

The Prospects for Glocalisation in a Globalised ELT World: Perceptions and Realities

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Abstract

In this study, I conducted interviews with novice and experienced EFL practitioners at a university in the United Kingdom. The interviewees were part of my postgraduate study in TESOL, and they participated in the qualitative portions of my research. As citizen of Japan and native resident of Okinawa, I was initially interested in the English language itself as a signifier of neoliberal globalisation and vehicle for the spread and application of such economic policies, especially in my place of birth, a region that has long been the site of such economic experimentation. What relationship does English have to the formation of our identities as non-native speakers as well as to the erasure of unique cultures and histories and foreign languages? Such questions led to my discovery of and interest in glocalisation emerged in my studies, and I sought to understand how this concept might be used to resist the totalising globalising forces threatening the culture from which I come. This essay reports on my findings, which suggest that EFL teachers already have a heightened awareness of the usefulness of glocalisation as theory to inform teaching practices.

Keywords: ELT; globalisation; glocalisation; neoliberalism; perceptions;

Introduction

Wittgenstein once said that, “The limits of my language are the limits of my world” (2018, p. 5.6). To the L2 learner, these words are inspiring because they suggest that new languages open up new worlds of understanding, and the efforts made to learn will guarantee access to those worlds. This is certainly true in many practical ways. Nevertheless, as anyone who has invested any amount of time in the study of a foreign language knows, misunderstanding and misperception are also sensations integral to such studies. Wrapped in the study of language as a medium of gaining greater knowledge is a paradox: the preconceived notion that the native English speaker, as teacher, will necessarily transmit the associated social and economic power to the student.

How does such a belief appear in the words and attitudes of those who did it? A key feature can be seen in the focus that both teachers and their students put on “native speakerism” (Holliday, 2005, as cited in Holliday 2014). To the more experienced EFL teacher, however, this tight

focus on “native speakerism” is suspect. This essay reports on the conflicting perceptions that both experienced and novice teachers have of the so-called native speaker and his or her intrinsic value to the EFL classroom. Related also to the ideology of “native speakerism” are questions about what can be done to change our thinking so that “nativeness” (Widdowson, 1994) can be put in its proper perspective. This essay further introduces a brief discussion of an alternative way of looking at the classroom teacher and reports on reactions to a possible alternative to typical EFL classroom practices where concepts of English nativeness inform classroom practices, influence curriculum design and the development of course materials.

What is the Alternative?

Before reporting on the results of this study, a brief summary of glocalisation is in order. Since language is embedded in culture and society and, therefore, business, Roland Robertson referred to glocalisation as “the simultaneity – the co-presence – of both universalizing and particularizing tendencies”

(1997). The universal signifier of McDonalds, for example, as a global fast-food operation is particularised in the teriyaki burger in Japan: the co-presence of the local and the transnational illustrate Robertson's argument.

A natural question follows: how can glocalisation be understood in terms of language teaching? Whereas McDonalds is a medium of gastronomic cultural exchange, the L2 classroom serves as a medium of linguistic and cultural exchange. Today, with the inexorable and pervasive influence of globalisation on teaching, the L2 practitioner is forced also to consider how to prepare students to engage with the increasingly globalised world outside the classroom. More recently, Kumaravadivelu points out that glocalisation is rooted in the Japanese idea of *dochakuka* (indigenisation), which refers to someone else's cultural habit and/or practices taking roots in other places, but more for the interest of business (2008, p. 45).

Glocalisation is a term often used when products or companies peculiar to a particular nation aim for global expansion and the marketers adapt the products to certain local conditions or preferences. Kumaravadivelu explains that in a glocalising environment, "the global is localized and the local is globalized" (2008 p.147). The reasons have much to do with local resistance against globalisation's homogenising forces, which threaten cultural distinctions that local people instinctively want to preserve and tourists naturally seek to experience. As regards the schooling culture, teachers must face the current globalised reality and its attendant threats but be ever-ready to adapt their teaching in glocalised ways that both preserve and awaken students to actual threats they may not see. Adaptation and awareness of the changing world and its potentially destructive forces are part and parcel of the glocalised effort to preserve native language, cultures, and histories. Khondker (2004)

enumerates the following key propositions of glocalisation:

1. Diversity is the essence of social life;
2. Globalization does not erase *all* differences;
3. Autonomy of history and culture give a sense of uniqueness to the experiences of groups of people whether we define them as cultures, societies or nations;
4. Glocalization is the notion that removes the fear from many that globalization is like a tidal wave erasing all the differences;
5. Glocalization does not promise a world free from conflicts and tensions but a more historically grounded understanding of the complicated – yet, pragmatic view of the world (p. 5).

