliefs represented in the coursebooks. In fact, the coursebooks should not solely classify the cultural ideas of a particular country or group in the cultural content because that is likely to lead to an essentialist view of culture and can develop stereotypical perspective toward a particular cultural group.

5.2.5. Emphasis on Dialogues Taking Place among Non-Native Speakers of English Rather Than Dialogues among Native Speakers or among Native And Non-Native Speakers of English

Global coursebooks should include main characters from the Outer Circle and the Expanding Circle and assign them bigger roles in chapter dialogues than the minimal roles they currently have. Some dialogues that either represent or refer to the use of English as a lingua franca in multilingual Outer Circle countries could also be added to chapters (Matsuda, 2003). Also, the presence of characters from countries other than the Inner Circle would make the inclusion of cultural topics and pictures from those countries easy.

5.2.6. English For Specific Cultures rather than Solely English Of Specific Cultures

Strongly highlighting the linguistic and cultural norms of English in the Inner Circle countries and not on those in the Outer Circle and Expanding Circle countries is less likely to prepare students to adequately use English in the future while interacting with other nonnative speakers (Matsuda, 2003b; Sharifian; 2009). Exposure to different linguistic and cultural norms used in Outer Circle and Expanding Circle countries other than solely those of Inner Circle countries may help students understand that the sole use of English is not limited to that used by the Inner Circle (Matsuda, 2003b). EFL and ESL materials should focus on preparing learners to use English both with other non-native speakers as a lingua franca and with native speakers too. They should do so not by teaching a particular model but by exposing learners to language as used in many different types of interactions and by providing them with opportunities to interact with different types of speakers and texts (Tomlinson, 2005). Material writers could include multiple varieties of English for audiovisual materials as well. According to Matsuda (2003b), in order to facilitate a better understanding of English users and uses, some changes in the coursebooks are thus needed.

EIL, as used by effective communicators, should not be considered as a model to imitate but rather reference to inform language planners, materials developers and examiners. Most importantly, we need to recognize that EIL is essentially a process rather than a product and that we should help EIL learners to develop such skills as accommodation, negotiation and sensitive response to contextual variation. At the same time, rather than lamenting about the speakers' errors, people should be more tolerant towards communication between speakers of EIL and also between speakers of different varieties of English provided that mutual understanding, cooperation and success are achieved (Tomlinson, 2005).

From the perspective of EIL, according to Yano (2001), the model to learn should be the varieties of Standard English, which have clarity and international comprehensibility while maintaining locality rather than conformity to the Anglo-American standards. These varieties are those used and understood by educated speakers, both native and non-native speakers. Shin, Eslami and Chen (2012) also argue in favor of promoting both native and target cultures' specific norms in the future global coursebooks and incorporating different varieties of 'Englishes' in teaching materials.

As Seidlhofer (2004) affirms, exposure to a wide range of varieties of English can facilitate the acquisition of communicative abilities. Jenkins (2000, p. 183) also talks about accommodation in interlanguage talk, where one condition for successful communication is that the listener has had prior exposure to a range of non-native accents. This is needed in order to develop "a tolerance of difference". All in all, the point is not to present all the different accents as a model; it is simply to include them in order to teach students to listen more flexibly. Jenkins goes on to say that exposure to non-native accents is even more important than exposure to native accents because learners are more likely to encounter non-native speaker of English than its native speakers (Jenkins 2003b).

Consequently, rather than strictly learning and following some countries' norms and cultural ideas, English can be applied to mirror and portray cultural features of wide range of countries. It is here that the mission of EIL is fulfilled. American and British varieties are often the only varieties of English introduced in global coursebooks and consequently in the classroom, creating the impression that these are the only correct varieties. Such an impression is not only inaccurate but could have negative effects on students' comprehension of and attitudes toward other varieties of English (Chiba, et al. 1995). They add that the limited exposure to different English varieties in the classroom may lead to confusion or resistance when students are confronted with different types of English users or uses outside of classroom.

Owing to the fact that the definition of 'English-speaking culture' is broadening, the cultural content of an EIL coursebooks needs to expand accordingly; firstly, because EIL courses aim for learners to become effective users of English in the international context, some awareness of global cultures and issues needs to be encouraged. It is commonly suggested that topics such as world peace, environmental conservation, and other relevant topics in the field of global education provide appropriate content for readings, class discussions and course assignments. It has also been noted that learners should preferably be familiar with the culture of their future interlocutors, who could be from the Inner Outer, or Expanding Circle countries. While it would be impossible to touch upon every single country and culture within each country, learning about several countries from each circle will help them understand the wide diversity and variation that exist among English-speaking countries today (Matsuda, 2003b). Moreover, learners' own culture can be and perhaps should be used as part of the cultural content of the EIL course. Using EIL rather than EFL suggests that English users of the Expanding Circle use the language as their own, rather than that of Inner-Circle speakers. The goal ought not to imitate Inner Circle speakers, linguistically or culturally, but rather to use it to achieve communicative purposes with people who do not share their language. In such a context, being able to express their own values and opinions, which are often rooted deeply in their own culture, people can communicate with their conversants. Thinking about their culture as one of many cultures in the world also helps learners

understand that, while other cultures in the world may differ significantly from their own, none is intrinsically better than others and thus all need to be respected- an important concept in creating a peaceful global community (Matsuda, 2003b).

The focus in curricula, textbooks and reference materials remains largely with the norm-providing Anglo-American culture(s), sometimes featuring 'exotic optional extras' such as postcolonial literature and New Englishes as an aside, but again through a predominantly British 'lens' (Seidlhofer, 2006). International use exclusively among nonnative speakers, which is believed to be increasing as a result of the worldwide spread of English (Crystal, 1997; Graddol, 1997; Smith, 1983), is represented much less often than that involving native speakers. ELT materials in non-native English-speaking countries should make an effort to help students communicate in English with both fellow non-native speakers and native speakers (Tomlinson, 2005). The Inner Circle orientation to ELT may be befitting for ESL programs targeting at preparing language learners to function in the Inner Circle, but it is insufficient for a course that teaches EIL, due to the important differences in the ways in which EIL learners use English among themselves (Smith, 1983).

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