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TRABAJO DE FIN DE GRADO

The changing role of British and American Englishes as teaching models: Reasons for the implementation of English as a Lingua Franca and English as an International Language

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ABSTRACT

Taken into account the research within the educational sphere in the last twenty five years, ample support has been provided for the assertion that British and American English should not be the main centres of reference with regard to ELT in those countries whose objective is communication in international contexts. In this dissertation, much emphasis will be conferred on those authors claiming that English as an International language and English as a Lingua Franca should be implemented in the teaching of English, and an example of a country, such as Japan, which is already in the process of implementing it in the teaching, will be highlighted.

Keywords: ELT, ELF, EIL, Japan.

Dadas las investigaciones académicas dentro del ámbito educacional en los últimos veinticinco años, se podría afirmar que el inglés británico y americano no deberían ser los principales puntos de referencia con respecto a la enseñanza del inglés en aquellos países cuyo objetivo es la comunicación en contextos internacionales. En este trabajo de fin de grado, se enfatizarán aquellos autores que sostienen que el inglés como lengua internacional y el inglés como lengua franca deberían implementarse en la enseñanza del inglés. Se hará hincapié en el caso de Japón, un país que está en proceso de implementar el ya mencionado inglés como lengua internacional.

Palabras clave: ELT, ELF, EIL, Japón.

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1. Introduction

The following paper will attempt to argue how the English language is currently changing due to globalization and to the emergence of different types of 'New Englishes', and how globalization is affecting English language teaching in international contexts. I will illustrate that though British or American English shall remain the same models for those speakers who want to achieve a native-like command of English language in terms of pronunciation, vocabulary or prestige, English language teaching programmes should be modified in order to favour those users of English language who intend to use it for international purposes or in a non-native-English environment.

My curiosity about this topic emerged after reading Jennifer Jenkins' *World Englishes: a Resource book for students* (2003) where she exposes the evolutional character of the English language, as well as the set of influencers, i.e. other languages and events, which have contributed to what English after an enduring process has become today. Therefore, strongly interested in what I read, I decided to dive into the field of World Englishes and see where my readings would lead me to.

On the one hand, the mainstream in ELT has been arguing for decades and still argues that British and American English varieties of English should be the canon in English language teaching. On the other hand, as it will be exposed in this BA thesis, I strongly insist on the implementation of English as an international language in English language teaching. The reason for this is the huge number of non-native speakers whose main goal, when referring to the acquisition of English, is the mutual understanding among speakers from different countries, and not the perfection of the language. To support my claims, I have used the ideas of authors such as Jennifer Jenkins, David Crystal or Braj Kachru, among many others.

Although this topic has been widely covered by many authors during the last 25 years, potential learners are not familiar with it. The majority want to learn the English language; nevertheless, they would like to learn a practical English, which means, no idioms, phrasal verbs and those common expressions that native English speakers daily use, and in many cases learners give up and stop learning the language. Frankly, the

main approaches to learn English are erroneous. Their purpose is to nativize non- native speakers instead of teaching them an international English that fits their goals.

Regarding the structure, there are five points that must be highlighted which make my B.A. thesis easily perceptible and coherent. To begin with, in chapter two – "basic features of the English language" – we deal with the basic features of the English language since the 16th and 20th centuries to the present days. In second place, in chapter three – "The English language in the 21st century"– features of the English language are considered and divided into two subsections: firstly, how the English language has evolved during time and the huge number of non-native speakers using it to communicate in international contexts have been discussed, and secondly, the change that ELT has been experimenting with the notion that English as a lingua franca could be a possible solution to the mutual understanding between speakers of English has been tackled. In the third and fourth place, the basic characteristics of English as a Lingua Franca and English as an International language have been analysed, respectively. In the last place, how a country such as Japan is trying to implement English as an international language in the teaching of English has been shown.

2. Basic features of the English language

Between the 16th and 20th centuries, the British empire was one of the world´s most extensive empires with a population of 458 million (Graddol, 2000, p.6). Its expansion to almost every corner of the world and its consequent settlements, colonies or simply invasions, have made the English language a hybrid language which has been evolving in order to meet speakers' cultural and communicative needs (2000, p.6). This hybridity occurred as a corollary of the dependence of those foreign tribes or nations on the British empire.

As the British linguist David Graddol explained in detail in his article *The Future of English,* it was in the 17th century when the English language started to be recognised as a world language, particularly in the foundation of the American colonies. Nonetheless, it was not until the 19th century when the British Empire's trade and cultural politics strengthened the status of the English language, creating in this way "a language on which the sun never sets" (Graddol, 2000, p.6).

At the beginning because of the invasions suffered, and afterwards because of the invasions carried out by its speakers, the English language has been constantly evolving; first influenced by Celtic and Latin, later by Scandinavian and Norman French, and more recently by the many other languages spoken in the British colonies, the English language has been freely borrowing words throughout its history (Graddol, 2000, p.6). This hybridity of the English language is considered by many linguists one of its main features and the one which partly explains its current success as a world language.

In this dissertation, much emphasis will be put on the notion of 'proper English' which formally speaking is 'standard English', a term not very much used until the 18th century. Standard English is the variety that appears in grammar books and dictionaries, whose norms are considered to be unique and the correct ones. It is also the variety used in writing and usually spoken by educated speakers of English. Besides, it is the variety that students of English as a foreign or second language are taught in class (Kachru and Cecil, 2011, p. 110). In fact, it will be argued against this idea of 'proper English' as this B.A. thesis considers that English can be learnt and spoken, i.e. pronounced, in many

different ways. These ways occasionally break with conventionalism and traditionalism, because they differ from the canon, and from what has been commonly accepted and taught in schools during the last decades.

