

An Overview on Globalization Issues in ELT by Cultural Settings towards Glocalization and Applying in Curriculum and Syllabus Design

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Abstract

By the spread and ownership of English in the new globalized arena, and by the great realization of World Englishes towards this miscellaneous geographical diffusion of English and local settings, a wide range of studies has been conducted to explore these new different varieties of English. Therefore, in today's world, by huge communication and telecommunication infrastructures among global context, English as an International Language (EIL) has emerged its definition for the reason of international communication. In this scene, the great deal of western norms in contact with different local and cultural contexts, the term glocalization has emerged to compose globally appropriate norms by locally and culturally accepted settings. This paper introduces how these new challenging glocalized norms were maintained by western globalized forms in (ELT) pedagogy. As a result, it was the reason that in implication of glocalization in (ELT), by awareness of local needs and culturally acceptable norms, curriculum and syllabus designers have considered a new framework for developing their appropriate syllabi in terms of functional principles.

Key words: Globalization, EFL, EIL, ELT, Syllabus design, Curriculum development.

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1.1. Introduction

The term "globalization", which is often used loosely, means different things to different people. Actually, globalization suggests fear of a giant threatening to destroy local cultures and local languages to impose American values and ways of living and enslave people in a materialistic technological world. In addition, it signifies a world full of capacities of better opportunities, higher standards of living, increasing markets and democracy. Globalization is related to who is talking about it. This may be somehow because "globalization" is relatively a new concept and it has not had well-defined borders and perfect parameters. Let's start with a description of globalization suggested by Encarta Encyclopedia (2008). It maintains that globalization, is the integration and democratization of the world's culture, economy, and infrastructure through transnational investment, rapid proliferation of communication and information technologies, and the influences of free-market forces on local, regional and national economies.

For more in depth details about the different dimensions of the concept, the reader is referred to articles treating the roots of globalization by going back to the impacts of the industrial revolution, the development of global culture, global distribution of resources, World government, Cold War, United Nations, business, foreign trade, the World Trade Organization and so on. It also referred the reader to articles on technologies that "spurred" globalization in the second half of the 20th century and this millennium is characterized by Internet, telecommunications, television, global positioning systems, communications satellites, and the World Wide Web and so on.

In discussing about the development of global culture, to introduce postmodern theories of culture, Bodely (2003) addresses the symbolic anthropology which asks whether an objective understanding of other cultures is possible. According to postmodernists, the process of constructing the culture is continuous similar to reading, writing and interpretation of text. So, all aspects of culture are arguable including such cultural aspects taken for granted, like what establishes a family and what are the functions of a government.

The growth of technology has changed the nature of culture and the cultural exchange. Now by using the computers and satellite communications, people from all around the world can communicate and engage in economic dealings. Corporations, strong militaries and corporations with economic effect have led to creating a form of global culture based on global trade markets. Despite what earlier anthropologists assumed, large powerful commercial interests are affecting culture locally and internationally. Cultures in the new perspectives do cross national languages and such proliferation of culture has been in the attention of leading cultures contributing to the growth of cultural hegemony.



1.2. Background of the Study

Generally, the discourse of World Englishes has developed with the outer circle as its emphasis. On the other hand, in the past decade, the expanding circle has been accepted as an important component of English users for international communication. According to Bolton (2004), there are three possible understandings of the expression, World Englishes. At first, it serves as an umbrella label covering all varieties of English worldwide and the different methods used to define and analyze them. Second, it is used in a narrower sense to express the so-called new Englishes in Africa, Asia, and the Caribbean (Kachru's outer circle). Thirdly, it is used to characterize the pluricentric method to the study of English related to Kachru and his colleagues, and often referred to as the Kachruvian method.

English as an International Language (EIL) addresses English in important ways, for example, the extent of its diffusion geographically; the enormous cultural variety of speakers who use it; and the substantially different domains in which it is found as well as its purpose. Matsuda (2000) maintains that English as an international language is not one variety of English ... "but covers different types of English which are used for the purpose of international communication".

