

Teaching English as an International Language (TEIL) in the Military Context:
Incorporating TEIL into the English Curriculum of the Korea Military Academy

by

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ABSTRACT

This study investigates how the teaching English as an international language (TEIL) framework can be integrated into the English curriculum of the Korea Military Academy (KMA). Addressing the research gap on TEIL and military settings, this study first critically reviews issues around the varieties of English (i.e., world Englishes), the international functions of English, and the pedagogical implications of TEIL in today's globalizing world. The study then examines current challenges and objectives of ELT and suggests practical strategies for incorporating TEIL into the English curriculum of the KMA.

The study suggests the following four strategies to apply TEIL into the English curriculum of the KMA: (a) introduce WE/EIL activities into the English Conversation course; (b) establish a WE/EIL course; (c) provide extracurricular WE/EIL activities; and (d) incorporate intercultural content into the Military English course. The study argues that implementing these suggestions would help cadets develop both their linguistic proficiency in English and intercultural communicative competence that are essential for them to become professional military communicators who can effectively communicate with interlocutors from diverse linguistic, cultural, and national backgrounds in international military contexts.

While the study contributes to the literature by bridging the gap between TEIL and military contexts, it demonstrates the following implications: (a) a meaningful case of applying TEIL into the military context in Korea; (b) the importance of both linguistic proficiency in English and intercultural competence for ELT in the KMA; and (c) the possibility of influencing the Korea Air Force and Naval Academy to reexamine their

English curricula. The study concludes that the English curriculum of the KMA should be revised based on the recognition of the symbiotic relationship among linguistic proficiency in English, exposure to diverse varieties of English, and intercultural competence in order to produce cadets who can effectively communicate in English as a military lingua franca for the success of their designated military objectives in the future.

DEDICATION

가장 사랑스러운 아내, 그리고 가장 소중한 인생의 동반자, 혜정에게

To my dearest wife and the only precious companion of life,

Hyejeong who always loves, supports, and encourages me.

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TABLE OF CONTENTS

	Page
LIST OF TABLES	ix
LIST OF FIGURES	x
LIST OF ABBREVIATIONS	xi
CHAPTER	
1 INTRODUCTION	1
Global Spread and International Use of English in the World	1
English in International Military Contexts	4
World Englishes (WE) and WE Paradigm	6
Three Concentric Circles Model of WE	11
2 ENGLISH AS AN INTERNATIONAL LANGUAGE (EIL) AND TEACHING	
EIL	15
Literature Review of EIL and TEIL	15
Selection of the Instructional Variety for TEIL	20
The International Variety of English	21
Speakers' Own Variety of English	23
An Established Variety of English.....	25
Cautions for the Selection of the Dominant Instructional Model	26
Intercultural Communication and Communicative Competence	28
Language and Culture in Intercultural Communication.....	30
Intercultural Communicative Competence	32
Three Cultural Sources for Successful Intercultural Communication	35

CHAPTER	Page
Teaching Materials for TEIL	38
Traditional Principles and Practices.....	39
Principles for EIL Material Development	42
Reconceptualization of Proficiency	45
Implications for Norms and Proficiency.....	49
Principles for Meaningful Assessment of EIL Proficiency.....	51
3 ELT IN THE KOREA MILITARY ACADEMY.....	54
History of the Korea Military Academy.....	54
Context of the Korea Military Academy	56
Objective and Educational Goals of the Korea Military Academy	57
Department of English and the English courses for ELT	60
Objectives of ELT	62
4 APPLYING TEIL INTO THE ENGLISH CURRICULUM OF THE KOREA MILITARY ACADEMY	65
Necessity for Applying TEIL into the Korea Military Academy	65
Problems of ELT in the Korea Military Academy	69
Reexamination of the Objectives of ELT in the Korea Military Academy.....	71
Practical Ways to Implement TEIL in the Korea Military Academy.....	78
Introducing WE/EIL Activities to the English Conversation Course.....	79
Establishing the WE/EIL Course	95
Providing Extracurricular WE/EIL Activities	100
Incorporating Intercultural Content into the Military English Course.....	103

5	CONCLUSION	108
	REFERENCES	112

LIST OF TABLES

Table	Page
1. English Courses Offered by the Department of English in the KMA	61
2. Types of International Military Exchange of the Republic of Korea Army	66
3. Types of Overseas Deployment of the Republic of Korea Armed Forces	67
4. Current and Revised Objectives of ELT of the KMA	71
5. New Objectives of ELT in the KMA	77
6. WE/EIL Lesson Plan: English in the World	80
7. WE/EIL Lesson Plan: Dealing with Global Issues	82
8. WE/EIL Lesson Plan: Attitudes toward Variations of English	83
9. WE/EIL Lesson Plan: IPTEIL	87

LIST OF FIGURES

Figures	Page
1. Objective and Mission of the KMA	57
2. Educational Goals of the KMA	58
3. Motto of the KMA	59
4. Status of Overseas Deployment as of January 31, 2019.....	68

LIST OF ABBREVIATIONS

Abbreviation	Meaning
AFRICOM	The United States Africa Command
C1	First Culture
CGSC	Command and General Staff Colleges
CJTF-HOA	The Combined Joint Task Force – Horn of Africa
EFL	English as a Foreign Language
EIAL	English as an International Auxiliary Language
EIL	English as an International Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
EMLF	English as a Military Lingua Franca
ENL	English as a Native Language
ESL	English as a Second Language
ESP	English for Specific Purposes
GRE	Graduate Record Examinations
ICC	Intercultural Communicative Competence
IELTS	The International English Language Testing System
IMF	The International Monetary Fund
IPTEIL	Integrated Practice of Teaching English as an International Language
KMA	The Korea Military Academy

Abbreviation	Meaning
L1	First Language
MINURSO	The United Nations Mission for the Referendum in Western Sahara
NES	Native English Speaker
NEST	Native English-speaking Teacher
NNES	Non-native English Speaker
OAC	Officer's Advanced Course
SLA	Second Language Acquisition
TEIL	Teaching English as an International Language
TESOL	Teaching English to Speakers of Other Languages
TOEFL	Test of English as a Foreign Language
TOEIC	Test of English for International Communication
UNAMID	The African Union-United Nations Hybrid Operations in Darfur
UNIFIL	The United Nations Interim Forces in Lebanon
UNMISS	The United Nations Mission in South Sudan
UNMOGIP	The United Nations Military Observer Group in India and Pakistan
UN PKO	The United Nations Peacekeeping Operations
USAMGIK	The United States Army Military Government in Korea
USMA	The United States Military Academy
WE	World Englishes

CHAPTER 1

INTRODUCTION

Global Spread and International Use of English in the World

It is undeniable that English, “the native language of a relatively small island nation” (Kachru & Nelson, 1996, p. 71) has become one of the most influential, widely used and learned, and pervasive languages in the world. This is primarily because “English has ‘traveled’ to many parts of the world and has been used to serve various purposes” (Sharifian, 2009, p. 1), which makes English be recognized as “a – and arguably the – international language” (Matsuda, 2006, p. 158). According to Crystal (1997), the number of speakers of English was estimated to be from 570 million to 1,680 million, and English has been used by speakers from different linguistic and cultural backgrounds in order to communicate with each other. As a result of wide expansion and rapid pervasion of English and the growth of the numbers of speakers of English across the globe, English has acquired significant scholarly attention for its unprecedented global status. This is exemplified by its central status in world Englishes (WE), English as an international language (EIL), and English as a lingua franca (ELF). In other words, as Marlina (2014) states, there is no denying that “the sociolinguistic reality of this language [the English language] has become far more complex than those of other languages in the world today” (p. 1).

One of the most conspicuous factors that has contributed to the spread of English is contemporary globalization, in which people from diverse linguistic, social, cultural, and national backgrounds have come to be more closely connected than ever before in various aspects of life—facilitated especially by the rapid development of new technology and

telecommunication, which has eliminated many temporal and spatial obstacles. The English language has become the dominant and vital language in multiple parts of sociocultural and economic contexts in the world, such as “the press, advertising, broadcasting, motion pictures, sound recording, transport, and communication” (Crystal, 1997, p. 111), which clearly demonstrates the international functions and roles of English as an international language. The global and rapid spread of English has resulted in both positive and negative consequences among a variety of global and local communities and has made scholars think about a plethora of crucial linguistic, sociocultural, political, ontological, epistemological, and pedagogical issues and implications with regard to various scholarly fields, such as linguistics, applied linguistics, TESOL, and ELT.

The growing number of speakers and users of English across the world has also contributed to the global status of English, which has resulted in a variety of countries that accept English as an official language along with their native languages or recognize the importance of acquiring English as an additional language (either as a second or foreign language). Malina (2014) estimated that there were already at least 70 countries in the globe that officially accepted the English language as either an official or second/foreign language, and this global status of English with the increasing number of speakers and countries that use English have changed the perspective of looking at the users of English in the world, especially those who have their own first languages other than English from non-native speakers of English to bilingual or multilingual speakers of English. Now, it is more desirable to view those non-native speakers of English as the users of English who are proficient in their own first or native languages and utilize English as an additional tool

for intranational and international communication in multilingual and multicultural contexts.

The two most significant factors, namely, the global spread of English and the increase in the number of users of English have also resulted in the diversification of the English language, resulting in the appearance of multiple varieties of English, referred to as world Englishes (WE), that are different in many linguistic and sociocultural aspects. Many scholars have studied theoretical, methodological, and pedagogical approaches in order to investigate how the existence and emergence of different varieties of English across the globe can influence the traditional ways of dealing with a variety of issues including teaching and learning English. While scholars have differently analyzed and defined the existence, emergence, and variation of WE, it has been generally agreed that speakers of English use English as a medium in order to not just negotiate different linguistic meanings, functions, and norms but also project, express, and appropriate their cultural norms and values in a variety of international and intercultural contexts (Sharifian, 2009). Malina (2014), in this regard, elucidated the current status and use of English with regard to different varieties of English by stating that:

In today's communicative settings, speakers of English are likely to use the varieties of English they know and other languages they speak (depending on their interlocutors' linguistic backgrounds); and to employ various pragmatic strategies to negotiate with other speakers of English in order to achieve mutual intelligibility. (Malina, 2014, p. 3)

English in International Military Contexts

What needs to be equally noted with regard to the global use and functions of English in an international milieu is that the English language also performs a crucial role as the intermediate language in a variety of international military contexts as a result of “the globalization of conflicts beyond national borders and consequently by the integration of armies in multinational and multicultural coalition forces” (Orna-Montesinos, 2013, pp. 87-88). This new feature of modern warfare worldwide has resulted in a variety of international and multinational military operations, such as peace-enforcement, peace-keeping, and humanitarian missions (Pierce & Dixon, 2006) by two or more military forces of different nations; accordingly, many countries have started to deploy their military forces to various places in which international or multinational military forces participate in combined military and civil affairs operations in order to subdue insurgency and establish peace. In order for coalition forces to accomplish their missions and objectives in those military contexts, they need to be equipped with the strategic ability to effectively communicate with the local people and to successfully achieve their designated objectives during the operation. Effective communication with the civilians and military personnel in the local military context can be accomplished via English as the vehicular language or the lingua franca of international military communication since “English can help facilitate the necessary interconnection between individuals and organizations, between the national and the international, between the local and the global” (Orna-Montesinos, 2013, p. 88). English as a military lingua franca (Er, 2012) also functions as bridging intercultural gaps among interlocutors from different cultural backgrounds for successful intercultural communication. Intercultural competence (Baker, 2011; Matsuda, 2012a; Sharifian, 2009)

or cross-cultural competence (Rasmussen & Sieck, 2012), in this sense, performs a crucial role in using English as an international language and as a military lingua franca.

The unprecedented and overarching function and role of English as an international language and especially a military lingua franca in international military contexts urge the Korea Military Academy, as the foremost military officer training institution of the Republic of Korea Army, to produce commissioned Army officers who are proficient in English and professional in military communication in a variety of international military contexts. Considering the globalization of intranational conflicts that are dealt with by international or multinational coalition forces, intercultural communication among military and civilian interlocutors from different linguistic and cultural backgrounds has become the essence of successful military and civil affairs operations. The Korea Military Academy, accordingly, needs to revisit its current academic curriculum in order to make cadets, as commanders or staff officers in the future, develop both academic and military competence that are prerequisite for the success of international military and civil affairs operations. With regard to effective international and intercultural communication with diverse interlocutors who have different linguacultural backgrounds, the English curriculum of the Korea Military Academy should make cadets especially cultivate not just linguistic proficiency in English but also competence for intercultural communication. In order to fulfill this, as Orna-Montesinos (2013) eloquently argued, “the stress should fall on effective communication, on the acquisition of flexible skills, on familiarity with both native and non-native accents, with different norms and standards rather than on the traditional pressure for lexico-grammatical accuracy and appropriateness” (p. 101). It is, therefore, imperative for the English curriculum of the Korea Military Academy to respond

to the current trend of English as both an international language and a lingua franca in various military settings worldwide, to reflect the linguistic and sociocultural diversity of the English language in the world, and to recognize the necessity of both English proficiency and intercultural communicative competence for successful international communication.

World Englishes (WE) and WE Paradigm

The term, *world Englishes* (henceforth WE) has been utilized as an umbrella term that indicates “localized forms of English found throughout the world, particularly in the Caribbean, parts of Africa, and many societies in Asia” (Bolton, 2018, p. 5) for the last three decades. The term also embodies “the functional and formal variations, divergent socio-linguistic contexts, ranges and varieties of English in creativity, and various types of acculturation in parts of the Western and non-Western world” (Kachru, 1992, p. 2; Kachru, 1997, p. 212). Many scholars, however, have not always been consistent in using the concept of WE for the possibility of various interpretations. Bolton (2004, p. 367), in this regard, suggested three possible meanings of the term, *WE* as the following:

- WE as an umbrella term that refers to all the varieties of English in the world and many approaches to recognize, analyze, and describe them;
- WE, in a narrow sense, as a term that indicates only “new Englishes” that are used in Asia, Africa, and the Caribbean;
- WE as a kind of scholarly approach, that is, “the pluricentric approach” to the study of the English language; the *Kachruvian* approach.

Though there are other alternative terms, such as *world English* and *global Englishes* that circulate around the field of WE, there is a consensus, as Jenkins (2006) eloquently put it, that “despite the range of interpretations of the term World Englishes and its alternatives, however, the links between them are so strong, and the field now so well established, that there seems to be little confusion over the intended reference” (p. 159).

The issues and discussions regarding English language teaching (ELT) before the 1980s had been primarily on the dichotomy between native speakers and non-native speakers; many prescriptive terms, such as English as a Second Language (ESL), English as a Foreign Language (EFL), and English as a Native Language (ENL) had been used under the assumption that non-native speakers of English should learn English in order to obtain native-like proficiency and to communicate primarily with native speakers. Since the 1980s, however, studies on WE have given substantial scholarly attention to many scholars for its conceptualization of WE within a “socially realistic approach to language study” (Kachru, 2006, p. 195) and inclusivity of a variety of forms and functions of English worldwide. Studies on functional and formal variations and implications of the worldwide spread of English have received great amount of scholarly attention from scholars in various fields, such as linguistics, literature, and ELT particularly with regard to “its range of functions and the degree of penetration in Western and, especially, non-Western societies” (Bhatt, 2001, p. 527). It is now generally believed that the English language does not represent only one or two specific varieties of English (e.g., American or British English); rather, the English language should be understood in terms of its multifaceted linguistic, sociocultural, political, and ideological aspects in the global contexts.

Even though the concept of WE started to be understood in earnest in the 1980s, there were already some insightful debates on WE before the 1980s. For example, Firth (1956) first provided the primitive concept of what is now called WE in a roundabout way by saying that “In another sense, it is international not only in Europe but in Asia and Africa, and serves various African ways of life and is increasingly the all-Asian language of politics” (p. 97). Halliday, McIntosh, and Strevens (1964), in a similar vein, argued that “English is no longer the possession of the British, or even the British and the Americans, but an international language which...exists in an increasingly large number of different varieties” (as cited in Bolton, 2018, p. 5). Smith (1976) introduced the concept of *English as an international auxiliary language* (EIAL) while asserting that EIAL is an accurate term for referring to English as an international language, “which is used by people of different nations to communicate with one another” (p. 38) in terms of reflecting the present reality of the English language in the world.

Since the 1980s, many scholars have contributed to the field of WE and other relevant fields in a way that the traditional ways of understanding the English language have been challenged in a variety of aspects. Over the last three decades, studies on the English language have undergone a major paradigm shift in which there has been an increasing awareness of the plural notion of *Englishes*, and the terms like *international Englishes*, *varieties of English*, *new Englishes*, and *world Englishes* have been introduced. Among those terms, what is the most established and widely used is *world Englishes* (WE), which indicates that there are different varieties of English used by different people from different linguistic and cultural backgrounds, and they reflect the socially realistic and functionally diverse reality of English in the global contexts.

Studies on WE, especially with relation to diverse varieties of English that have various forms and functions in a variety of linguistic and sociocultural contexts in the world, reflect a significant paradigm shift in “research, teaching, and application of sociolinguistic realities to the forms and functions of English” (Bhatt, 2001, p. 527). The field of WE, in this sense, represents “the study of the global spread of English and its linguistic, literary, pedagogical, and other implications” (Matsuda, 2018, p. 1); it also embodies the pluralistic and pluricentric nature of English that are closely related to the concepts, such as non-native English speakers (NNES), diversity and hybridity of the English language, and new Englishes that had not been of substantial scholarly attention in the past. Studies on WE have also been providing scholars and practitioners of ELT with invaluable pedagogical insights by challenging the traditionally taken-for-granted assumptions and practices that need to be reexamined vis-à-vis the diversity and plurality of the English language today. For instance, many studies on WE have tried to dismantle the dichotomy of native English speakers (NES) vs. non-native English speakers (NNES) or the concept of Standard English (Aslan & Thompson, 2017; Kamhi-Stein, 2016; Ma, 2012; Selvi, 2014; Todd & Pojanapunya, 2009). Through these studies on WE, what have been demonstrated are the following: (a) that speakers of varieties of English that were traditionally considered being non-standard or non-native can secure the legitimate ownership of their own varieties; and (b) that the monolithic and unidimensional ways in which the English language was analyzed and described need to be modified for the current linguistic and sociocultural reality of English in the world. In other words, the present field of WE under the fundamental paradigm shift represents English as a plural and pluricentric language that

advocates multifaceted ideologies, identities, functions, and contexts while rejecting the traditional and parochial definitions, functions, and roles of English.

Lastly, Xu (2018, p. 103) manifestly summarized various aspects of WE as a major paradigm shift as the following:

- English has become a pluricentric language, namely from English to “Englishes,” with legitimate variations in lexis, syntax, discourse, pragmatics and cultural conceptualizations among different varieties of English;
- The distinction between English as a foreign language (EFL), English as a second language (ESL) and English as a native language (ENL) has become blurred, and such entities are commonly replaced by notions, such as English as an International Language (EIL) and English as a Lingua Franca (ELF);
- The ownership of English has been challenged due to the diversification of the English language. The ownership discussion has shifted from who “owns” English to users of English becoming “guardians” of the language, and who has the best access to English as a multilingual tool for international communication;
- In the context of ELT, there has been a shift of focus from de-contextualized “correctness” to “appropriateness” in context;
- There has also been a shift in people’s perceptions of the role of their first language and culture (i.e., L1 and C1), from a “problem” resulting from “interference” to a “resource” that can be naturally “transferred” into their English language learning and use. In other words, the status of L1 and C1 has shifted from a “baggage” of burden and negativity to a “badge” of linguistic and cultural heritage and identity;
- As far as ELT is concerned, one of the fundamental shifts is reflected in the shifting

goals of ELT from “manufacturing native or near-native speakers of English to developing and mentoring effective and strategic translanguaging users of English in multilingual communication contexts” (Xu, 2017, p. 704).

