

From English of Specific Cultures to English for Specific Cultures in Global Coursebooks in EIL Era

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Abstract

The global spread of English and the advent of a need for English as an International Language has become one of the hotly-debated issues in recent years. This owes much to the fact that English speakers today are more likely to be non-native speakers of English than native speakers, and 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 English language teaching coursebooks are still being published by major Anglo-American publishers and are based on the linguistic norms and cultures of native English speaking countries, mainly the USA and the UK. Inevitably, criticism regarding an accurate presentation of cultural information and images about a variety of norms and cultures beyond the Anglo-Saxon and European world has risen. In fact, the English presented in these coursebooks has been seen as mainly representing the linguistic norms and culture of its native speakers, thereby offering '*English of Specific Cultures*'. The current discussions on the 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 linguistic norms and 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 Englishes and cultures of the world accompanies its pedagogy, hence '*English for Specific Cultures*' (Yano, 2009). Discussing at length the role of English as an International Language and its cultural implications, this article investigates the varieties of Englishes in a series of EIL-based coursebooks, inquiring whether they are based on English of Specific Cultures or English for Specific Cultures.

Key words: English as an International Language, English for Specific Cultures, English of Specific Cultures

1. Introduction

When English as a foreign language emerged as subject of study, its norms were developed by its first owners, the US and the UK. However, as the research literature indicates, in recent years, the role of English in communication has experienced fundamental changes. These changes have come into existence as a result of globalization and consequently the need for a well suited language to globally portray wide ranges of cultures in the world. This heavy burden on the shoulders of English has made it a language of international communication or in specialized term 'English as an International Language' (EIL). Once considered as a language of a small community of speakers (e.g. the UK and the US), English now is being used and spoken by great majority of speakers in the world. The increase in the number of non-native speakers of English has resulted to a salient fact about English; not only people who speak English are more likely to be non-native speakers of English than native speakers, but they are most likely to speak to other non-native speakers of English than to native speakers of English. These people are using English as a language of communication. This means that they do not necessarily need to know anything about English or American cultures or literature to be able to communicate effectively. Instead, they need to know something about each other's culture and literature because this knowledge can pave the way or facilitate the mutual understanding. In fact, the development of English as an international language has altered the very nature of English in terms of how it is used by its speakers and how it relates to culture (McKay, 2003). 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 that need reconsidering is 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. This is what can be conceptualized as *English of Specific Culture* (EofSC).

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 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)*. The paradigm shift from learning *EofSC* to *EforSC* has posed some critical questions; among them are the ownership of English, the issue of native-speakerism, whose English?, and materials developments. In fact, the new EIL paradigm shift from *EofSC* to *EforSC* accepts the language authority and norms of English-language learners and accepts EIL and as a medium of intercultural communication (Seidlhofer, 2003). Echoing Seidlhofer, Matsuda (2003) also states that the emergence of *EforSC* in EIL era and consequently the movement away from *EofSC* have also challenged the ownership of English. She 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 a native-speaker language. McKay (2010) implicitly argues in favor of *EforSC* and calls for an appropriate EIL pedagogy that closely take into account different varieties of Englishes. She 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.

In parallel with the objectives of *EforSC*, McKay (2003c) puts forward some assumptions regarding the recent role of English. 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 assumptions that needs to be considered is a recognition of the diverse ways in which bilingual speakers make use of English to fulfill their specific purposes. The second major assumption that needs to inform teaching EIL is that many bilingual users of English do not need or want to acquire native-like competence. Third, if EIL 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.

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 highlights 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) also 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. He adds that 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.

Shin, Eslami, and Chen (2012), similar to Widdowson, 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 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 be able to function in an English speaking world.

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 36 years 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 *EforSC* 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 EIL for learners to be asked to reflect on their own culture in relation to other cultures.

2. English as an International Language and Coursebooks

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).

Despite the popularity of coursebook in the process of language learning, 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 dislike it.

Matsuda (2009) also criticizes the current practices in ELT which tend to privilege the United States and UK, in terms of both linguistic and cultural contents, and argues 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 their purpose for 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 global coursebook and attribute it to the political reasons. 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.

As far as materials developments particularly 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 the cultural contents to the learners. 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 fact, global coursebooks are criticized for painting idealized pictures of English-speaking countries because the cultural content of such coursebooks tends to lean predominantly towards native speaker countries. The content of such materials has been criticized for not markedly engaging the non-native speaker's cultures. 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).

In terms of language learning materials in general and coursebooks in particular, the rise of EIL suggests that the traditional use of Western cultural content in ELT texts needs to be reexamined. The de-linking of English from the culture of native speaker countries also suggests that teaching methodology has to proceed in a manner that respects the local culture of learning. An understanding of these cultures of learning should not be based on cultural stereotypes, in which claims about the roles of teachers and students and approaches to learning are made and often compared to Western culture. Rather, an understanding of local cultures of learning depends on an examination of particular classrooms (McKay, 2003c). As it is 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, in more recent coursebooks culture of non-native speakers of English are integrated (Block, 2010).