From this viewpoint, the view of English as an International Language suggests that most students study English not to communicate with Native English Speakers (NESs), but to access information in English and to communicate with other Non-Native English Speakers (NNESs). However, this term is related to the global use of English for communication and sharing of information among people of two or more languages, irrespective of whether they are native speakers or not.

In the last few decades the role of the English language around the world has increased as the lingua franca for economic, scientific, and political exchange. Lingua franca is referred to 'any language used for communication between groups who have no other language in common'. According to Crystal (1997), 85% of the world's international organizations use English as their official language in transnational communication. About 85% of the world's main film productions and markets use English additionally, and 90% of the published academic articles in several academic fields are written in English, for example linguistics. However, the increased development in the use of the English language can help educational, economic, or cultural globalization.

According to Giddens (2000), globalization is a separation of space and time, highlighting that with instantaneous communications, knowledge, and culture could be shared around the world instantaneously. Globalization has been regarded mainly as an economic phenomenon, including the increasing interaction, or integration of national economic systems through the growth in international trade, investment, and capital flow. Though the definition



has used to include also cross-border social, cultural, political, and technological exchanges between nations and in particular, between people.

1.3. Definition of the key terms

1.3.1. Globalization

“Globalization, whether it is a reality or simply an imagination of our world, has become a rather popular term to describe how people, images, technologies, ideologies, and capital spill over traditional political boundaries and create novel “uncertain landscapes” through their complex interaction.” (Appadurai, 1996, p. 43)

1.3.2. EFL

“A traditional term for the use or study of the English language by nonnative speakers in countries where English is generally not a local medium of communication” (Ellis, 2008, p. 61).

1.3.3. EIL

As Matsuda cited, English as an international language is not one variety of English... “but covers different types of English which are used for the purpose of international communication” Matsuda (2000).

1.3.4. ELT

Collins dictionary states: ELT is an abbreviation for Definition of “English Language Teaching”; the teaching of English specifically to students whose native language is not English.

1.3.5. Curriculum development

Curriculum development also spelled “curriculum design” as cited by Richards & Schmidt (2010, p. 152), is the study and development of the goals, content, implementation, and evaluation of an educational system. In language teaching, curriculum development (also called syllabus design) includes:

- a) the study of the purposes for which a learner needs a language (needs analysis)
- b) the setting of objectives, and the development of a syllabus, teaching methods and materials
- c) the evaluation of the effects of these procedures on the learner’s language ability.

1.3.6. Syllabus design

As Richards cited, syllabus design is a phase in curriculum development that deals with procedures for developing a syllabus. Richards & Schmidt (2010, p.577)



Review of the Related Literature

2.1. Theoretical Framework

2.1.1. Globalization

Globalization as Giddens (2000) refers to is “the phenomenon of acceleration and intensification of worldwide social relation which links distant localities” (p. 64). It focuses on a “borderless single society and culture” where all nationalities with different languages coexist. This amount of interconnectedness and interdependencies requires a shared linguistic code, or an international language such as English for modern social life. Therefore, in our global era knowing English, as Kachru (1986a) holds, is “like possessing the fabled Aladdin’s lamp, which permits one to open the linguistic gates to international business, technology, science and travel” (p. 1).

Block and Cameron (2002) have noted that globalization changes the condition under which language learning takes place. Some of the most significant changes are economic. They believe that globalization has made a condition under which people are learning languages for more economic reasons. Some commentators like Heller (2003) have suggested that languages (and mainly English) are treated more and more as economic commodities. This com-modification of language affects both people’s motivations for language learning and their choices about which language to learn. Graddol (1997) also predicts a forecasting model towards EFL demand around the world which suggests that patterns of English language usage will be determined by economic and technological development rather than cultural or political factors.

2.1.2. English Language Teaching and Globalization

Hasman (2000) suggests that by 2010, speakers of English as a second or foreign language (SL/FL) will exceed the number of native speakers. By using telecommunications and English language, the information technology revolution has shortened the distance between nations, and its services ignore geographical borders. Computers and the Internet have both served nations and have become mediators for human communication in which English language is the main medium. It seems that English has become a key factor in the development of the nations globally.