Three Concentric Circles Model of WE

Even though there have been many scholarly descriptions and models to characterize the present state of WE in terms of its rapid spread and global presence throughout the world, Kachru’s (1985) *Three Concentric Circles Model* of WE has been one of the most influential models in the field of WE since the 1980s. The concentric circles model is important in that its schematization of the global spread of English is “not merely a heuristic comparison or metaphor” (Kachru & Nelson, 1996, p. 78); the model provides an insightful representation that helps to understand the exact reality of “the contextualization of world varieties of English and their historical, political, sociolinguistic, and literary contexts” (Kachru, 2006, p. 196).

Kachru (1985) divided the WE contexts into *three circles* according to the following factors (Kachru, 2006, p. 196): (a) the history of the types of spread and motivation for the location of the language; (b) patterns of acquisition; (c) societal depth of the language in terms of its users, and the range of functions that are assigned to the English medium at various levels in the language policies of a nation; (d) functional acculturation of the English language within the local culture and societies and its nativization in the society and its literary culture.

The *Inner Circle* refers to the countries, such as the United Kingdom, the United States, Canada, Australia, and New Zealand in which English is spoken as the dominant

language in the communities within a country. It does not mean that people only speak English in those countries. In the United States, for example, people from different linguistic, cultural, and national backgrounds speak their own languages other than English in their own ethnic communities; in the contexts where people communicate with others in public discourses, such as government, media, and education, however, they generally speak English since “there is seldom if ever a question of any language other than English being used in an extensive sense in any public discourse” (Kachru & Nelson, 1996, p. 78). In other words, English performs as a de facto official language in the U.S. even though the Constitution does not stipulate anything about the English language.

The *Outer Circle* contains countries, such as India, Pakistan, Hong Kong, Singapore, and Nigeria that had been once colonized by the Inner Circle countries. In these countries, English performs a variety of roles that are crucial in many public settings, such as education and administration since English has been institutionalized, formalized and used for various purposes and functions. For example, in India, many people learn and use English as their first or second language in order to communicate with others who speak different dialects that are not mutually understandable to one another. It is also true that many communicative functions are performed only in English in many public discourses, such as education, law, and medicine. People living in these Outer Circle countries, therefore, use both their native languages and English in order to communicate with others in diverse intranational contexts.

The Expanding Circle includes countries, such as China, Japan, Korea, and Indonesia in which English is not used for public discourses; people learn and use English only for specific purposes even though English is widely used in many contexts, such as

advertisements, media, and pop culture. For example, in Korea, people learn English as a mandatory subject of the national educational curriculum, but they rarely have an opportunity to actually use English in their real lives unless they communicate with foreigners or take English exams to apply for jobs or graduate programs or to prepare for studying abroad.

The concentric circles model by Kachru (1985), however, should never be perceived as a panacea for representing the reality of WE since it has been challenged by some scholars problematizing the Kachruvian approach. One noticeable criticism is that the concentric circles model perpetuates the notion of *linguistic imperialism* by Phillipson (1992), the key point of which is that the global spread of English would eventually destroy linguistic and cultural diversity of other languages in the world while contributing to the hegemony of English as a threatening and killing language. In other words, Kachru's (1985) concentric model can reproduce the political, structural, and systemic inequality in such a way that the powerful hegemony of the Inner Circle or western Anglophone countries is sustained as part of linguistic imperialism of the English language while the Outer and Expanding Circle countries are subordinate to the Inner Circle countries in a political relationship where the Outer and Expanding Circle countries are socially and linguistically marginalized.

Other criticisms on the Kachruvian approach to WE have been that the model is “largely monolithic and standardized” (Bruthiaux, 2003, p. 167) and that many Expanding Circle countries today have “many more English-speaking bilinguals than countries of the Outer Circle where English has an official status” (McKay, 2002, p. 9). Saraceni (2010) also expressed concerns about the Kachruvian approach by asserting that it can contribute

to the Western-based or Eurocentric descriptions of the English language by separating the Inner Circle from the Outer and Expanding Circle, which implies the perpetuation of the native vs. non-native or standard vs. non-standard distinctions. Some critiques, in a similar vein, pointed out the static and prescriptive framework of the Kachruvian approach by insisting that “the WE approach is mainly concerned with a ‘feature-based’ approach to geographical varieties, with most studies focusing on the descriptions of such varieties in terms of distinctive linguistic features” (Bolton, 2018, p. 8), which is, in reality, rarely true according to Bolton and Davis (2006) that analyzed all the content of the journal, *World Englishes* from 1985 to 2005.

Although there are some noteworthy drawbacks on the Kachruvian approach or the concentric circles model by Kachru (1985), there is no denying that it has contributed to the field of WE by showing the socially diverse realities of English with the pluralistic and pluricentric approach to variations of English and the unique categorization of the spread and presence of English worldwide. According to Kachru (2006), the three circles are never static or disconnected; rather, they are on a dynamic continuum in which any country in a circle can move to another circle since the English language itself constantly changes in terms of its forms, functions, and status as people’s attitudes toward it change depending on various political, socioeconomic, linguistic, and cultural factors. The concentric circles model, therefore, should be understood as “the democratization of attitudes to English everywhere in the globe” (McArthur, 1993, p. 334), which reflects the diversity, mobility, and variability of varieties of English among the circles.

CHAPTER 2

ENGLISH AS AN INTERNATIONAL LANGUAGE (EIL) AND TEACHING EIL

Literature Review of EIL and TEIL

The term, *English as an international language* (EIL) refers to the use of English by people from different linguistic, cultural, and national backgrounds for the purpose of international communication in the global society that “cuts across and goes beyond any national border” (Friedrich & Matsuda, 2010, p. 23), which is one of the two functions of English as a lingua franca (ELF). For example, Korean, Chinese, and Japanese participants at an international conference in Singapore will use English in order for them to achieve their communicative needs and purposes.

Sharifian (2009) conceptualizes the notion of EIL as a new paradigm for “thinking, research, and practice” (p. 2) by eloquently asserting that EIL represents “a paradigm shift in TESOL, SLA, and the applied linguistics of English, partly in response to the complexities that are associated with the tremendously rapid spread of English around the globe in recent decades” (p. 2). What needs to be carefully noted is that the term, EIL does not indicate a specific variety of English; rather, it reflects the very recognition and awareness of the existence of different varieties of English without consideration of where they originally belong to. EIL, in this sense, can be defined as a language for international and intercultural communication for people from different linguistic, sociocultural, and national backgrounds.

The notion of EIL can be traced back to the concept of *English as an international auxiliary language* (EIAL) that was introduced by Smith (1976) who insisted that “an international language is one which is used by people of different nations to communicate

with one another” (p. 38). Smith (1976) also suggested the following assumptions on an international language with regard to its relationship with culture:

- Its learners do not need to internalize the cultural norms of native speakers of that language;
- The ownership of an international language becomes “de-nationalized;”
- The educational goal of learning it is to enable learners to communicate their ideas and culture to others (Smith, 1976 as cited in McKay, 2002, p. 12).

With regard to these assumptions provided by Smith (1976), McKay (2002) provided the following revised assumptions on the relationship of EIL and culture:

- As an international language, English is used both in a global sense for international communication between countries and in a local sense as a language of wider communication within multilingual societies;
- As it is an international language, the use of English is no longer connected to the culture of Inner Circle countries;
- As an international language in a local sense, English becomes embedded in the culture of the country in which it is used;
- As English is an international language in a global sense, one of its primary functions is to enable speakers to share with others their ideas and culture (p. 12).

McKay (2002) was among the pioneering scholars that first criticized traditional approaches and practices in ELT in response to “the global spread and linguistic and functional diversity of English in general as well as the use of English for international communication in particular” (Matsuda & Friedrich, 2011, p. 332). McKay (2002) called

for an entirely new set of pedagogical assumptions in teaching and learning EIL while challenging the traditional approach to ELT. Other scholars (e.g., Matsuda, 2002; Matsuda, 2006; Sharifian, 2009; Friedrich & Matsuda, 2010), in this regard, also explored the potential danger of the traditional assumptions and practices in ELT by critically illuminating the ways in which the traditional assumptions and practices in ELT may never be appropriate and sufficient for EIL users to prepare for their possible intercultural communication with other EIL users in various international contexts.

Sharifian (2009) defined EIL as “a paradigm for thinking, research, and practice” (p. 2) embodying a crucial paradigm shift in various fields, such as applied linguistics, SLA, and TESOL with regard to “the complexities that are associated with the tremendously rapid spread of English around the globe in recent decades” (p. 2). Marlina (2014), in a similar vein, elucidated the notion of EIL by asserting that “EIL, as a paradigm, recognizes the awareness of the international functions of English and its use in a variety of cultural and economic arenas by speakers of English from diverse lingua-cultural backgrounds who do not speak each other’s mother tongues” (p. 4) and that “the EIL paradigm embraces/recognizes all varieties of English at national, regional, social, and idiolectal levels in all circles as equal”(p. 5).

EIL as a new paradigm urges scholars to critically reexamine “the notions, analytical tools, approaches, and methodologies within the established disciplines, such as the sociolinguistics of English and TESOL, which explored various aspects of the English language” (Sharifian, 2009, p. 2). In addition, among many other important themes of EIL is the awareness of diverse varieties of English in the world irrespective of the circles they originally come from. Matsuda (2002), in this sense, highlighted that EIL closely links the

field of WE with ELT since EIL assumes that the contexts of EIL are social rooms in which speakers of English from different linguistic, sociocultural, and national backgrounds communicate with one another via different varieties of English that perform a variety of functions for effective communication. Canagarajah (2006), in relation to the functions of EIL, insisted that WE should no longer be understood with the three concentric circles model by Kachru (1985) since a great number of speakers from the Outer Circle and Expanding Circle countries live in the Inner Circle countries, which makes speakers of the Inner Circle countries be increasingly exposed to different varieties of English. Canagarajah (2006), in terms of the sociolinguistic reality of WE today, called for revisiting the traditionally defined concept of *proficiency* for both native and non-native speakers of English by pointing out the complex nature of proficiency in a context where speakers of different varieties of English are required to have “the capacity to negotiate diverse varieties to facilitate communication” (p. 233). The issue of proficiency in EIL will be further discussed later in the section titled “Reconceptualization of Proficiency” in this paper.

McKay (2012a), in terms of pedagogical assumptions and principles of TEIL, provided the following principles that are socially sensitive and recognize the local reality of the English language:

- The promotion of multilingualism and multiculturalism;
- Localized L2 language planning and policies;
- The development of an awareness of language variation and use for all students;
- A critical approach to the discourse surrounding the acquisition and use of English;
- Equal access to English learning for all who desire it;

- A re-examination of the concept of qualified teachers of English (pp. 42-43).

Xu (2017) suggested three meaningful EIL tenets that are based on the various discussions on EIL as the following:

- EIL, as a paradigm, has been developed alongside the glocalization, i.e., globalization and localization, of English;
- EIL is a multicultural lingua franca of various cultural conceptualizations for international and intercultural communication;
- EIL recognizes English variation and varieties, including different dialects of English and World Englishes (p. 708).

Lastly, the following is the summary of various interpretations and definitions of EIL by prominent scholars in the field (Xu, 2017):

- Smith (1976): EIL as an operational definition of an international language which is used by people of different nations to communicate with one another;
- Pennycook (1994): EIL as a worldly language that reflects the worldliness of English;
- McKay (2002): EIL used in both a global and local sense;
- Sharifian (2009): EIL as a new paradigm for thinking, research, and practice;
- Alsagoff (2012): EIL as new ways of thinking, doing, and being;
- Matsuda (2012a): EIL as a function of English in an international and multilingual context;
- Marlina (2014): EIL as a paradigm with the recognition of the international functions of English and its use in a variety of cultural and economic arenas by

speakers of English from diverse lingua-cultural backgrounds; embracement of all varieties of English at national, regional, social, and idiolectal levels in all circles as equal (p. 708).

Though many scholars have provided invaluable insights and demonstrated implications of WE and EIL for ELT, it remains the case that pedagogical and practical investigation of teaching EIL has been still at the abstract level (Matsuda & Friedrich, 2011; Xu, 2018). It is, therefore, necessary to further investigate how EIL can actually operate in various ELT contexts and contribute to the change of the traditional ELT assumptions in order to demonstrate the effectiveness of TEIL.

Selection of the Instructional Variety for TEIL

What needs to be carefully considered in TEIL is which variety of English should be used for the instructional variety in the classroom. In traditional ELT classrooms, the one and only instructional variety of English has been almost definitely British or American English for its well-established status as a standard English in the world. The recognition of and lively discussions on WE and EIL during the last three decades, however, call for the reexamination of the existing pedagogical assumptions and practices, especially in response to the linguistic, sociocultural, and functional variation and diversity of the English language today. The selection of the instructional variety of English in TEIL is important in that it influences other components of the whole curriculum, such as content and materials, goals and objectives, and assessment in the class. It is necessary, therefore, for teachers to select the most appropriate instructional variety that resonates with both teachers' and students' goals and needs, teacher's competence and proficiency, available

teaching content, materials, and resources in the classroom. However, the reality is that those important pedagogical decisions are primarily made without careful consideration, and many teachers tend to repeat the previous practices of the past. Matsuda and Friedrich (2011, 2012), in this sense, provided three possible options for selecting the instructional variety for TEIL with regard to the need for learners to prepare for their intercultural communication in the future.

The International Variety of English

The first option for the instructional variety in TEIL is to select an international variety of English that is “intelligible and effective in all international communication” (Matsuda & Friedrich, 2011, p. 334). According to Matsuda and Friedrich (2012), this idea is closely connected to the concept of *World Standard English* by McArthur (1987) asserting that World Standard English is both monolithic and negotiable among diverse varieties of English. Theoretically, the selection of the international variety seems to be the best option since it is believed to make students successfully communicate with their future interlocutors only by using the specific variety that is mutually intelligible. It is also possible for teachers to simplify the content and materials for teaching English without much contemplation on the sociolinguistic reality of WE.

The selection of the international variety of English for the instruction of TEIL, however, contains two fundamental problems which need to be cautiously approached. First of all, as Matsuda and Friedrich (2012) put it, the notion of the international variety, namely, “one or a limited set of specialized varieties of English for international use” (p. 18) is somewhat paradoxical since the EIL contexts embody communicative situations in

which speakers of different varieties of English from diverse linguistic and cultural backgrounds; in other words, the EIL contexts are highly capricious and dependent in terms of the varieties that speakers use, their topics or themes of conversation, their linguistic repertoire, and communicative domains. In addition, the notion of the international variety of English itself is so elusive that it fails to explain various kinds of international communication in which speakers from different linguistic, cultural, and national backgrounds negotiate different meanings, beliefs, and values by speaking their own varieties of English and successfully accomplish their communicative goals even without using the international variety of English. This demonstrates, therefore, that there is no such international variety that is used by all the speakers of English for all the international contexts. Second, the idea of the international variety of English can contribute “the birth of a super-national variety, which seems inappropriate and unpractical” (Matsuda & Friedrich, 2011, p. 335). Selecting and teaching the international variety in the classroom can create “an additional layer in the English language hierarchy to which different people would have different degrees of access, and that, as a result, would generate greater inequality among speakers of different Englishes” (Matsuda & Friedrich, 2012, p. 19). It is also impossible for the use of the international variety to be carefully monitored and regulated in various EIL contexts unlike educational, institutional, and national domains where the use of English can be systematically controlled within their own boundaries. It may be, therefore, unrealistic or inappropriate to expect that the international variety of English would be suitable for all the international and intercultural contexts.

Speakers' Own Variety of English

The second available option for selecting the instructional variety of English in TEIL is to encourage students to use their own varieties of English in the classroom. This idea is based on the recognition of the sociolinguistic reality of English that there are as many legitimate varieties of English as the number of speakers of English from a variety of linguistic, sociocultural, and national backgrounds. For example, as Kachru (1985)'s three concentric circles model illustrated, the English language can be represented in diverse forms by not only American or British speakers from the Inner Circle but also Indian or Singaporean speakers from the Outer Circle and Korean or Chinese speakers from the Expanding Circle.

According to Matsuda and Friedrich (2012), Hino (2009, 2012a) implied the feasibility for the utilization of speakers' own varieties as the instructional variety by suggesting the notion of "the teaching of English as a de-Anglo-Americanized international language" (Hino, 2009, p. 107). Hino (2012a) discussed the possibility of "endonormative production models for learners of English in the Expanding Circle" (p. 28) by providing university EFL classes in Japan with the Japanese English model that embodies unique linguistic and sociocultural aspects of Japanese English. Hino (2009) also argued that speakers of English in the Expanding Circle can legitimately express their own sociocultural values that are indigenous to themselves by suggesting the appropriate localized model for speakers of English in the Expanding Circle, which would contribute to the preservation of their own linguistic and sociocultural values. In addition, Hino (2009) also expressed concern for applying the criteria of the institutionalized varieties of the Inner and Outer Circle into the judgment of the appropriateness and legitimacy of the varieties

of the Expanding Circle. Though Kachru's (1992) argument on the ontological status of the institutionalized varieties of English for their wide range of communication, register, and style through the process of nativization appears to be highly tenable per se, what needs to be carefully considered is the fact that those institutionalized varieties are valid only for the sociolinguistic landscape of the Inner and Outer Circle. In this sense, it appears that the application of the criteria of the Inner or Outer Circle into the assessment of the appropriateness of varieties of the Expanding Circle is not appropriate.

The legitimacy of varieties of English in the Expanding Circle should be based on those speakers' own linguistic and sociocultural milieu, since those Englishes reflect indigenous and local values. The problem, however, lies in the fact that it is difficult to draw a comprehensive and systematic blueprint of varieties of English in the Expanding Circle since the forms and functions of English in the Expanding Circle vary depending on various sociolinguistic contexts within a country, an institution, or even between individuals. Matsuda and Friedrich (2012), in this regard, also showed concerns by confessing that "we, as an academic community, have not yet formulated any comprehensive account of the purposes and functions which would be better served by a local Expanding Circle variety" (p. 21). The selection of speakers' own varieties of English as the instructional variety, therefore, has some fundamental limitations so far; Hino's (2009) observation that "there are many samples, but no models" (p. 108) clearly shows the lack of systematic models for the Expanding Circle varieties.

An Established Variety of English

The third option for the selection of the instructional variety of English in TEIL is to combine utilizing one of the existing and well-established varieties of English as the primary instructional variety with having students exposed to other different varieties in the classroom. This option is likely the most realistic and practical method among the three possible options for selecting the instructional variety in that it mirrors the very diversity and multiplicity of the English language in the world. What is imperative about this option is that the students must be notified of the fact that the specific dominant variety selected in the classroom is just one of the many possible varieties that are available and that the selection of the established variety does not necessarily guarantee the ubiquity and effectiveness in international communication.

According to Matsuda and Friedrich (2012), the established varieties refer to “English varieties that are codified, are used for a wide variety of communicative functions (so that students can learn to do what they need/want to do in English), and are relatively well accepted in different kinds of international contexts as well as different realms of use” (p. 22). The established varieties of English can range from those used in the Inner Circle to possibly some of those in the Outer Circle that are codified and established. In other words, the established variety does not need to be British or American English that has been traditionally recognized as a standard variety of English in the world. If there emerges a new variety of English that is stabilized and codified from the Expanding Circle, that specific variety could also be chosen as the established one in the classroom if it is closely aligned with the goals and objectives of the class and the students’ academic and communicative needs. In this regard, the selection of the instructional variety from the

established varieties of English should be based on various factors other than the goals of the class and the students' needs, such as teachers' linguistic and sociocultural expertise, students' attitudes toward the possibly selected variety as the instructional variety, and available teaching content and materials.

