Part I

Introducing Global Englishes for Language Teaching

1 Global Englishes Language Teaching

The rise of English as a global language has been well documented in research literature. In just 500 years, the world has seen English grow from a national language spoken by fewer than 3 million people to a global language learned by an estimated 2 billion speakers. The spread of English as a global language has resulted in the emergence of a number of related fields of research within applied linguistics. Paradigms for examining the spread of English include English as an international language, English as a lingua franca and World Englishes. This book groups these fields under the one umbrella term of Global Englishes in its exploration of the impact of the global spread of English on the field of English language teaching.

English has spread around the world via four channels (Galloway & Rose, 2015), which has produced markedly different Englishes as well as linguacultural contexts of language use. As part of Channel One, English spread through settler colonisation, where English-speaking emigrants created new L1 English-speaking communities in regions as far-flung as Australia, Canada, the United States and New Zealand. This gave rise to new varieties of English via the process of *koineisation* (formed by different dialects coming into contact). Channel Two saw English spread to new regions and communities via the slavery, where displaced slaves of mutually unintelligible African languages had English imposed on them, quickly becoming the first language of subsequent generations. This gave rise to new varieties of Englishes via the process of *creolisation* (formed by different languages coming into contact) in such regions as the West Indies. Channel Three (exploitation colonies) also saw new Englishes emerge via the process of creolisation (usually via pidgins), but this time to L2 English-using communities. Forts, trading ports and colonies saw English spread via this channel to regions such as Nigeria, Singapore, India and Hong Kong. In these contexts, English is still often used alongside local languages in an official or quasi-official capacity.

The final channel of English dispersion has occurred through globalisation, which has seen English emerge as a global prestige language, due to the economic and political power of English-speaking economies such as the United States. English was seen as a means to facilitate individual and national

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upward economic and social mobility, although we have warned previously of the dangers of such views (see Galloway & Rose, 2015). Globalisation brought an emergence of educational policies worldwide that sought to teach English in regions with no historic ties to English-speaking nations. Due to globalisation, we are witnessing a boom in numbers of English speakers in such regions as China, Japan and mainland Europe.

The rise of English as a global language has changed the foundations of how the language is taught and learned. The pedagogical implications of the change in the use of English by second language learners have led many scholars to call for a paradigm shift in the field of English language teaching. Scholars have argued that such a shift is necessary to reframe language teaching in order to match the new sociolinguistic landscape of the twenty-first century. Underpinning this paradigm shift is a change in views of the ownership of English, the emancipation of non-native speakers from native speaker norms, a repositioning of culture within the English language, a shift in models of language and a repositioning of the target interlocutor. In this book, we group these proposals within a framework of Global Englishes Language Teaching (GELT).

The term Global Englishes Language Teaching was coined by Galloway (2011, 2013) and then developed further in Galloway and Rose (2015), with further adaptations in Galloway and Rose (2018). GELT was first established as a new approach to teaching English, founded on theoretical notions from Global Englishes research. GELT is an answer to calls for an epistemic break (Kumaravadivelu, 2012) in English language teaching, which views current practices as ill-fitting for teaching English as a global lingua franca.

This chapter explores the theoretical underpinnings of GELT and rationalises a need for a new approach to teaching English in the twenty-first century. It first examines the concept of Global Englishes and establishes the boundaries of the term as used in this book. It then outlines the six proposals for change in English language teaching practices that emerged from research in the field in the early 2000s, upon which GELT was established. Finally, it outlines the GELT framework developed by Galloway and Rose in 2015 and explores adaptations to it since then. We also outline alternative models that have been proposed by researchers in the related fields of English as a lingua franca and English as an international language, in order to compare and contrast these approaches to the framework used in this book.

What Is Global Englishes?

In this book, we define Global Englishes as an inclusive paradigm looking at the linguistic, sociolinguistic and sociocultural diversity and fluidity of English use and English users in a globalised world. Global Englishes has been used by

a number of authors in applied linguistics before us, whom we would like to acknowledge as informing our own understanding.