Crystal (1997, p. 53) maintains that in ‘inner-circle’ countries (Kachru, 1999, 2008) where English is spoken as a native language, there are approximately 320-380 million native speakers of English. He explains that in outer circle countries, where English has an official role, as in India and Singapore for example, there are roughly 150-300 million second language (L2) speakers of English. In ‘expanding circle’ countries (Kachru, *ibid*), where English is used as a foreign language, there are as many as 100-1000 million learners of English (Crystal, 1997, p. 61). There are approximately 670 million people in the world today who have a native or native-like command of English. No other language has spread around the globe so



extensively, making English a truly international language. Crystal estimates that “well over a third” of the world population (2,025 million in 1997) was “routinely exposed to English” (p. 60). The number of English users is developing at a faster rate as a language of international communication than as a language of intra-national communication.

2.2. English as an International Language (EIL)

2.2.1. The Spread and Ownership of English

According to Crystal (1995), the English language has reached its international status today primarily because of the expansion of the British colonial past and the economic power of the US in the 20th century. Furthermore, Crystal (1997) adds several reasons and explores why people are learning English today from various aspects. Firstly, for historical reasons, because of British or American imperialism, some countries (especially the Outer Circle countries where English is used as a second language) continue to use English as the main and institutional language (e. g. government, law, education institutions and publications etc.).

Secondly, for internal political reasons, in some countries (e. g. India), English is used as a communication tool between its different ethnic groups. Eventually, the local variety of English has been created.

Thirdly, for external economic reasons, as mentioned earlier, the US economic power has attracted a lot of international business and trade, which enforces organizations to work with English and be English-dependent. Fourthly, for practical reasons, English is used as an important language for air traffic control, maritime, policing and emergency services. As well as these, it is also the language for conferences and international tourism. Also, for intellectual reasons, most academic information in the world is in English.

Finally, for entertainment reasons, English is used for pop music, culture, advertising, satellite broadcasting, home computers, video games, and drugs. Crystal (1997) estimates that there are approximate 670 million people who have a native or native-like command of English. He even continues by saying that

If we go to the opposite extreme, and use a criterion of 'reasonable competence' rather than 'native-like fluency, ' we shall end up with a grand total of 1800 million. A 'middle-of-the-road' estimate would be 1200-1500 million, and this is now commonly encountered. (p. 61)

Although Crystal's (ibid.) estimate might be out of date now, it still gives us some implication that the number of English speakers (both native and non-native speakers) is growing considerably. A number of scholars have proposed different models to conceptualize the spread of English, for example, Strevens's (1983) World Map of English, McArthur's (1998) Circle of World English and Modiano's (1999b: 10) English as an International Language. However, the most influential and widely used model perhaps is

Kachru's (1992b) three concentric circles (the Inner Circle, the Outer Circle and the Expanding Circle) of World Englishes. The Inner Circle includes countries where English is used as a first language (a mother tongue) such as the US, the UK and Australia and which are normally said to be 'norm-providing' in the field of SLA and English Language Teaching (ELT). In the Outer Circle countries such as India, the Philippines and Singapore, English is used as a second language.

Many of the Outer Circle countries were colonies of the Inner Circle and have indigenized (or localized) varieties of Englishes today. Those countries are recognized to be 'norm-developing'. The Expanding Circle refers to countries where English is studied as a foreign language and is used for international communication, for example, Taiwan, Japan, or Korea. Those countries are 'norm-dependent' i. e. relying on the Inner Circle's norms (also see, for example, Jenkins, 2003; Kachru & Nelson, 2006). As we can see from Kachru's model, English is not only used in the Inner Circle countries, but also widely used (or learnt) in the Outer Circle and the Expanding Circle countries. Graddol (1999) estimates that L2 users of English will grow from 235 million to around 462 million in the next 50 years and claims that L2 speakers will overtake LI speakers. Similarly, Jenkins (2003) claims that with English being an international language or a lingua franca in today's world, most communication in English may not involve LI speakers of English, which has raised the issue of the ownership of English.

Many scholars have argued that English is no longer the possession of a nation or a group of people. It is an international language which serves as a communication tool in different communities across international and cultural boundaries (see, for example, Kachru, 1992a; 1992b; Widdowson, 1994; Jenkins, 2003; McKay, 2003).