The selection of the instructional variety from one of the established varieties of English, while it ostensibly appears to reproduce the privileged status of the Inner Circle varieties (and perhaps some varieties of the Outer Circle), does not necessarily contribute to the unequal hierarchy that especially ignores the varieties of the Expanding Circle. The teacher in the classroom can countervail the negative effects of the selection of the established variety by having the students understand the dynamics, plurality, and hybridity of diverse varieties of English in the world. It is also crucial for the teacher to bring various issues regarding the constantly changing sociolinguistic landscape of WE and the power relations among varieties of English in international and intercultural contexts in order to make the students exposed to the constantly varying ecology of the sociolinguistic reality of WE in the world.

Cautions for the Selection of the Dominant Instructional Model

It is uncontroversial that selecting one of the dominant or established varieties of English, as discussed above, should be based on various factors, such as the goals and objectives of the class, the students' specific needs purposes, and available teaching materials. For instance, if a student in Korea wants to study in the United States for his or her master's degree, the student needs to take the English course in which American English is used as the primary instructional variety especially for academic purposes and

the English exams like TOEFL and GRE are the main focus. If there is an immigrant from Saudi Arabia who has settled in the United Kingdom, the immigrant needs to take the ESL class that provides British English as the instructional variety and teaches both linguistic and cultural aspects of the variety in use.

With regard to the dynamic and pluralistic nature of EIL contexts in the world, however, the selection of the dominant variety as the instruction model does not guarantee the omnipotence of students for all the possible types of international and intercultural communication in the world. International travelers, for example, encounter and communicate with a variety of people from all around the world who use different varieties of English, which makes the issue of which variety should be selected as the instructional variety even more complicated.

The example above is, therefore, often used as a good excuse for a majority of English courses in the Expanding Circle to select only British or American English as the instructional variety. There is no reason to blame this choice, of course; rather, the selection of British or American English as the instructional variety may be the most reasonable choice for EIL communication since there is no denying that British and American English are the most well-established and widely used in many international contexts. Rather, it may be an unavoidable choice, in this sense, to adopt British or American English as the instructional variety in many English classes in the Expanding Circle given the fact that “the recognized legitimacy of these two varieties and the respect they receive in many international contexts” (Matsuda & Friedrich, 2012, p. 23).

The selection of the instructional variety, however, should be done with careful deliberation in order for students to prepare for encounters with as many varieties of

English as possible. The mechanical way of selecting British or American English for its simplicity and convenience should not be either encouraged or justified. As Matsuda and Friedrich (2011) eloquently put it, “the selection of an instructional variety should be made locally and individually, taking various contextual factors into consideration, including learner goals, teacher’s background, local attitudes toward English(es), and the material availability” (p. 338).

Intercultural Communication and Communicative Competence

For the last two or three decades, with the rapid spread of English in the globe, the correlation between the English language and globalization in various economic and sociocultural contexts has increasingly become complicated. As Graddol (2006) observed, “English is now redefining national and individual identities worldwide, shifting political fault lines, creating new global patterns of wealth and social exclusion, and suggesting new notions of human rights and responsibilities of citizenship” (p. 12). In addition, the unprecedented innovation of new technology along with the globalization has led people from diverse national, linguistic, and sociocultural backgrounds to either willingly or inevitably communicate with one another, which reflects the essence of intercultural communication.

Various instances of intercultural communication have been paid much attention by many scholars, which has led to the fundamental transformation in defining the notion of competence in using the English language. Through discussions on the main goals of teaching and learning English in ELT, many scholars have come to recognize the importance of achieving communicative competence for interacting with speakers from

various linguistic and cultural backgrounds, negotiating different forms and meanings, and facilitating intercultural communication accordingly. In other words, as Sharifian (2013) clearly elaborated, the goals and objectives of ELT have shifted from “the development of native-speaker competence towards more realistic competencies to facilitate communication between speakers from a wide range of cultural backgrounds” (p. 2).

The notion of *English as a lingua franca* (ELF) is especially important for understanding the nature of intercultural communication and the fundamental relationship between the English language and culture. Jenkins (2006) viewed ELF as an additional linguistic tool for communication among speakers from different linguistic and cultural backgrounds regardless of their acquisitional statuses, such as native or non-native speakers and second or foreign language learners. Jenkins (2009), in a similar sense, defined ELF as “English being used as a lingua franca, the common language of choice, among speakers who come from different linguacultural backgrounds” (p. 200) in intercultural communication. The dynamic nature of intercultural communication, in this sense, implies the reconsideration of the relationship between the English language and culture, which is believed to embody significant implications for “an understanding of the skills, attitudes, and knowledge needed to successfully take part in intercultural communication” (Baker, 2011, p. 198).

The concept of culture, as one of the crucial themes in terms of teaching and learning a language in the fields of SLA, ELT, and applied linguistics, has been conceptualized and described in various ways by a lot of prominent scholars. For instance, Byram (1988), while defining culture as a knowledge that is “shared and negotiated between people” (p. 82), explained that cultural knowledge is represented as symbols and

embodied in various ways, such as moral codes, behaviors, conventions, and expectations. Spitzberg and Chagnon (2009) described culture as “enduring yet evolving intergenerational attitudes, values, beliefs, rituals/customs, and behavioral patterns” (p. 6) that are primarily sustained by people’s constant activities.

Language and Culture in Intercultural Communication

A number of definitions and descriptions of the relationship between language and culture have revolved around the perspective viewing language as a primary tool to establish, maintain, and represent culture. Studies based on sociocultural perspectives on language learning (e.g., Lantolf & Thorne, 2006) have shown the complex and intertwined relationship between language and sociocultural contexts. These various descriptions on the relationship between language and culture, however, is different from the essentialist perspective arguing that language regulates the ways in which people see and interpret the world in order to properly explain the dynamics of intercultural communication. It is desirable, however, to understand that “language certainly *influences* our perception of the world but it does not restrict it” (Baker, 2011, p. 198) since people who speak the same language or variety can have different perspectives and interpretations of the same phenomenon.

The use of English in intercultural communication in various international contexts clearly represents aforementioned Baker’s (2011) view on the relationship between language and culture. It is, accordingly, unsound to associate a language or variety with a specific culture since the same language or variety may reflect two or more different cultures. For instance, the English language should not be linked only to the British or

American culture (especially a culture of the Inner Circle) as cultures of other countries, such as India and Singapore (the Outer Circle) or even Japan and Korea (the Expanding Circle) could possibly be correlated with the English language. Several important concepts, such as WE, EIL, and ELF, in this regard, repudiate the notion of the fixed and unavoidable connection among the English language, the English-speaking countries, and the cultures of those countries mentioned above while they do not necessarily reject the leverage of the varieties and cultures of the so-called Inner Circle countries. The dynamic and fluid nature of uses and users of English along with the diversity of various communicative contexts, as Baker (2009) highlighted, reflects the reality in which there are as many cultures of the English language as varieties of English that exist in the world.

Simultaneously, what needs to be emphasized in terms of the relationship between the English language and culture is that the English language itself is not an *acultural* language. As Phipps and Guilherme (2004) asserted, there exist no culturally neutral languages since “communication is always embedded in and constitutive of social situations and involves speakers with purposes and positions, none of which are neutral” (Baker, 2011, p. 199). Intercultural communication, in this sense, should be always understood as culture- and context-bound within the fluid and ever-changing tensions among the English language, the English-speaking or English-using countries, and the cultures of those countries.

According to Baker (2011), what is the most closely related to intercultural communication in EIL contexts is the *critical modernist perspective* that views the relationship between language and culture as dynamic, fluid, and emergent with vague boundaries. This perspective especially rejects the notion that there is a strong and fixed

connection between language and culture within a country while pointing out that the link between the two is constantly changing in response to various communicative contexts. The English language for intercultural communication, in this sense, should be understood as being in a “constant tension between individual, local, regional, and global contexts, all of which need to be approached as dynamic and changeable” (Baker, 2011, p. 199).

To sum up, intercultural communication in which the English language performs a crucial role of facilitating successful interaction among interlocutors from a variety of linguistic and sociocultural backgrounds should be viewed as a dynamic and ever-changing sociocultural process under which the link between English and cultural practices is highly complicated. In other words, no crystal-clear culture is specifically assigned to the English language, which implies that users of English are required to understand the ambiguity of the relationship between language and culture in order to successfully communicate with people from diverse linguacultural backgrounds in various global contexts.

Intercultural Communicative Competence

The concept of *intercultural communicative competence* can be traced back to Hymes’s (1972) notion of *communicative competence*, which challenged the traditional and narrow concept of linguistic competence with no consideration of the use of a language in sociocultural contexts. Hymes (1972) explicated that knowledge of a language contains not only the linguistic features and structures of the language but also the ways in which the language is appropriately used with regard to the topics or themes, interlocutors, and contexts. The concept of communicative competence by Hymes (1972), however, failed to account for the nature of intercultural communication at the global level since it was used

for identifying competence in English with the native or native-like ability to use English; in other words, communicative competence in ELT was used for teachers to have students follow the norms of varieties of English that are considered native or standard, especially those of American and British English.

The rapid spread of English along with the globalization today in the world has shown the necessity for people worldwide to become interculturally sensitive regardless of their acquisitional status as either native or non-native and to have the ability for successful intercultural communication. Though many scholars have tried to conceptualize the intercultural competence for intercultural communication, Byram's (1997) notion of *intercultural communicative competence* (ICC) has been considered the most promising. According to Byram (1997), the core element of ICC is critical cultural awareness, namely, the ability to "evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (p. 53). Byram (2000) further elaborated the notion of ICC by providing the following elements of ICC:

- Attitude: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own;
- Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction;
- Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own;
- Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills

under the constraints of real-time communication and interaction;

- Critical cultural awareness/political education: an ability to evaluate critically and on the basis of explicit criteria perspective, practices and products in one's own and other cultures and countries (p. 10).

The concept of ICC is, in this sense, important in that it establishes a comprehensive theoretical framework that leads to the understanding of the complex relationship between language and culture and that it recognizes the need to consider various factors, such as knowledge, skills, and attitude for successful intercultural communication.

Since Byram (1997, 2000) argued the importance of ICC for intercultural communication among interlocutors from diverse cultural backgrounds in various international contexts, many scholars have focused on the “fluid communicative practices and cultural references of intercultural communication through ELF and global Englishes” (Baker, 2011, p. 201). Byram (2008) suggested the notion of *intercultural citizenship* with regard to intercultural identities for successful intercultural communication. Risager (2007), while introducing the concept of *intercultural competence of the world citizen*, refuted the national boundaries of language and culture and called for the necessity of viewing all the interlocutors as members of the same global community. Kramsch (2009) put an emphasis on the importance of ICC from a multilingual and multicultural perspective while insisting the necessity of “dynamic, flexible, and locally contingent competence” (p. 200) for intercultural communication.

Even though there have been meaningful discussions on the importance of intercultural competence for successful intercultural communication, the essence of the relationship between language and culture along with the ways in which the intercultural

competence specifically works, needs further investigation. Many conceptualizations of intercultural competence have failed to go beyond the national paradigm under which the link between language and culture is still viewed as strong and stable at the national level. It has also been the case that the ultimate objective of language learning is to acquire native or native-like competence, which implies that the goals of ELT should be to make students become proficient in one of the most established and dominant varieties of English in the Inner Circle, such as American and British English.

As Seidlhofer (2009) underscored, however, what is needed for successful intercultural communication is not “spotting and counting discrete features but of looking for insights into variability and potential change that the increased use of English as a lingua franca makes possible” (p. 55). In other words, important is the communicative process of intercultural communication not the results of it. Lastly, Baker’s (2015) descriptions of intercultural competence well demonstrate the following key components of the essence of intercultural communication:

- Knowledge of different communicative practices in different sociocultural settings;
- The skills to be able to employ this knowledge appropriately and flexibility;
- Attitudes toward communication that involve the ability to de-center and relativize one’s own values beliefs, and expectations (p. 132).

Three Cultural Sources for Successful Intercultural Communication

In order for speakers of diverse varieties of English to effectively negotiate different linguistic forms and cultural meanings for successful intercultural communication in various international contexts, they need to be aware of the possible cultural sources that

they can appropriately utilize for improving their intercultural competence and facilitating communication. In traditional ELT classrooms, however, students have not been provided with sufficient opportunities to be exposed to and learn a variety of intercultural topics and issues since a majority of English classes have focused on the specific target cultures, such as British and American culture. It is, therefore, necessary for the cultural content for ELT to be enlarged accordingly in order to make students prepare for a variety of international contexts considering that there are increasing needs for the reexamination of the English cultures and for cross-cultural interactions in diverse communicative settings along with the spread of English and the globalization of the world.

Matsuda (2006) suggested three kinds of cultural sources that users of EIL can appropriate for effective intercultural communication. First, “global cultures and issues” (p. 162), namely, a variety of international issues that the global society is currently encountering, such as the global warming, a shortage of food, human rights, and the gender equality can be one of the appropriate cultural sources for intercultural communication in which English is primarily used as a lingua franca. Second, users of EIL can learn the cultures of their possible interlocutors in the future regardless of which circle (i.e., the Inner, Outer, and Expanding Circle) they come from. Although it is impossible to be aware of all the cultures in which English is primarily used or to which English is closely related, learning several cultures that are expected for users of EIL to encounter in the future can help them to prepare for successful intercultural communication with the interlocutors from those cultures. Accordingly, as Matsuda and Friedrich (2011) put it, learning about the cultures of “several countries and regions from each circle will help them understand the wide diversity and variation that exist among English-speaking countries today” (p. 340).

Lastly, EIL users' own cultures other than the global issues and the cultures of their possible interlocutors in the future can be the very source for successful intercultural communication. Users of EIL are required to express their own cultural values and beliefs in their own varieties of English since one of the ultimate goals of EIL is "to establish and maintain an equal, mutually respectful relationship with others, which requires the ability to perceive and analyze the familiar[ity] with an outsider's perspective" (Matsuda & Friedrich, 2011, p. 340). What is equally significant for EIL users, as Matsuda (2006) stated, is "not to imitate inner-circle speakers, linguistically or culturally, but rather to use it [EIL] to achieve communicative purposes with people who do not share their languages" (p. 162). What is crucial, in this sense, is that users of EIL need to acquire sufficient knowledge of their own cultures and to explain it in a way that other interlocutors can properly understand it. It should be noted, however, that the cultures of users of EIL are not necessarily defined at the national level but are situated at various levels depending on their own real-life experiences or affiliations. All the experiences, beliefs, values, and perspectives that belong to EIL users can be utilized as the possible sources for reflecting on and explaining their own cultures to other interlocutors for successful intercultural communication.

It is necessary, therefore, for users of EIL to understand that the range of the possible cultural resources that they can utilize for effective intercultural communication is much wider than they can imagine and to recognize the necessity to develop the ability to distinguish, choose, and appropriate the cultural sources that are helpful for them to facilitate intercultural communication and to accomplish communicative purposes. Lastly, Matsuda and Friedrich (2011) elaborated the importance of using culture as resources for EIL users' intercultural communication by arguing the following:

In short, culture has a more significant place in an EIL curriculum than in a traditional English language classroom for two reasons. First, the scope of “culture” associated with English is much broader now than it was once believed, which gives English teachers more to cover but also more to choose from in terms of the cultural content. At the same time, more critical approaches to the teaching of culture may be needed in order to equip our students with the kinds of skills and awareness needed for intercultural communication. (p. 341)

Teaching Materials for TEIL

It remains the irrefutable case that teaching materials in foreign language teaching including ELT are generally believed to perform imperative functions in designing and implementing a curriculum for a target language since students in foreign language classes have few opportunities to be exposed to the target language outside of the classrooms. As Matsuda (2012b) put it, “because the contact with the target language is limited outside the classroom, the quality and quantity of the language input in class are critical in acquiring the language” (p. 168). Teaching materials are also important in that they help students construct their own perspectives to view the world. In other words, teaching materials contribute to the concrete formation of students’ own beliefs, values, and perspectives toward the world through the target language.

With regard to EIL classrooms, teaching materials are even more important since teachers generally lack knowledge and experiences of linguistic forms and cultural content of diverse varieties of English that exist in the world today. One of the primary goals of TEIL, according to Matsuda (2012b), is “to prepare the learners to use English to become

part of the globalized world, which is linguistically and culturally diverse, and thus EIL courses naturally strive to incorporate such diversity and to represent English as a pluralistic and dynamic entity rather than a monolithic and static one” (p. 169). In reality, however, it is rarely possible to find a teacher who is qualified for teaching EIL for his or her abundant linguistic knowledge and cultural experiences of diverse varieties of English around the world. This, in turn, indicates the inevitability for EIL teachers to depend on teaching materials, especially textbooks in order to make students recognize the diversity and plurality of the English language. In other words, EIL courses should be based on the appropriate teaching materials that can provide students with sufficient linguistic and cultural content of diverse varieties of English worldwide along with the comprehensive account of the rapid spread of English and the globalization of the world.

Traditional Principles and Practices

Several descriptive words represent the very dynamic nature of the English language in a variety of international contexts, such as multiplicity, heterogeneity, hybridity, variability, plurality, and pluricentricity. Even though every language in the world has undergone its own process of linguistic variation, what makes the English language especially unique is the fact that it has a plethora of different linguistic norms and systems throughout the world (Canagarajah, 2006). The unprecedented and rapid spread of the English language for the last two or three decades has resulted in diverse linguistic forms, functions, norms, and systems in various countries. In other words, the English language has been nativized and localized depending on the specific context in which it is situated.

The localization of the English language all over the world has made unique communicative situations at the global level; speakers of English today use their own varieties of English that they are familiar with in order to accomplish their own communicative goals. Various linguistic forms, functions, norms, and cultural values are mutually negotiated in intercultural communication by speakers of English from different linguistic and cultural backgrounds. This indicates that teaching materials for EIL classes should reinforce EIL users' critical cultural awareness and intercultural sensitivity in terms of variations and differences of varieties of the English language.

Teaching materials used in traditional ELT classrooms, however, have focused on the linguistic and cultural features of the specific varieties of English, especially British and American English since these two varieties have always been considered native or standard varieties of English that are representative of the English language. Accordingly, a majority of English classes including EFL classes set British or American English as the target language while using ELT textbooks that have no reference to the diversity of multifaceted and legitimate varieties of English in the real world. This dominant trend toward the varieties of the Inner Circle have contributed to the maintenance and reinforcement of the traditional ELT assumptions that the English language belongs to only the Inner Circle, especially the United States and the United Kingdom and that learners of English need to strive to imitate native speakers of English, particularly from the United States and the United Kingdom.

Those traditional assumptions suggested above are problematic since they do not accurately reflect the whole blueprint of the sociolinguistic reality of English in terms of who use English and what functions it performs in EIL contexts. Such partial and

incomplete picture of the English language can make students perplexed when they encounter speakers of English who use different varieties of English that they are not familiar with. Students who have been exposed to and learned only British or American English may think that other varieties of English are incorrect and flawed because those are different from the varieties that they have been aware of so far. The traditional assumptions also do not represent the demographic reality of the English language in which there are more non-native speakers of English than native ones. In other words, students have more chances to encounter and communicate with non-native speakers of English in international contexts. Unfortunately, however, there are still many students and even teachers to think that English is the only language of the Inner Circle countries and that learners of English should conform to the linguistic and cultural norms of the varieties of the Inner Circle.

Although the correlation between students' perceptions of English and teaching materials' descriptions on English needs more empirical investigation, what is clear is that a majority of teaching materials for ELT today are not enough to precisely represent the sociocultural reality of the English language and to have students prepare for various types of international and intercultural communication in the future. In order for learners of English to fully understand the nature of the English language today, teaching materials should reflect the dynamics of diverse varieties of English in which various systems are negotiated among different varieties and tailored to their own linguistic and sociocultural contexts. It is, therefore, necessary for all the stakeholders to recognize the current status of the English language with regard to its rapid and global spread, multiple linguistic forms and cultural values, and the numerical superiority of non-native speakers of English in the

world. It is fortunate, in this regard, that many theoretical and practical discussions on WE and EIL have been conducive to the development of more effective, realistic, and comprehensive teaching materials for ELT.