As regards curriculum development, Daly observes that because the population of non-native speaker (NNS) teachers greatly outnumbers that of native speaker (NS) teachers now, NNS teachers enjoy excellent opportunities to serve as mediators who combine local knowledge and teaching strategies that "better prepare EFL students for the needs of a globalized world" (2009, p. 28). Tsou concurs that glocalisation has emerged in response to globalisation and that teachers must critically reconsider their approaches to curriculum planning in order to integrate more local knowledge as well as focus on cross-cultural understanding so as to fit their teaching into a glocalised educational landscape (2015 p. 61).

These efforts in the classroom are not so easily implemented, but they pay important results. Glocalised methods help the teacher, both native and non-native, focus on and see the misperceptions that inform their understanding of the world in which they live. They are like massive mirrors that widen the teacher's view of a surrounding society and common realities. In that wider reflection stand the vitally important, but

often overlooked, NNS teachers of English.

The following discussions and tables report on the results of interviews with novice and experienced teachers. As any strategist knows, half of the battle for fundamental change can be won in the hearts and minds of the people, so this study is an effort to gauge the perceptions and thoughts of practitioners and ELT professionals. The sections are organized around the interview questions. Novice teacher interviewees assume the pseudonyms Fong, Lotus, and Elphie while experienced teacher interviewees assume the

pseudonyms Connie, Georg, Christine.

What is your impression of culture and its effect on ELT?

Tables 1 and 2 outline the participants' thoughts as expressed during the individual interviews. Their opinions for this question were organized into four themes: Belief/recognition/awareness, inclusion/exclusion of cultural aspects, glocalisation/localisation, and context matters/consideration/interests.

Table 1 Novice group's belief/recognition about cultural aspects in ELT

Theme	Shared opinions across the group
Belief/recognition/awareness	<ul style="list-style-type: none"> • Coursebooks usually contain cultural information. • English is a powerful, most common language (<i>lingua franca</i>) in this globalised world. • All the languages and cultures are equally important.
Inclusion/exclusion of cultural signifiers	<ul style="list-style-type: none"> • Keeping a balance between English and learners' L1(s) is important.
Glocalisation/localisation	<ul style="list-style-type: none"> • Including both local and global elements in classroom is important. • All the cultures should be respected.
Context matters/consideration/interests	<ul style="list-style-type: none"> • Consideration towards the students' backgrounds and needs

All of the novice participants reported that English is a global *lingua franca* that affects people throughout the world in significant ways but that effect does not necessarily mean that English is a superior language. They interpreted "superior" to mean "more economically valuable and more powerful" than their own native languages. They associated value and power with social and economic status. Fong pointed out, "I don't think there is one language better than the other Be respectful to others. No culture is 'the best.'"

The other novice teachers expressed similar opinions regarding the inclusion/exclusion of cultural signifiers and glocalisation/localisation. Based upon the opinions above, the participants mentioned that maintaining a balance between

learners' L1(s) and English is important as well as including both local and global elements in their teaching. In her interview, Elphie said "I always try to find something from each of their cultures ... we never presented English as being best ... We always try to keep a balance." Lotus also commented that "Both of them [local and global] are important to teaching for the students because they have to know some things about their own culture, and also know more about the whole world as well." She seemed to suggest that knowing both the local and global equally well are necessary, which illustrates an embrace of the first feature of glocalisation: "diversity is the essence of social life."

For context matters/consideration/interests,

the novice participants explained that the students' home life background is important for them to consider as teachers. Fong and Lotus (elementary school teachers in Taiwan) said they were considerate of and sensitive to students' social and

educational backgrounds whilst also valuing what students would like to do in class. Elphie extended this point by saying that she makes sure everyone feels included.

Table 2 Experienced group's belief/recognition about cultural aspects in ELT

Theme	Shared opinions across the group
Belief/recognition/awareness	<ul style="list-style-type: none"> • Coursebooks usually contain cultural information and those ideas and practices are evident. • Native speakers of English take the language and its advantages for granted. • There's an element of propaganda for neoliberal, capitalist world in textbooks. • Textbooks are usually idealised and aspirational. • Identifying with the culture, seeing yourself as part of that culture can be encouraging for a learner. • It is slightly easier to teach monolingual class as they share the same/similar culture. • Teachers need to be sensitive towards cultural aspects. However, teachers also should try to glocalise the materials and include students' local knowledge.
Inclusion/exclusion of cultural aspects	<ul style="list-style-type: none"> • Being aware of difference of cultures between one country and another is important when including or excluding cultural aspects. • Including or excluding cultural aspects in class is a sensitive matter, so it may be easier to teach monolinguals.
Glocalisation/localisation	<ul style="list-style-type: none"> • Try to combine local and global when teaching. • Use students' local knowledge when teaching. • Materials should be meaningful for students in any contexts.
Context matters/consideration/interests	<ul style="list-style-type: none"> • Teachers need to be sensitive to the contexts before choosing the materials. • Students need is essential to make directions in class.