Widdowson (1994, p. 385) states “[Native speakers] have no say in the matter... [t]hey are irrelevant. The very fact that English is an international language means that no nation can have custody over it”.

Since the 1980s, Kachru (1982) has been working on the varieties of Englishes in the world and using the term World Englishes (WEs)-which refers to the fact that English is used in both the postcolonial context and as a lingua franca. Following his footsteps, many scholars have begun to re-examine the role of English in a globalizing setting and proposed various terms such as English as an International Language (Widdowson, 1997; 1998; Modiano, 1999a; 2001; McKay, 2002; 2003), English as a Lingua Franca (Jenkins, 2000; Seidlhofer, 2001), and Global English (Toolan, 1997).

However, as Erling (2005) argues, these various terms have already made a complex discussion more complicated. Furthermore, she argues: "More important than finding an appropriate name for English is ensuring that ELT professionals around the world move their practice away from an ideology that privileges LI ('inner circle') varieties. The language must be

taught as a means of intercultural communication, critical analysis and indeed, where necessary, resistance."(p. 55)

Closely linked to the concept of globalization is the observation that non-native speakers of English in some parts of the world have adopted their local varieties English instead of native norms; hence, the works in the field of English as an international language (Jenkins, 2000), world Englishes (Jenkins, 2006; Kachru, 1985, 1992), English as a global language (Crystal, 2003), English as a world language (Mair, 2003), World English (Brutt-Griffler, 2002), and English as a lingua franca (House, 1999; Seidlhofer, 2001) are helpful in gaining an insight into the learners' attitudes towards language norms. These concepts and models have been proposed because of the common observation that learning and teaching a foreign language has long been predicted on the distinction between native and non-native speakers and standard and non-standard forms. So three crucial and interconnected concepts and theories which should be taken into consideration are native speakerism, standard English movement, and native-speaker versus non-native speaker dichotomy (Holliday, 2005; Kachru, 1985, 1990; Quirk, 1985, 1990).

Finally, language has always been used as a mark of social characteristics. So, one component of the model is related to how people consider the social status in relation to the language variety they use. Relevant theories of this component are accent prestige theory (Fuentes, Potere, & Ramirez, 2002) pronunciation attitudes based on the works in the literature (Garrett, 2010; Jenkins, 2007).

2.2.2. Conceptions of Glocalization

The term "glocalization", literally meaning "global localization", is beginning to draw attention in various fields. The term, which first appeared in the 1980s in articles by Japanese economists in the Harvard Business Review, was invented in order to emphasize that the globalization of a product is more likely to succeed when the product or service is adapted specifically to each locality or culture it is marketed in Robertson (as cited in Anderson-Levitt, 2003, p. 35) was the first sociologist to use the term "glocalization" and describe it as "the simultaneity, the co-presence of both universalizing and particularizing tendencies". Friedman (1999) defines glocalization as "the ability of a culture, when it encounters other strong cultures, to absorb influences that naturally fit into and can enrich that culture, to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different" (p. 236). Ross and Lou (2005) pointed out that "Glocalization implies a search beyond the contributions and downsides of globalization in order to conceptualize a world of greater balance between the potentially empowering trends of global communication and the concrete challenges faced by local communities" (p. 229). All these definitions indicate the

interplay between global reach and local specificities. The whole purpose of these glocalizations emphasizes the assimilative aspects of globalization in local contexts.

2.2.2.1 Glocalization as Theory

According to Canagarajah (2005), there are mainly two kinds of responses to globalization in the field of applied linguistics. One advocates that certain homogeneous knowledge and practices are universally relevant and can be applied in all places. The homogeneous codes, discourses, and communicative practices in the West are assumed to be standard and its biases and orientations are being widely disseminated under the name of globalization. This attitude ignores the equal or greater power of local knowledge in the globalizing process. The other attitude is that globalization can empower the local through voicing it to the world. However, computer-mediated learning and communication, which reflects globalization, is still west-dominated and it is not an easy task to guarantee the place of the local in globalization. Hence, in both responses to globalization, the local is “getting shortchanged by the social processes and intellectual discourses of contemporary globalization” (p. xiv). It is significant to note that glocalization takes greater account of “local knowledge” (Canagarajah, 2005) and “indigenous epistemology” (Shin, 2006) and respects their value and validity.