The English language will continue evolving, and with the huge number of non-native speakers currently speaking it, different features will emerge and the language will be transformed. Consequently, the close relationship that has previously existed between language, territory and cultural identity is being challenged by globalisation (Graddol, 2000, p.6). As a result of this, globalisation will determine the contexts in which the English language is learned and used now, and English as an International language will be necessary. In other words: it is the diverse nature of non-native speakers that will determine what kind of English is spoken, whether due to their nationality or educational level, and not compulsorily the model already implemented in English language teaching.

3. The English language in the 21st century

3.1. English as a global language used by native and non-native speakers from ESL and EFL countries

At the end of the 20th century, the English language began to be considered a global language because in some countries it was used as the language for communication among speakers from different nationalities and as a language for foreign language teaching where it had no official status, e.g. Japan (Crystal, 2003, p. 4). According to Dr. Jenkins (2003, p.5) two main factors contributed to the massive development of the English language. Firstly, the huge migration in the 19th and first half of the 20th century from the South and East of England to America and Australia which led to the emergence of new varieties of English i.e. modern American and modern British. Secondly, the colonization of Asia and Africa in the second half of the 19th century which resulted in the formation of 'New Englishes', e.g. Indian English, Nigerian English. Due to these two factors, English in the 20th century was influenced by the huge number of non-native speakers who used English as a foreign language and afterwards English as a *lingua franca* (Jenkins, 2003, p.6).

Nowadays, the English language is believed to be the most privileged language and the most preferred one to use for international communication among non-native speakers. In 1997, David Crystal estimated that the English language was spoken by about 1,5 billion people including native and non-native speakers, and now, the English language has more non-native speakers than native speakers (Crystal qtd. in Ciprianová and Vančo, 2010, p.124). Although it is hard to estimate an exact number of English speakers today, it is clear that the number is "vast and growing" given the fact that nearly "80% of communication in English takes place between bi/multilingual speakers of English" (Marlina, 2014, p.2). The information provided by these facts allows us to pay more attention to and analyse the role of bi/-multilingual non-native speakers of English.

An interesting theory that is mentioned by many linguists when referring to English as global language is the three-circle model of World Englishes developed in 1985 by the notable Indian linguist Braj Kachru in his work *Standards, codification and sociolinguistic realism: the English language in the outer circle* (Sannes, 2013, p.1). It discusses the existence of three concentric circles which are the Inner, Outer and Expanding Circles, and many linguists such as Jenkins (2003) and Matsuda (2011) use this model as it does not discriminate speakers from being native or non-native. Firstly, the inner circle is compounded by those countries whose English is their mother tongue and are considered *norm providing,* e.g. United Kingdom, United States, Australia and New Zealand. Secondly, the outer circle countries include those who use English as a second language e.g. India, Nigeria and are *norm developing*. Thirdly, the expanding circle, with countries such as Japan or Spain, is formed by those speakers who use English as a foreign language and are considered *norm dependent* (1985 qtd. in Sannes, 2013, p.1).

Among other linguists, David Crystal rejects this model. He considers that this division is not appropriate in the globalization of English because this language is becoming international and the distinction between outer and expanding circles was becoming fuzzy (Marlina, 2014, p.2) due to the high number of non-native speakers belonging to the expanding circle using English as means of international communication. Something that exemplifies what has been said is the case of Japan, a country that is trying to implement English as an international language in ELT, and it will be dealt with later in this dissertation. On the contrary, it is argued that when a language is international it treats all speakers equally, that is, it makes no distinction between them; therefore "EIL recognises the diversification of English as a result of the global spread of the language, Kachruvian World Englishes, and emphasises the relevance of world Englishes in the teaching, learning, and thinking about English today" (Marlina, 2014, p.5).

Although Kachru (1985) established these correct limits when it comes to describing the spread of the English language around the world, Crystal's opinion is more likely to be certain in the case of English as an International language. Due to the huge amount of English speakers in the Outer circle and in the Expanding circle, it could be said that both circles share several similarities regarding the English language.

A speaker from the Expanding circle would share more common features of the English language with a speaker from the Outer circle rather than with a native speaker from the inner circle. Moreover, it has to be mentioned that non-native speakers outnumber native speakers, which suggests the need for a reconsideration of the ownership of the English language. Native speakers should be the ones trying to make an effort to speak English as an international language, making it a common language which every speaker would be able to understand.

3.2. Debate between British and American English vs. English as a Lingua Franca instruction

The question of whether native or non-native English language teaching is appropriate for ESL and EFL countries has caused much debate in the sphere of English education. As a consequence of the existence of 'the Centre', which stands for the main actors when it comes to English teaching, i.e. the United Kingdom and the United States and 'the Periphery', i.e. the rest of the world, this imperialism is affecting those non-native speakers who are willing to communicate in English for international purposes (Ciprianová and Vančo, 2010, p.127). In this chapter, the question under discussion is whether these English teaching programmes should be modified in order to benefit non-native speakers and their purposes. If they are modified, it would facilitate learning for those students who wish to learn English as an international language.