Among these two groups, the members of the experienced group shared more enlightened views among themselves than those of the novice group shared. Regarding beliefs/recognition/awareness, the experienced teachers had rather diverging thoughts about coursebooks than did the novice teachers. All the experienced participants agreed that coursebooks do not only include and reinforce features of the dominant native English culture, but also, as Christine observed, “a [tacit] preference for some sort of neoliberal, capitalist

world.” Connie suggested that, “publishers should not only use traditional ideologies — things like a nuclear family but include things like blended or same-sex families,” but they also said that learners' identifying themselves with the target language can be a strong motivation for learning English. These sentiments also appear to reflect the first feature of glocalisation that Khondker discusses.

The experienced participants were also aware of the inclusion/exclusion of cultural elements as

well as glocalisation/localisation. The underlying philosophy they appeared to embrace was that teachers should be sensitive, sensible, and well-balanced toward different cultures. Christine said that, “Being able to discuss broader topics or to communicate more internationally is important for students’ confidence.”

For context matters/consideration/interests, Georg noted that teachers should bear in mind that sometimes traditional English (British) culture does not fit within the learners’ contexts and in that case teachers should pay attention to values in those particular contexts. Clearly, Georg is aware of the third feature of glocalisation, “autonomy

of history and culture give a sense of uniqueness to the experiences of groups of people whether we define them as cultures, societies, or nations.”

To what extent does English language/culture superiority exist in ELT?

Tables 3 and 4 outline the participants’ thoughts as expressed during the individual interviews. Their opinions are organised into three themes: English Nativeness (Native Speakerism), English language/culture superiority, and Superiority in jobs/careers. Interestingly, whilst the data were being transcribed and analysed, the theme of ‘Native Speakerism’ emerged naturally in their responses.

Table 3 Novice group’s thoughts

Theme	Shared opinions across the group
English Nativeness (Native Speakerism)	• None.
English language / culture superiority	• Global aspects are usually focus on predominantly English areas. • English is a lingua franca (which sometimes underestimates other languages).
Superiority in jobs careers	• Being able to speak English does provide people with more job and/or career opportunities.

For English nativeness (Native Speakerism), an interesting division appears among the participants. As a native, Elphie made it clear that it was easier for her to get a job compared to non-native English teachers. Fong (a non-native) said, “I tell my students that when you are talking to somebody who speaks English, then act like what native speaker speak English [*sic*].” In other words, copy what native speakers say and do. She also said that she wants to follow ‘standard’ (i.e. ‘native’ English) when she teaches her students since the native standard “comforts her,” a perspective that Isik severely critiques in “Linguistic Imperialism and Foreign Language Teaching.”

He notes that the periphery (non-native speaker) takes a “subordinate, dominated role ...

that carries out the EFL process in accordance with the norms specified by the center” (2008, p. 127). He further observes that, “their minds are colonized and they have lost their confidence” (p. 127). Fong’s remark verifies Isik’s point, which shows that this tendency, intentioned or not, appears to be a common perception among non-native teachers. What can be mentioned additionally is that, because her mindset is already influenced by this perception, Fong did not see her own adoption of “Native Speakerism” but, rather, recognised this position as a practical way of understanding and expressing ideas in English.

This non-native’s self-effacing attitude toward English can be seen in English language/culture superiority as well, for Fong and Lotus

(both from Taiwan) had shared nearly identical opinions. They point out that English is a common tool of communication even in non-English speaking countries. Elphie supported this view by saying “English is now such a global language; it’s easier to learn English and get around than if you learn some other languages.”

As regards the perception of superiority in jobs/careers, Fong and Lotus again shared the same view: learning English helps people to enter better schools, go abroad and do business, and even for travelling; thus, English is a very useful and important skill. Elphie went on to describe her experience in receiving preferential treatments in her jobs: “It’s easier for me to get a

job compared to a non-native English speaker as an English teacher,” and continued discussing her non-native colleague who had more responsibility and a greater workload than she did but was paid less. She also pointed out another inequality: “I’ve seen a lot of other native English teachers that they come and teach English, but they have no knowledge or qualifications for what they’re doing.”

As a native speaker of English, Elphie seems to have encountered “Native Speakerism” herself. What is hopeful, however, is that Elphie feels compelled, at least, to challenge the stereotypical thinking peculiar to the ideology.