Pennycook (2007) has used Global Englishes to refer to the spread and use of diverse forms of English within processes of globalisation. Pennycook sees Global Englishes as a more inclusive paradigm compared to World Englishes, which is based on national lines and discounts 'other Englishes' in its exclusionary definitions. His work on hip-hop illustrates how users of English can take ownership of the English language, where performers reconstitute the language for their own creative purposes to 'perform and (re)fashion identities across borders' (2003, p. 529). Canagarajah (2013) has also used Global Englishes to refer to the diversity of English used around the world. He uses the term to distinguish the paradigm from the constructs of World Englishes and English as a lingua franca, which he views as too entrenched in the nativeness of speakers. Canagarajah states that 'Linguae francae should be studied in terms of contact practices, not native speaker status' (2013, p. 67). Thus, similar to Pennycook, Canagarajah views Global Englishes as a more broadly encompassing term, which dispenses with the shackles of exclusionary terms of nativeness and ownership. Whilst we would see much ELF research as being focused on contact practices, the point that Canagarajah makes is, nonetheless, reflected in much of the ELF research of the 2000s.

Scholars such as Pennycook have been observed to embrace critical applied linguistic (CAL) perspectives, which others argue is a position that some teachers have difficulty embracing:

> But the CAL position risks alienating practicing teachers, concerned as they are with the realities of classrooms, examination requirements, parents' expectations, education department policies, etc. This is in large part due to the often uncompromising ideological stance of much CAL work and the highly abstruse nature of much of its discourse.
> (Hall et al., 2013, p. 5)

While we see the truth in this observation, we, nevertheless, see the work of critical applied linguists as crucial in driving new ideas (and ideologies) forward. In its critique of existing constructs, as well as in its quest for more accurate and appropriate conceptualisations of language, the field is able to explore new avenues for imagining English-language use and English-language education. As teachers themselves may find such ideas difficult to grasp, it is up to educational applied linguists to apply these ideas more explicitly to English-language teacher education, as we plan to do in this book.

The term Global Englishes has also been used previously in resources aimed at language teachers and teacher educators. The term was adopted for the third edition of Jenkins's (2015) book *Global Englishes: A Resource Book for Students*, which was originally entitled *World Englishes* in its first two editions (2003, 2009). Jenkins (2015) states that the decision to change the title was in

response to 'the recent massive growth in the use of English as an international lingua franca among people from different nations and first languages' (p. viii), thus the focus of the field has been adjusted to be more inclusive of newer non-nation bound uses of the English language.

Whilst we see an importance in adopting an inclusionary stance to Global Englishes, we do feel that some criticisms of Pennycook towards World Englishes, and some criticisms of Canagarajah towards English as a lingua franca, create an exclusionary environment when defining Global Englishes – a term that was created to escape exclusionary research practices. In fact, both English as a lingua franca and World Englishes have witnessed a substantial semantic widening in recent years. Indeed, much of what is called Global Englishes can be seen in the study of fluid language practices in recent ELF research, as well as from scholars of World Englishes, who have moved beyond the study of region-specified varieties. In this book, we posit Global Englishes as an umbrella term to unite the shared endeavours of these interrelated fields of study in sociolinguistics and applied linguistics. We use it to consolidate research in World Englishes, English as a lingua franca and English as an international language, while drawing on scholarship from translanguaging and multilingualism in second language acquisition. Thus, we define Global Englishes as an inclusive paradigm that embraces a broad spectrum of inter-related research that has come before it and emerged alongside it. Thus, to fully understand Global Englishes, one needs to examine more closely the inter-related fields of World Englishes, English as a lingua franca, English as an international language and translanguaging.

World Englishes

World Englishes as a discipline began as both a linguistic and a sociolinguistic school of study in the 1970s and 1980s, largely informed by the theoretical work of Braj J. Kachru and Larry Smith. It was primarily concerned with recording and codifying linguistic variation in English, with special interest in the Englishes of former British colonies. The oft-cited model of World Englishes is Kachru's (1992) groundbreaking Three Circle model, consisting of the Inner Circle, Outer Circle and Expanding Circle. The Inner Circle includes countries where English serves as a first language and spread to the country as a direct result of English-speaking colonisation and migration. Illustrative Inner Circle countries include the United Kingdom, Ireland, Australia, New Zealand, Canada and the United States. Although it is an additional language for many speakers in these countries from other linguistic backgrounds, the predominant official language is English. The Outer Circle includes countries of the former British Empire where English operates pre-dominantly as a second language alongside other national languages (although

many speakers are first language English speakers). Examples of Outer Circle countries include Nigeria, India, Singapore and Hong Kong. The Expanding Circle includes countries where English had no historical intra-national function and is taught within the education systems. In these countries, English has often been given the status of a foreign language, although, due to globalisation, it is increasing in intra-national usage and international (lingua franca) usage. Examples of Expanding Circle countries include Spain, China, Brazil and Russia.

