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Functional Variations in English

Theoretical Considerations and Practical Challenges

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This volume is dedicated to Professor Ravinder Gargesh.

Professor Gargesh is a leading linguist in India. His versatility and expanse of academic interests covers many pertinent areas, making inspirational contributions to the field of linguistics in general and applied linguistics in particular. A well-known and widely published linguist, he has propounded a number of ground-breaking theories which inspire many research and publications around the globe. His classification of functional variations of Englishes, in particular South Asian Englishes (e.g., Gargesh 2006, quoted throughout the volume), has been influential and applicable in several contexts. Many authors of this volume, for example, have applied his classifications to analyse and explain the functional variations of English in their respective contexts.

As a linguist, a leader in the field, and a guide, he has inspired the academic and professional lives of many of his colleagues, students, and emerging linguists and will continue to do so.

We are privileged and honoured to dedicate this volume to him in recognition of his contributions.

Anamika Sharma
James D'Angelo
Ram Ashish Giri
Editors

Foreword

For over three decades, the functional variation of English has been a significant area of research, designing the ways English is embedded and transcreated in local linguistic contexts to serve the purpose of today's globalized world. Historically and linguistically evident, the categorization of English has shifted from the notion of native language (ENL), second language (ESL), and foreign language (EFL) to the creation of competing models for its distinct varieties. Kachru (1985), the doyen of studies in world Englishes, rationalized the spread of English, pointing out that the majority of speakers of English were not ENL speakers from the 'inner circle' but ESL speakers from the outer circle and EFL speakers from the 'expanding circle'. He recognized the dynamic 'nativized' varieties in their own right and collectively termed them as 'World Englishes' (WE). Similarly, the situation of convergence of English with other languages in different parts of the world also led to the models of 'English as an International Language' (EIL) (Jenkins 2000), 'English as a World Language' (EWL) or as 'World English' (Brutt-Griffler 2002), and English as a Lingua Franca (ELF) (Seidlhofer 2001). The differentiator is that while these consider English to be one gigantic unitary entity, World Englishes views the 'outer circle' varieties as inclusive and pluricentric developing their own norms free from the standards of 'inner circle' varieties (Bolton and Bautista 2004) and handling 'accommodation management', which can be a mammoth task in the 'expanding circle' countries because of the 'diversity of globally-minded, globally-competent, and globally-functioning speakers of English' (Honna, in preparation).

Addressing the same issues, Schneider (2003, 2007, 2011) presented his 'dynamic model' drawing on Mufwene's (2001, pp. 8–9 and 204–06, 2004) tripartite distinction between 'trade colonies' (in Asia and Africa), 'exploitation colonies' (colonization as in India, Nigeria, etc.), and 'settlement colonies' (USA, Canada, Australia, and New Zealand) and introduced a fourth type called 'plantation colonies' that came into being by transplantation of indentured labour (from India to Fiji, Caribbean islands, British Guiana, etc.). Schneider viewed the development of all varieties of Englishes through interactions between the English colonizer (STL strand) and 'indigenous' colonized (IDG strand) in five developmental phases, namely the 'foundation' phase, 'exonormative' stabilization phase, 'nativization'

phase, the 'endonormative' stabilization phase, and finally the 'differentiation' phase (Schneider 2007, pp. 40–54).

As is clear, broad based theoretical generalizations about WEs have been made by eminent scholars like Kachru (1982b, 1986a; Kachru and Nelson), Platt, Weber and Ho (1984), Schneider (1997, 2003, 2007), Kachru and Smith (2008), and Y. Kachru and Nelson (2006), while issues related to specific regional or national varieties have been researched by many other eminent academics such as Baumgardner (1993), B. Kachru (1984), Mesthrie (1992), Rahman (1990), and others. There have also been detailed studies on specific aspects or varieties like grammatical descriptions of national varieties, e.g. B. Kachru (1983) on Indian English, Bautista (1007b, 2000) on Philippine English, Bolton (2003) on Chinese English, Davis (2006) on World Englishes and descriptive grammars, Rahman (1990) on Pakistani English, and myself on South Asian Englishes and Indian English (2006, 2008). It would be pertinent here to mention a major work *A Handbook of the Varieties of English* (in 4 volumes), edited in 2008 by Kortmann and Schneider, on the linguistic development of Englishes covering almost all major countries of the world.