Table 4 Experienced group’s thoughts

Theme	Shared opinions across the group
English Nativeness (Native Speakerism)	<ul style="list-style-type: none"> • There’s often a lot of publicity around schools having native speakers or native speaker schemes. • Being a native speaker of English gives you advantages. • Being a native speaker sometimes feels uncomfortable in the ELT field because of preferential treatments non-native speakers give.
English language / culture superiority	<ul style="list-style-type: none"> • Being a native speaker has a high value in ELT, especially in the Expanding circle countries (which is sometimes uncomfortable from native’s perspective). • People see English is being the most common world language (that often causes in balance). • Insistence of using ‘English only’ in schools.
Superiority in jobs/careers	<ul style="list-style-type: none"> • Being a native speaker of English helps to get a job easier than non-native speaker teachers. • Native speaker teachers often receive preferential treatments compared to non-native speaker teachers regardless of experiences or ability to speak their L1. • Being able to speak English gives advantages to people in their jobs.

All of the experienced participants are native speakers of English, and their points of view on English nativeness (English Speakerism) were based on their own experiences of teaching abroad. Georg mentioned that when he was teaching in East Asian countries, many institutions, students, and parents seemed to have believed that “the most

important thing for an English teacher is to be a native speaker” rather than having a qualification for ELT. Connie supplemented this opinion by saying that, “Non-native speaker teachers are sometimes compared badly to native speaker teachers who often receive preferential treatment even though the native speaker can’t do L1 work.”

The participants pointed out that these kinds of inherent advantages often make them feel uncomfortable. Christine said: “Being a ‘white British native speaker’ has helped me in ways that I don’t think it’s always entirely fair...Notions of Englishness always make me feel quite uncomfortable because it comes [with] a whole history of old imperialism.” Her remarks suggest that she is at least implicitly aware of the utility of glocalisation as she advocates for a diversity of voices in ELT. Recall the first feature of Khondker’s description of glocalisation: “Diversity is the essence of social life” (2004).

Regarding English language/culture superiority, Georg warned that it should not be underestimated that even though people see it as a global *lingua franca* that galvanises people to communicate, English is often called a killer language which has been eliminating, so to speak, periphery languages and cultures. Christine introduced her experience in Turkey where adult students were unwilling to include their own culture and called it “boring” and asked to learn only about ‘native’ cultures. She said, “What is the impact on young children, if adults, whom I assumed to have a fairly strong sense of identity or sense of cultural history?” Connie talked about the sign that reads “English Only” that reminded students they were forbidden to use their L1s. She said that she would not support such a prohibition. In the interview, Christine offered an explicit illustration of that sort of linguistic restriction, citing the popular ‘fine jar’. When students were caught using their L1 in class, they were cajoled by their colleagues into paying a modest fine, “Which is just horrific, isn’t it?” Christine added. Though it was something they volunteered to do, this classroom shows how simple cultural exchanges that don’t meet certain linguistic standards are, like the neoliberal global economy, subjected to the forces of the free market.

For superiority in jobs/careers, all of the

participants said that they had taken advantage of the benefits and access granted by “native speakerism.” Georg and Christine had received preferential treatment in workloads, work conditions, and/or salaries as native speaker teachers, and have seen many institutions advertising that they had native speaker teachers rather than advertising what qualifications teachers had. Connie talked about academia and said that more than half of the articles were published in English, which gives native speakers a strong advantage not only in the ELT field but in other specialties as well.

How do you integrate your own native culture and knowledge in your teaching practice with course materials featuring primarily native British culture?

As the industry of EFL materials development is dominated by transnational publishing houses, the content of popular texts tends to contain idealised features of native North American and British. The preponderance of these features in global materials has the effect of underscoring the purported supremacy of “norm-providing varieties” (1985, p. 16) spoken in “inner circle” nations. The concept of English as represented in the levels of social and economic power is elaborated by Braj Kachru in *Standards*, (1985).

Hypothesis 1: Will experienced teachers be more careful than the less experienced teacher when they include/exclude both local and global cultural aspects in their materials and their teaching?

Tables 5 and 6 outline the participants’ thoughts about their teaching environments and methods regarding cultures in the classroom expressed during group discussion sessions. Their opinions were organised into four themes: (a) fit to the contexts, (b) inclusion/exclusion of cultural aspects, and (c) sensitivity towards cultural aspects.

Table 5 Novice group's reflection

Theme	Shared opinions across the group
Adapt to contexts	<ul style="list-style-type: none"> • Considering whom you are teaching when adapting materials is important. • Taking students' local knowledge into account.
Inclusion/exclusion of cultural aspects	<ul style="list-style-type: none"> • Inclusion of cultural aspects for the students need. • Exclusion of cultural aspects for the students need. • Importance of recognising cultural differences.
Sensitivity towards cultural aspects	<ul style="list-style-type: none"> • Some materials are not appropriate to use.