Principles for EIL Material Development

With regard to the linguistic and sociocultural diversity of the English language today, McKay (2012b) provided the following important principles of developing teaching materials for EIL classrooms:

- EIL materials should be relevant to the domains in which English is used in the particular learning contexts.
- EIL materials should include examples of the diversity of English varieties used today.
- EIL materials need to exemplify L2-L2 interactions.
- Full recognition needs to be given to the other languages spoken by English speakers.
- EIL should be taught in a way that respects the local culture of learning (pp. 81-82).

The first principle emphasizes the authenticity of teaching materials in terms of students' proficiency, their needs and goals for learning English, and their own sociocultural contexts. This, in turn, leads teachers to reflect on their previous teaching methods and styles and to create and utilize various teaching materials that are relevant to the demands of students in their own local contexts.

The second principle highlights the importance of students' awareness of and exposure to diverse varieties of English worldwide through EIL teaching materials. This principle emphasizes the importance of making students improve their competence in dealing with different varieties of English that they are not familiar with. It may also contribute to the improvement of students' awareness of EIL by making them realize that the division of varieties of English depending on which Circle they belong to is no longer significant in EIL contexts.

The third principle reflects the demographic reality of the users of English in the world today in which international communication is likely to occur more frequently among non-native speakers of English than native ones. The principle, in this regard, urges EIL teaching materials to contain as many examples of communication among non-native speakers of English from diverse linguistic, cultural, and national backgrounds as possible. The principle, in turn, is expected to bring several significant effects to EIL classrooms. For example, multiple examples of international communication among non-native speakers of English can increase students' awareness that English is one of the most effective communicative tools for international communication among speakers from diverse linguacultural backgrounds. It is also possible for students to learn how to negotiate different linguistic forms and cultural meanings of their varieties and to find effective ways to fill the communicative gaps among interlocutors in intercultural communication.

The fourth principle indicates that teaching materials for EIL should not make students think that English is *the only* international language for successful international communication. Rather, they need to encourage students' code-switching that is primarily used by bilingual and multilingual speakers of English who have an abundant linguistic

and cultural repertoire that is used for the formation and representation of their identities and the negotiation and establishment of their sociocultural relationships with other interlocutors. Teaching materials for EIL, in this sense, should promote students' use of their own first languages as a valuable resource not as interference or nuisance so that they can improve their proficiency in EIL and intercultural communicative competence.

Lastly, the fifth principle underscores the role of teaching materials for EIL to reflect the specific local culture in which students are situated. Many traditional teaching materials have failed to keep pace with the introduction and representation of various local cultures where English is taught and used today. Local teachers are especially important, in this sense, since they are familiar with the specific roles of teachers and learners that are expected and the ways in which English is particularly utilized with regard to current local situations.

Though they will not be provided with detailed explanations in this paper, Matsuda (2012b), in a similar vein, provided the following criteria for evaluating teaching materials for EIL with regard to their appropriateness and comprehensiveness in EIL contexts:

- Which variety of English is the material based on? Is it the variety my students should learn?
- Does it provide adequate exposure to other varieties of English and raise enough awareness about the linguistic diversity of English?
- Does it represent a variety of speakers?
- Whose cultures are represented?
- Is it appropriate for local contexts? (pp. 172-179).

All the five principles by McKay (2012b) and criteria by Matsuda (2012b) for developing and evaluating teaching materials for EIL classrooms are believed to have students strive to become competent users of English in order to use English for successful international and intercultural communication while recognizing the linguistic and sociocultural diversity of English and the importance of local cultures and contexts.

Reconceptualization of Proficiency

A significant demographic change that resulted from the rapid spread of English and the globalization worldwide challenges the traditional and prevailing assumptions on the English proficiency that the appropriate norms for teaching, learning, and using English should be based on Standard English that is widely accepted and used by native speakers of English in the Inner Circle, especially those who are highly educated and live in the United Kingdom and the United States. The demographic change is explicitly represented by the fact that the number of users of English in the world has increased drastically such that, according to Crystal (2003), almost 80 percent of them are non-native speakers who live in the Outer and Expanding Circle. Schneider (2011) estimated that there are around two billion speakers of English, and, according to Canagarajah (2007), native speakers of English in the Inner Circle are far outnumbered by non-native speakers in the Outer Circle and Expanding Circle. This demographic change, along with the spread of English at both the global and local level, have expanded the linguistic and sociocultural landscape of the English language to the extent that “it is the de facto language for communication among people from different language backgrounds in a growing variety of political, economic, cultural, educational, intellectual, and social areas” (Hu, 2012, p. 123).

The demographic change of users and contexts of English, especially with the emergence and indigenization of varieties in the Outer and Expanding Circle countries, has complicated the notion of English proficiency and issues regarding standards, norms, and assessment of the English language. What has been prevalent and unquestionable in assessing one's proficiency in English is that only two varieties of standard British and American English should be taken into account for designing, constructing, and implementing a variety of English tests. Many English proficiency tests, such as TOEFL, IELTS, and TOEIC that are standardized on the basis of standard British or American English, have been utilized for diverse purposes especially in the Expanding Circle, such as placement or graduation tests in universities, job applications and interviews, and requirements for admission to graduate college programs in English-speaking countries. These standardized and well-established tests for assessing English proficiency, however, need to be critically reexamined in response to the changing linguistic, demographic, and sociocultural landscape of EIL since they are not the panacea for evaluating one's English proficiency in terms of linguistic knowledge, cultural experiences, intercultural competence, the ability to negotiate different forms and meanings among varieties, and the capacity to facilitate successful and meaningful communication in a variety of EIL contexts. The proficiency of EIL, therefore, needs to be examined regarding one's abilities to speak and use English effectively in order to achieve one's own communicative objectives.

Current discussions on the assessment of EIL have revolved around the following questions: (a) whose norms should we apply (for evaluating EIL proficiency)? and (b) how do we define proficiency in the English language? (Canagarajah, 2006, p. 229). According to Canagarajah (2006), two scholarly positions, namely the Standard English perspective

(Davies, 2002) and the World Englishes perspective (Lowenberg, 2002) have suggested contrasting answers to the questions above. The former perspective argues that the norm for the assessment of EIL should be either standard British or American English and that proficiency of EIL needs to be measured based on a native speaker of English who is monolingual from a single speech community in the Inner Circle. The latter perspective, on the contrary, argues that the norm for evaluating proficiency in EIL should be that of a localized variety of English and that proficiency in EIL represents the ability to perform various sociocultural roles and functions in multilingual contexts that are based on local norms and conventions. Canagarajah (2006), while defining the current linguistic and sociocultural landscape of English in international contexts as “postmodern globalization” (p. 230), called for a new scholarly orientation to the assessment of proficiency that challenges the traditional notion of evaluating lexical and grammatical abilities based on the concept of correctness and addresses new communicative needs in EIL contexts.

The new radical changes of geopolitical and sociocultural landscape of the world that have resulted from the globalization (i.e., postmodern globalization) for the last two or three decades have created a new sociocultural relationship among communities in the world. This postmodern globalization, along with the global spread and diffusion of the English language, has challenged several assumptions of the three concentric circles model by Kachru (1985) while providing the following conditions that reflects postmodern globalization (Canagarajah, 2006):

- Though the three concentric circles model establishes the legitimacy of the new varieties of English that are used in the Outer Circle within their own national boundaries, those new varieties have begun to transcend their national boundaries;

in addition, speakers of English in the Inner Circle today need to be aware of other varieties in order to successfully communicate with other interlocutors from the Outer and Expanding Circle in various types of international contexts;

- The distinction between ESL and EFL have been blurred and meaningless along with the exponentially growing currency of English in the Expanding Circle; speakers of English in the Expanding Circle have started to utilize English for various purposes, such as news, social media, popular culture, and education;
- The necessity for speakers of the Expanding Circle to conform to the norms of the Inner Circle have decreased since they are developing their own emergent norms and interacting with more non-native speakers of English than native ones in diverse international and intercultural situations;
- The demographic change of the users of English in the world challenges the marginalized status of varieties of English in the Outer and Expanding Circle since there are more non-native speakers than native speakers worldwide (pp. 231-232).

The conditions of postmodern globalization suggested above, therefore, call for the recognition of the existence of diverse varieties of English and reexamination of the correlation among them with regard to multifarious international and intercultural contexts. Those conditions do not necessarily depreciate the privileged and prevalent status of varieties of English in the Inner Circle. Rather, they reflect the heterogeneity of the English language with a variety of forms, functions, norms, and systems that are all legitimate for the use and assessment of EIL.

Implications for Norms and Proficiency

The concept of EIL proficiency needs to go beyond the command of linguistic knowledge, such as lexis and grammar since it embodies “exploring various systems of cultural conceptualizations and practice in adopting effective communicative strategies when communicating in EIL contexts” (Xu, 2017, p. 709). It should be further noted, as Canagarajah (2006) stated, that “in a context where we have to constantly shuttle between different varieties and communities, proficiency becomes complex” (p. 233). In other words, proficiency in EIL contexts should be based on one’s ability to negotiate different forms, functions, and meanings of diverse varieties for facilitating communication and accomplishing communicative goals. Canagarajah (2006), in this regard, suggested the following statements on what proficiency means in EIL contexts:

- Proficiency of EIL is the ability to generously adopt different varieties of English, regardless of which Circles they belong to, in order to achieve successful communication with other interlocutors from diverse linguistic and sociocultural backgrounds;
- Proficiency of EIL involves the ability to effectively interact with not just speakers of the Inner Circle but also the Outer and Expanding Circle without necessarily following the Inner Circle norms since a majority of EIL communications take place among non-native speakers of English, especially those who are multilingual;
- Proficiency of EIL is the ability to negotiate different varieties of English and shuttle between different communities without the need to discuss whether the Inner Circle standard or localized norms matter;
- Proficiency of EIL does not mean the ability to be competent in all the varieties of

English in the world. Rather, it indicates a major shift from proficiency in linguistic skills and knowledge to proficiency in pragmatic ones, such as negotiation skills, code-switching, communicative competence, and facilitating strategies (pp. 233-234).

All the meanings of proficiency in EIL contexts suggested above indicate the need to view language as social practice, pragmatics, performance, and a communicative tool. When it comes to EIL, this means the critical consideration of the ways in which different varieties of English are productively negotiated according to communicative contexts and conditions. EIL proficiency, in this sense, is not about how much one knows the linguistic knowledge of English but about what one can actually do with English in order to achieve one's own communicative purposes.

What needs to be also noted in postmodern globalization with regard to EIL contexts is that traditional norms, especially those of the Inner Circle for assessing English proficiency are not no longer valid in EIL contexts since one needs to be able to “shuttle between different norms, recognizing the systematic and legitimate status of different varieties of English in this diverse family of languages” (Canagarajah, 2006, p. 234). Those different norms that users of EIL should negotiate are essentially heterogeneous, relative, and changeable, which indicates that English is a multifaceted and dynamic language with diverse norms that perform different functions in EIL communication. Proficiency in EIL, therefore, is the versatility to deal with the variability and diversity of English in a variety of international communicative contexts.

Principles for Meaningful Assessment of EIL Proficiency

The following argument by Hu (2012) accurately represents the kernel of assessing EIL proficiency:

Thus, a more productive approach to EIL assessment is to develop a set of principles grounded in the present-day sociolinguistic realities of local and international English-using communities that can serve as useful macro-strategies to facilitate informed decision-making about what should go into a fair, relevant, meaningful, and valid test of EIL proficiency. (p. 134)

Hu (2012), in this regard, provided the following principles for the meaningful and effective assessment of EIL proficiency:

- Determine linguistic norms for a test according to its intended use;
- Choose a standard variety of English if more than one variety is adequate for the intended test use in a society;
- Provide candidates with exposure to multiple native and non-native varieties of English;
- Broaden the construct of EIL tests to incorporate intercultural strategic competence;
- Make allowance for individual aspirations to Inner Circle norms (pp. 134-138).

The first principle highlights the importance of recognizing the diversity of purposes and functions of EIL and of viewing the intended use of an English test as the highest priority in deciding the appropriate linguistic norms for the test. Canagarajah's (2006) argument that a test should follow the specific local norms if the purpose of the test is to evaluate one's ability to speak English in the local society resonates with this principle.

In this sense, one of the most crucial factors in determining the norms and varieties for a test should be its intended use and objectives.

The second principle emphasizes the usefulness of a standard variety of English in a specific local society for its dominance in the linguistic landscape of the society. Accordingly, it is generally the case that the standard variety among many other different varieties of English in the local community is taught and used in various domains, such as textbooks and teaching materials. The standard variety also makes speakers of different varieties from diverse local communities communicate with one another successfully for its consistency and comprehensibility. It needs to be noted, however, that this principle may also contribute to the reproduction of the power and hegemony of the norms of a handful of specific varieties that are considered standard. Hu (2012), therefore, supplemented the principle with the third and fourth principles.

The third principle reflects the ever-changing linguistic and sociocultural conditions of what Canagarajah (2006) defined as postmodern globalization in which speakers of English need to negotiate different forms and meanings of diverse varieties of English in order to communicate with other interlocutors. Speakers of English in the Inner Circle also have come to inevitably interact with people from the Outer and Expanding Circle in order to engage in various political, sociocultural, and economic relationships with them. Hu (2012), in this regard, argued that “an EIL test should, where feasible, provide candidates with exposure to multiple native and non-native varieties to foster their sociolinguistic awareness and sensitivity” (p. 137).

The fourth principle is a response to the observation made by many scholars of EIL that the traditional emphasis on linguistic forms and knowledge is outmoded and fails to

reflect the significance of intercultural competence. Speakers of English now need to acquire the ability to utilize various communicative strategies for effective interaction and negotiation with other interlocutors; Hu (2012) in this sense, argued for the need to incorporate *the enabling pragmatic strategies* suggested by Canagarajah (2007) into the assessment of language proficiency.

Lastly, the fifth principle underscores the importance of acknowledging and respecting one's preference for the Inner Circle norms. Many studies on non-native speakers' attitudes toward the Inner Circle norms found that a majority of them still wanted to conform more to the native norms than non-native norms. Even though the notion of EIL recognizes the diversity and equality of forms, functions, and norms of different varieties of English in the world, it has no right to force non-native speakers to abjure their preference for native norms. Therefore, it should be noted, as Timmy (2002) elaborated, that "while it is clearly inappropriate to foist native-speaker norms on students who neither want nor need them, it is scarcely more appropriate to offer students a target which manifestly does not meet their aspirations" (p. 249).

To sum up, what is imperative in assessing the proficiency of EIL is the development of tests that appropriately evaluate one's various communicative abilities to perform, negotiate, and facilitate international communication with diverse interlocutors in the world. Finally, it should be noted that "proficiency can be addressed meaningfully in only specific contexts and communities of communication in relation to the repertoire of codes, discourses, and genres that are conventional for that context" (Canagarajah, 2006, p. 241).

CHAPTER 3

ELT IN THE KOREA MILITARY ACADEMY

History of the Korea Military Academy

Before the history of the Korea Military Academy is introduced, it is necessary to understand the complex historical and political context of Korea from 1945 (the liberation of Korea from Japanese imperialism and colonialism) to 1950 (the outbreak of the Korea War between North and South Korea). Many Koreans expected that the end of the Japanese Colonial Era (1910-1945) and the Pacific War (1941-1945) following the unconditional surrender of the Empire of Japan on August 15th, 1945 would automatically bring them the independence of Korea. However, unlike their fervent anticipation, the liberation of Korea from Japan was by no means the genuine independence of Korea; rather, it indicated the beginning of a new ideological war between liberalism and communism as the United States and the Soviet Union (the two most powerful nations at that time) occupied and took control of the Korean Peninsula while dividing Korea into two parts (i.e., North and South Korea) based on the 38th parallel line at their own judgement without much deliberation of Koreans' opinions. Since then, the U.S. Army Military Government in Korea (USAMGIK) had governed the South (the southern half of Korea) for almost three years until the Republic of Korea government was officially established on August 15th, 1948 (Kim, 2011). This period can arguably be said to be chaotic and confusing since there were a plethora of political conflicts and riots between Korean liberalists and communists and also between the United States and the Soviet Union, which led to the establishment of two separate governments (i.e., Republic of Korea and Democratic People's Republic of Korea)

in the Korean peninsula and eventually the outbreak of the tragic war between the two in 1950.

It is during this chaotic period that the Korea Military Academy (henceforth the KMA) was established on May 1st, 1946 as *South Joseon Defense Academy* under the command of the USAMGIK. The establishment of the KMA was basically an extension of the *Military Language School* which was founded on December 5th, 1945 in order for the USAMGIK to educate not only Korean military interpreters who can speak English fluently but also commissioned officers who can successfully perform military operations with the U.S. military personnel. The KMA was also found as part of a proactive measure to integrate scattered Koreans who, during the Japanese Colonial Era, served in various military troops, such as the Imperial Japanese Army, Republic of China Army, People's Liberation Army, and diverse Korean Army units that fought the Japanese Army and led the anti-Japanese movement for the independence of Korea. The KMA was renamed to *Joseon Defense Academy* on June 15th, 1946, and again, it was finally renamed to *Korea Military Academy* on September 5th, 1948 following the establishment of the Republic of Korea government. The KMA had produced a variety of commissioned military officers who had different military backgrounds until the Korean War broke out on June 25th, 1950. The KMA was temporarily shut down on July 8th, 1950 following the occupation of Seoul (i.e., the capital city of the Republic of Korea) on June 28th, 1950 by the North Korean Armed Forces. The KMA was re-opened as a four-year military institution on October 30th, 1951, and a majority of commissioned officers who graduated from the KMA engaged in the war. Since the Korean War was finally ceased on July 27th, 1953 by the Armistice Agreement, many graduates from the KMA have played important roles in preserving and

developing the country so far. Almost 20,000 graduates have been produced for 73 years since the KMA was established, and around 1,600 graduates fought for the Korean War and the Vietnam War.

Context of the Korea Military Academy

The KMA is one of the most unique institutions for higher education in that it is both a four-year university and a military institution. It is similar to the United States Military Academy (USMA) at West Point, New York in many aspects as it was originally established and developed based on the system of the USMA as a model from the beginning. It is also operated under the direct command of the Republic of Korea Army Headquarters, and its ultimate objective is to produce commissioned second lieutenant Army officers who can serve in the Republic of Korea Army. There are approximately 180 qualified professors, 900 cadets, and many other military personnel and civilians who work for the KMA, and especially the Cadet Corps consists of first-year (freshmen), second-year (sophomore), third-year (junior), and fourth-year (senior) students. In order for them to graduate from the KMA, cadets are required to take all the academic, physical, and military training courses for 4 years, which requires a great amount of perseverance and self-discipline in order for them to successfully serve in the Army as commissioned officers with competence, professionalism, and not least patriotism. They are required to serve in the Army for at least 10 years (the minimum period of service for graduates of the KMA), and a majority of them perform a variety of important duties and missions during their service in the Army until they get discharged for reaching their retirement age in rank.

Objective and Educational Goals of the Korea Military Academy

Objective & Mission



Figure 1. Objective and Mission of the KMA

The utmost imperative objective of the KMA is to foster, train, and produce “elite officers” (Korea Military Academy, 2016) of the Republic of Korea Army who are highly qualified for serving the Army and the nation. Accordingly, the mission of the KMA is to make cadets be equipped with “upright value[s], moral character[s], and competence” (Korea Military Academy, 2016) so that they can become professional military experts who can positively contribute to the Army and the nation. The objective and mission of the KMA, in turn, implies that the KMA is the foremost military and educational institution that produces invaluable human resources who can contribute to not just the development of the Republic of Korea Army but also the reinforcement of the national defense of the Republic of Korea.