To boldly go where no scholars have gone before, the present volume covers major domains of the functional variation of English. Part I strides from general theoretical perspectives relating to the 'inner' circle and exploring the functional variation of English globally (Bolton); moving to the problem arising from polysemy in poetic translations (Bagchi), problems in the international use of Aviation English (Oda), and problems in the analysis of English poems composed by a Chinese author (Xu); and further to the authenticity of authorship in pop culture and media Englishes (Moody). Part II deals more with the functional use of English in 'outer' circle countries, such as the geographical spread of an 'outer' circle variety (Indian English) to other regions of Asia and Africa (Meierkord); the problems confronted and some solutions provided in the form of teaching/learning Indian English in multilingual India (Mohanty, Part IV); the past, present and future state of English in Pakistan (Rahman); and a study of the variations in the use of English language on Facebook (Ohiagu). Part III of the book then explores the functional variation of English in the 'expanding' circle, such as the use of English in Brazil (Rajagopalan); the shifting contexts of English language use in Russia (Proshina); the semiotic function of English in Indonesia (Zentz); the status and functions of English in Oman (Siddiqui and Marwa); the function of English in education, entertainment and commercial advertisements in South Korea (Ahn and Seongyoung), and a study of the motivation and objectives of senior citizens for learning English in South Korea (Lee). Part IV finally faces the daunting task of dealing with pedagogical issues such as exploration of the success of English medium instruction in Pakistan (Mahboob), examination of the shift to ELF and native speakerism variety in Japan's ELT policy (Shiroza), the introduction of CLIL (Content and Language Integrated Learning) in teaching EIL which includes WE as well as ELF (Hino and Oda), and a study of the ideologies, functionality and practicality of the growing adoption of English as medium of instruction (EMI) policy in Nepal's public schools from early grades (Phyak and Sharma).

The chapters in the present volume significantly delineate a line of research which deals with current issues related to the variation and functionality of English in the world today and reveal that the functional variation of English is highly complex and multifaceted. In that sense, functioning in them as well as using and teaching them are much like the voyages of the Starship Enterprise as its mission is also 'to explore strange new worlds, to seek new life and new civilizations. To boldly go where no one has gone before!'

I would like to thank the contributors for their excellent contributions. My special word of thanks to the editors for their planning and hard work in putting this volume together – to Anamika Sharma, Ram Ashish Giri, and James D'Angelo, for initiating and conceptualizing the book. They collectively put their academic and scholarly expertise, editorial skills, and, most importantly, heads and heart together to bring this volume to its fruition.

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Ravinder Gargesh

Introduction: In View of My Support of English as a Multicultural Language for International Communication

This volume, a compilation of 21 distinguished papers, along with a Foreword and an Afterword intended to be a festschrift for Professor Ravinder Gargesh, is a remarkable contribution to the studies of language variation. It is my great pleasure and honor to be invited to write this introduction.

Language variation is one of the most intriguing research areas of general linguistics, sociolinguistics, psycholinguistics, cognitive linguistics, and educational linguistics with a myriad of significant and published discoveries. What makes this volume unique is its focus on English as an international language (EIL) based on the notion of World Englishes (WE) or English as a lingua franca (ELF), exploring the way the English language varies in accordance with the paradigm of who says what, to whom, when/where, and how. Anamika Sharma, James D'Angelo, and Ram Ashish Giri, editors of the volume (Chap. 1) brilliantly explicate the significance of this focus in an attempt to solidify theoretical and practical foundations of EIL or ELF.