Since its inception, the Three Circle model has been subject to much criticism for being drawn along national lines, rather than linguistic ones (e.g. Bruthiaux, 2003; Galloway & Rose, 2015; Jenkins, 2015; Pennycook, 2010), resulting in its inability to capture the diverse way English is used within and across geographic boundaries. Nevertheless, research from World Englishes has made a substantial contribution to knowledge, where it has challenged notions of standard language ideology and has sought to raise the profile and legitimacy of the Englishes of the Outer Circle. Under the umbrella of World Englishes research, scholars also sought to challenge some of the assumptions and practices of ELT, which we will draw upon later in this chapter.

English as a Lingua Franca

The limitations of World Englishes scholarship to describe English used across regional and linguistic boundaries led to growing interest in the more fluid ways English was being used as a lingua franca by speakers of different L1s. Seminal work by Jennifer Jenkins (1998, 2000), Barbara Seidlhofer (2001) and Anna Mauranen (2003) lay firm foundations for ELF research, being a field that has since flourished in its own right. Lingua franca contexts, like those seen throughout Europe, were very different to Outer Circle contexts like India and Singapore. In the Outer Circle, the emergence of English was gradual, and often involved processes of creolisation and nativisation of language. The Expanding Circle, however, is much more fluid and unstable, with the type of language contact and immediate language needs greatly influencing the way English is used from context to context. Nevertheless, early work in English as a lingua franca mirrored that of World Englishes and saw scholars focus on the linguistic features of the language used in lingua franca contexts.

However, the codifying of the 'norms' of language in flux was soon viewed as being an inappropriate task for ELF. As Canagarajah (2016) notes, 'These norms are highly variable and hybrid, changing for different communicative contexts and interlocutors' (p. 19). The field thus moved in its focus to explore the fluidity of ELF use, especially in diverse and dynamic contexts. Jenkins (2015) states that the field has since witnessed the emergence of a third phase of

research, which she refers to as ELF3, where researchers further their interest in multilingualism in exploring how lingua franca English is used with other languages. Hence, like Global Englishes, ELF research has become more integrated with notions of translanguaging and plurilingualism, as:

There is now a growing realization that English cannot be separated from other languages. This is true not only of the contemporary global contact zones where languages intermingle, but of all communication, because languages are always in contact.   (Canagarajah, 2016, p. 19)

While much ELF research continues to explore English-language use, there is an ongoing body of ELF research that explicitly examines the implications of ELF on language teaching. ELF scholars have argued for a need to teach learners to adapt to a variety of communities of practice, develop communication strategies for ELF usage and to speak intelligibly, without necessarily adhering to traditional standards. Some of these concepts, and others, will be returned to later in this chapter.

English as an International Language

English as an international language, as a field of study, is often viewed as the North American counterpart to English as a lingua franca, which emerged out of a need to examine linguistic practices in Europe. This being said, ELF scholars, such as Jenkins (1998), once worked within the EIL label. However, the two fields are slightly different in the focus of their scholarship. With the growing interest in the use of English on a global scale, some researchers from such diverse fields as World Englishes, Language Policy and TESOL began to more closely examine the phenomenon of English as an international language. Unlike early ELF research, early EIL research was less focused on a linguistic study of language use, focusing more on the implications for society, and language education in particular.

The field saw important work emerge from TESOL scholars, such as Sandra McKay, who sought to examine the implications of such research on classroom practices. Just as ELF research has flourished, so, too, has EIL research; the past ten years have seen a number of important edited volumes on teaching EIL (Alsagoff et al., 2012; Matsuda, 2012, 2016; Sharifian, 2009), as well as an encyclopaedia volume (*TESOL Encyclopedia of English Language Teaching, Vol. I: Teaching English as an International Language*, 2018). In some contexts, EIL has been used as a catch-all term for the use of English in general, and as a strategy to eliminate traditional distinctions between English as a native, second, foreign and additional language (ENL/ESL/EFL/EAL), as these distinctions are viewed as being increasingly irrelevant in today's globally integrated world.