Canagarajah (2005) points out that “local knowledge is context-bound, community-specific, and nonsystematic because it is generated ground-up through social practice in everyday life” (p. 4). Referring to previously colonizing societies, Shin (2006) also stresses that indigenous epistemology can be achieved through “continuous struggles and opposition against the colonial power” (p. 150). A post-colonial pedagogy, influenced by this epistemology, always questions the established assumptions, prioritizes local knowledge and never provides a one-size-fits-all teaching method. Hence, by emphasizing local knowledge and indigenous epistemology, glocalization provides a space for the local and promotes a shift in our practices of knowledge making. To sum up, “glocalization” encourages a strategic negotiation between the global and the local, leading to diversified and balanced knowledge construction. It not only involves “deconstructing dominant and established knowledge to understand its local shaping” but also encourages “reconstructing local knowledge for contemporary needs” (Canagarajah, 2005, p. 14).

2.2.2.2. Glocalization as Practice

Since the late 1970s, the education committees in many parts of the world have carried out a top-down national reform by adopting the Western-style liberal pedagogy. Communicative language teaching (CLT) has always been viewed as a symbol of progress towards globalization in English



language teaching in many parts of the world, including Iran (see Atai & Mazlum, 2013). Therefore, it becomes essential to come to understand the extent to which the global nature of these methods is localized at the level of the school community. However, in my opinion, glocalization does not limit its focus on the resistance to CLT or similar methods within Iranian EFL realities.

2.3. Teaching English as an International Language

As McKay (2003) claims, traditional ELT pedagogy has generally assumed that "the ultimate goal of English language learners is to achieve native like competence in the language" (p. 32). The communicative competence model developed by Canale and Swain (1980) is based on the development of four native speakers' competences; Grammatical Competence, Sociolinguistic Competence, Discourse Competence and Strategic Competence-and has been advocated as an appropriate framework for Communicative Language Teaching (CLT).

Furthermore, many scholars also have begun to argue that there is a mismatch between EIL and traditional ELT (or SLA) pedagogy. When speaking of traditional ELT pedagogy, certain stereotypes have been rooted in the field. Firstly, it is generally believed that the goal of learning English is to acquire native-like competence (Jenkins, 2003; McKay, 2003). Secondly, English different from the US or UK models is wrong and any model different from the native speakers' is an error (Kachru, 1992b; Jenkins, 2003). Thirdly, successful SLA depends on integrative motivation (Kachru and Nelson, 2006). However, these notions have been criticised based on the status of English today. Firstly, Kasper (1997) argues that the so-called native speakers are not a homogeneous group and that attempting to achieve their level of competence is not possible, especially for L2 adults in relation to phonology and syntax (McKay, 2003; Seidlhofer, 2005). Secondly, Kachru and Nelson (2006) argue that "what functions the target language serves in the learners' community is irrelevant to SLX" (p. 23).

Furthermore, they even claim that a monolingual approach which refers to following the ENL (English as a native language) model is a "totally unrealistic and misinformed appraisal of their situation and linguistic competence" (Smith, 1992, p. 76). Due to dissatisfaction with the so-called native speakers' model (or norms), scholars have started to advocate a 'paradigm shift' and an 'appropriate model' in ELT. McKay (2002) raises three important points. Firstly, she argues that English learners do not need to have the competence like an L1 speaker in terms of pronunciation and pragmatics. Secondly, English is used for the individual's specific purposes and communication across cultures. Thirdly, there is no need to obtain target language culture knowledge when teaching and learning English. English has been given local traditions and cultural values, which is far more

important to learners (Smith, 1976; Kachru, 1992b; McKay, 2003; Erling, 2005; Seidlhofer, 2005; Kachru & Nelson, 2006; Canagarajah, 2006).