The KMA has the following set of educational goals (Korea Military Academy, 2016) in order to fulfill its ultimate objective and mission suggested above:

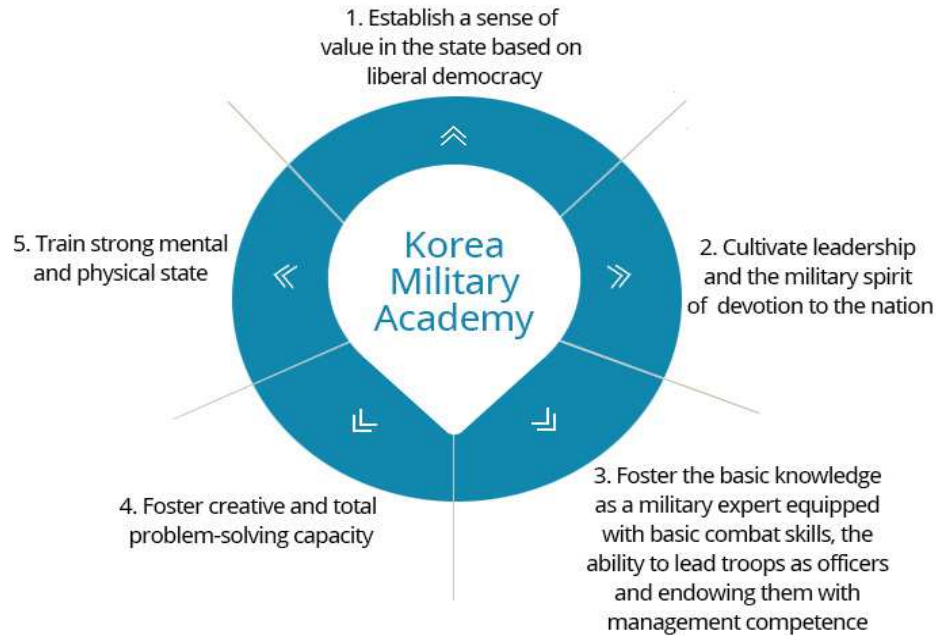


Figure 2. Educational Goals of the KMA

- To make cadets establish and develop a sense of value and duty toward the nation whose ideology is based on liberal democracy;
- To make cadets cultivate powerful readership and military spirit for devoting their lives to the Army and the nation;
- To make cadets acquire military knowledge including combat skills for small units and the ability to lead and take control of members in their own troops;
- To make cadets develop their creativity and problem-solving abilities;
- To make cadets become physically and mentally strong.

The KMA ultimately encourages cadets to internalize the following core values (Korea Military Academy, 2016) that constitute the motto of the KMA:



Ji (智) Wisdom

Intellectual and cognitive competence exhibiting the ability to judge and discern reason based on the firm virtue amidst critical and complex situations.



In (仁) Integrity

Moral and social character boosting the unity and fighting strength of the unit through camaraderie and mutual understanding based on benevolence and self-control.



Yyong (勇) Courage

Mental and physical competence to reject temptations of injustice, overcome the risk of life and and carrying out the values of soldiers and faith in actions based on clear sense of duty, honor and strong will and fitness.

Figure 3. Motto of the KMA

- *Wisdom*: intellectual and cognitive competence exhibiting the ability to judge and discern based on strongly internalized values and disciplines in a variety of complicated situations.
- *Integrity*: moral and social character boosting the unity and fighting strength of the unit through camaraderie and mutual understanding based on benevolence and self-control.
- *Courage*: physical and mental strength to repudiate injustice, risk one's life, and fulfill one's duties.

These three values (i.e., wisdom, integrity, and courage) consisting of the motto of the KMA are based on the five educational goals and meant to help cadets to acquire and develop appropriate moral codes and qualities in order to become highly qualified military officers. The values are closely related to the Golden Mean suggested in the Art of War by Sun Tzu, and the KMA encourages cadets to cultivate these values through their constant and consistent self-discipline during and after their military service.

Department of English and the English Courses for ELT

The department of English is fully responsible for ELT in the KMA; the design, construction, and implementation of ELT are operated, monitored, and supervised by the department of English. The foremost duty of the department of English is to help cadets to acquire and develop the ability to effectively communicate in English in various communicative situations, especially military contexts in which they need to communicate with other military personnel from diverse linguistic and cultural backgrounds. This is an example of *English for Specific Purposes* (ESP), specifically English for military education and communication (Chisega-Negrila & Kraft, 2014; Likaj, 2015). Under the specific geopolitical and military circumstances of the Korean peninsula, especially the military confrontation between the North and South Korea that has been still in progress since the Korean War, the United States Forces in Korea (USFK) has been stationed and performing combined military exercises and operations with the Republic of Korea Forces. Accordingly, cadets are, as commissioned officers, leaders and commanders, and military staff officers, inarguably the most important human resources that are necessary for successful communication between the U.S. and the Republic of Korea military forces. The essence of ELT implemented by the department of English in the KMA, therefore, lies in the fact that the department of English provides cadets with English courses in order for them to become professional military communicators rather than English-Korean interpreters in the future who can effectively express what they want to deliver in English during the process of communication in various military contexts.

In order for cadets to successfully communicate with foreign military personnel in English and perform crucial roles in combined military exercises and operations with the

allied forces and especially the USFK, the department of English offers the following English courses (Korea Military Academy, 2016):

Table 1

English Courses Offered by the Department of English in the KMA

Type	Cadet	Course
Common Courses	First-year	English Reading
	Second-year	English Conversation
	Third-year	Military English I
	Fourth-year	Military English II
English-major Courses	Third-year	English Composition; Intermediate English; Introduction to Area Studies; American History; Advanced English Conversation
	Fourth-year	American Politics & Society; Diplomatic Policies of the U.S.; International Conflict and Disputes; Military History and Affairs of the U.S.

As can be seen above, two types of English courses are offered to cadets by the department of English: common English courses and English courses for English major. The common courses are what all the cadets are required to take for their graduation, and the English courses for English major are what cadets majoring in English need to take. In other words, the latter English courses are offered to third- and fourth-year cadets who chose English as a major. The department of English provides cadets with those English courses in order for them to acquire both linguistic proficiency in English and communicative competence that are essential for successful communication with other military interlocutors from diverse linguistic and cultural backgrounds in a variety of international military contexts.

Objectives of ELT

The department of English in the KMA set up the following four main objectives (Korea Military Academy, 2016) for teaching English to cadets:

- To make cadets acquire communicative skills and abilities to interact with military soldiers from other countries, especially the U.S. military soldiers stationed in Korea in various combined military exercises and operations;
- To make (first-year) cadets develop English composition skills;
- To make (second-year) cadets improve English conversation skills;
- To make (third- and fourth-year) cadets enhance military English skills.

The first objective reflects why the KMA teaches English to cadets; cadets are the most valuable human resources in the Army and the nation since they are expected to perform pivotal roles in various combined exercises and operations with the allied forces, especially the USFK. Since the Mutual Defense Treaty between the United States and the Republic of Korea was signed on October 1st, 1953 in Washington D.C., the USFK has been stationed in Korea for 66 years, and it has performed crucial roles of protecting the Republic of Korea against a variety of military threats from North Korea by implementing combined military exercises and operations with the Republic of Korea Armed Forces. In those combined exercises and operations, cadets, as commanders or staff officers in the Army in the future, are required to effectively communicate with the U.S. military personnel in order to successfully accomplish their designated military duties and missions.

The second objective is closely related to the English Reading course that first-year cadets take for a year. Through the course, first-year cadets are required to improve their morphological and syntactic knowledge of the English language to make the best use of

English so that they can effectively express their thoughts and opinions on a variety of topics and issues by utilizing appropriate sentences with correct vocabulary and grammar. The course also provides various English reading materials in order for cadets to develop the ability to understand the proper usage of words depending on various communicative contexts that are represented in English reading materials. The course, therefore, provides cadets with a cornerstone to prepare for taking the Military English course that requires them to read and understand diverse military jargon and military field manuals in English, which is crucial for them to participate in combined military exercises and operations with the allied forces, especially the USFK and to communicate in English with foreign military personnel, especially the U.S. military soldiers.

With regard to the third objective, the department of English offers the English Conversation course to second-year cadets in order for them to achieve communicative competence in international communication. The course, in this sense, focuses on improving cadets' English proficiency in utilizing appropriate vocabulary, grammar, and idiomatic expressions that are essential for effective and successful communication. The department of English, in order to achieve this objective, assigns native English-speaking teachers (NESTs) to the course so that second-year cadets can practice conversing in English with native speakers by using appropriate words, sentences, and idioms that they have learned in authentic communicative contexts; NESTs are especially important in that they are the very native speakers of English that cadets can communicate with and who provide cadets with meaningful feedback on their use of words and expressions in English.

Lastly, the fourth objective is associated with the first objective, and the department of English provides third- and fourth-year cadets with the Military English course in order

for them to develop the ability to communicate in English with diverse military personnel in international military contexts including combined exercises and operations between the U.S. forces and the Republic of Korea forces. The course is especially oriented to the U.S. military contexts, such as military lives in the U.S. Army barracks, military training and operations in the U.S. Army, and the military rules and cultures of the U.S. Army. In addition, it offers various military reading materials in English, such as the operational art, the national military strategy, the organization of the U.S. Army, and the types of military operations and combined operations by the United States Forces and the United Nations Forces.

Though the department of English set up the four objectives of ELT in the KMA, the ultimate and the most important objective is the first one, that is, to improve cadets' communicative ability to effectively and successfully communicate with other interlocutors in various military exercises and combined operations with the allied forces. In other words, cadets are required to acquire and develop not just linguistic proficiency in English but also communicative competence in various contexts, especially military contexts through the three courses (i.e., English Reading, English Conversation, and Military English) offered by the department of English.

CHAPTER 4

APPLYING TEIL INTO THE ENGLISH CURRICULUM OF THE KOREA MILITARY ACADEMY

Necessity for Applying TEIL into the Korea Military Academy

The necessity of teaching EIL comes from the lacuna between the idealistic objective of teaching English to cadets and the actual practices of ELT in the KMA. First of all, from the EIL perspective, it is certain that TEIL has become much more important than ever before since there are a number of opportunities for Koreans to communicate with other non-native speakers of English from various linguistic and cultural backgrounds, such as China, Japan, Taiwan, Russia, the Philippines, and Vietnam. Since the Asian Financial Crisis in 1997, there has been a huge and rapid socioeconomic transformation led by the International Monetary Fund (IMF), such as privatization of public services and flexibility of employment (Park & Kim, 2014). Above all, the IMF enforced the Korean government to allow the establishment of foreign-affiliated companies in Korea, and the number of foreign companies and workers stationed in Korea have exponentially increased. The necessity for Koreans to use EIL, in this sense, has inevitably become crucial for successful international and intercultural communication with speakers, especially non-native speakers of English from multiple linguacultural contexts in the world.

Second, under the unique security situations of the Korean peninsula in which a constant military confrontation between the North and South Korea exists even though there has recently been a peaceful atmosphere between the two through several South-North Korean Summits in 2018, the significance of the military alliance with the allied countries (e.g., the U.K., Australia, and Japan), especially the U.S. has been growing, and

a variety of combined military exercises and operations are implemented in the Republic of Korea. Cadets, in this sense, are required to prepare for various international communication with military interlocutors of the allied forces, especially the U.S. military soldiers in order to effectively perform their missions during those combined exercises and operations. In other words, cadets need to develop the ability to negotiate different varieties of English from the allied countries and to effectively communicate with other interlocutors who use those diverse varieties in the military contexts of the Republic of Korea.

Lastly, diverse military exchanges and cooperation with the allied countries across the world urge cadets to improve their EIL proficiency in order to effectively perform various kinds of international communication with diverse military and civilian interlocutors who use multiple varieties of English. There are a number of overseas opportunities for cadets, as commissioned officers in the Army, to participate in various military education and exchanges and to communicate with interlocutors from multiple national backgrounds outside of Korea as the following (Park, 2019):

Table 2

Types of International Military Exchange of the Republic of Korea Army

Officer's Advanced Courses (OAC)	U.S., Germany, France, Japan, Saudi Arabia, etc.
Command and General Staff Colleges (CGSC)	U.S., U.K., Australia, New Zealand, India, Saudi Arabia, Republic of South Africa, Kuwait, Nepal, Germany, Russia, Malaysia, Mexico, Argentina, Ukraine, Japan, China, Columbia, Thailand, Pakistan, Poland, France, etc.
Commissioned Education of Cadets in Foreign Military Academies	U.S. (The United States Military Academy at West Point), U.K. (The Royal Military Academy at Sandhurst), Australia (The Australian Defense Force Academy), Japan (The National Defense Academy of Japan), France (The Saint-Cyr Military Academy), Germany (The Military Academy of the German Armed Forces), etc.

There are also a variety of opportunities for cadets, as commanders or staff officers in the future, to engage in the following types of overseas deployment in the world:

Table 3

Types of Overseas Deployment of the Republic of Korea Armed Forces

Type	Unit	Location
The United Nations Peacekeeping Operations (UN PKO)	The Dong-Myeong Unit in Lebanon (2007-present)	Tyre, Lebanon
	The Hanbit Unit in South Sudan (2013-present)	Bor, South Sudan
	The United Nations Military Observer Group in India and Pakistan (UNMOGIP) (1994-present)	Srinagar, India
	The United Nations Mission in South Sudan (UNMISS) (2011-present)	Juba, South Sudan
	The African Union-United Nations Hybrid Operation in Darfur (UNAMID) (2009-present)	Darfur, Sudan
	The United Nations Interim Forces in Lebanon (UNIFIL) (2007-present)	Naqoura, Lebanon
	The United Nations Mission for the Referendum in Western Sahara (MINURSO) (2009-present)	Laayoune, Western Sahara
	Multinational Peacekeeping Operations	The Cheonghae Anti-piracy Unit (2009-present)
The Combined Joint Task Force - Horn of Africa (CJTF-HOA) (2009-present)		Djibouti, Republic of Djibouti
The United States Central Command (2001-present)		Tampa, Florida,
The United States Africa Command (AFRICOM) (2016-present)		Stuttgart, Germany
Military Cooperation	The United Arab Emirates Military Training Cooperation Group (The Akh Unit) (2011-present)	Abu Dhabi, United Arab Emirates

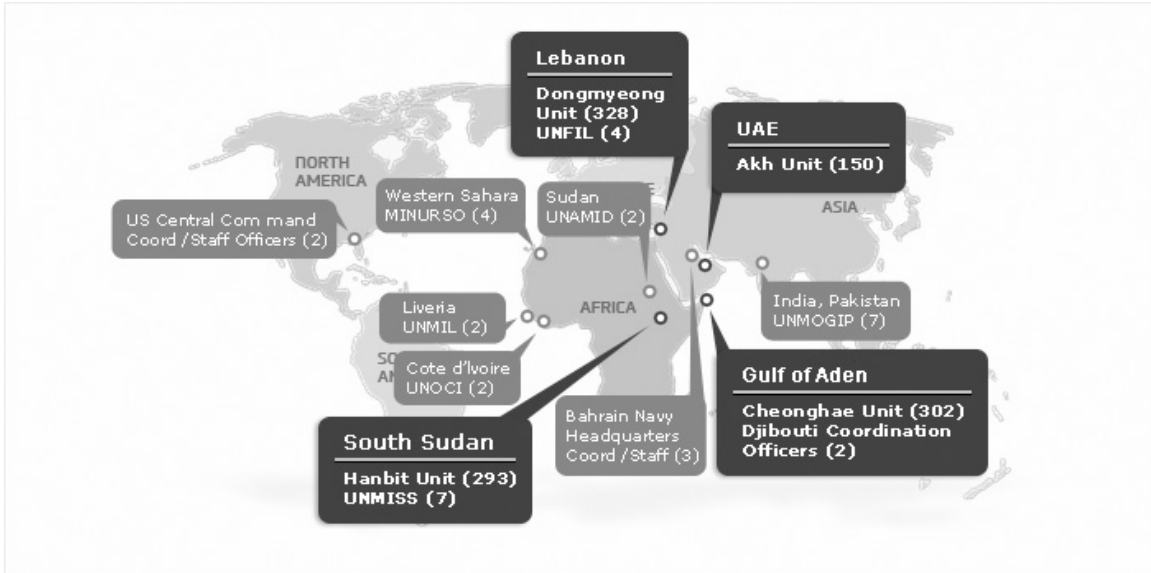


Figure 4. Status of Overseas Deployment as of January 31, 2019. Reprinted from *International Peace-keeping Operations*, In Ministry of National Defense Republic of Korea, n.d., Retrieved from http://www.mnd.go.kr/mbshome/mbs/mndEN/subview.jsp?id=mndEN_030300000000.

From Officer's Advance Courses (OAC) and Command and General Staff Colleges (CGSC) to peacekeeping operations and military cooperation in various countries in the world, cadets, as commanders or staff officers in the future, are expected to have a variety of opportunities to communicate with not just foreign military personnel but also local civilians in places to which they will be deployed. This, in turn, means that TEIL is no longer an option or discretion for ELT in the KMA; rather, it must be a crucial element of ELT that can contribute to the fulfillment of the ultimate objective of the KMA: to produce professional military experts who can effectively communicate with diverse military interlocutors from a variety of linguistic, cultural, and national backgrounds in order to successfully accomplish designated missions and military objectives.

Problems of ELT in the Korea Military Academy

Although the department of English eloquently indicated a set of objectives of ELT in the KMA, there exists a conspicuous gap between the specified objectives and the actual practices of ELT. From the EIL perspective, several problems of ELT in the KMA can be shown as the following:

- Lack of opportunities for cadets to be exposed to and learn diverse varieties of English that exist in the world
- Lack of authentic settings in which cadets can communicate in English with various interlocutors from different linguistic and cultural backgrounds
- Lack of opportunities for cadets to develop intercultural communicative competence; lack of diversity in cultural content of the English courses
- Lack of diversity in teaching materials and learning activities for ELT.

First of all, cadets can hardly recognize that there are multiple varieties of English other than American English while taking the English courses offered by the department of English in the KMA. What needs to be noted here, however, is that the KMA is not entirely responsible for the lack of opportunities to be exposed to diverse varieties of English; rather, it should be understood with regard to the unique ELT context of Korea in which American English is only accepted as a reasonable model or standard and the so-called native-speakerism is highly prevalent in ELT classrooms. The ELT context of the KMA is similar to that of Korea since American English is exclusively utilized as the instructional variety. In addition, NESTs are all from the Inner Circle countries, especially the United States and Canada, and most of Korean teachers and professors received their master's or doctorate degrees from universities in the United States.

Second, it is difficult for cadets to communicate with interlocutors from diverse linguistic and cultural backgrounds in the KMA. The only interlocutors that are available to them are their colleagues who take the English courses together and teachers or professors in those courses. Though there are NESTs in the department of English, they are assigned to only the English Conversation course for second-year cadets and some of the English courses for cadets majoring in English; in other words, a majority of cadets rarely have a chance to communicate with NESTs in the KMA. Even NESTs, however, do not have sufficient linguistic knowledge and cultural experiences on diverse varieties of English other than American English since most of them are from the United States and familiar with American English and culture.

Third, it is difficult for cadets to cultivate their intercultural competence for the lack of diversity in cultural content of the English courses in which linguistic proficiency in English based on reading, listening, speaking, and writing at the lexical and morphosyntactic level is the primary focus. For example, in terms of the evaluation of cadets' grades, the percentage of practice and discussion in the English Reading course is only 10% whereas that of the written tests including mid-term and final exams is 60%. In addition, American culture is primarily introduced whereas other cultures of the Outer and Expanding Circle have no slots for ELT in the KMA. Even the English courses for cadets majoring in English, such as American History and American Politics and Society are related to American culture, which indicated few opportunities for them to learn other English cultures in the world.