This frame of reference is a logical deduction from Professor Gargesh's leading works on Indian English(es) and language variation. Actually, linguistic variation as an identity issue encompasses a wide range of analytical levels: What is observed ing/'in variation (Fischer 1958; Labov 1972; Trudgill 1974; Huspek 1986), for example, significantly parallels with the sociolinguistics of the holistic understanding of the concept and reality of World Englishes (WE) (Kachru 1985; Kachru and Nelson 2006; Jenkins 2009; Kirkpatrick 2007, 2010, for example, and many chapters in this volume).

Importantly, the functional variations of EIL or ELF are addressed from a pedagogical perspective in this volume. This turns out to be a useful approach to English language teaching (ELT), as its policy decision, curriculum and material development, and classroom practice all demand careful examination of the complexities and concerns of adopting varieties of English locally appropriate for educational purposes. Yet, these efforts are made doubly difficult and complicated, because ELT in view of EIL or ELF needs to be re-constructed as an essential part of a larger endeavor to nurture globally minded, globally competent, and globally functioning individuals, where diversity and accommodation management competence should

be strongly emphasized. Indeed, ELT is a glocal matter, but planning for it is an extremely difficult task.

The pedagogical connection between ELT and global citizen education becomes clearer in view of the fact that globalization is a contemporary phenomenon where people, businesses, services, products, jobs, money, information, or ideas go beyond their national borders. As a result, we will be working (collaborating) and/or living (sharing a community) with people from different national and cultural backgrounds. As a matter of fact, many places in the world are becoming more and more multinational, multicultural, and multilingual than before. Under these circumstances, it is not appropriate to designate English as *the* language (or *the* lingua franca) for international communication. Kanavillil Rajagopalan's description of an ambivalent view on English in South America (Chap. 11) could be duplicated in many other parts of the world.

To deal with these trends, global citizens would need (1) a flexible mindset that allows and enables them to respect and tolerate different national backgrounds, cultures, religions, languages, and other traditions of the people with whom they work and live, and (2) practical abilities to accommodate and negotiate these differences by means of language and communication. If the purpose of global citizen education is to develop these aptitudes, it is also what ELT is intended for. ELT aims at this goal by developing competences in (1) understanding others, (2) explaining self, and (3) managing diversity and accommodation.

In this connection, it is very important that we have a clear and full understanding of the present status of the English language. Contemporary English has two major characteristics or tendencies, the extent and the magnitude of which no other languages have ever experienced in the history of linguistic evolution: (1) its global spread, including the world-wide expansion of ELT, and (2) the upsurge of a vast number of its national varieties such as Indian English, Nigerian English, and many others. The former can be defined as the internationalization and the latter as the diversification of the English language. People often find it extremely difficult to comprehend the diversification part, but the diversification of English is the natural outcome of the international spread of the language. You cannot have one without the other. Interestingly, Christiane Meierkord (Chap. 8) confirms the spread of Indian English beyond the Union and explains the nature of its reflection in the local varieties of English in Afghanistan, Maldives, and Uganda, where it is brought via various routes of language contact.

The general theory that explains these trends is this: if there is to be diffusion, there has to be adaptation. So, when American English or British English is transplanted or introduced to other countries, the language goes through an adaptive process of reculturalization or nativization to get learned and used by local people there. The output of this intercultural adaptive process is the development of regional/local varieties of English, or Non-Native Speaker Englishes, which can be conceptualized as a major part of World Englishes or English as a multicultural language. These concepts encourage us to see that each variety is as legitimate as another, linguistically and culturally. As a matter of fact, Japanese people normally could not speak English without some Japanese features, or without the foundations

of Japanese language and culture. So, when they speak English, they sound Japanese in terms of pronunciation, words and phrases, syntax, pragmatics, and communication style. These trends are witnessed in many countries in Asia and other parts of the world. Kingsley Bolton (Chap. 2) further explores the dynamics of the establishment of Asian Englishes and its impact on the multilingual environment of the region.