3. The Emerging Need for English for Specific Cultures in Global Coursebooks

Despite the dominance of *English of Specific cultures* (EofSC) 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 put forward a 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 EforSC 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 pedagogy of the authentic which inappropriately privileges native-speaker use and imposes its norms at the global level, more attention should be paid to the source culture (i.e. the learners' culture) and international culture because native speaker countries alone can no longer provide adequate cultural content. The need for EforSC-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.

According to Gray (2002), 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 there more place should be given for 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.

In fact, a great number of studies have been made to generally investigate the issue of ownership and that of native-speakerism. However, despite the increasing attention given to the teaching EIL, with regard to the inevitable impression of EIL on the forthcoming materials development, particularly global coursebooks, there lie some gaps in need of exploration (Tomlinson; McKay, 2002). In fact, we know much less when it comes to the question of how such ideas as teaching *English for Specific Cultures* are dealt with in English language materials, namely global coursebooks. In this study, one of the gaps, that is, the process of coursebook development in EIL era, was subject to close scrutiny.

4. Methods

In this study, five EIL-based coursebooks (e.g., *Global series, English across Cultures, Intercultural English, Understanding Asia, and Understanding English across Cultures*) were analyzed to examine their validity of their claims, that is, to be based on EIL. All of these coursebooks claim to be in parallel with the specifications of EIL. As a preamble, an attempt was made to examine different varieties of English in these EIL-based coursebooks to realize whether they were *English of Specific Cultures* or *English for Specific Cultures*. Then, some 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.

4.1. Global coursebook series

Global coursebook series were examined to find out how these coursebooks differ in depicting ‘English of Specific Cultures’ and ‘English for Specific Cultures’. According to the results, in *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. To illustrate, in *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. In a different case, on page 34, similarly, one difference between the American and British Englishes are given; *a mall* which is American English while in British English it is usually called *a shopping centre*. In *Global pre-intermediate coursebook* on page 68, for example, the difference between *garbage* (American English) and *rubbish* (British English) is pointed. In a different example on page 15, similarly one example is given to distinguish the difference between American English (i.e., my car’s hood and windshield were damaged) and British (bonnet and windscreen) English. On page 15, an example of Scottish variety (i.e. that’s a bonny wee child) is given. In *Global intermediate coursebook*, although, on page 15, there are some facts about World Englishes, there is just one case of ‘English for Specific Cultures’; Caribbean English could be found on page 39. 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 *Global upper-intermediate*, no examples of English for/of Specific Cultures were found. As it is evident in Table 1, *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 1. Frequency of all references to ‘English of Specific Cultures’ and ‘English for Specific Cultures’ in ‘Global’ Series Coursebook

Coursbook	Englishes	Frequency	Percentage
<i>Global (elementary)</i>	English of Specific Cultures	5	45
<i>Global (pre-intermediate)</i>	English of Specific Cultures	5	45
<i>Global (intermediate)</i>	English for Specific Cultures	1	9

The references to 'English of Specific Cultures' and 'English for Specific Cultures' in *Global coursebook series* are listed in Table 2 and Table 3.

Table 2. 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 Culture
Global (Elementary)	9	The US and the UK	Inner Circle	<i>a number plate</i> (BrE) vs. <i>a license plate</i> (AmE)
Global (Elementary)	34	The US and the UK	Inner Circle	<i>a shopping centre</i> (BrE) vs. <i>a mall</i> (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	<i>rubbish</i> (BrE) vs. <i>garbage</i> (AmE)

Table 3. 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

4.2. English across Cultures coursebook

In order to find out examples of 'English of Specific Cultures' and 'English for Specific Cultures', *English across Cultures* coursebook was analyzed. According to the results, there were seven cases of English of Specific Cultures and five cases of English for Specific Cultures. Examples of 'English of Specific Cultures' in *English across Cultures* coursebook, as Table 4 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 greet. 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 addition, differences types of saying goodbye in American and Australian Englishes are given. For example, in the US, it is more common to say "Have a nice day." while saying goodbye. However, in Australia, it is fairly frequent to say "See you later." when people say goodbye. 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 4. 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	12	The US and the UK	Inner Circle	How are you? Fine thanks.
English across Cultures	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	The UK	Inner Circle	How are you? Goodbye
English across Cultures	24	The US	Inner Circle	Hi. Have a nice day
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 it is evident in Table 5, Examples of “English for Specific Cultures” in *English across Cultures* coursebook include different kinds of greeting in China, Indonesia, Burma, and Singapore. The Chinese and Burmese, in chapter 2, for instance, like to say “Have you eaten?” or “Where are you going?” when they greet. Indonesians like to say “Where are you going for a wash?” when they greet someone. In Singaporean English, according to chapter 5, it is possible to leave out the subject of the sentence. For example, in reply to a question like “Can you open the window?” people may reply “Can”. ‘Taximan’s Story’ is a literary work written by 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” (chapter 7).