The novice participants emphasised the importance of considering learners' contexts when adapting materials. Introducing her experience of teaching to migrants in the US, Elphie said that she would integrate aspects of local culture that were also less expensive to visit than those show in the given materials so that all of the learners do not have to feel exclude.

Fong and Lotus showed eagerness to try

and engender interest in English among their students by including local knowledge in Taiwan that their local students should likely have. In the discussions, they produced and shared with others various examples of how they integrate local elements and topics with their materials. They believed that such an approach would motivate students to learn. Their sensitivity and practice illustrates a principle of glocalisation.

Table 6 Experienced group's reflection

Theme	Shared opinions across the group
Adapt to contexts	<ul style="list-style-type: none"> • Ideologies in textbooks should not be pushed onto students. • Considering whom you are teaching when adapting materials is important. • Taking students' local knowledge into account. • Encouraging students to exchange their own cultural information.
Inclusion/exclusion of cultural aspects	<ul style="list-style-type: none"> • Inclusion of cultural aspects for the students need. • Exclusion of cultural aspects for the students need. • Importance of recognising cultural differences.
Sensitivity towards cultural aspects	<ul style="list-style-type: none"> • Careful consideration needed • Dare to use

For adapt to contexts, along with consideration for the contexts, the experienced group came up with the opinion of not pushing ideologies that appear in textbooks onto students. Connie said, "Is it pushing a particular ideology or particular picture? That is something that teachers should always consider, especially if you are going to teach something and use it in another country." Christine referred to Syrian refugees: "I'm suggesting 'Woo! bring in postcards and hometowns' again that could be really problematic in those contexts where,

you know, you're potentially raising all kinds of issues."

Considering their remarks, even some negative materials can be used to reproduce the idea of glocalisation. This interesting perspective reflects the fifth feature of Khondker, "Glocalization does not promise a world free from conflicts and tensions but a more historically grounded understanding of the complicated – yet, pragmatic view of the world."

Hypothesis 2: Regardless of the length and/or diverging experiences in their teaching, will the participants have adapted their methods and materials to account for their students' cultural values?

Tables 7 and 8 outline the participants' thoughts shared in group discussions. Their opinions about the materials they use and the methods they employ are organised into two themes: adapt to contexts and adapt to students' needs.

Table 7 Novice group's reflection

Theme	Shared opinions across the group
Adapt to contexts	<ul style="list-style-type: none"> • Considering whom you are teaching when adapting materials is important. • Being open to mixing the local and the global is important for encouraging students • It is useful to focus on the effective inclusion of local knowledge to bring glocalisation into the classroom.
Adapt to students' needs	<ul style="list-style-type: none"> • Considering methods that directly benefit to students' immediate needs is really important.

Though we had not explicitly discussed any of the principles of glocalisation, the participants shared common views that clearly reflect an implicit embrace of glocalising methods. Furthermore, as the shared opinions within the group aligned with these principles, the opinions of the novice participants also reflected concepts of glocalisation peculiar to their particular context in East

Asia. Fong said that she could make good use of Taiwanese cultural attractions and their associated media in light of the textbook's tight focus on British cultural attractions. These sentiments appeared in the "Adapt to students' needs" category. Elphie and Lotus' opinions reflected those of Fong as regards the importance of making materials that serve the direct needs of students.

Table 8 Experienced group's reflection

Theme	Shared opinions across the group
Adapt to contexts	<ul style="list-style-type: none"> • Being open to mixing the local and the global is important for encouraging students • It is useful to focus on the effective inclusion of local knowledge to bring glocalisation into the classroom. • Ideologies that appear in textbooks should not be pushed onto students.
Adapt to students' needs	<ul style="list-style-type: none"> • Considering methods that directly benefit to students' immediate needs is really important.

At first glance, responses in the data appear to be strikingly similar, but the experienced group distinguished itself from the novice group in a significant way. Experienced educators were consistently aware of the potential harm that can be brought into classrooms in terms of potentially destructive ideologies. They insisted that teaching

should at least implicitly, if not explicitly, question any dominant ideology to bring some sort of balance to practices.

Themes reinforced in the text appear in the signifiers of idealised native White British experience, global tourism, and their mass-marketed positive material benefits all of which,

consequently, serve to reinforce the ideologies of global consumer culture. The textbook acts as an implicit advertisement for this dominant culture and the reinforces the supposed benefits that can be reaped by those who conform to it and learn the proper language used within it.