Remarkably in Asia, non-native speakers use English more frequently with other non-native speakers than with native speakers. The interaction between native speakers and non-native speakers is not as frequent as imagined and assumed in ELT. Importantly, Asian speakers are taking advantage of their additional language and are exploring new dimensions of English use: phonetically, lexically, syntactically, semantically, and of course pragmatically. They are also using English in Asian cultural contexts. So, when the Japanese speak English with the Chinese, there is no room for American or British culture. Nobuyuki Hino and Setsuko Oda (Chap. 19) depict a graduate seminar interaction from this point of view. What happens in this situation is that Japanese behave like Japanese and speak English in Japanese ways, and so do Filipinos, Chinese, Koreans, Thais, Indians, and many other nationals.

I once heard in Beijing a Japanese business person talking to his Chinese counterpart: "I know your face is bigger (=more important) than mine, but please take my face into consideration, too. I can't go home without your signature here. I can't go home faceless." Actually, "face" is one of the most important values across Asia, standing for respect, prestige, pride, honor, integrity, or identity. The point here is that even if native speakers do not use these expressions, there is nothing wrong in some Asians using them. If these expressions are needed in a certain society, they tend to get deeply rooted there. That is what the global spread of English is all about.

Thus, the global spread of English has established English as a multicultural language for international communication. In view of this, it is clear that ELT is strongly required to teach English as such, not as an American language or British language. And that is the reason that ELT can play an essential role in global citizen education while taking in local varieties for educational purposes. At the same time, there have arisen some new types of problems. One of them concerns mutual communicability among speakers of different varieties of English. Cases of zero-communication and miscommunication are abundant, and can happen any time among speakers of many Englishes. This is an actual and immediate as well as a potential concern.

While we teach English as an international language for global communication, I think we should be prepared to introduce intercultural accommodation training to ELT. The purpose is diversity and accommodation management, managing intercultural differences in English language communication. A common language is not a mono-cultural, monolithic language. A common language has to be a diverse and multicultural language. A lot of allowances have to be made and differences negotiated, accommodated and accepted. We have to make sure of this in ELT. Incorporating all this, Andrew Moody (Chap. 7) discusses how "authentic" Englishes can be taught in ELT.

I have been interested in intercultural literacy as a pedagogical response to these demands in ELT (Honna 2008, pp. 76–77). Simultaneously, I emphasize teaching awareness of language and communication as a fundamental constituent of intercultural literacy education. Teaching awareness of language and communication has been carefully explored since Hawkins (1987). It is an educational process of understanding how language is designed and how people use it. One of its main objectives is to improve students' sensitivity to, and tolerance of linguistic differences and different communication styles. I think this trained awareness can contribute to overcoming, mitigating, or lessening inconveniences in intercultural communication stemming from English as a multicultural language. We refuse to become an agent, an accomplice, of linguistic prejudice in ELT.

Here, functional variations matter. Typically, the function determines the form, as sociolinguistic analyses suggest in this volume. Ahmar Mahboob (Chap. 17) makes a persuasive case for functionally based teaching resources in an ESP (English for a specific purpose) context. At the same time, functions and forms are often influenced by local socio-cultural environments as reported in a well-organized ethnographical observation of an EMI (English as a medium of instruction) classroom in Nepal by Prem Phyak and Bal Gopal Sharma (Chap. 21). Additionally, the present collection includes very informative papers on the political economy of English in Pakistan by Tariq Rahman (Chap. 9) and the conflicting conceptualizations of English as an international language and as a threat to national and cultural identity in Oman by Fauzia Hasan Siddiqui and Runita Sahai Marwa (Chap. 14).

To complement sociolinguistic consideration, variations involving metaphor merit consideration. Sentence 1 below is often pointed out as an example of poor Japanese English in Japan. Why? Because Japanese teachers agree to what some native-speakers say: "A restaurant is a building, and a building cannot be delicious, so this is illogical and incorrect."