Lastly but not least, teaching materials and learning activities that are utilized in the English curriculum of the KMA are far from diversity; in other words, the primary teaching

materials are textbooks even though NESTs try to use as many teaching materials as possible in the English Conversation course, such as newspapers, PowerPoint, and YouTube. Most activities are subsumed under cadets' mechanical action to sit on their chairs, listen to the teacher, and memorize vocabulary and expressions. This has clearly nothing to do with the objectives of ELT in order to help cadets to achieve both linguistic proficiency and communicative competence for international communication in the future.

Reexamination of the Objectives of ELT in the Korea Military Academy

The necessity to incorporate TEIL into the English curriculum of the KMA indicates the inevitability to revisit the current objectives of ELT in the KMA. First of all, regarding a variety of military opportunities (e.g., combined exercises and operations, military education and exchanges, peacekeeping operations, and military cooperation), the current objectives of ELT should be revised based on the EIL perspective as the following:

Table 4

Current and Revised Objectives of ELT of the KMA

Current Objectives of ELT	Revised Objectives of ELT
1. to make cadets acquire communicative skills and abilities a) <u>to interact with military soldiers</u> from diverse foreign countries, especially b) <u>the U.S. military soldiers stationed in Korea in various combined military exercises and operations</u>	a) to interact with both military soldiers and civilians b) the U.S. military soldiers stationed in Korea in various combined military exercises and operations; and foreign military officers and civilians during their military exchange and overseas deployment
2. to make (first-year) cadets develop English composition skills	to develop cadets' English and military English proficiency along with their cultural knowledge and intercultural competence
3. to make (second-year) cadets improve English conversation skills	
4. to make (third- and fourth-year) cadets enhance military English skills	

It is also essential to add the following new objectives to the revised ones in order to fully understand the necessity of applying TEIL into the ELT of the KMA:

- To provide cadets with sufficient opportunities to recognize the diversity and plurality of varieties of English and to be exposed to as many varieties as possible.
- To increase cadets' meta-awareness of how and why they should be exposed to and learn multiple varieties other than American English.
- To make cadets repudiate the dichotomy of native English speakers (NES) vs. non-native English speakers (NNES) and standard English vs. non-standard English.
- To provide cadets with sufficient opportunities to develop intercultural competence through a variety of communicative activities within and beyond the English curriculum of the KMA.
- To make cadets recognize the legitimacy of their own variety of English (i.e., Korean English) in expressing and delivering their own values, beliefs, and opinions in English; to make them realize the importance of being a competent communicator rather than a speaker with native or native-like English proficiency.
- To make cadets learn foreign languages other than English; to have them understand that English is not the only legitimate language for international communication and respect other foreign languages.

With regard to the first objective, it is important for cadets to understand the dynamic nature of English and the diversity of its linguistic and sociocultural landscape worldwide. In the ELT context of Korea in which American English has been accepted as a standard model for teaching and learning English, it remains the case that a majority of cadets who do not have any experience to study abroad before matriculating at the KMA

have not had any chance to be exposed to other varieties of English and even to recognize the fact that there are multiple legitimate varieties of English in the world. For them, while the English language that can be considered standard refers to only varieties of the so-called Inner Circle countries, such as the United States, the United Kingdom, and Australia, other varieties of the Outer and Expanding Circle countries are not accepted as standard or legitimate varieties of English. In order to effectively incorporate TEIL into the ELT of the KMA, therefore, it is imperative to improve cadets' awareness of the diversity and plurality of English by providing them with opportunities to recognize and respect multiple varieties of English that are different from American English.

The second objective indicates the necessity for cadets to recognize why it is important to learn diverse varieties of English and how they can specifically be exposed to those varieties. By improving their meta-awareness of the needs to learn multiple varieties of English, cadets can effectively and consistently motivate themselves to learn how those varieties mutually operate and negotiate as EIL that are essential for various military communication in international contexts. The English curriculum of the KMA should constantly remind cadets of their expected roles of communicating with a variety of military and civilian interlocutors overseas, and they should be encouraged to take the initiative in finding their own ways to develop their EIL proficiency both within and beyond the English curriculum of the KMA.

The third objective is closely associated with the importance of eradicating the dichotomy that is prevalent in cadets' perception of the English language. It is undeniable that cadets and even professors and NESTs in the KMA tend to distinguish native speakers from non-native speakers either intentionally or inadvertently. It also remains the case that

they recognize American English as standard or familiar while rejecting or ignoring other varieties for being nonstandard or unfamiliar. To make matters worse, many of them believe American English is “correct” while other varieties are “wrong,” which indicates that the native-speakerism is inveterate in their perception of English. This provincial attitude toward other varieties of English is especially problematic since cadets, as commanders or staff officers in the future, are required to communicate with not just the U.S. military personnel stationed in Korea but also other various foreign military soldiers and civilians who are non-native speakers of English during their overseas deployment in various countries, such as Lebanon, UAE, and South Sudan. It is, therefore, imperative for cadets to respect and to become open-minded towards diverse varieties of English in the world while recognizing the effectiveness and practicality of the EIL proficiency.

The fourth objective indicates the significance of being interculturally competent with the ability to accept, negotiate, and understand cultural differences; in other words, cadets need to have not just linguistic proficiency in English but also intercultural competence by which they can effectively negotiate different meanings, values, and beliefs while communicating with interlocutors from various linguistic and cultural backgrounds in the world. In order to fulfill the fourth objective, the department of English in the KMA should provide cadets with a variety of activities whereby they can practice how to appropriately deal with intercultural differences among different cultures within the English curriculum. Beyond the curriculum, cadets should be encouraged to actively look for as many opportunities as possible to accumulate intercultural knowledge by communicating with foreigners (both native and non-native speakers of English) living in Korea on weekends or holidays when they are allowed to stay outside of the KMA. For

example, cadets can make friends with foreign students studying Korean in Korean language institutes in universities and communicate in English with them about the specific cultural differences that exist between Korea and other countries. In addition, it is also important for cadets to learn how to properly explain in English their own cultural values and beliefs to foreign interlocutors in order to develop intercultural competence which indicates not just the ability to recognize intercultural differences but also to effectively express one's own cultural values, beliefs, and perspectives so that other interlocutors can easily understand them in the process of communication. It is, therefore, imperative for cadets to learn practical ways to not just cope with intercultural gaps among interlocutors from different cultural backgrounds but also effectively express what they want to deliver with regard to their own cultural knowledge and experiences.

The fifth objective is aligned with making cadets recognize the importance of becoming a legitimate speaker of English who use English in their own ways without feeling the obligation to conform to the norms of the specific variety that is well-established, especially American English. In EIL contexts, being a non-native speaker of English does not necessarily indicate that one needs to acquire native or native-like English proficiency. Likewise, in various domestic and overseas military contexts in which they are required to perform crucial roles by using English for the purpose of international military communication, cadets, as commissioned officers in the future, do not have to speak like a native speaker of English. Rather, for successful communication with foreign interlocutors in diverse military contexts, they should obtain the ability to accomplish the designated military objectives by effectively performing and facilitating successful communication with the interlocutors. In those military contexts that they will engage in, cadets' ability to

use English like a native speaker does not guarantee the success of communication since there will be more non-native speakers of English than native ones. What is imperative, therefore, is that cadets should become a confident and professional military communicator who can perform the designated roles while successfully leading and facilitating communication with the interlocutors in a variety of military contexts.

The sixth objective, while it may appear to be self-contradictory in a sense, embodies the significance of learning foreign languages other than English. Though it goes without saying that the English language is important for successful international communication in EIL contexts, what is equally significant in EIL contexts is to respect and learn various foreign languages for both international and intercultural communication. From the EIL perspective, English is not the only language that is legitimized in international contexts; rather, other foreign languages, such as French, Chinese, Spanish, and Arabic that are primarily used by considerable worldwide populations can also be utilized as the vehicular language for international communication. Cadets, in this sense, should respect other foreign languages and strive to learn at least one of them in order to prepare for becoming an overseas military expert while understanding that English is not a panacea for successful international and intercultural communication in the world. For example, the official languages of Lebanon in which the Republic of Korea's Dong-Myeong unit is stationed under the command of the United Nations Interim Forces in Lebanon (UNIFIL) are Arabic and French. Accordingly, the ability to speak Arabic or French is much more appreciated than the ability to speak English. Although the main focus of ELT in the KMA should be to develop cadets' linguistic proficiency and intercultural competence in English, it is equally significant to make cadets be open-

minded to, respect, and learn other foreign languages in order for them to be professional military experts and proficient communicators who can effectively communicate with diverse interlocutors using foreign languages other than English in international contexts.

Finally, the new objectives of ELT in the KMA from the EIL perspective vis-à-vis international military contexts in which cadets, as commanders or staff officers in the future, will perform essential roles of both military and civil affairs can be shown as the following:

Table 5

New Objectives of ELT in the KMA

Main Objectives	To make cadets acquire communicative skills and abilities to interact with both military soldiers and civilians from diverse foreign countries, especially the U.S. military soldiers in Korea in various combined military exercises and operations; and foreign military officers and civilians during their military exchange and overseas deployment
	To develop cadets' English and military English proficiency along with their cultural knowledge and intercultural competence
Subordinate Objectives	To provide cadets with sufficient opportunities to recognize the diversity and plurality of varieties of English and to be exposed to as many varieties as possible
	To increase cadets' meta-awareness of how and why they should be exposed to and learn multiple varieties other than American English
	To make cadets repudiate the dichotomy of native English speakers (NES) vs. non-native English speakers (NNES) and standard English vs. non-standard English
	To provide cadets with sufficient opportunities to develop intercultural competence through a variety of communicative opportunities within and beyond the English curriculum of the KMA
	To make cadets recognize the legitimacy of their own variety of English (i.e., Korean English) in expressing and delivering their own values, beliefs, and opinions in English; to make them realize the importance of being a competent communicator rather than a speaker with native or native-like English proficiency
	To make cadets learn foreign languages other than English; to have them understand that English is not the only legitimate language for international communication and respect other foreign languages

Practical Ways to Implement TEIL in the Korea Military Academy

Incorporating TEIL into the English curriculum of the KMA is believed to contribute to the fulfillment of the ultimate objective and educational goals of the KMA in that it helps cadets to internalize the slogan of the KMA that was established in 1996 in commemoration of the 50th anniversary: “my heart devoted to my country, my eyes open to the world” (Korea Military Academy, 2016). From the EIL perspective, the essence of implementing TEIL in the KMA is to make cadets realize the fact that the variety of English that they have learned and regarded as standard English, namely, American English throughout their lives is no longer the only legitimate and suitable variety for international and intercultural communication. In other words, through TEIL in the KMA, cadets are required to accept the diversity of all the different varieties of English that exist in the world and to make the best use of those varieties as useful linguistic and cultural resources for communication with diverse interlocutors in the future.

Through the implementation of TEIL in the English curriculum of the KMA, cadets are expected to recognize the importance of developing not just English proficiency but also intercultural competence, open-mindedness toward other varieties of English and foreign languages, and communicative skills for successful communication with diverse interlocutors from various linguacultural backgrounds in the world. In other words, linguistic proficiency in English, intercultural competence, positive attitudes toward other varieties and foreign languages, and the ability to negotiate linguistic and cultural differences are the very core elements of realizing the slogan of the KMA especially by tailoring cadets’ mental eyes to the world so that they can see the big picture of how and why they need to learn EIL for international communication.

Introducing WE/EIL Activities to the English Conversation Course

The introduction of WE/EIL activities that can help cadets to learn the concepts of WE and EIL and to recognize diverse varieties of English worldwide is a fundamental step toward incorporating TEIL into the English curriculum of the KMA. Matsuda and Duran's (2012) statement accurately reflects the current situation of ELT in the KMA:

While simply adding an activity or two on English varieties would not turn a 'traditional' curriculum to an English as an International Language (EIL) curriculum that integrates the World Englishes (WE) perspective, many teachers who are interested in incorporating the notion of WE and EIL are not in the luxurious position to create an entirely new course or program from scratch. (p. 201)

Though the department of English in the KMA is trying to transform the current English curriculum, it appears that there will be little change in the English courses that cadets take for now; in other words, there seems to be no slot for a WE/EIL course to be added to the English curriculum that will be revised sooner or later. This is partly because none of the professors and NESs in the department of English recognizes the necessity and importance of implementing TEIL in the KMA, and most of them still tend to stick to American English as a standard model for ELT while ignoring the fact that cadets are expected to communicate with not just the U.S. military soldiers stationed in Korea but also foreign military personnel and local civilians in diverse military contexts in which they will be deployed in various ways, such as military exchange and peace-keeping operations.

With regard to the current English curriculum of the KMA, therefore, what is feasible is to introduce a variety of WE/EIL activities to the English courses provided by the department of English. The most appropriate course for implementing TEIL for now,

however, is the English Conversation course taken by second-year cadets since a variety of activities and teaching materials are allowed unless they are irrelevant to the objective of the course and it is primarily taught by NESTs who have autonomy to utilize diverse activities and teaching materials in the classroom.

Matsuda and Duran (2012) provided various lesson plans with WE/EIL activities and tasks that can be incorporated into traditional English classrooms. The following lesson plans are the revised versions of some of the lesson plans suggested by Matsuda and Duran (2012) that are adjusted to the KMA context, and they contain multiple activities that are helpful for cadets to understand the concepts of WE and EIL and to be exposed to diverse varieties of English in the world:

Table 6

WE/EIL Lesson Plan: English in the World

Introduction to World Englishes (WE): English in the World
Revised Version of Tanner's (2012) Lesson Plan (Matsuda & Duran, 2012, pp. 201-203).
Proficiency Level: from the intermediate to advanced level
Target Group(s): cadets (age range: 19-23) who are non-native speakers of English and have learned American English as the target variety of English
(Desirable) Class size: 15 cadets
Class length: 50 minutes
Introduction: English as an international language (EIL) indicates the dynamic nature of linguistic, cultural, demographic, political, and economic aspects of diverse varieties of English around the world. This lesson plan provides the wide sociolinguistic range of world Englishes (WE) on a global scale so that cadets can further understand the complexity of meanings and functions of EIL in the world.
Objective: Cadets will be able to understand various roles of EIL in the world and to prepare for further discussions on a variety of issues regarding the meanings and functions of EIL.
Procedure: 1. <i>Introduction</i> ; the teacher activates the cadets' prior knowledge by asking the following questions: (1) What is the world population? (2) How many countries are there in the world?

2. *Pair or group activity*; the teacher distributes the handout and makes the cadets discuss and make guesses in order to fill the missing information on the handout. The teacher allows the cadets to utilize the Internet to find the answers.

3. *Sharing opinions*; the teacher asks all the groups to share their answers and to explain how and why. The teacher provides the correct answers and explains the importance of EIL in the world.

4. *Implications of the data*; the teacher asks the cadets to discuss the following questions: (1) Is the data accurate? (2) How do you think the data gathered? (3) Is there any possibility for the data to be biased or contaminated?

5. *Additional activity*; the teacher asks the cadets to find additional information that is related to the information on the handout and to share what they have found with other cadets.

Handout for the teacher: English in the world

Direction: Estimate the numbers or percentages that would fit in the blanks.
(The answers are in bold, and they should not be provided on the cadets' handouts.)

1. The English language is the official or semi-official language of at least **60** countries.
2. An estimated **1.2 to 1.4** billion people are believed to speak English as a second or foreign language.
3. Around **75%** of the world's (snail) mail is written in English.
4. More than **2/3** (fraction) of the world's scientists read and write in English.
5. More than **50%** of the world's print newspapers are published in English.
6. Around **80%** of the world's electronically stored information is in English.
7. The English language accounts for around **28%** of world GDP (gross domestic product).
8. English language users comprise around **30%** of all internet users worldwide.
9. Around **50%** of international university students are taught in English.

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Table 7

WE/EIL Lesson Plan: Dealing with Global Issues

Introduction to World Englishes (WE): Dealing with Global Issues
Revised Version of Nuske and Oda's (2012) Lesson Plan (Matsuda & Duran, 2012, pp. 204-206).
Proficiency Level: from Intermediate to Advanced Target Group(s): cadets (age range: 19-23) who are non-native speakers of English and have learned American English as the target variety of English (Desirable) Class size: 15 cadets Class length: 50 minutes
Introduction: This lesson plan, while utilizing video clips on YouTube and classroom activities in order to associate WE with various global issues, provides cadets with opportunities to recognize the diversity of WE in international contexts and demonstrates the importance of developing EIL proficiency for effectively delivering one's values, beliefs, and opinions to people from diverse linguistic and cultural backgrounds.
Objectives: 1. Cadets will be able to be exposed to several varieties of English used in the Outer and Expanding Circle countries. 2. Cadets will be able to realize the significance of English for international communication while critically think about the implications of the global spread of WE in the world. 3. Cadets will be able to recognize learning English as a useful tool to prepare for a variety of international and intercultural communication rather than as a mechanic process of acquiring a specific (target) variety of English.
Procedure: 1. <i>Introduction</i> ; the teacher begins the class by asking the cadets to think about the following questions: (1) What are the issues that are influencing the global society? (2) What is the role of the English language in dealing with these global issues? 2. <i>Watching a YouTube video clip and discussion</i> ; The teacher shows the cadets a video clip in which Ban Ki-moon (non-native speaker of English from South Korea), the Secretary-General of the United Nations delivers the issue of global warming in English. The teacher asks the cadets to evaluate the speaker's way of delivering his message during the speech and to discuss how the English language is utilized in order to deal with the global issue by a non-native speaker of English. 3. <i>Critical reflection</i> ; the teacher asks the cadets how and why the speaker (i.e., Ban Ki-moon) specifically used English while mentioning the fact that there are six official languages including English. The teacher makes the cadets recognize the status of the English language as a privileged language for international communication; simultaneously, the teacher asks the cadets what the possible negative effects of the global spread of English could be in various sociolinguistic aspects.

4. *Associating learning English with global action*; the teacher makes the cadets realize that the speaker effectively gave a speech on an important global issue although he did not speak English in a way that a native speaker does. The teacher also highlights that it is more important to acquire the ability to express one's opinions to people from international backgrounds than to try to follow the norms of a native speaker. In order to support this argument, the teacher shows the cadets a video clip on YouTube (*World Englishes: An investigation of international students' goals and experiences*), in which people from various countries, such as India, Japan, Saudi Arabia, and Russia make a connection between English learning and positive changes in global issues, and different varieties of English in the Outer and Expanding Circle countries are demonstrated.

5. *Asking cadets' opinions*; the teacher asks the cadets to remind themselves of the video clips that they saw and to share their thoughts on the role of English in dealing with diverse global issues. The teacher also encourages the cadets to think about the ways in which they make the best use of the English language to deliver their values, beliefs, and ideas in international contexts.

The URLs of the Video Clips on YouTube:

Ban, K-M. [United Nations]. (2009, March 30). *Let us join together to seal a deal in Copenhagen*. [Video File]. Retrieved from <https://youtu.be/2KpuJN2pdEI>

Matsuda, A., & Duran, C. S. (2012). EIL activities and tasks for traditional English classrooms. In A. Matsuda (Ed.), *Principles and Practices of Teaching English as an International Language* (pp. 201-237). Bristol, England: Multilingual Matters.

Nuske, K., & Oda, T. [otherkyle]. (2009, December 1). *World Englishes: An investigation of international students' goals and experiences*. [Video File]. Retrieved from <https://youtu.be/8t5tEFyCTno>

Table 8

WE/EIL Lesson Plan: Attitudes toward Variations of English

World Englishes and Language Attitudes: Attitudes toward Variations of English

Revised Version of Giri's (2012) Lesson Plan
(Matsuda & Duran, 2012, pp. 214-217).