It is commonly known that English language teaching is principally focused on the *centre* and the *periphery*. The main reason for this is the huge language industry native countries have created and the power they exert over the *periphery* (Ciprianová and Vančo, 2010, p. 128) whether linguistically or politically. In relation to what has been said, Robert Phillipson claimed in his book *Linguistic Imperialism* that "the global teaching of English is an act of linguistic imperialism" (qtd. Burns, 2013, BC), meaning that English language teaching does not reflect any culture other than the United Kingdom's and the United States', limiting and *pushing* students to learn only and exclusively those two specific cultures which might be quite different from their

intended goals. Since the English language began to spread throughout the world in the 18th century, it has undermined the right of other languages and the chances that should exist for multilingual education (Burns, 2013). Phillipson calls for a radical change in language policy to redress the balance and to promote the type of multilingualism that reflects the more natural state of language use around the world (qtd. in Burns, 2013). The current interest of a number of non-native speakers of English is not to acquire a native competence in terms of accent and pronunciation, but to smoothly communicate with any kind of speakers, whether from the inner, outer or expanding circles. Thus, paying more attention to a practical feature of a language such as communication will lead to a much more natural state of language use.

By 1980, Alastair Pennycook, Professor of Language Studies at University of Technology in Sydney, estimated that "the value of the world ESL and EFL training market was of around 6.25 billion pounds" (Kirkpatrick, 2007, p.10). This lofty number generated by the market of English is only understandable if we delve into the past. It could be justified in two ways: firstly, the political and military power that both the British Empire and the US had in the era of colonization and secondly, the economic power of Britain (19th) and the US (20th) and the desire to communicate with these two countries by the rest of the world, established strong future economic relations through English language, taking into account UK's and US's economic hegemony. As a result of this massive use of native English as the universal tool of communication, second and foreign language speakers in the present believe native English is more sophisticated than their own English varieties they have learnt in their respective countries, e.g. Japanese English. Consequently, without the intention of exploring a broader issue, when these non-native speakers choose to study British or American English, it directly and indirectly economically benefits those countries whose native language is English.

This Western linguistic imperialism is additionally noticeable in ELT textbooks representing English native culture, customs and clichés and also teaching native accents in their corresponding audio materials. Therefore, those willing to learn English for international purposes must be aware of the fact that not only British and American varieties are possible or ‘appropriate’, as it has been mentioned above (Cook, 1999, p.2000, qtd. in Sannes, 2013, p.22). They have to comprehend that English is

developing and it has gone beyond international, being used by native speakers and non-native speakers in their daily interactions. Students from outer and expanding circles should be encouraged to learn other varieties, an example of this being Japanese English in Japan. Hence, the reason why native varieties of English have been considered a better or more appropriate choice is a conventional idea, merely because it has been commonly accepted with the passage of time. There must be a change in people´s mindset so that they can realise non-native varieties employed in English teaching are equally valuable for communication purposes.

Regarding the formal aspects of teaching, there are two main principles which are the base of ELT methodology. Firstly, English language has to be taught monolingually (Cook, 1001, qtd. in Kirkpatrick, 2007, p.185) and secondly, the ideal teacher has to be a monolingual native speaker. Several scholars such as Kirkpatrick, Sharifian, Jenkins, Ciprianová and Vanco disagree with the notion of this Western dominance of a native English teacher being an essential requirement. Also, hiring a native teacher does not favour local teachers who might be more prepared to teach and more able to help those students who wish to communicate in English for international contexts than a native speaker could be. They might be more helpful since they have faced and dealt with the same difficulties and challenges throughout the process of language acquisition. In most cases, local teachers could feel unconfident when teaching a variety they are not familiar with, be unable to pronounce it properly or whose culture they are not aware of (Cook, 2001, qtd. in Kirkpatrick, 2007, p.185). As Kirkpatrick discussed "adopting a native speaker model and then hiring native speakers to teach it simply serves to let the students know that the model can only be attained by people who look and sound very different from themselves" (Kirkpatrick, 2007, p.187).

Furthermore, selecting native English teachers weakens local teachers' own model of English teaching and oral production which is seen as inferior or not authentic for the mere reason of being a local variety (Medgyes, 1994, qtd. in Kirkpatrick, 2007, p.185). These local teachers are required to teach a model they are not acquainted with and an English textbook focused on British and American cultures is imposed by the curriculum in their classes; therefore, they could feel insecure when teaching English (Sharifian, 2009, p.283) because they may not be specialists in British or American culture or accents. When these two factors occur in the classroom, local languages are

undermined as exemplified in the case of Japan, where the Western variety of English is taught. Thus, native English benefits ELT industry of Inner circle countries, i.e. the centre (Ciprianová and Vančo, 2010, p.131), and expands their linguistic and non-linguistic dominance. Teaching solely British and American cultures is positive for non-native speakers in order to gain more knowledge of those specific cultures too, but it does not prepare them to speak "about the cultures of the people they are most likely to be using English with, and how to compare, relate and present their own culture to others" (Kirkpatrick, 2007, p.188) i.e. in international context. Jenkins' 2006 *Current perspectives on teaching world Englishes and English as a lingua franca* article suggested that in order to test people, it must be taken into account how speakers would be able to interact with each other and not only focus on speaking British or American English. In this way, interacting with speakers of other varieties will make students be aware of other different types of English' varieties, and thus, they will feel more confident at the time of speaking (Sharifian, 2009, p.195).

