

Book Review:

A concrete plan for EIL education in Japan

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EIL Education for the Expanding Circle: A Japanese Model, by Nobuyuki Hino, Routledge, 2018, 169 pp., \$112.35/ (hardback), ISBN 978-1-138-63038-3

As scholarly work in the pluralistic paradigms of world Englishes (WE), English as an International Language (EIL), and English as a Lingua Franca (ELF) has progressed since the work of Larry E. Smith and Braj Kachru in the early to mid-1980s, Englishes in the Expanding Circle contexts - once downplayed as 'performance' or 'norm dependent' varieties - have become of increasing interest, especially with regard to matters of language pedagogy. Pedagogy draws much less interest in the Outer Circle contexts such as Singapore, Nigeria, or India, where the varieties are quite stable and recognized as 'legitimate'. They are not 'on the way to becoming', but already exist, as S.N. Sridhar once commented to me.

For the Expanding Circle, pedagogy is of more concern. English is less widely used in domestic domains and its education begins later. As a result, many scholars have begun to produce volumes that concern implementing language curricula informed by these pluralistic paradigms (Sharifian 2010; Matsuda 2012, 2017; Galloway 2017) as a way to transcend the tendency of SLA/ELT beliefs to be strongly 'native-speakerist'. In spite of these efforts, however, the field has been slow to supplement theory with concrete ideas for classroom application. Fortunately, scholars have responded to this criticism, and their work is becoming more specific: with actual curriculum, course and lesson planning ideas. The current volume by Hino is perhaps the most thoroughly fleshed-out effort to give concrete suggestions and examples to practitioners, and also to provide policy level advice for government officials. The book is short at only 145 pages (not including 24 pages of index and references), but is packed with ideas.

We begin with an Introduction, in chapter 1. Hino here provides his basic rationale for 'Liberating' the Expanding Circle through EIL, as in Kachru's 'liberation linguistics' (Kachru 1991). Hino is a voracious reader, and the volume is remarkably well-documented - making it a comprehensive one-stop resource for young academics. For Hino, world

Englishes opened the door for broad acceptance of new 'indigenized' varieties of English - a necessary first step. But still, WE stops short of extending full acceptance to Expanding Circle varieties. Yet even if a context such as Japan, Indonesia, Greece or Brazil may not have a codifiable variety of their local brand of English, we should all learn to express our "original values in de-Anglo-Americanized Englishes." (p. 3)

The book formally begins in Part I (subtitled 'A paradigm of EIL education') with Chapter 2, entitled 'A holistic framework of EIL education'. For Hino, it is essential to construct a paradigm of EIL studies, and he devotes 37 pages to doing so here. Smith did important early work in EIL, but once teamed up with Kachru, EIL was allowed to fade into the background, although it did continue to inform work on intelligibility under the WE umbrella. Scholars such as S. McKay continued to work primarily in EIL, with more recent interest by Sharifian and Matsuda; but for Hino, no one has as yet outlined a complete EIL paradigm, and this is the task he sets out to perform. On pages 13 through 16, a full outline to organize the field of EIL research is provided. This is structured via six key questions: (a) What is EIL? (b) Why is EIL necessary? (c) How is EIL possible? (d) What does EIL look like? (e) How is EIL used? and (f) How can EIL be taught? These six questions are employed in a flowchart of the EIL paradigm, and then a full outline, going to micro levels such as 2.1.4.1, 2.1.4.2., etc. Since as mentioned on p. 12, "EIL's fundamental nature is pedagogical", this outline is divided into two sections: 1 entitled 'Foundations of TEIL', and 2, 'Practice of TEIL'. The 'T' before 'EIL' represents Teaching.

Chapter 3 is a much shorter chapter on Principles for EIL education, and includes a very useful reference table where 'Teaching of Anglo-American English' and 'Teaching of EIL' are contrasted in six important areas for teaching: Materials, Methodologies, Models, Testing, Teachers, and Learners. For those not sure of the concrete ramifications of an EIL approach, and how it would differ from a traditional ELT approach, this table is crucial.

The book then moves to Part II: Models, materials, and methodologies for EIL education. This section endeavors to flesh out in detail the concepts introduced in the table in chapter 3. As throughout the book, Hino often stresses, "I have been trying to help change...." (p. 57), "I have been attempting to..." "I have been seeking..." (p. 51) and it is clear that it has been his ongoing life's work to bring a different way of thinking about English to Expanding Circle contexts. Chapter 4, entitled 'Developing original production models', introduces his Model of Japanese English (MJE). Hino here provides examples of how Japanese values could be expressed in Japanese English. He recommends developing textbooks which teach students how an expression such as 'Okagesama de' could be expressed in English. It is typically used as an expression of modesty to soften a compliment by saying it was largely thanks to the help provided by another person that a Japanese was able to achieve or successfully complete something. For example, if someone says to a person in Japanese, "It's

good you are back from your trip to Tokyo", rather than just saying "Thank you", it would express the virtuous aspect of Japanese culture better to say, "With your kind influence, I am safely back." (p. 70) I am not sure if middle school students could master the expression, but reflecting it back to the interlocutor with "thanks to you" makes good sense. Hino conducted a survey of his own students after learning in such an environment, and reactions were quite positive to the concept of 'good Japanese English.'

In Chapter 5, the book addresses the cultural content of teaching materials. Rather than taking it for granted that the cultural content of materials should express Anglo-American values - which has been the case in most Expanding Circle contexts - they should, rather, focus on a wider view of cross-cultural and intercultural awareness. This is a crucial point, and shows that academics and ELT practitioners must play a much more active role in working with their Ministries and textbook publishers, to develop an EIL-informed approach to materials and how they portray culture.