Connie cited the Syrian refugees: “Use your common sense and think if [the text] is really suitable for your own teaching.” Christine echoed the same, pointing out that teachers must carefully consider the students themselves and resist serving as an uncritical accomplice in the new order of global economics, which has seen over the past 40 years many governments overthrown especially throughout the Middle East.

Discussion

The research investigated the extent to which glocalisation is recognised by English language teachers. It also examined how those teachers as participants applied the concept to their teaching. As previously noted, findings suggest that glocalisation principles are employed either explicitly or implicitly.

Summary of main findings

Response to the first research question, “What is your impression of culture and its effect on ELT?” reveal agreement among teachers that languages and cultures across the world should be seen as having equal value. While they spoke of the importance of equality among cultures, they all agreed that English is a global *lingua franca*. Including both local and global elements of culture and language are important to maintaining a healthy balance between focus on both L2 and L1.

Responses to the second question, “To what extent does English language/culture superiority exist in ELT?” show that teachers see a direct connection between English language studies and the purported promise of future economic power. Some were critically aware of the dangers

presented by wholesale acceptance of neoliberal ideology as marketed (or implied) in popular ELT materials. Among the dangers perceived was English subsuming other local languages throughout the world. Georg referred to English as a “killer” language that also generated extra advantage for native speakers. Significantly, the concept of English as a “killer” didn’t seem to register among non-native speaker teachers, which may be typical for those who uncritically embrace “Native Speakerism” (Holliday 2014).

The third research question contains two hypotheses: 1) Will experienced teachers be more careful than the less experienced teacher when they include/exclude both local and global cultural aspects in their materials and their teaching? and 2) Regardless of the length and/or diverging experiences in their teaching, will the participants have adapted their methods and materials to account for their students’ cultural values?

Pursuing answers to the first hypothesis showed that all of the participants were well aware that balance is necessary in practice, that emphasis on local language and culture is as important as emphasis on global English and culture. Moreover, the experienced teachers commented that ideologies in textbooks should not be pushed onto students. This suggests evidence of the wisdom of experience in ELT practices. These teachers are sensitive to glocalising principles and to the power propaganda that reinforces and aims to integrate the next generation into a globalised economy remade by Western neoliberalism.

For the second hypothesis, responses suggest that teachers are well aware of the cultural aspects of ELT and of the importance of students’ values and how they should inform the preparation of glocalised materials. The demands of teachers’ daily workload might frustrate their efforts to develop glocalised materials. Despite these difficulties, if teachers can include even limited glocalisation, such efforts may engender

in students a renewed interest and optimism in learning the target language.

Conclusion

Perhaps the most interesting findings from this study emerge from teachers' natural responses to observed phenomena in the world around them, wherever they may be working. Experienced teachers, especially, appear to take note of the important intersections of language development and economic development.

They see English as a medium for global economic development and English language teaching materials as vehicles for that development. They recognize that wrapped up in English as a global *lingua franca* is a larger project of economic development that can both integrate and marginalize peoples. They see, also, the potential harm in wholesale acceptance of the promises made in the name of this sort of development and its ability to quietly erase the unique languages and cultures and histories throughout the world targeted for development.

Significantly, teachers aware of these potential problems see that if globalisation is primary the economic force transforming cultures throughout the world, that force must be directed in ways that also preserve local power, identity, culture, and history. The responses that experienced native teachers have to these global changes are heartening. In contrast to these responses are those expressed by non-native teachers who appear to welcome the corrosive qualities of globalisation threatening their own cultures and languages.

New Directions for Further Research

The enterprising researcher might investigate the perceived power that ELT materials possess. To what extent do L2 learners' self-perceptions align with or diverge from the cultural signs and symbols appearing in the most popular ELT

materials? Such a study might necessitate a semiotic reading of prevailing cultural signifiers, but the study would likely reveal important insights into the attitudes that learners have of themselves in light of the global Western culture prevailing in many countries.

A more detailed study of the interpersonal effects on attitudes from globalised methods and materials will also benefit practitioners interested in globalisation. Such a study might be undertaken in the critical discourse analysis (CDA) tradition where interviews can be conducted and the connotations in keywords appearing in the interviews can be examined for their often overlooked, but important, latent meanings.

Although generalisable conclusions from this study have been difficult to produce from such a small sampling, language teachers can, at least, see the potential usefulness of globalising the globalised materials. Considering the growing perception that neoliberal globalisation is using global English to further its socioeconomic ideology, globalisation may be a powerful way in which to prevent local cultures throughout the world from being entirely erased.