1. That restaurant is delicious.
2. Helen is sharp.

However, when it comes to Sentence 2, nobody questions its correctness, validity, or legitimacy. Why? Because this is what native-speakers say, notwithstanding the fact that "Helen is a human being, she's not a cutting instrument, so she can't be sharp." Actually, these two sentences share a common metaphoric foundation, and the metaphor here is THE WHOLE IS THE PART (and vice versa). In Sentence 2, Helen (whole) refers to her head (its part) and "Helen is sharp" means "Helen's head is sharp," or more idiomatically "Helen has a sharp head (mind)." The relationship between head and sharp involves anther metaphor, which we don't discuss here. Similarly, in Sentence 1, "that restaurant" (whole) stands for "the food served there" (its part), so "that restaurant is delicious" means "that restaurant's food is delicious," or "that restaurant serves delicious food." Thus, both enjoy the equal metaphoric and structural foundation, and therefore the equal correctness status, however strange Sentence 1 may sound to some speakers of English. (Note that for simplicity's sake, technical differences of metaphor, metonymy, and synecdoche are ignored here.)

The bottom line is that the correctness of a sentence should not always be based on native-speaker judgment if English is to be understood as an international language. To make sure that this approach really works in the real world, we need to be trained in linguistic variation in various language domains as part of intercultural literacy education in ELT so that we can become better understanding and more tolerant of different and unfamiliar expressions coming from other cultures. This principle should be applied to native speakers and non-native speakers alike if English is to be used as a language for international communication across cultures.

In the same vein, ELT models need to change in accordance with the current English language situation, and the needs for change are expressed explicitly or implicitly by ELT specialists in many countries. In Japan, for example, the American English Speaker Model, which has been practiced in public schools for a long time, is now being challenged and is beginning to lose its once strong power. In the American English Speaker Model, Japanese students are taught American English and are expected to become speakers of American English. However, there is a widely shared feeling among ELT specialists now in Japan that this is an unrealistic, unattainable, and undesirable program.

To adjust to this reality, the traditional model has to be modified in favor of the Japanese English Speaker Model, which proves to be more realistic, attainable, and desirable. In the Japanese English Speaker Model, students are given American English as a sample for acquisition and are expected to become speakers of a Japanese variety of English. The assumption here is that an input variety does not necessarily materialize itself as an output variety because language learning normally goes through an intercultural adaptation process. Actually, any other variety can be offered as a sample as long as it is understood and accepted as an international language, at least until Japanese English is fully codified. Actually, whatever good variety may be given, Japanese students are expected to become speakers of a Japanese variety of English.

Based on the feasibility and desirability criteria, both the traditional and modified ideas recognize that it is infeasible to expect Japanese students to develop to speak English like Americans, while they both also agree that the (revised) goal is attainable if it aims to produce Japanese English speakers in Japan's ELT. The difference that lies between the two perspectives concerns the desirability factor. The traditional idea maintains that the AE Speaker Model is desirable and the JE Speaker Model is not, while the modified idea encourages a shift of these inclinations. Precise descriptions by Saran Shiroza (Chap. 18) of discrepancies between the officially stated goal and actually administered practice in Japan's ELT seem to reflect indications of a paradigm shift beginning in Japanese society. If there is to be modification, there has to be enlightenment. Japanese people should be advised that what they are learning or what they have learned can be a useful means of multinational and multicultural communication without some magical transformation to a native speaker mode.

Indeed, as students and teachers discover what possibilities this international language can give them, they gradually come to understand the concept of English as a multicultural language and develop self-confidence in a Japanese variety of

English. This is noted, for example, in the results of a series of workshops on the present-day English language situation conducted for teachers. After attending such a seminar, a sizable number of teachers expressed support for a desirable shift from the American English Speaker Model to the Japanese English Speaker Model and from grammar emphasis to intercultural communication experience. And business people, who know the reality of the world, have a lot to do with the paradigm change. They are bringing feedback to ELT in schools and companies, based on their own experience of English across cultures.

Thus, a clear vision of English as a multicultural language for international communication is the most important part of the knowledge (enlightenment) that makes it possible for Japanese people to accept Japanese English as a legitimate variety of Japanese users of the language. These sociolinguistic ideas are beginning to gain support among students, teachers, and business people now in Japan. Their responses to the notion of Japanese English as a variety, or even to the idea of English as a Japanese language for international communication, have become more positive these days. ELT professionals are called upon to equip themselves with the information of linguistic variations elucidated in this volume.