However, the perspective on the 'paradigm shift' or the 'appropriate model' has been revisited and debated recently. Jenkins (2006) argues that many ELT professionals including both native and non-native speakers-teachers, teacher educators and linguists-still believe in the native speakers' ownership of English. She cites Trudgill's (2008) claim that English historically 'stems' from and 'resides' in native speakers, though it may not be owned by them today. Due to this, Jenkins (2006) and Seidlhofer (2005) suggest that there is a mismatch between theory and practice and that research on WEs and ELF needs to be reflected at the practical level. Furthermore, Jenkins (*ibid.*) points out that apart from raising learners' awareness of the diversity of English and their own sociolinguistic reality ('pluricentrism' rather than 'monocentrism'), it will be important for ELT professionals (both native and non-native speaker teachers, teacher trainers, and educators) to raise their awareness (Seidlhofer, 2004; Canagarajah, 2005). However, as Holliday (2005) claims, it will not be easy to teach English as an international language without any struggle.

2.4. Globalization and English Language Teaching Pedagogy

Due to the colonial and postcolonial expansion of English as well as the help of globalization, it is widely agreed that the sociolinguistic reality of this language has become far more complex than those of other languages in the world today. This changing reality – envisioned by 1599 minor poet, Samuel Daniel, who fantasized about English going to the 'strange shores' – has led English to acquire the status of an international language, and, thus, prompted a paradigm shift in the field of Applied Linguistics and ELT (Saraceni, 2009; Sharifian, 2009). Firstly, as a result of "new technologies bringing new linguistic opportunities, English emerged as a first-rank language in industries which in turn affected all aspects of society – the press, advertising, broadcasting, motion pictures, sound recording, transport and communication" (Crystal 1997, p. 111).

It became the dominant language in a variety of economic and cultural arena as such as the language of international organizations, of the motion picture industry and popular music, of international travel, of publications, and of education (McKay 2002, 2010, 2012a; Crystal 1997; Graddol 1997). In fact, Fishman (1982) observes that it is the 'non-English-mother-tongue' countries that have been significantly active in using English, and that have enhanced its value in each of the arenas. And, taken together, it is these international roles or functions of English that have given the language the status of an international language. Secondly, the status of an international language ascribed to English is also a result of the increasing numbers of countries in the world bestowing a special role or priority upon English,



either by making it an official language of the country or by requiring its study as a second or foreign language (Crystal 1997; McKay 2002).

Statistically, there are over 70 countries in the world that give special status to English. Thus, based on the types of spread, the patterns of acquisition, and the roles of English, Kachru (1986) categorized them into three circles: Inner Circle countries (where English is formally recognized as a national language), Outer Circle countries (former British and American colonies where English is used as an additional institutionalized language and in conjunction with other official local languages), and Expanding Circle countries (where English does not have any official status and yet is often mandated for study as a foreign language). These concentric circles, however, are no longer applicable in today's postmodern globalisation era. For example, the increased human mobility across globe such as mass migration has allowed speakers of different varieties of English to travel across the circles and to settle permanently in other circles (Clyne and Sharifian 2008). Additionally, due to awareness of being competent and proficient in the English language is like "possessing the fabled Aladdin's lamp" (Kachru 1986, p.1), some Expanding Circle countries have shifted its status and role of English, and are gradually becoming almost similar to the Outer Circle countries (Graddol, 1997; Jenkins 2009).

The changing sociolinguistic reality of English and the paradigm shift in the field discussed above have led many prolific scholars in the field (to name a few, Matsuda, 2012a; McKay, 2002; Smith, 1983; Sharifian, 2009) to rigorously promote the significance of teaching English as a heterogeneous language with multiple grammars, vocabulary, accents, and pragmatic discourse conventions. English language practitioners and teacher-educators have been urged to challenge the view of adopting a 'monomodel' (Kachru 1992) or 'a native-speaker' model (Kirkpatrick 2006) to teaching English.

Informed by the EIL paradigm, teaching EIL or EIL pedagogy means the act of professionally guiding students from all Kachruvian circles to (1) gain knowledge and awareness of the pluricentricity of English and the plurilingual nature of today's communication; (2) inspire students to give equal and legitimate recognition of all varieties of English; and (3) develop the ability to negotiate and communicate respectfully across cultures and Englishes in today's communicative settings that are international, intercultural, and multilingual in nature.