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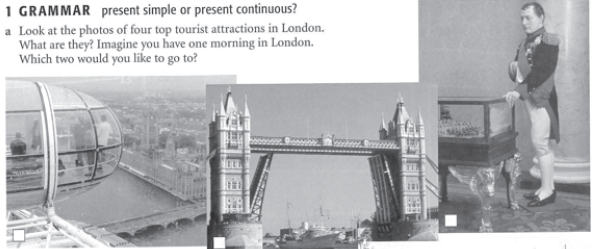
6 G present simple or present continuous?
V places in a city
P city names

D Look! The bridge is opening!
It only opens twice a month.

When a man is tired of London...

1 GRAMMAR present simple or present continuous?

a Look at the photos of four top tourist attractions in London. What are they? Imagine you have one morning in London. Which two would you like to go to?



b (613) Where are Ivan and Eva? Cover the dialogues and listen. Number the pictures 1-4.

1 Ivan Look! It _____ (open)! A ship _____ (go) through!
Eva We're lucky. The guidebook says that it only _____ (open) two or three times a month!

2 Eva The flag _____ (fly) - that means the Queen is at home. She _____ (not live) here all the time. She often _____ (stay) at Windsor Castle or in one of her other homes.

3 Eva That's Napoleon. He _____ (look) at a model of the Battle of Waterloo.
Ivan Come on - let's go and see the next room.
Eva Yes, we _____ (not have) much time. It _____ (close) in twenty minutes.

4 Ivan We _____ (go up)! Wow! Look - there's the Houses of Parliament! And Buckingham Palace over there!
Eva What a pity it _____ (rain). The guidebook _____ (say) you can see Windsor Castle on a clear day.

c Listen again. Put the verbs in brackets into the present continuous or the present simple. What's the difference between the two tenses?

d (612) Grammar Bank 6D. Read the rules and do the exercises.

Ivan and Eva are tourists in London

2 READING

a Quickly read the guidebook extract about the London Eye and answer the questions.

- How high is the London Eye? _____
- How far can you see on a clear day? _____
- How many capsules are there? _____
- How many passengers are there in each capsule? _____
- How long is the trip? _____
- How fast does it move? _____
- What time does it open / close? _____
In the summer _____
In the winter _____
- Can you get tickets on the day you want to go? _____
- Where is the ticket office? _____
- Which underground station is near the London Eye? _____

3 VOCABULARY places in a city

a Is there a building in your town with a very good view? Where is it? What's its name?
b (615) Vocabulary Bank *Town and city*.

4 SPEAKING

In pairs, answer these questions.

Your town

Tourist information

- Do you live in a village, town, or city? _____
- Do many tourists visit? When do they come? _____
- Are there any important tourist areas near where you live? _____
- Where you live, is there...? Write the name.
an interesting museum _____
a famous street _____
a beautiful square _____
a famous bridge _____
a good art gallery _____
an old castle _____
an important church or mosque _____
a good department store _____
a good, cheap hotel _____
a street market _____
- What are the top three tourist attractions in your town? _____

5 PRONUNCIATION city names

Place names in the UK and Ireland are sometimes difficult for visitors to pronounce and understand, e.g. *Leicester* /'lestə/.

a (614) Listen. What are the eight cities?
b Listen again and repeat the city names. Which city names have an /ə/ sound?
c Practise saying the city names.
d (617) Sound Bank. Look at the spellings for /ə/.

6 (615) SONG *Waterloo Sunset*

The London Eye was opened on New Year's Eve 1999 to celebrate the Millennium. It is 135 metres high, and from the top you can see all of London. On a clear day you can even see Windsor Castle, which is 40 kilometres away. The London Eye has 32 capsules, each with room for 25 people. Each 'trip' lasts 30 minutes. It moves quite slowly, at a speed of about 15 metres a minute, but it never stops. Passengers have to get on when it's moving.

Opening times Daily from 9 a.m. to 10 p.m. in the summer and from 10 a.m. to 6 p.m. in the winter.
Tickets in advance online or by phone. A limited number of tickets are available on the day from the Ticket Office in County Hall (the building next to the Eye), but go early because you often have to queue.
How to get there 5 minutes' walk from Waterloo underground station.

www.londoneye.com

b Match the highlighted words and expressions with their meanings.

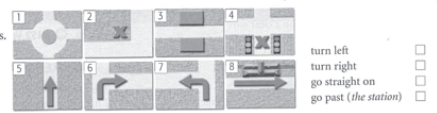
- _____ before you go
- _____ you can buy them
- _____ every day
- _____ to wait in a line
- _____ space (for people or things)
- _____ people who are travelling

c Would you like to go on the London Eye? Why (not)?

6 In the street **PRACTICAL ENGLISH**

VOCABULARY directions

a Match the words and pictures.



b In pairs, cover the words and test your partner.