As a matter of fact, Japanese people have a long history of using English in their own linguistic and cultural contexts. The purpose of English use along these lines may be for intra-national rather than international communication. But their extensive experience of manipulating English will definitely influence the way Japanese use English as an international language, which they are beginning to do more expansively these days.

From this viewpoint, the fine descriptions of the semiotic and indexical functions of English in Indonesia (Lauren Zentz, Chap. 13) and those in South Korea (Hyejeong Ahn and Lee Seongyoung (Chap. 15) present interesting cases of linguistic borrowing and blending, the language-within-language situation from which certain types of Indonesian and South Korean varieties of English would most likely emerge, respectively. Jamie Lee (Chap. 16) also displays the constant influx of English into Korean on a daily conversation basis in such a way that it causes intergenerational communication gaps between those who are informed of English-origin words in their vernacular and those who are not in present-day Korean society.

This being said, output-based approaches to ELT should be explored. As a matter of fact, Japanese people need English as an international language to talk about themselves and their ways of life with people from different national and cultural backgrounds. Emphasis on self-expressive and explanatory communication skills in ELT has world-wide implications. When the Japanese and Vietnamese meet, it is unlikely that they will be talking about London or New York. Naturally, Japanese will be interested in Vietnam and vice versa. Thus, our students need to be trained and prepared to discuss their ideas, values, and why they do what they do in ELT. English is said to be a language for information exchange. But if they are not ready to give their information in English, they cannot take advantage of the power given to the language. At the same time, if output practice is intensified in the world's ELT, it will certainly help stimulate development of local patterns of

English. And ELT policy makers, administrators, and practitioners will have to become ready to cope with this inevitable situation in a linguistically and culturally proper way. This principle applies to many other countries of the world. What Zoya Z. Proshina (Chap. 12) has to say about the creative and expanding functions of English in Russia carries an international perspective, providing food for thought to ELT specialists of other English as an International Language (EIL) countries.

Indeed, given an opportunity, Japanese students and citizens can often display a remarkable command of English. This tendency is demonstrated by participants in an Extremely Short Story Competition (ESSC) conducted in Japan. The ESSC (*e*xtremely *s*hort *s*tory *c*ompetition) is a competition of stories and essays written in exactly 50 English words. It was proposed by Professor Peter Hassall of Zayed University, UAE (Hassall 2006). It is a good exercise for Japanese students to learn to express themselves in English. Students are encouraged to write an ESS as a classroom or homework activity and to submit some of them to a web competition for a larger audience.

Here is a story from the Arab world, illustrating its rhetoric plus august ambience and giving Japanese students of English a unique learning experience.

My wishes

If anyone asks me what I wish for? I will tell you that I cannot tell you, because if I want to tell you my wishes the paper of the book and ink of the pen will finish before I finish. Allah is the one who knows my wishes. (Hassall 2006, p. 143)

What follows is one of the first extremely short stories written in Japan.

Because of You

My voice does not mean anything. My thoughts do not mean anything. Nobody cares about me. But you, you treat me as something special. Because of you I can smile. Because of you I can feel safe and protected. Everything is because of you. Mom I'm here because of you.

Here, Japan's daughter-mother relationship of mutual dependency is succinctly captured in English. As these stories show, students can get excited about using English to express themselves. Some students said that while writing stories about themselves and their surroundings, they discovered that they could say in English what they couldn't have said in Japanese. This is a good statement of their awakened awareness of English as an additional language. The writer of the above story said that English made it possible for her to develop her idea about Mom and herself and put it into words. She said she would have been too shy to say this in Japanese.