Chapter 6 addresses development of locally-appropriate methodology. Such awareness has been promoted in recent years by well-known scholars such as S. Canagarajah (2000), and M. Cortazzi (1999). As Hino quotes from his own earlier work, "In developing or selecting teaching methodology suitable for an EFL country, it is essential to investigate its indigenous sociolinguistic tradition." (p. 82) While many native practitioners might look down on the grammar-translation method as outdated, Hino shows the importance of translation in the Japanese tradition, going back to the useful kundoku method used for centuries to translate classical Chinese. According to Hino, there is too much tendency to equate Globalization with Westernization. He states, "Teachers of English in this region should stop suppressing Asian values, and instead try reconciling them with Anglophone culture in their educational practice." (p. 88)

Part III of the book then moves on to Practices of EIL education. Chapter 7 is entitled 'Approaches and Methods for teaching EIL'. Here Hino distinguishes between teaching about EIL, and actually teaching EIL. He recommends four types of classroom practice which can accomplish these goals. Regarding teaching about EIL, he recommends giving students more exposure to varieties of English. In his award-winning IPTEIL (Integrated Practice in Teaching English as an International Language) classes at Osaka University, he provides students with an excellent opportunity to listen to, discuss, and notice differences in perspective in the latest news programs from Singapore, India, Qatar, Kenya and the Philippines. To actually teach EIL, he incorporates Cross-cultural Role-plays such as the Mt. Osorezan English Summit, in which students take on the role of famous historical figures from a variety of global cultures, and ultimately have to issue a joint declaration. He also recommends a Content-based approach to EIL via the aforementioned access to real-time daily news, and to address global issues related to the environment, international

politics, international economics, and gender issues. Finally, he recommends participation in a community of practice in EIL. Some ways to achieve this are through TV conference collaboration with a variety of universities, taking advantage of one's own university's population of overseas exchange students, or actual overseas programs such as the Global Cultural Exchange Program (GCEP), which was developed in multicultural Honolulu by the late Larry Smith.

In chapters 8 through 10 Hino revisits some of his past EIL teaching successes, well-documented in his earlier writings. Chapter 8 discusses his famous EIL education radio program, English for Millions, which he hosted from 1989 to 1990, and again in 1992. Japan was highly native-oriented at the time, but he made the ground-breaking move of bringing in English-speaking guests from Malaysia, Hong Kong, Sri Lanka, Bangladesh, the Philippines, and France. It proved an eye-opener for Japanese listeners, who for the most part reacted very positively, stating that listening to the program made them reassess their own attitudes, and become more confident in their own Japanese English.

In Chapter 9, Hino provides a more detailed account of how he manages the IPTEIL class. The IPTEIL is a content-based class, which helps students achieve a variety of EIL goals, as well as nurture critical literacy to cope with the varieties of values in EIL (p. 115). In addition to online TV news, students also read electronic newspapers and learn to contrast coverage of the same news story in the UAE, Israel, Qatar and Iran. The IPTEIL class incorporates aspects of a range of pedagogical concepts including Legitimate Peripheral Participation in a Community of Practice, Content-Based Instruction, Content and Language Integrated Learning (CLIL), Media Literacy Education, Critical Thinking, and Global Education. Similar to the radio show, student responses have been overwhelmingly positive.

In Chapter 10 Hino introduces a novel hybrid method he has developed, Content and English as a Lingua Franca Integrated Learning (CELFIL). One particularly interesting implementation is in his graduate class in language education, where he has developed an activity called OSGD (Observed small group discussions). The class includes Japanese students, but also quite a few international students. In a brilliant refiguring of typical group discussion, Hino manages to overcome the problem that when students are divided into several 4 or 5-person groups, the teacher is unable to spend enough constructive time with each of the groups. In OSGD, a group of four students will have a discussion for 10-15 minutes, in which they sit in a circle, and are surrounded by a second circle, where the professor and remaining students closely observe. In this way, all members are able to take part in or observe the discussion, and then give constructive feedback. This useful activity demonstrates that in the Expanding Circle, where students will mainly use English internationally, scholars are also by necessity language teachers. Hence it is someone like Hino who has dealt best

with the problem of how to operationalize an ELF-like environment.

In his concluding chapter (Chapter 11) Hino outlines the inapplicability of conventional WE theories to the Expanding Circle (p. 140), and also explains why in Expanding Circle Asia, as opposed to mainland Europe, it may make more sense to argue for a local variety of English - albeit one used mainly for international purposes. He adapts Schneider's (2007) 5-phase dynamic model (which is used to explain the evolution of post-colonial Englishes), in what he terms his Roadmap to original Englishes for the Expanding Circle. He outlines an ambitious 7-phase model: 1. Advocacy of EIL philosophy 2. Efforts to put EIL philosophy into practice 3. Design of partial models in original English 4. Design of relatively detailed models of original English 5. Incorporation of the models of original English into the national curriculum 6. Birth of users of original English 7. Continuous development of the models of original English. While to a large extent, language change happens as a natural phenomenon, there are still points of intervention. In the colonial setting, the adoption and development of Englishes occurred naturally over time, but were also the result of specific policies which encouraged an exonormative model during the colonial period, and then a nativised variety after independence. Hino's model for the Expanding Circle is a more pro-active process, so it may seem less natural than what occurred in a Singapore or India, but could be achievable if a critical mass of scholars and practitioners became involved with influencing their own educational setting and wider societal attitudes.

In his Preface Hino asks, "How can ELT help fill this world with love and peace, instead of hate and conflict?" His dream of achieving localized models for English in the Expanding Circle - models which are flavored by and help us communicate our own cultural values in order to achieve better intercultural understanding - may seem Utopian or difficult to achieve in some ways. But if one would like to try, and feel it is a worthwhile goal, I recommend Professor Hino's book as the best handbook to guide your quest.

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