2.5. Globalization in the Context of Designing Syllabi

Some viewing globalization in syllabus design as a matter of advocating similar content to be found in the materials (e.g. Honey, 1997), while others regard it as a movement aiming at uniting the syllabus design policies and to diminishing the local diversities in the routes taken in the syllabus design process.

A trend that might be noticeable in the present-day syllabus design is a global invitation to and inclination towards task-based syllabus. The task-based syllabus, which puts the emphasis on “means or processes” rather than “ends or products”, has gained considerable popularity. Ellis (2003b, p. 331) also who viewed tasks as “an Anglo-American creation” and stated that there are hidden sociopolitical messages of task-based teaching which could result in hesitations in and resistance to the application of the task-based syllabus in non-Western contexts. And finally Brown (1995) proposes the mixed syllabuses in which two or more types of syllabuses are incorporated to form one syllabus in two ways by first, incorporating different types of syllabuses in each lesson/unit all throughout the course, and then, allocating each lesson/unit to one specific type of syllabus.

2.5.1. Globalization and Glocalization in Syllabus Design

The aim of glocalization is not to totally deny the value of global convergence but to garnish it with the preservation of the local divergence when considered necessary. Such a plan can be led by both local needs analysis and global considerations. Affinities in racial, cultural, and political background among various groups of learners can particularly assist and guide the designers in the process of forming a new type of syllabus specially tailored to the needs and goals of a certain cohort of learners. To apply glocalization in curriculum and syllabus design, the globally well-grounded principles are required to be applied with a local touch informed by the local studies.

2.5.2. The global course book in English Language Teaching

Although course books are designed explicitly for the teaching of English language they are also highly wrought cultural constructs and carriers of cultural messages. Course books are commodities to be traded, but what they contain is the result of the interplay between, at times, contradictory commercial, pedagogic and ethical interests. Although, ELT publishers may be said to present a vision of the world in the texts they produce. Therefore, modern course books now resemble each other, not only in terms of glossy design but also in terms of content. This is partly because all ELT publishers provide their course book writers with sets of guidelines with regard to content.

In fact, by considering Glocalization trends for curriculum and syllabus design, it should notice that “glocalization” is a means for curriculum developers in general and syllabus designers in particular to maintain the local divergence within the global convergence. So, globalization should be interwoven with localization.



2.5.3. Applying glocalization in curriculum development

One way to achieve such glocalization is to apply the global principles, not the models themselves, and to build them into a glocal model designed based on the local expertise, resources, goals, and needs. In other words, to replace globalization by glocalization in curriculum development, we should no longer propose and prescribe models but encourage acting locally within frameworks drawing on global principles.

Soleimani & Mortazavi (2013) explain ten principles that embed nine globally accepted components or sub-processes of curriculum development stated by Nation & Macalister (2010) in "Language Curriculum Design", along with a suggestion of how their mutual interplay should be recognized by and reflected in glocally-designed models. Needless to say, a thorough and comprehensive discussion of the factors discussed within each principle does not fit into one paper. Thus, it has been tried to introduce the concepts and mention their significance in curriculum models briefly, so that the local designers can apply them according to the requirements of their specific context.

2.5.4. The Global principles in applying Glocalization in curriculum development

Principle One: A Curriculum Based Theory

The first principle is basing the curriculum on a sound theory of learning and teaching and, adequately stating the theoretical basis of the decisions made in various processes involved in curriculum design.

Nation and Macalister (2010) use the term "stating the principles about content and sequencing, format and presentation, and monitoring and assessment".

Graves (2000) calls it "articulating the beliefs about the language, the social context, language and learning, and teaching" to refer to this globally accepted component of a curriculum model.

Principle Two: Comprehensive Needs Analysis

"Needs Analysis" is another component which is critical for any curriculum to thrive as it not only can function as the basis for determining goals and objectives (Brown, 1995), but also can change the unidirectional mostly top down direction of curriculum design into a more egalitarian direction in which the learners' voice is heard, if done properly.

Principle Three: Realistically Defined Goals

Thirdly, curriculums and educational programs are required to be directed towards sound, realistic, and well-grounded goals.

Program goals are "general statements concerning desirable and attainable program purposes and aims" based on needs (Brown, 1995, p. 71).