Now, when teachers encourage their students to tell their stories in English, many say they can't because they don't know English well enough to say anything in it. Actually, students are afraid of making errors in grammar and vocabulary. They say they want to speak English when they know it well. But this is not the way they learn English. Students are encouraged to speak and write in English, however limited their proficiency may be right now. As Mohanty (Chap. 20) points out, students need logical explanations for problem-causing English language forms, and if those logical explanations materialized, it will be interesting to see what shape the

proposed Standard Indian English will take. In view of the fact that Japanese students and general citizens can often find it fun to express themselves in English, ELT professionals should be reminded again and again how important it is to organize opportunities for their students to use English as much as possible in Japan's pedagogical environment. The Extremely Short Story Competition is just one of them.

When I talk about English as a self-expressive language with students and business people, I introduce to them some poems by Asian poets. The purpose is to let them think about English as such. The one by Kamala Das (1934–2009) always works as a good reminder. And I thank Professor Gargesh for this information:

> Don't write in English, they said, / English is not your mother tongue…/…[But]… The language I speak / Becomes mine, its distortions, its queerness / All mine, mine alone, it is half English, half / Indian, funny perhaps, but it is honest. / It is as human as I am human…/…It voices my joys, my longings, my / Hopes… (Gargesh 2006, p. 106)

Another one by Nissim Ezekiel (1924–2004) uses some Indian English features and still communicates a strong message. Japanese students and citizens are pleased to learn that they can say what they have to say using patterns best fit to them:

> I am standing for peace and non-violence / Why world is fighting fighting / Why all people of world / Are not following Mahatma Gandhi / I am not simply understanding. (Gargesh 2006, p. 106)

Writing one's idea in English is one thing, and translating others' into English is another. The difficulty involved in translating into English varies, depending on whose property the language is perceived to belong to. It increases if English is considered as an American-British language embedded in their cultures. Japanese literature translated into English is a good example. Works of Naoya Shiga, unanimously referred to as the "God of Novels" in Japan's literal world, had never been touched upon by Donald Keen and Edward Seidensticker, leading Japanese-English translators of the late twentieth century. They argued Shiga's writings were not worth translating, because translations would not appeal to the English readership. They claimed that Shiga's works were not novels because they were not works of fiction, a cultural assumption they put forth that novels should be works of fiction.

Actually, Shiga was a master of the I-novel in Japan. Of course, professional literary translators have the right to choose the works to work on, but if English had been more widely recognized as a multicultural language, then translation of Shiga's works into English could have been rendered by Japanese translators, his sensitive (often described as "morbid" by Western literary critics) characters with whom the mid-twentieth century's young Japanese literary-minded generations identified themselves would have been embraced by an international audience. Fortunately, an interest arose in a wider perspective of Japanese studies in the English-speaking countries in the late twentieth century, and Shiga's *A Dark Night's Passage*, a major work in Japanese novels dealing with the author's private lives, was finally translated into English by Edwin McClellan (Fontana Press) in 1990. Translation evokes a lot of issues in linguistic, cultural, and social variation. Tista Bagchi (Chap. 3) lucidly introduces some of the major tasks involved in these challenges. Instead of

depending on native speakers, training translators in glocal contexts appears to be the dire need.

Furthermore, the present anthology highlights understanding variation as a fundamental element in acquiring proficiency in global English language communication (GELC). As a matter of fact, GELC requires three integrated competence components: (1) understanding others, (2) explaining self, and (3) managing communication. In traditional ELT terms, (1) covers reading and listening, and (2) speaking and writing. While skills in these activities are essential for acquisition of a working command of English, much emphasis should also be placed on the relevance of a third competence identified in (3). The communication management competence is empowered to strengthen and facilitate reading/listening and writing/speaking abilities.

Three competence areas are noticed for successful communication management (Honna, in preparation):

(1) *Interaction Management Competence*

This refers to the indispensable competence of conversation participants to cooperate in steering and carrying out the interaction in accordance with the purpose or goal of the interaction. For this act to succeed, interactive participants should be able to understand the purpose or goal of the ongoing communicative event (such as for trust building, exchange of information, consensus formation, etc.), grasping what his/her dialogue partner has to say by means of verbal and nonverbal signals while explaining his/her own intention. Participant's abilities to take and give turn, and paraphrase and clarify perceived ambiguities are also demanded. Simultaneous and mutually complementary use of verbal and nonverbal cues in ELF communication is effectively illustrated by Hiroki Hanamoto (Chap. 5).