ASKING FOR DIRECTIONS

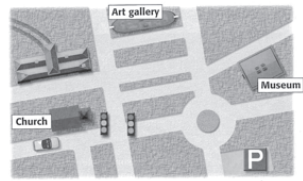
a (616) Allie and Mark are trying to find the restaurant. Cover the dialogue and listen. Can you mark King Street on the map?

YOU SAY YOU HEAR

Excuse me. Where's King Street, please?
Excuse me. Is King Street near here?
Thank you.
Excuse me. Can you tell me the way to King Street?
Sorry, could you say that again, please?
Thank you.

Sorry, I _____ know.
King Street? It's _____ here but I don't know exactly _____ Sorry.
Yes. Go _____ on. Go past the church, and then turn _____ at the traffic lights. And then I think it's _____ on the right.
Yes, go...
Yes, go...
Excuse me. Can you tell me the way to the art gallery?
Yes, go...

b Listen again. Complete the YOU HEAR phrases.
c (617) Listen and repeat the YOU SAY phrases. Copy the rhythm.
d In pairs, roleplay asking for and giving directions. A ask for the art gallery and the car park. B ask for the museum and the station. Start where Allie's car is.




SOCIAL ENGLISH

a (618) Listen and complete the sentences.

- Allie I'm sure she said the _____ on the right.
- Mark I don't think he knows. He's a _____.
- Allie Can you see anywhere to _____?
- Mark Do you think you can park in that _____?
- Allie Are you saying I _____ park?

b Do they enjoy their dinner?
c Who says the USEFUL PHRASES, Mark or Allie? Listen again and check. How do you say them in your language?

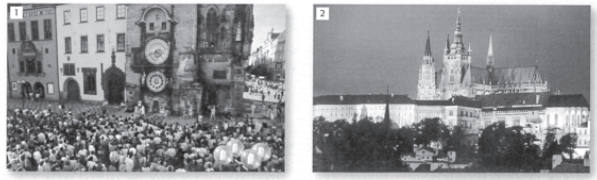
USEFUL PHRASES
Let's ask that man there.
Excuse me! We're lost.
You see, I was right. (opposite = wrong)
Here it is.
I'm only joking.



Study Link MultiROM

A postcard **WRITING** **6**

a Look at the two postcards. Do you know which city it is?



b Quickly read Melanie's postcard. Which postcard is it?

Dear Kim,
Hope you're OK. We _____ (have) a great holiday here! We _____ (arrive) four days ago, and we _____ (stay) in a small hotel in the old town. Yesterday morning we _____ (go) to see the castle, and in the afternoon we _____ (visit) a beer factory.
At the moment we _____ (sit) in a café in the main square. It's really beautiful. There _____ (be) a wonderful old clock - you can see it in the picture.
My favourite area is Mala Strana. It's the old part of Prague and it's fantastic. There _____ (be) a lot of nice restaurants, and we usually _____ (go) for a walk there in the evening and then _____ (have) dinner. You'd really like it.
See you next week!
Love,
Melanie
PS Matthew sends his love.

Kim Williams
8 Freeman Place
Clifton
Bristol BS4 6MR
England

c Read the postcard again. Put the verbs in the correct form (present simple, present continuous, or past simple).

WRITE a postcard to another student. Imagine you're on holiday in another town or city. Give this information.

- Are you having a good time?
- When did you arrive?
- Where are you staying?
- What did you do yesterday?
- Where are you at the moment?
- What are you doing?
- Say something about the town / city.
- Say what you usually do in the evening.

Check your postcard for mistakes.

グローバル時代の英語教育におけるグローカリゼーションの可能性 —認知と現実—

比 嘉 麻莉奈

要 約

本研究では、英国の大学院において新人およびベテランのEFL実践者にインタビューを行った。この質的研究にご協力いただいた調査対象者は、著者の大学院研究の関係者である。沖縄県民、そして日本国民である著者は最初、特に長年その実験現場となってきた故郷における新自由主義的グローバル化の象徴として、また、そのような経済政策普及の有用性を伝達する媒体としての英語に興味を示した。英語は、ノンネイティブとしての我々のアイデンティティの形成、また、少数派の文化、歴史、そして言語の駆逐に対してどのような関係性を持つのか。優勢言語である英語以外の少数派の存在を脅かしている組織化されたグローバリゼーションが持つ力に対し、グローカリゼーションというコンセプトはどのように抵抗できるのであろうか。英語教育者のグローカリゼーションに対する関心・発見が、本研究では明らかになった。そのため、本研究からは、研究参加者であるEFL実践者のグローカリゼーションに対する関心・発見と、彼らとその有用性について高い認識を示したという調査結果を導き出すことが出来た。