With respect to formal examinations and credentials, standardized tests such as TOEFL (standard American English test) and IELTS (International English Language Testing System) are other examples of the prevailing "hegemony of Inner-circle varieties" (Sharifian, 2009, p.12) in higher education institutions in non-English speaking countries. Those scholars studying the spread of English would agree that the ownership of English cannot be restricted to a geographically bound location (Sharifian, 2009, p.191). For instance, TOEFL is "an indispensable admission requirement for those second and foreign language learners who wish to study in North American universities or need to be familiar with the standard American English" (Sharifian, 2009, p.194), but it is not adequate for those learners who aspire to use English for international contexts. If ELT continues giving so much importance to TOEFL, it will not allow us to realise the dimensions of English as an international tool of communication.

Returning to Phillipson's *Linguistic Imperialism*, he goes on to describe in an extreme point of view the "uneven distribution of linguistic, cultural and economic power of the Western countries, an idea which has already been mentioned above" (Ciprianova and Vančo, 2010, p.127). Because of globalization, English language does not belong exclusively to native speakers anymore and it has also transformed English

into a hybrid language (2010, p.127), i.e. a language of mixed origin. For instance, Kachru and Nelson argue in favour of this book by formulating a rhetorical question: "if there are two [centres of reference for norms and standards] – the United States and Britain – why not three? If three, why not a dozen?" (2001, p.17 qtd. in Cipranová, 2010, p.128). This affirmation in Kachruvian's terms would mean to bestow as much importance on the expanding circle as on the inner circle, i.e. native English teaching prestige would gradually decrease. "Due to English globalization, new approaches, not following the canon to ELT, are being considered and changes will take place which will help those students in the so-called periphery" (Ciprianová, 2010, p.132).

As Cem Alptekin, expert in Language Education in New York University, explains in his article, "communicative competence, a tenet of ELT, with its standardized native speaker norms, is as utopian as the notion of the idealized native speaker-listener" (Ciprianová and Vančo, 2010, p.132). Moreover, in 1997, Professor Michael Byram from Durham University developed a model of intercultural communicative competence which differs from what is accepted as the official communicative language teaching (2010, p.132) because it promotes "mutual understanding and tolerance, respect for identities and cultural diversity through more effective intercultural communication" (2010, p.132). In addition, Ciprianová and Vančo (2010) discuss the possibility of re-examining English language teaching in outer and expanding circles where they inform that an English native model is believed to be inappropriate. They suggest that an own, local variety of English and a local teacher would be more beneficial for students (Ciprianová and Vančo, 2010, p.128). There are many demanding aspects of the English language for non-native speakers to attain, such as idioms, fixed expressions and phrasal verbs among others; therefore, achieving a native speaker competence is almost impossible. It is very hard to believe that a non-native speaker could pronounce English in all the possible varieties or that the speaker could dominate the lexicon of a variety he or she is unacquainted with.

For a long time, the decision of selecting an exonormative model, i.e. native English, in ESL and EFL countries has been the most flattered choice (Kirkpatrick, 2007, p.186), due to its high prestige. However, some countries such as Japan have realised that this is not the most appropriate choice for them as they mostly

communicate in English for international contexts. Let us consider the role of local teachers; they have been instructed to teach a foreign language, they have the experience of learning a second language; consequently, they have acquired the essential skills to teach the language they have learnt (qtd. in Kirkpatrick, 2007, p.187). On the contrary, native teachers lack the experience of learning a second language, and they not necessarily have a credential or qualification to teach. Arguing that the best option to teach is being a native speaker is unconceivable because in most of the cases natives have been chosen for the mere fact of being native. Something else that must be taken into account is their lack of teaching credentials which is a further offense to local teachers of English. Besides, it does not make sense under any circumstances as English learners are mostly bilingual; thus, they admire bilingual teachers, because they have gone through the same process of learning a second language. However, it is true that some students are benefited from learning native English. For example, a person studying an English degree who would like to be an English teacher. That person would probably have the chance to visit other native English countries, and be taught by a native teacher. But, in general, adopting a native speaker model makes students think that the proper model is the native one and those who sound like native speakers are the only ones who could attain that "correct model" (Jenkins, 2007, p.187). Some non-native speakers think that "the older a variety is, the better" (2007, p.189) and this is one of the reasons why a tendency to prefer the native varieties of English exists.

As it has been said in this subsection, the linguistic power that native English countries have over the rest of the world is so dominating that English language teaching is not favouring non-native speakers willing to communicate in English for international purposes. It must be realised that in second and foreign language countries, a local own model of English would be more appropriate to those students who do not want to acquire a native English model. In fact, due to the great amount of non-native speakers that the English language has all over the world, the English language teaching policy has been re-examined and new approaches not following the native English cannon are being considered and put in practice.

4. English as a *lingua franca*

The following definition of *lingua franca* is one of the most widely accepted in linguistics. Jennifer Jenkins, professor of Global Englishes at the UK's University of Southampton, claims in her book *English as a lingua franca: attitudes and identity* that ″a lingua franca is a contact language used among people who do not share a first language, and is commonly understood to mean a second (or subsequent) language of its speakers" (Jenkins, 2007, p.1). The number of non-native speakers who use English to communicate on a regular basis is huge and their first choice, when it comes to English language acquisition, will not be British or American English, but an international English which all speakers, whether they are native or not, are able to understand. As non-native speakers outnumber native speakers and the English language continues evolving, there is a need to consider ELF as one of the main options to be implemented in ELT.