Translanguaging and Translingual Practice

It is also important to acknowledge the overlap with Global Englishes ideology and the ideology of translanguaging, and translingual practice (Canagarajah, 2011b; Garcia, 2009). Indeed, key publications in the field on translingual practice (Canagarajah, 2013; Pennycook, 2007) have also used the term Global Englishes. In our previous work within Global Englishes (Galloway & Rose, 2015), we use the term 'translingual practice', as our interpretations of Global Englishes were heavily influenced by Canagarajah (2007, 2013). Since this time, the term 'translanguaging' has flourished in the field of applied linguistics and has been used as an umbrella term to unite similarly focused research. As Global Englishes is itself an umbrella term, we too adopt translanguaging for this purpose, unless we are specifically referring to Canagarajah's work.

Translanguaging examines the processes of speakers drawing upon their entire linguistic repertoire when communicating, thus breaking down conceptual linguistic boundaries when describing communication, and challenging concepts built upon these notions, such as code switching. In terms of the implications for TESOL, this orientation goes beyond plurilingualism in TESOL (Taylor & Snoddon, 2013), which is also seen to challenge traditional notions of linguistic boundaries within the learner. Translanguaging challenges the underlying assumption that languages are separate entities, whether it is within a social, cognitive or psychological realm.

Translanguaging showcases linguistic hybridity and helps to inform our understanding of how speakers of English as a global lingua franca utilise their multilingual, or translingual, repertoires to communicate. Speakers of a global language use translanguaging – a concept that has its roots in bilingual education (see Baker, 2001; Williams, 1996) – as a strategy for communication, drawing on all of their linguistic resources. Thus, whilst World Englishes scholars were more focused on the use of English within distinct boundaries or geographical settings, we now have evidence of how global users of language negotiate communication with speakers of these so-called diverse varieties of English, developing conversational strategies that are flexible enough to adapt to their surroundings, depending on both the context and the situation.

It is also important to note that the centrality of flexible norms in GELT also resonates with recent work on transnational mobility and the growing body of research looking at the needs of migrants (Guo & Maitra, 2017). Just as ELF users are not necessarily tied to one form of English, migrants may not be tied to one place. As Guo and Maitra (2017) note:

"Rather, they [migrants] are becoming embedded within a shifting field of increasingly transcultural identities," given the fact that migrants are becoming more "transnational and adopting fluid, transcultural identities." (p. 80)

Guo and Maitra (2017) criticise the lack of focus on, and engagement with, transnationalism and transculturalism in the Canadian public school curricula, proposing a revised version that would integrate transnational and transcultural perspectives. Similar to GELT, they propose a more ethical and inclusive curriculum, due to the fact that postmodernity and globalisation necessitate a narrative of mobility and fluidity.

Migration is now viewed as moving beyond the framework of methodological nationalism, and transnationalism challenges the rigid boundaries of nation states. GELT also calls for a more postmodern perspective, due to the fact that the use of English in multilingual contexts challenges the rigid boundaries of languages. With globalisation, the boundaries of nation states are shifting and being contested. In a similar vein, the boundaries of languages are also shifting and being contested. Migrants do not just make one single journey from one location to another, but engage in multiple and circular and return migration (Lie, 1995). Similarly, ELF users do not solely travel to a native English-speaking country, and may never do – their contexts and interlocutors are often constantly changing.

The Multilingual Turn

The term multilingual turn is used to describe the increasing importance placed on multilingualism within second language acquisition theory. The multilingual turn, which is discussed further in Chapter 3, strongly overlaps with Global Englishes. For example, while Global Englishes researchers have been calling for a change in English language teaching, similar calls have been emerging in parallel within SLA (see May, 2014b; Ortega, 2013). Thus, it seems imperative that we connect these related movements in order to provide a stronger foundation for change.

The multilingual turn describes a growing movement in the field to reject a monolingual bias that has underpinned both applied linguistics and SLA theory and research for decades and has impacted on TESOL practices. In a broader sense, therefore, translanguaging and Global Englishes can both be seen as contributing to the multilingual turn. Whilst Global Englishes has 'English' at its core, it is highly attuned to the languages that surround it. It is a paradigm informed by its multilingual users, which challenges monolingual ideologies seeks to dismantle linguistic barriers between 'varieties' and the languages of its speakers.

Ortega (2013) has predicted that the multilingual turn will impact on the field with a similar magnitude as the social turn in the 1990s, which saw the field of SLA move away from its cognitive and positivist origins and incorporate more social, individualistic and non-traditional perspectives of SLA (see Block, 2003, for details). We see Global Englishes as part of this larger