Proficiency Level: from Intermediate to Advanced

Target Group(s): cadets (age range: 19-23) who are non-native speakers of English and have learned American English as the target variety of English

(Desirable) Class size: 15 cadets

Class length: 100 minutes

Introduction:

This lesson plan, while highlighting the inevitability of variations of English for its use in a variety of diverse linguistic and cultural contexts, deals with different varieties of English in the world, attitudes toward those varieties, and the implications of variation of English for international and intercultural communication in order for cadets to recognize the need to have positive attitudes toward different varieties of English.

Objectives:

1. Cadets will be able to increase their awareness of different varieties of English.
 2. Cadets will be able to identify the attitudes toward those different varieties of English.
 3. Cadets will be able to understand the correlation between different varieties of English and language attitudes toward them and the implications for various international and intercultural communication.
-

Procedure:

1. *Introduction*; the teacher asks the cadets to share their experiences in which they have had a chance to be exposed to or learn other varieties of English except for American English. The teacher also asks the cadets to share their personal opinions on what they think about those varieties that are different from what they have learned so far.

2. *Discussion*; The teacher asks the cadets to think about possible situations where people from diverse linguistic, cultural, and national settings communicate with each other in English while using different varieties of English. The teacher makes them discuss what would be the positive and negative aspects of the communication in which different varieties of English are used. The teacher highlights that people speak English differently in pronunciation, vocabulary, and sentence structures; the teacher concludes that those differences at various linguistic levels are called “variations.”

3. *Variations in different countries*; the teacher shows the cadets five commercial ads in which different varieties of English are spoken, such as American, Australian, British, Indian, and Singaporean Englishes. While they watch the video clips, the teacher asks the cadets to identify the similarities and differences among those varieties with regard to accent, pronunciation, vocabulary, grammar, etc. The teacher asks the cadets to share what they have found with colleagues next to them and makes some of them share their answers in front of the whole classmates.

4. *Group activity*; the teacher asks the cadets to form five groups according to their preference for the varieties of English (i.e., American, Australian, British, Indian, and Singaporean Englishes) shown in the previous video clips. The teacher, then, gives each group a handout in which the same food is referred to in different words. The teacher asks each group to identify which words would be primarily used in the variety that they chose and to discuss what other words are popularly used for each item.

5. *Critical reflection*; the teacher asks the cadets to think about the following questions: (1) Why do speakers of English in the world use different words to indicate the same entity? (2) What do the differences work or affect speakers of other varieties? (3) How can speakers of English deal with those differences? (4) What are some positive or negative aspects of those difference in terms of international and intercultural communication? (5) What are some practical ways to deal with those differences in order to accomplish successful communication with people from diverse linguistic and cultural backgrounds? Lastly, the teacher highlights that variations in English naturally occur and that different attitudes (positive or negative) toward other varieties are also natural.

6. *Conclusion*; the teacher draws a conclusion that variations in English can be identified not just at the regional/national level but also at the social, ethnic, political, and cultural levels. The teacher also emphasizes that it is unreasonable to say that some varieties are correct and others are incorrect. Lastly, the teacher asks the cadets to reflect on the activities so far and share their own opinions on the relationship between language attitudes and different varieties of English in the world.

Handout for Group Activity

Direction: identify the word(s) that is or are primarily used in the variety your group selected.

1. Tea: (a) evening meal or dinner (b) a milky, hot sweetened beverage served anytime (c) late lunch/brunch (d) afternoon light meal/snack (e) formal afternoon occasion/banquet
 2. Cookie: (a) cookie (b) biscuit (c) plain bun (d) small cake (e) cracker
 3. Green onion: (a) green onion (b) spring onion (c) shallots (d) scallions (e) gibbles (f) onion
 4. Petrol: (a) gas (b) fuel (c) petrol (d) gasoline (e) oil
 5. Tap: (a) spigot (b) faucet (c) stop valve (d) tap (e) cock
 6. Potatoes: (a) spuds (b) taters (c) murphies (d) potatoes (e) chitties
 7. Mushrooms: (a) mushrooms (b) blewits (c) mushers (d) Gipsies stocks (e) fungus
-

Possible Answers

1. Tea: India – (b); Australia – (a); Singapore – (c); U.K. – (d); U.S. – (e)
 2. Cookie: U.S. – (a), (e); U.K. – (b), (c); Singapore – (d)
 3. Green onion: India, U.K. – (a); U.S. – (b); Singapore – (c); Australia – (d); U.K. – (e)
 4. Petrol: U.S. – (a), (d); Australia – (b); U.K. – (c); India – (e)
 5. Tap: U.K. – (a), (c), (d); U.S. – (b), (e); Singapore, India – (d)
 6. Potatoes: U.S. – (b), (d); U.K., Australia – (d)
 7. Mushrooms: U.S. – (a); U.K. – (c), (d), (e)
-

References

Matsuda, A., & Duran, C. S. (2012). EIL activities and tasks for traditional English classrooms. In A. Matsuda (Ed.), *Principles and Practices of Teaching English as an International Language* (pp. 201-237). Bristol, England: Multilingual Matters.

While those WE/EIL activities in the lesson plans suggested above are expected to improve cadets' awareness of the linguistic and cultural diversity of different varieties of English in the classroom, Hino's (2012b) practical way of integrating TEIL with "critical

thinking and media literacy education” (p. 183), namely, *Integrated Practice in Teaching English as an International Language* (IPTEIL) can make cadets not just recognize the linguacultural dynamics of world Englishes in the world but also develop the ability to critically view a variety of phenomena that are happening in the world and to meticulously analyze, interpret, and reflect how they are analyzed and described in various types of news media including TV broadcasts and newspapers. The objectives of IPTEIL, according to Hino (2012b), can be described as the following:

- To acquire authentic and legitimate identity as an EIL user;
- To become familiar with the linguistic and cultural diversity of EIL;
- To obtain cross-cultural awareness that is needed for successful communication in EIL;
- To improve one’s ability to critically think and deal with various meanings, values, and beliefs among diverse varieties of English;
- To acquire critical reading skills in EIL along with other skills (pp. 185-186).

Implementing IPTEIL in the KMA, in this sense, is especially meaningful in that cadets are able to not just be exposed to diverse varieties of English but also critically analyze how the same phenomenon is differently described and interpreted in the news media. Cadets can also participate in IPTEIL both within and beyond the classroom by utilizing a plethora of ways including watching television news and reading electronic newspaper articles that are delivered in English across the world. In other words, cadets can improve their EIL proficiency whenever and wherever they have access to the news media that are available.

The following lesson plan that is a combination of the introduction of different varieties of English in the world and IPTEIL can be implemented during the English Conversation course in order to improve both cadets' awareness of the linguistic and cultural diversity of varieties of English and their critical thinking and media literacy:

Table 9

WE/EIL Lesson Plan: IPTEIL

Introductory Step to TEIL and IPTEIL: Developing Linguacultural Diversity, Critical Thinking, and Media Literacy
Proficiency Level: from Intermediate to Advanced
Target Group(s): cadets (age range: 19-23) who are non-native speakers of English and have learned American English as the target variety of English
(Desirable) Class size: 15 cadets
Class length: 100 minutes
Introduction: This lesson plan is intended to make cadets participate in the discussion of EIL and shape their identities as international users of English. By understanding the diversity and equality of varieties of English and developing critical thinking and media literacy, cadets are expected to effectively communicate with other EIL users from different sociocultural backgrounds and to obtain intercultural sensitivity and communicative competence.
Objectives: 1. Cadets will be able to be familiar with different varieties of English in the world. 2. Cadets will be able to understand the linguacultural diversity of EIL. 3. Cadets will be able to improve their ability to critically think and media literacy in the process of comparing, contrasting, analyzing, and interpreting the news media.
Procedure: 1. <i>Introduction and pair work;</i> (1) The teacher asks the cadets the following questions: (a) how many varieties of English have you been exposed to or learned so far? (b) what do you think is English as an international language (EIL)? (2) The teacher asks some cadets to share their opinions in front of their classmates. The teacher distributes the handout (Appendix A) to the cadets and asks them to make guesses on appropriate British English words and pronunciation by using the Internet. (3) The teacher shows the cadets a video clip (<i>Accents – British vs. American: English Accents around the World</i>) on YouTube and asks them to compare their answers with those suggested in the video. (4) Explain the concept of EIL and make the cadets recognize that there are a lot of other varieties of English other than American English in the world.

2. *Group Activity I;*

- (1) The teacher asks the cadets to form a group of 3 or 4 members and distributes the handout (Appendix B).
- (2) The teacher asks the cadets to make guesses on appropriate British and Australian English words and pronunciation that are equivalent to those of American English by using the internet and collaborating with their group members. The teacher asks each group to share their answers with their classmates.
- (3) The teacher shows the cadets two video clips on YouTube that introduce different words and pronunciation among American, British, and Australian English). The teacher makes the cadets compare their answers with those introduced in the video clips.
- (4) The teacher introduces the concept of *Three Concentric Circles Model* of world Englishes by Kachru (1985) by using Appendix C. The teacher makes the cadets recognize that there are a number of different varieties in the Outer and Expanding Circle countries other than those in the Inner Circle countries.
- (5) The teacher makes the cadets discuss how they think about American English after they are notified of the concept of world Englishes.

3. *Intermediate break*

4. *Warm-up after the break;*

- (1) The teacher shows the cadets a video clip (*How to Speak: INDIAN Accent*) on YouTube about the Indian Accent and asks their impression about the Indian English. The teacher makes some cadets to share their opinions with their classmates.
- (2) The teacher shows the cadets another video clip (*Filipino English vs. American English*) about the differences between Filipino and American English on YouTube. The teacher also asks some cadets to share their opinions on Filipino English after watching the video clip.
- (3) The teacher, while explaining that both Indian and Filipino English are the varieties of the Outer Circle countries, makes the cadets recognize that there are a lot of varieties of English around the world.

5. *Group Activity II (IPTEIL);*

- (1) The teacher asks the cadets to form a group of 3 or 4 members and distributes the handout (Appendix D) about the conflict between the mainland China and Hong Kong.
 - (2) The teacher briefly introduces the political and socioeconomic conflict between mainland China and Hong Kong regarding the so-called “one country, two systems” under which Hong Kong has been maintaining its own socioeconomic system even after the sovereignty of Hong Kong was officially returned from the U.K. to the People’s Republic of China in 1997.
 - (3) The teacher shows the cadets a video clip (*Immigration affects lives in HK*) on YouTube that covers the issues regarding the immigration of people in mainland China to Hong Kong.
 - (4) The teacher makes the cadets to write down their own opinions on the questions suggested in the handout (Appendix D) and to discuss those questions with their group members while thinking about the following aspects: (a) the Japanese English accent;
-

(b) the tone of the broadcasters delivering the issues; and (c) cadets' own opinions on the conflict between the mainland China and Hong Kong after watching the video clip.

(5) The teacher shows the cadets two electronic newspaper articles (*Separatist sections lack any legitimacy in HK; Beijing confuses Hong Kong localism with being anti-China*) by *People's Daily* and *South China Morning Post* that covers the conflict differently. The teacher asks the cadets to critically analyze, compare, and discuss each article's argument, tone, and stance in delivering the same issue.

(6) The teacher asks the cadets to compare and contrast the video clip on YouTube and the two electronic newspaper articles with regard to their tones of argument and stances of dealing with the same issue. The teacher makes each group share their opinions with their classmates.

6. Reflection/Conclusion;

(1) The teacher distributes the reflection paper (Appendix E) and asks them to reflect on what they have discussed and learned during the class by answering the questions in the paper.

(2) The teacher asks some cadets to share their opinions or thoughts on the topics they discussed and the activities they participated in during the class.

(2) The teacher draws a conclusion that the class is to help the cadets to learn EIL as a way of recognizing the linguistic and cultural diversity, plurality, and equality of varieties of English in the world.

Appendices;

Appendix A

Pair Work (British English vs. American English)

Link to the video: <https://youtu.be/84vxOIMtGQw>

*B: British English / A: American English

**Words in parentheses are the answers; the student version should not contain these answers

1. Differences in Words

Please find appropriate British English words equivalent to American English words and discuss with your partner.

1) B: (rubbish) vs. A: trash 2) B: (mobile phone) vs. A: cellphone

3) B: (full stop) vs. A: period

e.g.,) B: I am not doing this, (full stop). / I am not doing this, period.

4) B: (candy floss) vs. A: cotton candy

2. Differences in Pronunciation

Please find the appropriate British English pronunciation equivalent to American English pronunciation and discuss what differences exist with your partner.

- 1) far, or, there, aren't 2) water, better, letter, interested, mountain
- 3) agile, fragile, fertile, mobile 4) what, on 5) bath, past, can't
- 6) work, bird, girl, world 7) caught, bought, law

Appendix B

Group Activity 1 (American vs. British vs. Australian English)

Link to the video: <https://youtu.be/5OEehlggPp0> (Word difference)

Link to the video: <https://youtu.be/-XgwE3QOdcE> (Pronunciation differences)

*A: American English / B: British English / Au: Australian English

**Words in parentheses are the answers; the student version should not contain these answers

1. Word differences

Please find appropriate British and Australian English words equivalent to American English words; compare your answers with your group members.

- 1) A: *Gas station* / B: (*Petrol Station*) / Au: (*Petrol station or Servo*)
- 2) A: *Fries or French fries* / B: (*Chips*) / Au: (*Chips*)
- 3) A: *Subway* / B: (*Tube or Underground*) / Au: (*Train*)
- 4) A: *Flip-flops* / B: (*Flip-flops*) / Au: (*Thongs*)
- 5) A: *Sandwich* / B: (*Sandwich or Sarnie*) / Au: (*Sandwich or Sanga*)
- 6) A: *Elevator* / B: (*Lift*) / Au: (*Elevator or Lift*)
- 7) A: *McDonald's* / B: (*McDonald's*) / Au: (*Macca's*)
- 8) A: *Candies* / B: (*Sweets*) / Au: (*Lollies*)
- 9) A: *Cotton candy* / B: (*Candy floss*) / Au: (*Fairy floss*)
- 10) A: *Liquor store* / B: (*Off-License*) / Au: (*Bottle shop or Bottle*)
- 11) A: *Cookie* / B: (*Biscuit*) / Au: (*Biscuit*)

2. Pronunciation differences

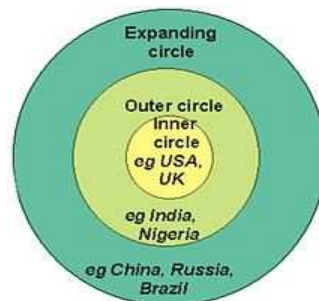
Please figure out the pronunciation differences of the words and sentences below among American, British, and Australian English; discuss them with your group members.

- 1) *Water / Butter / Harry Potter*
- 2) *There are four bottles of water.*
- 3) *It's a pity that I can't go to the party.*
- 4) *Can I ask where the hospital is?*
- 5) *Harry Potter is internationally popular.*

Appendix C

Three Circles Model of World Englishes (Kachru, 1985)

The spread and proliferation of English are well explained by *Braj Kachru's* model of World Englishes with three concentric circles: The Inner Circle, the Outer Circle, and the Expanding Circle.



[Kachru's Three Circles Model of World Englishes]

The *Inner Circle* consists of English-speaking countries, such as the U.S., the U.K., Canada, Australia, and New Zealand, where English is the first and predominant language. The *Outer Circle* consists of countries, such as India, Pakistan, and Singapore, where English has established official functional and medium status in various public discourses (the media, government, education, literature, etc.) The *Expanding Circle* consists of countries where the mother tongue is predominant and English is widely learned for specific purposes, such as academic and professional success in the field. Such countries include China, Japan, and Korea.

Appendix D

Group Activity 2 (NHK World / People's Daily / South China Morning Post)

1. This group activity is part of IPTEIL and intended to have students critically think and analyze the issue of 'The Political and Socioeconomic Conflict between the Chinese Government and Hong Kong' covered differently by the media.
2. *NHK World* is the international service of NHK, the largest broadcasting company in Japan.
3. *People's Daily* is the biggest newspaper company and the official newspaper representing the Chinese Communist Party in China.
4. *South China Morning Post* is an English-language newspaper in Hong Kong.

I. *NHK World* – “Immigration affects lives in Hong Kong”

Link to the news report: https://youtu.be/S_vBDrwv3SA

Please watch the news report on YouTube very carefully and answer the questions below. Then, discuss them with your group members.

- 1) *What do you think is the main topic or issue in the news report?*
 - 2) *What is the tone of argument by the broadcasters covering the issue?*
 - 3) *How do the broadcasters cover the two contradictory perspectives looking at the increasing number of immigrants from the mainland to Hong Kong? (bright new start vs. being swallowed up by the mainland)*
 - 4) *What do you think about the Japanese broadcasters' accent?*
 - 5) *Why do you think has there been a conflict between mainland China and Hong Kong?*
-

II. Read the two electronic newspaper articles carefully. What are the differences between the two? Answer and discuss the questions suggested below with your group members.

A. *People's Daily* – “Separatist sections lack any legitimacy in Hong Kong”

Link to the newspaper article: <http://en.people.cn/n/2015/0303/c90882-8856224.html>

- 1) *What is the main argument of the author covering the issue?*
- 2) *How does the writer think about the conflict between the mainland and Hong Kong?*
- 3) *Which side do you think does the author stand for? (the Chinese government or Hong Kong?)*
- 4) *Do you agree or disagree with the author's claim? Why?*

B. *South China Morning Post* – “Beijing ‘confuses Hong Kong localism with being anti-China’”

Link to the newspaper article:

<http://www.scmp.com/news/hong-kong/politics/article/2141993/beijing-confuses-hong-kong-localism-being-anti-china>

- 1) *What is the main argument of the author covering the issue?*
- 2) *How does the writer think about the conflict between the mainland and Hong Kong?*
- 3) *Which side do you think does the author stand for? (the Chinese government or Hong Kong?)*
- 4) *Do you agree or disagree with the author's claim? Why?*
- 5) *Why do Hongkongers think they are either just Hongkongers or Hongkongers in China rather than Chinese in Hongkong or China?*

III. Analyze and compare all the materials (1 new report by NHK World News and 2 electronic newspaper articles by People’s Daily and South China Morning Post) with your group members in terms of the main argument and the tone of argument covering the same issue.

Appendix E

Reflection

Please reflect on what you have learned in the class by answering the questions below.

1. *What is the definition of EIL? Has your view of looking at English changed?*
2. *Do you think is it important to learn different varieties of English? Explain why.*
3. *How do you think linguistic and cultural varieties of English affect people’s perspective looking at the same phenomenon or issue?*
4. *Is your target variety of English still American English? Or has it changed? Explain why.*

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[Korean Billy's English]. (2017, November 2). *미국/영국/호주 영어 발음 차이 알아보기!* [*KoreanBilly's English*]. [Video File]. Retrieved from <https://youtu.be/-XgwE3QOdcE>

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Xiaochun, M., & Jin, H. (2015, March 3). Separatist sections lack any legitimacy in HK. *People's Daily*. Retrieved from <http://en.people.cn/n/2015/0303/c90882-8856224.html>

Although the lesson plans (from table 6 to 9) suggested above can be incorporated only into the English Conversation course for now within the current English curriculum of the KMA, it is necessary to create lesson plans and activities that can possibly be applied to the English Reading and Military English course in the long term. What should be noted here is that through participating in a variety of WE/EIL activities, cadets are able to recognize the linguistic and cultural diversity of the English language and to improve EIL proficiency and intercultural competence that are crucial for successful international communication in the future.