When native and non-native speakers interact with each other, misunderstanding is often a common factor. In a BBC interview by Lennox Morrison (2006) to Jenkins, she compares the way both native and non-native speakers communicate. On the one hand, non-native speakers tend to be more careful when choosing words and they seldom, if ever use slang, contrary to native speakers who talk fast, use jokes, slang and references specific to their own culture. She mentions in the article the shortening 'OOO' (out of office), quite commonly used in e-mails by native speakers and probably hard to understand by non-native ones. Jenkins even describes native speakers as "the world's worst communicators" and highlights that English as a Lingua Franca should be considered. Then, she goes further to add that if natives and non-natives start using ELF, native speakers should be the ones trying to adapt themselves to non-native speakers' ELF forms (Morrison, 2016), this way communication will be easier for both speakers.

In recent years, there has been much controversy over the question whether native speakers must or must not be included within the definition of Lingua Franca. It is important to note that the first lingua franca emerged in the 15th century along the South-Eastern Coast of the Mediterranean and it was a pidgin language based on Spanish, Italian, Arabic, Portuguese, Turkish, Greek and Persian dialects (Jenkins,

2007,p.1). As it was a hybrid language, native speakers were not the dominant speakers. For that reason, the idea that they had to be included or not in lingua franca's definition emerged (Jenkins, 2007, p.1).

Scholars such as Sharifian (2009), Llurda (2004), Mckay (2002) and Jenkins (2007) distinguish between ELF and EIL. Some of them claim that ELF does not incorporate NSs in its definition and others assert that EIL incorporates native speakers in it (Jenkins, 2007, p.2). However, this distinction can be misleading because EIL completely differs from ELF in the fact that "EIL rejects the idea of any particular variety of language being selected as a lingua franca for international communication. EIL emphasizes that English, with its many varieties, is a language of international, and therefore intercultural communication" (Sharifian, 2009, p.2). Some scholars such as Llurda (2004 qtd. in Jenkins, 2007, p.2) use EIL as a blanket term for all uses of English involving NNSs worldwide regardless of whether they are interacting with other NNSs or with NSs, while others such as Mckay (2002, qtd. in Jenkins, 2007, p.2) use EIL to refer more specifically to NNS-NNS communication.

On the contrary, Seidlhofer and Jenkins (Jenkins, 2007, p.2) agree that ELF is not restricted to speakers from the expanding circle, and those speakers coming from inner or outer circles using English intranationally, are not excluded from ELF communication. Their only condition is that native English speakers should not be included in data collection, and when they take part in ELF interactions, they do not represent a linguistic reference point (Jenkins, 2007, p.2). For instance, in VOICE corpus, "a description-based corpus which comprises transcripts of naturally occurring, non-scripted face-to-face interactions in English as a lingua franca" (Sannes, 2013, p.22), the percentage of NS allowed to be in any specific speech event is just 10% (Jenkins, 2007, p.2). In *World Englishes: a Resource book for students,* Jenkins (2003) argues that "[...] in a case where NS and NNS have a conversation, how speakers would refer to that ELF interaction? Would it imply that it becomes an EIL interaction? or would the target norms change to the native speaker's ENL norms?" In these situations and having in mind that ELF is a kind of English, native speakers would be the ones trying to orient themselves to the ELF norms of the other speakers rather than vice versa. Having said this, it is clear that ELF researches must not exclude inner or outer circle speakers from lingua franca's definitions. Therefore, the fact that "ELF

communication only takes place with Expanding circle speakers is completely false" (Sannes, 2013, p.144).

Jenkins also asserts that English as a lingua franca is not trying to replace English as a foreign language, but, on the contrary, is an alternative to it. The reason is that there are people who wish to follow NS norms, so, for them, EFL would be the most appropriate choice. Jenkins (Sannes, 2013, p.144) summarizes some differences between ELF and EFL, so that speakers are aware of them, which helps us to clarify the two concepts. EFL is part of modern foreign language while ELF is part of World Englishes; EFL is a deficit perspective whereas ELF is a difference perspective; EFL uses metaphors of transfer/interference/fossilisation while ELF uses metaphors of contact/evolution; code-mixing and code switching are seen as interference errors in EFL whereas in ELF, both are seen as bilingual resources (Jenkins, 2003, p.144). Having said that, it has to be kept in mind that ELF "depends on who is speaking with whom, where, about what, and so on. In this respect, accommodation and code-switching are crucial features of ELF, and are used extensively by skilled ELF speakers" (Jenkins, 2003, p.144).

It has to be highlighted that due to English globalization, the English language does not belong to native speakers anymore, but to the 'others' (NNSs), who should have the same English language rights as the native speakers do (Jenkins 2003, p.50). A model of ELF should not have British and American English's idealized forms as an aim, but the understanding of its speakers (Sannes, 2013, p.27). In this way, students would be able to learn about different cultures, instead of the limited focus on native speaker cultures that have been dominant so far (Sannes, 2013, p. 27).They have the right to innovate new features and every difference they do not share with native speakers could not be considered 'wrong', because as Jenkins said in 2003 "this is what means for a language to be international- that it spreads and becomes a global lingua franca for the benefit of all, rather than being distributed to facilitate communication with the natives" (p.50). In order to solve the misunderstandings that sometimes occur among speakers, their own adaptability could be the correct solution (Sannes, 2013, p. 28).

Besides, if a model of ELF is considered, the fact that the ideal teacher has to be a native one would be perceived differently. The aim will not be the language in its most perfect version, but the understanding of it, and for that aim non-native teachers are more qualified to teach than teachers who are native speakers. In ELF contexts, speakers who do not speak English as their first language will not be considered "non-native speakers" anymore, they will be recognised as "competent and authoritative users of ELF" (Seidlhofer, 2001, p.152). Certainly, those whose target is to acquire an ENL competence would remain intact (2001, p.152).