(2) *Accommodation Management Competence*

In conversation, it is important that interactive participants should be competent enough to mutually (re)adjust what they have to say and how they say it in an effort to achieve better understanding and communication. Unfamiliar phrases and expressions must be addressed with mutual concern and dealt with in a spirit of mutual learning. Thus, students of global English language communication are required to develop awareness of aspects of metaphor, sociolinguistic variation, pragmatic behavior, and, above all, an integrated system of language and communication. Zhichang Xu (Chap. 6) demonstrates how culturally constructed concepts can be explained and understood in and translated into English as an international language/a lingua franca.

(3) *Diversity and Inclusiveness Management Competence*

In communication with people from different ethnic, cultural, and linguistic backgrounds, respect and tolerance of these differences are called for. Linguistic complacency has no place in intercultural communication. Managing diversity and inclusiveness should be an indispensable ability for constructive communication. Additionally, natural advantages of plurilingualism and pluriculturalism must be

taken into consideration. After all, a majority of speakers in global English language communication are bilinguals. Masaki Oda's problematization of mandated use of English in aviation (Chap. 4) is a case in point. "English only" is not what life is all about. "English plus" is.

In more concrete (indiscrete, though) terms, eight competence elements are observed, as is presented below (number in parentheses from the competence areas above). In view of the fact that in global English language communication multiple ways of using the language are employed as is well demonstrated by Obiageli Ohiagu Pauline (Chap. 10), it is imperative that ELT programs should be more functionally integrated by incorporating, for example, the following competence elements:

1. Collaborating and cooperating with co-participants in co-constructing meaning in communicative interaction (1).
    - Understanding purpose/goal of interaction (such as maintaining relationship, trust building, information exchange, formation of understanding, agreement, consensus, etc.) and acting accordingly.
    - Activating conversation.
    - Decoding and encoding nonverbal cues from kinesics (gesture, facial expression, gaze, posture), proxemics, touch, paralanguage, artefacts, olfaction, and environmental manipulation.
2. Understanding communication counterpart's message and stating own message (1).
    - Asking for clarification and giving clarification.
    - Turn-taking and giving.
    - Paraphrasing and summarizing.
3. Negotiating unfamiliar language and/or context (2).
    - Interest in different ways of saying/doing.
    - Awareness of metaphor.
4. Using a working knowledge of sociolinguistics and pragmatics (2).
    - Linguistic, cultural, social, psychological, and cognitive variation. (Note here that native speakers' norms of variation should not be imposed by any means on other speakers of English. For example, the sociolinguistic differentiation of ing/in' may be meaningless to many non-native speakers, majority of who tend to say "finger-licking good," instead of "finger-lickin' good," without any sociolinguistic shades of meaning.)
    - Pragmatic variation (rhetorical question, indirect request, understatement, hyperbole, euphemism, dysphemism, irony, joke, humor, etc.)
    - Stylistic variation.
    - Communication style (main-first/frame-first, high context/low context, etc.)

5. Flexibility in adapting and adopting (2).
6. Discussing language and communication structurally and functionally (2).
    - Awareness of metalanguage and/or metacommunication.
7. Respect and tolerance of other groups and their different cultures (3).
    - Empathy, open-mindedness.Inclusiveness, awareness of political correctness, etc.
    - Understanding English as an international language (or a lingua franca).
8. Understanding natural advantages of plurilingualism and pluriculturalism.
    - Code-switching, code-mixing, translanguaging, etc.

Summing up, this volume offers multidisciplinary perspectives on the theory and practice of English as a multicultural language for international communication. It also reveals how crucial it is to understand various issues involved in linguistic variation for theoretical and pedagogical foundations of English across cultures. Teachers and students of language will benefit from this book if they wish to know what "learning to language, rather than a language" (Seidlhofer 2011, p. 197) constitutes and how the postulate can be translated into classroom practice.

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Contents

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