Table 5. 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

4.3. 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 the results of the study indicates, the frequency of ‘English of Specific Cultures’ is 19 while that of ‘English FOR Specific Cultures’ is 5. 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 more examples of Australian English or what might be conceptualized as a variety of ‘English of Specific Cultures’. 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. Besides, the importance that sport has in Australian culture is reflected in Australian English (p. 74). Some of them 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 (Table 6).

In chapter 17, a major difference between 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 chapter 16, some information is given about different varieties of English in South Africa, a country which is considered as a member of Inner Circle countries. Majority of white population speak English 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. Third variety of South Africa 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 6. 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	If had rather than if would
Intercultural English	73	Australia	Inner Circle	We must... We must keep We must play He played He deserves
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 7.)

Table 7. 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)

4.4. Understanding English Coursebook

In *Understanding English across cultures coursebook*, the emphasis is given to different varieties of Englishes in the Kachruvian 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 8.

Table 8. 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 of 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 could be seen in Table 9.

Table 9. 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	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.

4.5. Understanding Asia

In *Understanding Asia* coursebook, the reading texts are followed by some listening activities. In each unit, when the text is about the certain country, the speaker in listening section comes from the same country and talks about his/her own country. They speak different varieties of English. For instance, an Indian speaks with Indian English and a Malaysian speaks with Malaysian accents. So, as the name of the coursebook implies, *Understanding Asia* is based on Asian accents of English. In sum, 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 10.

Table 10. 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

5. Findings and Discussions

In order to answer to the research question, an attempt was made to examine 'English of Specific Cultures' and 'English for Specific Cultures' in five EIL-based coursebooks. 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, 'global English' motto can suggest a particular variety of English, which is not at all what 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 likely to undermine the role of English as an international language because the use of the adjective 'global' plus 'English' associates a variety of English. As a result, the title of the coursebook does not go in parallel with EIL.

As it was mentioned before, although *Global coursebook series* put forward a claim to be based on EIL, the language of *Global English coursebook series* is 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 that how a language can be international while it is 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 *Global coursebook series* while there was one 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. In order to be able to interact appropriately and to hinder miscommunication among the 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.

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 English use in the Outer and Expanding Circles, both for international and intranational uses, was only sporadic.

In contrast to *Global series* coursebook, analysis of *English across Cultures* coursebook indicated that this coursebook almost meets the requirements of EIL. In addition, as Matsuda (2003) holds, teaching materials can also improve their representation of EIL by incorporating World Englishes. For example, textbooks 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 if English is the coursebooks can better reflect the increasing role that NNSs 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, references to 'English of Specific Cultures' (F=7) is near to those of 'English for Specific Cultures' (F=5). Therefore, some attempts have been made to include different Englishes spoken in Asia other than the Inner Circle Englishes and this goes in parallel with some of the specifications of EIL-base coursebooks suggested by some scholars (Matsuda, 2003; Tomlinson, 2001).

Furthermore, according to Matsuda (2003), some of the chapters of 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 textbooks, 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 address 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. In this coursebook, further attention is given to 'Englishes of Specific Cultures' (F=19) than 'Englishes for Specific Cultures' (F=5). The main authors of *English across Cultures* and *Intercultural English* coursebooks are non-native speakers of English. In contrast to *Global English* coursebook authored by native speakers of English, *Intercultural English* and *English across Cultures* coursebooks respectively seems to go in parallel with the most of the specifications of EIL-based coursebooks.

Another EIL-based coursebook is '*Understanding Asia*' coursebook which is based on Asian varieties of English. The exposure to different varieties of English can pave the way for understanding different Englishes spoken in different parts of the world (Matsuda, 2003, Sharifian, 2009). In a world where the number of non-native speakers of English has outnumbered that of native-speakers, the percentage of interaction among non-native speakers of English is higher than that among native speakers of English. That is why having exposure to and being familiar with different varieties of English spoken by both native and non-native speakers of English carry a great importance in EIL-era. 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. Even if the domination of native accents is the main policy in EFL textbook production, English is a lingua franca today, and textbooks should also expose students to non-native accents of English because students are likely to encounter for example exchange students with different accents. Therefore, the presentation of non-native accents is to wake up students to realize the possibility of different accents.

Understanding English across Cultures is another 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. It goes without saying that in order to understand World Englishes trends, 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. 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. For example, in this 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 is Hinduism, which is the religion of many people in India. 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. Attempt to rise EIL awareness among the learners is felt in all chapters of this coursebook.

The very existence of this study sheds light, *firstly*, on the role of English for Specific Cultures in the globally prepared coursebooks, and *secondly* on the burden to the material providers and syllabus designers to pay attention to the significance of English for Specific Cultures in the future coursebooks. The materials designers are expected to localize the materials by using the learners' experiences and cultural backgrounds and making coursebooks culturally responsive to them. In a milieu where the number of the non-native speakers of English outnumbers that of native speakers, the emerging need for English for Specific Cultures paves the way to prepare materials that are based on multicultural speakers and learners of English. Therefore, further attention should be paid to English for Specific Cultures rather than solely integrating the English of Specific Cultures in global coursebooks.

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