All things considered, it seems reasonable to assume that although ELF is not taught yet, native and non-native speakers must be aware of how English is growing and the benefits that ELF presents for international communication. That mentioned, non-native speakers' English can no longer be assumed as deficient because in international communication, understanding each other is the basis of society and it is far more relevant and useful than imitating native English (Jenkins, 2007, p. 238).

5. English as an *International language*

As a consequence of the colonial and postcolonial expansion of the English empire along with globalisation today, English language has acquired the status of an international language (Marlina, 2014, p.1) and non-native speakers of English are the ones who contributed to this change of role of the English language. This status is still increasing, and will have a deeper impact in a near future, due to the 70 countries in the world prioritizing English language for daily use (2014, p.2).

English as an international language is the language used by non-native speakers, nevertheless, it does not imply that there is a particular variety called 'EIL' as for example 'ESP' (English for specific purposes). EIL is exactly the opposite, "it rejects the notion of a single variety of English which serves as the medium for international communication. English, with its pluralised forms, is a language of international and intercultural communication which equally recognises all varieties of English at national, regional, social and idiolectal levels in all the three concentric circles of Kachru (Marlina, 2014, p.5).

There is a common notion that English as an international language and English as a lingua franca are the same phenomenon; however, it is not true. As Marlina (2014, p.5) observes, the EIL paradigm "recognises the fact that 80% of communication in English takes place among non-native speakers; it does not claim that communication in English or varieties of English encountered in international contexts exclude native speakers". Secondly, the EIL paradigm "rejects the idea of having a single variety of English as the chosen form of English for global communication". However, ELF still promotes a particular variety of English as 'the core' and the other varieties have less equal recognition (Marlina, 2014, p.7).

Learning EIL helps students from all the Kachruvian circles to be aware of the pluricentricity of English, to give them an idea of the equality of all English varieties, and to develop the ability to communicate in a respectful way across different cultures (Marlina, 2014, p.7). For instance, in foreign language education, scholars have implied that teaching languages should be focused in a different way in order to facilitate

communication between non-native speakers of English (Sharifian, 2013, p.43). To illustrate, in some countries such as India, its inhabitants use English among them, even at home, and in the available literature of World English, they are considered native speakers as well (qtd. in Sharifian, 2013, p. 46). As a matter of fact, the paradigm of EIL has become apparent due to these demographic changes in the use of the English language (Sharifian, 2013, p.48).

There is a growing notion that EIL should be taught as a real alternative to the centrist British and American English (Holliday, 2005, p.8). In fact, as it has been mentioned before, there are a lot of parochial features such as idioms or slang which are quite irrelevant for international communication. The notion that correct English is the one called Standard English and also that the majority of people use this type of English leads people to misunderstand how language works. As it was claimed, standard does not imply "imposed" nor yet "of the majority" because those who only use standard English are a minority (Holliday, 2005, p.51). The purpose of EIL is to "facilitate the development of skills and competencies to prepare learners for engaging in intercultural communication with speakers from a wide range of cultural backgrounds" (Kirkpatrick, 2007, p.231). As far as EIL teaching is concerned, different attitudes will come into view when speakers realise that in some NNS countries, English will be taught mostly by non-native speakers of the language to non-native speakers, in order to communicate with non-native speakers (Holliday, 2005, p. 60). In order to promote EIL, Sharifian argues that non-native speakers of English would be the most appropriate ones to promote EIL regarding their cultural and linguistic experiences (2009, p.84).

Nowadays, some non-native speakers of English learn this language because of its linguistic power, in terms of scientific and technological information, international organizations, global economic trade and higher education (Mckay, 2003, p. 34). Thus, an efficient EIL curriculum would need to consider those specific goals these non-native speakers wish to pursue and not presume that they want full proficiency of the language. As more and more non-native speakers start using the English language, their use will be different from that of native speakers of English; consequently, it will be wrong to assume that they wish to attain native-like competence (Mckay, 2003, p.36).

6. English as an International Language in Japan

With the arrival of Commodore Perry into Tokyo Bay in 1853 and the demand of the President of the United States to inaugurate trade relations between Japan and the US, the effect that the English language had in Japan was quite significant. Nevertheless, when the American missionaries arrived in Japan in 1868, the effect of the English language was even more striking because they started teaching English at private and government schools (Kachru & Nelson, 2011, p.171). In the present day, English language has become nativized and plays a substantial role in Japan as an 81% of borrowed words in Japanese are from English (2011, p.172).

Globalization of English has made Japanese inhabitants use the English language for present needs, whether at work or even to talk to each other in English at home. Due to this it cannot be considered a foreign language in its country anymore. As Kachru and Nelson (2011, p.176) claim, "English is a language with a definite status in the country, a status which rests upon history and upon present realities". These realities deal with the fact that English has imbued Japanese professional spheres. The concept of 'periphery' was exposed earlier in page 6, where Philipson's theory on the *Linguistic Imperialism* was explained, and it must be highlighted that despite belonging to the so-called periphery, Japan has a different status in terms of English language use due to the high percentage of English speakers not belonging to the outer circle. This concept is divided into two categories: those countries that 'require English as an international link language', such as Japan and Korea, and those that use English for 'a range of intranational purposes', such as India and Singapore (Kachru and Nelson, 2011, p.306). As Nobuyiki argued in her article *English as a multicultural language in Asia an Intercultural literacy,* in many places in Asia, English is recognised as a universal tool for international communication, and, therefore, their inhabitants are increasingly committed to strengthen and improve ELT (Nobuyiki, 2005, p.81). They start speaking English among themselves and when this occurs, a set of indigenous patterns develops, the kinds of patterns people find easier to handle (2005, p.81).