Establishing the WE/EIL Course

Another way to incorporate TEIL into the English curriculum of the KMA is to create a new English course, namely, the WE/EIL course as either an elective for cadets who are interested in WE and EIL or an English-major course for cadets who major in English. Though it is not possible for the department of English to establish the WE/EIL course for now under the current English curriculum of the KMA in which only three English courses (i.e., English Reading, English Conversation, and Military English) are taken as mandatory subjects by all the cadets, it will be feasible in the future for the

department of English to establish the WE/EIL course as an elective to cadets who want to take the course or as a course for cadets who major in English. This anticipation comes from the fact that the department of English has recently embarked in designing a new English curriculum by completely transforming the current one. The most remarkable change of this movement will be the abolishment of the English Reading course and the establishment of several English courses as electives in order to help cadets to develop their communicative competence for successful international communication by providing sufficient opportunities to practice communicating in English in the classroom. The WE/EIL course, in this sense, is expected to be one of the meaningful elective English courses that make cadets improve the ability to communicate in English while effectively expressing their thoughts and actively discussing a variety of issues that are related to WE and EIL. In addition, the WE/EIL can be offered as an English-major course for cadets majoring in English since the department of English is recently trying to establish more English-major courses in order to provide English-major cadets with more elective courses to choose; currently, there is no choice for English-major cadets but to take all the English-major courses offered by the department of English since they are mandatory for graduation.

The WE/EIL course, if it is introduced into the future English curriculum of the KMA, can provide valuable opportunities to learn and discuss a variety of issues and topics on WE and EIL that have been dealt with so far; it can also make cadets critically consider the specific roles and functions of WE and EIL in various international military contexts in which diverse military and civilian interlocutors from a variety of linguistic and cultural backgrounds communicate with one another by using their own varieties of English. Xu

(2018) provided the following topics that are closely related to WE and EIL which cadets can discuss in the WE/EIL course:

- The theoretical and practical relationship between WE and EIL;
- The definition of WE and EIL; their implications for intercultural communication;
- The definition of competence in relation to EIL;
- Problematizing the notion of “native vs. non-native speakers of English;”
- Narrative inquiry of experiences in learning and using EIL (p. 107).

In addition to the microscopic topics suggested above by Xu (2018), there are a plethora of topics and issues with regard to WE and EIL that cadets can critically think about including the following:

- The history and current linguistic landscape of varieties of English in the world
- The pedagogical implications and limitations of WE and EIL for English learning
- The codification of varieties of English at the lexical and morphosyntactic level
- WE and EIL as a way to resist the linguistic imperialism and sociocultural hegemony
- The future of WE and EIL; the positive and negative effects of the spread, variation, and globalization of English
- The sociocultural reality of WE and EIL
- The roles and functions of WE and EIL in international military contexts
- The mechanism of EIL proficiency and intercultural competence in international military communication.

The most imperative topics that should be prioritized in the WE/EIL course, while all the topics and issues suggested above are equally important, are the last two: (a) the roles and functions of WE and EIL in international military contexts and (b) the mechanism of EIL proficiency and intercultural competence in international military communication since, for cadets, the ultimate objective of learning EIL is to effectively and successfully communicate with diverse military interlocutors from different linguacultural backgrounds in the future. Unfortunately, studies on EIL have not sufficiently shed light on the use of English for international military communication, which demonstrates the importance of the teachers or professors who will teach the WE/EIL course for encouraging cadets to find a variety of interesting topics and issues that resonate with the genuine value of WE and EIL in international military contexts.

With regard to teaching materials for the WE/EIL course, there are many prominent books that can be used as textbooks or reference materials that deal with a variety of theoretical and pedagogical discussions on WE and EIL including the following:

- *Teaching English as an international language* (McKay, 2002)
- *The handbook of world Englishes* (Kachru, Kachru, & Nelson, 2006)
- *World Englishes: Implications for international communication and English language teaching* (Kirkpatrick, 2007)
- *English as an international language: Perspectives and pedagogical issues* (Sharifian, 2009)
- *Principles and practices for teaching English as an international language* (Alsagoff et al., 2012)
- *Principles and practices of teaching English as an international language*

(Matsuda, 2012a)

- *The pedagogy of English as an international language: Perspectives from scholars, teachers, and students* (Malina & Giri, 2014)
- *World Englishes: New theoretical and methodological considerations* (Seoane & Suárez-Gómez, 2016)
- *Teaching of culture in English as an international language: An integrated model* (Chen, 2019).

Although those books listed above do not have specific content that is related to the roles and functions of WE and EIL in military settings, they are expected to help cadets accumulate fundamental knowledge on theoretical and pedagogical issues that are necessary for finding meaningful and practical ways to apply the knowledge of WE and EIL into a variety of international and intercultural military contexts in which cadets are required to play pivotal roles as military experts and communicators in the future. What needs to be also noted is that the teachers in the WE/EIL course should be well prepared for dealing with various topics and issues on WE and EIL and properly connecting them with possible military communication that cadets are expected to engage in. In other words, the teachers in the course need to investigate a plethora of theories, practices, and pedagogical discussions and applications that have been researched and conducted while finding the appropriate topics and issues that can be linked to the specific military contexts in which cadets are required to perform the designated missions and objectives while communicating with other military personnel and the local people.

To sum up, both teachers and cadets who will participate in the WE/EIL course should take the initiative in cultivating knowledge on multiple issues with relation to WE

and EIL, finding possible ways to associate them with international military communication, and discussing the implications and limitations in the process of applying them into the specific military contexts that cadets are likely to engage in. Although the establishment of the WE/EIL course appears to be not possible for now in the current English curriculum, it is expected to be realized in the new movement of transforming the English curriculum led by the department of English, which can contribute to the implementation of TEIL in the KMA.

Providing Extracurricular WE/EIL Activities

While incorporating the WE/EIL lesson plans and the WE/EIL course suggested in the previous sections into the English curriculum of the KMA is an important step toward the implementation of TEIL in the KMA, it is equally significant to provide cadets with a variety of extracurricular activities in which they can experience WE and EIL outside of the classroom. These extracurricular WE/EIL activities beyond the English curriculum are especially important in that cadets can actually participate in meaningful communication with diverse interlocutors who use multiple varieties of English while having authentic chances to actually apply what they have learned in the classroom into the real-time practices. In other words, extracurricular WE/EIL activities are invaluable opportunities through which cadets can identify the meanings, functions, and values of EIL by communicating in English in various international and intercultural contexts.

One of the easiest ways for cadets to engage in extracurricular WE/EIL activities beyond the English curriculum of the KMA is to take part in various communicative opportunities to meet and communicate in English with foreigners (both native and non-

native speakers of English) on weekends and national holidays during which cadets are allowed to stay outside of the KMA. For example, cadets can make friends with international students from diverse countries in the world attending universities in Korea, which provides them with both authentic and valuable opportunities to communicate in English, experience diverse varieties of English, and develop intercultural competence by learning a variety of cultures in the world. In addition, without necessarily going outside of the KMA, cadets can have a chance to communicate in English and to be exposed to diverse varieties of English in the KMA. For instance, there are opportunities to introduce the KMA in English to people who temporarily visit the KMA, especially foreigners including foreign military officers and cadets from the allied countries. Cadets, while explaining various aspects of the KMA, such as the history and culture, the academic and physical curriculum, facilities, and cadets' lives, can communicate with foreign visitors in English and be exposed to multiple varieties of English that they use in asking questions regarding the KMA.

Another way for cadets to participate in extracurricular WE/EIL activities outside of the English curriculum is to invite native and non-native speakers who use diverse varieties of English into the KMA and make them give a speech or lecture in English on various global issues that they are currently concerned about. Cadets, while attending the lectures by the speakers who are invited, can be exposed to diverse varieties of English that the speakers use and learn various global topics and issues that are delivered in English by them. This is practicable since the KMA invites prominent figures and celebrities from all around the world every week (primarily on Fridays) during the semester and make all the cadets attend the lectures by them in order for cadets to accumulate extensive knowledge

in various fields that cannot be obtained within the academic curriculum of the KMA and to become culturally sophisticated. Though a majority of people who are invited to the KMA are Korean from all walks of life, such as professors, politicians, artists, and celebrities, it is also possible for the KMA to invite renowned foreigners from diverse countries in the world. For instance, the KMA can invite the ambassadors to Korea from not just the Inner Circle but also Outer and Expanding Circle countries, such as Australia, India, and Singapore and ask them to give a speech on a variety of political, economic, sociocultural, and even military issues that are closely related to the diplomatic relationships between their countries and Korea. It is also meaningful for the KMA to invite foreign cadets and military officers from various countries and to provide cadets of the KMA with opportunities to communicate in English with them with regard to a variety of international topics and issues including national security and military conflicts in the world. Providing cadets with those opportunities to communicate in English with foreign military interlocutors is possible since the KMA has held a symposium in which college students from universities in Korea and overseas and cadets from various foreign military academies communicate in English with one another with regard to a variety of issues that are related to national security and defense in a global sense. Since all the participants in the symposium are required to use English in dealing with those issues, cadets can have authentic chance to be exposed to diverse varieties of English in the world and to use EIL in discussing the specific issues that they deal with.

All the examples of extracurricular WE/EIL activities suggested above are equally important compared to the EIL activities and the WE/EIL course that can be implemented in the English curriculum of the KMA since they provide cadets with authentic and

meaningful opportunities to negotiate different meanings, values, and norms of multiple varieties of English while using their own variety functioning as EIL. Cadets can also improve their intercultural competence by communicating with interlocutors from diverse cultural backgrounds that are different from their own in the process of effectively facilitating communication. Cadets are able to, therefore, realize that they are legitimate users of English who can declare the genuine ownership and enterprise to own, appropriate, and utilize EIL in various international and intercultural communication.

Incorporating Intercultural Content into the Military English Course

Within the English curriculum of the KMA, the Military English course is offered to third- and fourth-year cadets especially in order for them to acquire the ability to effectively communicate with the U.S. Army military personnel in Korea during combined military exercises and operations. The teaching materials used in the course, accordingly, are exclusively based on the U.S. Army Field Manuals, and they have a variety of military content including the following: squad drills; rifle parts, maintenance, and training; military units, branches of service, and symbols; combat training; map reading and communication; and tactical control measures, all of which are described and explained from the specific perspective of the U.S. Army.

It is necessary, however, to integrate a variety of intercultural content with the Military English course for international military communication that are related to not just the U.S. Army but also the military forces of other countries since the English language has come to function crucial roles to achieve the success of military and civil affairs operations, especially multinational military operations that are conducted by military

forces of at least two nations or by the United Nations Peacekeeping Force. Er (2012) highlighted the significance of *English as a military lingua franca* (EMLF) that indicates the notion of the English language as an internationally and interculturably intelligible variety in various military contexts while providing the following features of modern warfare:

- One integrated battlefield;
- Combined joint operations led by commanders with a combined joint responsibility throughout the chain of command;
- Employment and integration of long range, precise and lethal weapons;
- Decision cycle down to minutes;
- Global deployment of troops;
- Use of large networks with distributed information (p. 281).

What should be noted with regard to international military contexts including multinational military operations is that the English language performs a pivotal role to enable military soldiers from different linguacultural and national backgrounds to communicate with one another effectively enough for them to accomplish their designated military missions and objectives.

For successful communication among international military interlocutors and the achievement of designated objectives in international military contexts, therefore, what is imperative is for cadets to develop intercultural competence in readiness for communicative situations where different languages and cultures collide with one another and need to be mediated for successful communication. Er (2012), while putting an emphasis on intercultural competence as an essential factor for successful international

communication among diverse military personnel with a variety of languages and cultures, defined intercultural competence as “the sensitivity to other cultural norms and the ability to adapt and function appropriately when interacting with people from other cultures” (p. 283).

Considering that cadets, as commanders or staff officers in the future, are required to communicate with not just the U.S. military soldiers in Korea but also other foreign military personnel and civilians in a variety of countries, such as Lebanon, South Sudan, and the United Arab Emirates, it should not be questioned that the intercultural content need to be incorporated into the Military English course in order for cadets to develop their intercultural competence for effective and successful military communication during international or multinational military exercises and operations. In a similar vein, Rasmussen and Sieck (2012), from the interviews with a number of military officers in the U.S. Army, Air Force, and Marine Corps who have had intercultural experiences of communicating with local military personnel and civilians during their overseas deployment, suggested the importance of *cross-cultural competence* that indicates “the ability to quickly and accurately comprehend, then appropriately and effectively engage individuals from distinct cultural backgrounds to achieve the desired effect, despite not having an in-depth knowledge of the other culture” (p. 71). Rasmussen and Sieck (2012) also provided the following strategies to become a *cross-cultural expert* in the contexts in which one needs to interact with others who have different cultural backgrounds:

- Know yourself and how you are different from others;
- Know the value of (a little) cultural understanding;
- Frame intercultural experiences as opportunities to learn;

- Pay attention to cultural surprises;
- Test your knowledge;
- Reflect on your experiences;
- Adapt how and what you express (p. 72).

As the above strategies to become cross-culturally or interculturally competent demonstrate, the kernel of cross-cultural or intercultural competence is far from building extensive and in-depth knowledge on the other culture; rather it is more about recognizing and adopting the cultural differences. It is also about understanding, respecting, and learning the other culture, and ultimately, establishing a mutual relationship with the others while reflecting on the intercultural gaps based on the knowledge of the other culture.

The Military English course, therefore, needs to provide cadets with the content that deal with a variety of military contexts in which the English language is specifically used as EMLF for international communication among military interlocutors from diverse national and cultural backgrounds, and intercultural competence performs a crucial role in connecting them for achieving their ultimate military objectives. The current content of the Military English course based on the U.S. Army Field Manuals, in this regard, is not enough; cadets need to have opportunities to learn the field manuals and military materials from other countries whose military forces engage in various peacekeeping and military operations in the world. For example, the field manuals of the British, Canadian, and Australian Army can be utilized as additional teaching materials in the course in order for cadets to compare and contrast the similarities and difference of the concept of combat and operation, military terms of tactical control measures, tactics and strategies, and symbols of military units and branches, which are written in different varieties of English. It is also

useful to provide cadets with various cases of how intercultural knowledge and experiences helped military soldiers communicate with local military personnel and civilians in the specific military context that they were situated in. For instance, cadets can learn valuable lessons of how the U.S. military soldiers successfully communicated with the local civilians in order to achieve the success of the operations or why they failed in intercultural communication from the actual examples of battles and wars, such as the Vietnam War and the Iraq War. The examples can also be taken from the interviews and reports of the military officers in the Republic of Korea Armed Forces (i.e., the Army, the Navy, the Air Force, and the Marine Corps) who have engaged in various peacekeeping operations and military cooperation overseas and had a variety of intercultural experiences in communicating with the local people.

To sum up, in order to appropriately integrate the EIL perspective with the Military English course during the process of incorporating TEIL into the English curriculum of the KMA, the course needs to provide cadets with sufficient teaching materials that help them understand how the English language can be utilized as a military lingua franca for international and intercultural communication among military interlocutors from diverse linguistic, cultural, and national backgrounds in multiple military contexts including multinational military operations in the world. The teaching materials should also offer to cadets a variety of real cases of how intercultural competence actually worked in communication among interlocutors with different cultures in those military contexts. By doing so, cadets are expected to learn the specific ways to effectively apply the EIL knowledge and experiences and intercultural competence into the military contexts that they are likely to engage in as commissioned officers in the future.

CHAPTER 5

CONCLUSION

During the journey of exploring the practical ways of integrating TEIL with the English curriculum of the KMA, a plethora of discussions and issues that are closely related to the global status of English as an international language, the linguistic and sociocultural variation of the English language, namely, WE in the world, and the importance of teaching EIL have been examined in this paper. With regard to WE, significant theoretical and pedagogical discussions of WE as a new paradigm have been dealt with. Regarding EIL, multiple definitions, meanings, and functions of EIL have been identified along with the necessity and implications of TEIL for various relevant fields, especially ELT. Several important pedagogical principles of TEIL, such as selecting the instructional variety, intercultural communication and communicative competence, teaching materials, and EIL proficiency have been covered. Lastly, several pedagogical suggestions that can be realized in the KMA have been made with regard to the application of TEIL into the English curriculum while the objectives and problems of ELT in the KMA along with the necessity of incorporating TEIL being discussed.

Incorporating TEIL into the English curriculum of the KMA has several significant implications for both the field of WE/EIL and ELT in the Republic of Korea Armed Forces. First of all, it contributes to the field of WE and EIL by applying the EIL perspective and TEIL into the military context of Korea, which has never been made to my knowledge. It is especially meaningful in that it is a unique opportunity to investigate the functions, values, and meanings of EIL with regard to its necessity and effectiveness in a specific military milieu. Second, incorporating TEIL into the English curriculum of the KMA

provides the KMA with a chance to revisit its traditional ELT assumptions and practices and to put an emphasis on both linguistic proficiency in English and intercultural competence that are necessary for successful international and intercultural communication. Third, it urges the Korea Air Force Academy and Korea Naval Academy to reexamine their objectives and practices of ELT and to consider the necessity of integrating TEIL into their English curricula in order to produce professional commissioned officers in the Air Force and Navy who are equipped with EIL proficiency and intercultural competence that are prerequisite for successful military exercises and operations in international military contexts.

What should be clearly illuminated with regard to applying TEIL into the English curriculum of the KMA is that it does not mean the whole transformation of ELT that renounces the original objective of developing cadets' linguistic proficiency in English, especially American English. Rather, since the U.S. military personnel are the primary interlocutors that cadets will communicate with in the future especially during combined military exercises with the USFK, teaching American English should remain the priority within the English curriculum of the KMA. Incorporating TEIL into the English curriculum, therefore, indicates the symbiosis and equilibrium of linguistic proficiency in American English, awareness of and exposure to diverse varieties of English, and intercultural competence for effective communication with diverse military and civilian interlocutors in various international military contexts.

Incorporating TEIL into the English curriculum of the KMA, however, may encounter challenges or negative reactions from cadets, professors and teachers in the department of English, and administrators in the office of academic affairs. First of all,

even if TEIL is implemented in the English curriculum, making cadets recognize the necessity of it by themselves and adopt the concomitant changes from it will remain another challenge since some cadets may disagree to the importance of TEIL or stick to learning only American English for their convenience. Therefore, further investigation on how cadets think about TEIL and whether they are ready to adjust to possible changes is needed. Second, convincing professors and teachers in the department of English and administrators in the office of academic affairs in the KMA of the validity of TEIL will not be easy. This is because it takes a lot of time and effort for administrators to destruct the status quo and apply a new framework into the English curriculum, and there is no teacher preparation program for professors and teachers to prepare for TEIL.

Notwithstanding those potential challenges from the stakeholders in the KMA, there is no denying that TEIL is indispensable for enabling cadets to develop the ability to effectively communicate in English with diverse military soldiers and civilians in a variety of military contexts in the world. It is, therefore, imperative to persuade cadets to recognize the usefulness of TEIL and to appeal the effectiveness of it to professors and administrators so that they can move forward by making meaningful changes in the English curriculum of the KMA. It is also necessary to forge a systematic decision-making procedure in which cadets, professors and teachers, and administrators can mutually communicate with one another by expressing and sharing their opinions on the progress, advantages, and shortcomings of TEIL in order to appropriately incorporate TEIL into the English curriculum of the KMA.

As Er (2012) stated, learning English as both an international language and a military lingua franca for international and intercultural communication in a variety of

military contexts has become “a sine qua non for the global military citizens of the new era since they are supposed to operate as part of joint organizational structures coordinating air, land, maritime, space, and special operations” (p. 284). In addition, considering the unique features of modern warfare today, the ultimate objective of a military academy should be “to enable future officers to acquire the management and leadership skills to work in multidisciplinary groups and in multinational structures in a multilingual context” (Orna-Montesinos, 2013, p. 89). The new educational goals of ELT in the KMA, accordingly, need to focus on teaching how to utilize English as the international vehicular language that is comprehensible in a variety of military contexts and to communicate with people from various linguistic and cultural backgrounds. Lastly, the following excerpt from Er (2012) well sums up the validity of integrating TEIL with the English curriculum of the KMA with regard to modern warfare and contemporary military operations in the world:

Multinational operations carried out on an integrated battlefield via global deployment of troops can only be led by commanders endowed with successful communication skills and acquired intercultural competence through the mastery of the global lingua franca namely English. (p. 285)

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