In Iran, for instance, realistically viewed, language learning goals might be far from acquiring a native like oral proficiency, as the context necessitates mastery in written skills. Iranian English learners mostly require English to be to continue their studies; therefore, they need to be equipped with the skills to write papers and take part in international conferences.

Principle Four: Attention to the Milieu of the Curriculum

The fourth principle pertains to incorporating a thorough analysis of the context in which the curriculum is to be applied.

Such a comprehensive analysis should include not only consideration of the factors related to the situation in which the course will be used and determination of how the course should take account of them, but also consideration of factors associated with the participants (e.g. learners, and teachers) (Nation & Macalister, 2010).

Other contextual factors such as the political and economical status of the participants, "polity" (Rodgers, 1989), and the role the society plays in shaping the participants' beliefs about teaching or learning certain subjects, and the philosophical values of the participants including their moral and religious ideas should also be considered while developing a curriculum.

In Iran, for instance, the New Interchange Series, by Richards et al. (1990), as evaluated by Soleimani, H., & Dabbaghi, A. (2012), have been originally written for English learners in Far East, has been among commonly used ELT course books in the past decades. This reflects the lack of, and the need for, a comprehensive analysis of the environment that embeds consideration of polity in present day Iran.

Principle Five: Ongoing Evaluation in Coherent Curriculum

The fifth principle, which actually makes the ongoing needs analysis and goal setting possible, is the inclusion of ongoing evaluation in the model.

evaluation carried out dynamically by both insiders (e.g. the instructors themselves) and outsiders (e.g. groups of educational inspectors).

Principle Six: Dynamic Evaluation of Materials

The sixth principle pertains to developing and evaluating materials to be employed in the program.

Globalization advocates the export of the ELT materials, produced in the inner circle, to expanding circle countries. Even though intended for educational purposes, course books are "highly wrought cultural constructs and carriers of cultural messages" (Gray, 2002, p.151)

so local studies are needed to investigate whether the materials not designed locally can equip the learners with the knowledge necessitated by the local milieu.



Principle Seven: Teacher Training Programs to Make Professional Curriculum

"dynamic Teacher Training Programs" should be included in any model. Teacher training has been considered a curriculum inside the curriculum (Johnson, 1989).

The teacher training programs can lead to the professional development of the teachers provided that they are motivated by the everyday challenges EFL teachers in the local milieu are confronted with.

Principle Eight: Glocally-Centered Content Selection

Nation and Macalister (2010) have argued that poor content selection results in poor learning despite excellent teaching and learning effort.

content should be chosen with reference to the learners' socio-political, cultural, and ideological norms and values

Principle Nine: Proper Presentation of the Lessons

The format of the lessons should be commensurate with the locally shaped learning style and interest of the learners in a way that is attractive and encourages investment.

Principle Ten: The Interplay between the Components in the Glocal Model

Finally, the tenth principle is the bi-directionality principle which can be gained through the recognizing the interplay between and the mutual effect of the components mentioned in the above principles when designing a glocal curriculum model.

The glocal models of curriculum should be designed in such a way that all participants including syllabus designers, material designers, teachers, learners, and even other stakeholders like publishers, parents... can have the opportunity to be heard and taken into accounts.

The glocal models should be designed in a way that they are not referred to as "top down" and unidirectional. This can be achieved through adding a feedback loop among all the components of the model, so that the output of each component can feed into and inform the decisions made in other stages or components of curriculum design. Another way to prevent a unidirectional decision making process in glocally designed curriculums would be to avoid prescribing any pre-specified order in the selection and application of abovementioned stages.



Conclusion

This paper has sought to argue that in the new globalized world, different English varieties are considered in different local and cultural arenas. In this study, it is concluded that the English Language no longer belongs to just native speakers' cultures, and English as an International Language (EIL) is used for communication not only between or with native speakers, but also between speakers with different English varieties. Then, it was argued that there is a need for glocalized materials in ELT pedagogy for different local and cultural settings. Therefore, when it comes to the basis of needs analysis, glocalized syllabus for diverse cultural settings would be required. The previous mentioned principles can be used as a basis for syllabus designers and curriculum developers to achieve a glocalized model for diverse cultural context.



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