A number of Japanese people uses English in an interaction with other Asians rather than with British or Americans. From a Japanese perspective, English is the

language they will use with Chinese, Koreans, Singaporeans, Europeans, and Arabs, among others. When they interact among each other, there is no room for American or British culture. It would be awkward if a Japanese would have to represent American ways of behaviour and a Chinese the British ones (Nobuyiki, 2005, p.73). What will occur is that the Japanese will behave like a Japanese, speaking English in a Japanese way, and the Chinese will behave like a Chinese. In most of Asia, "English is no longer a colonial import; it is the language of education, culture, business, and regional cooperation" (2005, p.77). For instance, in Japan the urge to go to an English-speaking country to learn English has considerably weakened and now, for them, "the best way to learn English is going to a country where English is spoken" (Nobuyiki, 2005, p.80). For instance, from 2002 onwards, a Japanese University decided to send all its first-year students to Singapore' Regional Language Centre in order to learn English (2005, p.80). In fact, what is useful and important in intercultural communication is mutual understanding, "not the disposition to impose one's values and norms upon the other" (2005, p. 81). If non-native speakers do not imitate English as native speakers, it does not mean that they are using the language improperly. For instance, Japanese tend to say "we went to Kyoto by car yesterday" instead of "We drove to Kyoto yesterday" (2005, p. 83), which would be correct too.

Due to the huge importance that Japanese bestow on English, much has been done for the implementation of EIL teaching in the sphere of education. Phillipson argues that "the imperialism that Anglo-American has blinds its representatives to the realities of multilingualism in the contemporary world and gives them a false perspective" (2011, p. 306). In 2012, Asia had approximately 800 million speakers of English, meaning that it had more English speakers than the entire Anglosphere (Herscovitch, 2012). As Nobuyiki claimed in her article, "English is said to be a language of information. But if we are not ready to give our information in English, we cannot take advantage of the power given in the language" (2005, p.87).

We argue that despite the fact that the English which has emerged in Asia, especially in Japan, does not follow the native pattern, it does follow the rules of English language. In other words, the individuals who use EIL will definitely not express themselves as native speakers would, but their oral production will be grammatically correct. Let us imagine a situation between a Japanese speaker of English

and a speaker from the UK. It might take them some time to perfectly understand each other or perhaps they will laugh now and then because of the awkward grammatical constructions employed by the Japanese speaker. Notwithstanding, we must not forget that the Japanese speaker's English is not meant to be understood by a native speaker of English (within this context), but by the rest of countries in Asia whose population has learnt an English oriented towards international communication, a communicative setting in which mostly non-native speakers of English participate.

The teaching of English as an International Language in Japan, written by Nobuyiki in 2009 is a description of the situation of English in Japan. She deeply explores the efforts that Japanese people are going through in the incorporation of EIL into their educational system. While they have an indigenous language use for all purposes, nowadays they find it a disadvantage in this era of globalization (Nobuyiki, 2009, p.1003). Let us recall that Japan is a country that belongs to the expanding circle as Kachru suggested, and where English is a foreign language. At present, Japanese find themselves in a situation where they need to learn English due to globalization. However, it is a bit challenging because English and Japanese are quite different languages and what exemplifies this is the examination 'TOEFL', showing the poor performance Japanese have due to this distance between English and their native language (Nobuyiki, 2009, p.104). It would be easier and more comfortable to learn EIL than the variety, i.e. standard English, whether British or American, required by the official examinations around the world.

Since 2000, several changes have been occurring in Japan. The Government Policy Council considered that it would be beneficial to designate English as the country´s second language (Nobuyiki, 2009, p.105). In 2003, the Ministry of Education proposed that English should be taught at elementary school, not in junior school; however, this action was not carried out until 2008. Nowadays, in several science and technology degrees, students are not obliged to know Japanese, but they have to be proficient in English (2009, p.105). Their educational system has always been monolingual, but now there is a need for EIL in order to improve the system as a whole.

It is important to highlight that there have been changes regarding communication between speakers in English textbooks. In the past, reading texts usually focused their attention on communication between native speakers of English, whereas now, communication in reading texts takes part between native and non-native speakers of English. The study courses set by the Ministry of Education state that teaching materials should deal with matters such as "the daily lives, customs and habits, stories, geography, and history of people of the world, especially those who use English, and the Japanese" (Nobuyiki, 2009, p.111). The spread of EIL in Japan is also noteworthy in the employment of Assistant Language Teachers for English in the public school system (Nobuyiki, 2009, p.112). For instance, in 1989, there was just one non-native English speaker from the Philippines able to teach English, and until 1996, the Japanese government only hired applicants from the US, Britain, and Australia, reflecting once again, the hegemony of English native countries. Nonetheless, in 1997, the Japanese government founded the JET programme (The Japan Exchange and Teaching Programme), later called ALT programme (Assistant Language Teaching Programme) to non-native speakers of English which eventually had 99 ALT teachers from South Africa, 48 from Singapore and 17 from India in 2008 (Nobuyiki, 2009, p.112).

What can be deduced is the fact that Japan opened up its education sphere to non-native teachers of English, which brought diversity and also contributed to the implementation of EIL. Furthermore, apparently they have slightly modified their English textbooks by approving a law which enforced the simulation of situations where not only native speakers interacted, but also Japanese ones, along with a multitude of other nationalities. Needless to say, this was a step forward in the implementation of EIL, a move which many countries around the world would be happy to imitate.

Another relevant point for the study of EIL is Integrated Practice in Teaching English as an International Language, known as IPTEIL, created by Nobuyiki in 2006. It is an approach that integrates the notion of EIL with multiple pedagogical concepts including Global Education, Media Literacy Education, and Legitimate Peripheral Participation, among others (Nobuyiki, 2009, p.114). Teaching materials for this method are real; for instance, materials such as digital newspapers and TV news (*Channel News Asia),* are an appropriate method to listen to speakers of Asian English varieties and NNS/NNS interactions. Once students have watched the news, Nobuyiki encourages

them to read the same news on the web, so this is how they practise their listening and reading skills too. Besides, in order to train Media Literacy based on Critical Thinking, students compare and contrast different newspapers around the world such as BBC (UK), and NHK (Japan), among many others, which obviously presents a wide variety of cultural values reflecting the diversity of EIL or World Englishes (Nobuyiki, 2009, p.114). Unlike ELF, the IPTEIL method might include native speakers who can learn about the different viewpoints of the class which will collaborate towards the interaction among international individuals (2009, p.115).

This approach received eight times during the period of 2002 and 2008 the "Osaka University Award for Outstanding Contributions to General Education" which proved that it is useful for students (Nobuyiki, 2009, p.115). The reasons were the following: "Gained recommendation from overwhelmingly many students, by introducing them to varieties of English and leading them to analyze world events from multiple perspectives, through activities such as comparing the viewpoints of various news media real-time"(For Spring Semester, 2008; qtd. in 2009, p.115).This is a clear illustration that Japan has already been appreciating this new type of English language teaching and it also looks promising for the future development of EIL education (Nobuyiki, 2009, p.115).

A language such as English, learnt for international purposes by millions of speakers is automatically denationalized and acculturated to meet local specific needs (Sharifian, 2009, p.82). Native speakers norms should not prevail and serve as "the yardstick for measuring NNSs' phonological accuracy, lexico-grammatical correctness and discourse-pragmatic appropriacy" (Sharifian, 2009, p.82). "The native speaker is a fine myth: we need it as a model, a goal, almost an inspiration. But it is useless as a measure; *it will not help us define our goals"* (Kachru & Cecil, 2011, p.83). Therefore, once again it has been demonstrated how wonderful would be to sound as a native speaker of English, but, as the abovementioned statement exposes, it must not be the only possible way of speaking a language. Learning a language is not about perfection, and it should not be required from every single speaker, since those who want to acquire perfection are free to do it. However, it must not be forgotten that languages exist

because they serve for communication, and when two individuals are having a conversation, what they really need is to understand each other.

7. Conclusions

Throughout this B.A. thesis, an attempt has been made to argue that firstly, English has a global character because of the many linguistic and territorial influences it has benefited from and suffered through the centuries; secondly, that English must be looked upon as an international language, for it belongs to everyone who uses it, without regard to the accent they employ, and not only to native speakers of English; and finally, that attention must be paid to the role of the local teachers of English, as their effort has been undermined for the mere fact that they are not native speakers of English. Attention has also been drawn to some historical aspects of the English language, i.e. linguistic imperialism, in order to somehow certify its dominion throughout the centuries, with special regard to the 20th and 21st centuries. Along with this fact it has been attempted to debunk the common belief which holds that British and American Englishes are the only 'proper' Englishes to be learnt.

With all the information gathered, it can be summarised that due to the globalisation of English and the huge number of non-native speakers in the process of learning it, the language is being transformed and new resources for ELT would be necessary. It has been highlighted that native English is useful for those speakers who want to achieve a perfect command of the language, with the purpose of being English teachers or perhaps translators, but not for those speakers whose only aim is to be able to communicate themselves in international contexts.

This leads to the conclusion that a new model of ELT needs to emerge; however, it is a herculean task to achieve such a categorical or absolute transformation of the current teaching models as the magnates of the linguistic industry would totally disagree with this radical but wise move. Despite running the risk of making a bold statement, it has been demonstrated that native English is sometimes or most of the times unintelligible to international speakers whereas non-native English, i.e. EIL or ELF, is intelligible for everyone. Therefore, an example that will hopefully succeed in replacing conventional teaching methods of English is the case of Japan, where it has been highlighted that Japanese speakers sometimes use the English language between them,

and also, the new methods of teaching that are trying to implement, such as the use of electronic sources or newspapers from all around the world.

Although I have found an extensive bibliography dealing with this whole subject, there are some topics which have not been studied in depth and are definitely worth investigating. Further research in this area may include: firstly, with regard to ELT and debunking the fact that a native English teacher is better than a non-native English teacher, a belief that a lot of non-native English speakers have. Secondly, the huge amount of non-native speakers taking academic English language exams such as TOEFL who believe they would acquire a perfect command of the English language. In fact, it is an exam that opens doors to get a job or go to university, but not to get a perfect command of the language that will serve them to communicate for international contexts. Thirdly, and the most important one, possible approaches to implement the teaching of English as an international language and English as a lingua franca in English language teaching are, in my opinion, the future of ELT and certainly deserve more in-depth research.

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