

An examination of a suitable EFL textbook to cultivate students as *global jinzai*

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Abstract

In the time of the rapid progress of globalization, the Japanese government expects university students to become *global jinzai* who can efficiently work with people from various cultural and linguistic backgrounds in English in international settings. In English language teaching (ELT) in Japan, textbooks have traditionally been valued as one of the key components of educating learners. In order to nurture them to be *global jinzai* possessing sufficient English competency, appropriate English textbooks are necessary since English is not the language used in Japanese people's daily life, unlike in the Inner/Outer Circle countries in Kachru's (1985) framework. Currently, according to Gray (2010), English as a foreign language (EFL) textbooks published by the world's major EFL textbook companies do not reflect students' interests, which should be included in the textbooks. To contribute to the textbook improvement, I conducted a pilot survey in 2018 to examine university students' perceptions about textbook contents by asking the following questions: 1) what countries/regions of knowledge do *global jinzai* need to possess?, 2) what skills such as communication skills should *global jinzai* have?, 3) what kind of knowledge is necessary for students to become *global jinzai*?, and 4) what topic should be included in an EFL textbook that helps students nurture as *global jinzai*?. One of my survey findings was that *global jinzai* should possess knowledge of English-speaking countries as well as all countries that have strong relationships with Japan politically, economically, and socially. I will introduce other findings, and will discuss what is a suitable EFL textbook for Japanese university students in an English for academic purposes program and what the implications are in relation to international EFL textbook publishers and ELT.

1. Introduction

Scholars have contended that Japanese people recognize that they have been living

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in a globalized society where people from various linguistic and cultural backgrounds interact with each other, and the Japanese assume that the language used as a means of communication in international occasions is generally English (Kubota, 1998, Kubota & McKay, 2009, Matsuda, 2003a). This is also acknowledged by the Japanese government; it promotes a language policy which aims to make Japanese people competent in English, allowing them to communicate with people from different countries in English in their daily life by the time they leave senior high school (Ministry of Education, Culture, Sports, Science and Technology (MEXT), 2002). In order to achieve this goal, in 2011 MEXT implemented English language education at public elementary school for the first time with the aim of cultivating pupils' English conversation skills; children of Grade 5 and 6 learn English an hour per week and 35 hours per year at school (MEXT, 2008). In addition to this policy, MEXT issued a policy in 2012 to increase the number of the Japanese capable of working in international settings as *global jinzai* who can efficiently work in English in international settings. In fact, the Japanese business community has requested to increase the number of *global jinzai* because they have been greatly concerned about Japanese people's poor level of English ability which might lead Japan eventually to lose its leading position in world economy. Thus, the community asked the government to improve English language education so that the Japanese possess sufficient English competence (Green, 2016). Responding to this, MEXT has implemented the 2012 policy to nurture Japanese students as *global jinzai*.

According to Kachru's (1985) three concentric circles of English model (inner, outer and expanding), Japan is a country belonging to the Expanding Circle, since English has never had an official status and Japan has never been colonized by the Inner Circle countries where English is spoken by a majority of people as their first language (e.g., the UK and the USA). The Outer Circle indicates a group of countries where English functions as an important communication tool in a multilingual society and the former British/American colonies such as India and Singapore belong to this circle. In Japan, English is not used in people's daily life. If Japanese people wish to acquire English competence, they usually learn the language from teachers with textbooks. Because of this condition, how they learn English at school has been a crucial topic, and some changes in English language teaching (ELT) have been made recently. For example, MEXT addressed its educational focus shift in the development of English skills from traditional grammar-translation to communication in 2002. MEXT also recommends that instructors conduct English classes in English in high schools (2011). This was addressed because of an

assumption that the English only environment would better develop students' English ability. The government's intention is to provide opportunities for students to use English since most of them have seldom occasions to use it to communicate with others in Japanese society. Indeed, their opportunities to encounter English use is very limited; most of them use it in only English classes at school, and outside schools they occasionally hear it and see its use simply on TV, radio, and other media. Accordingly, schools bear a significant role for ELT where the use of English as a foreign language (EFL) textbooks has been traditionally valued. Under this type of society, EFL learners tend to perceive textbooks as precious sources of the English language (Bardovi-Harling, 1996).

Nowadays, the Japanese government anticipates that university students will become *global jinzai* who possess sufficient English competency to work in transnational settings. In order to nurture them as such, English textbooks containing appropriate contents need to be used. Then, what are appropriate contents in EFL textbooks that help the students become *global jinzai*? "Contents" in this paper means topics that a textbook covers and tasks that learners engage in to develop knowledge and skills. Currently, textbooks are designed by publishers and writers through the consultations with teachers (Donovan, 1998); however, students are not included in this process. In fact, students' perceptions about the contents of an EFL textbook is little known although their views are as important as teachers' (Gray, 2010). What students would like to learn needs to be examined so that a more suitable textbook can be created for them.

To produce a textbook which reflects students' perceptions is important because it would make the content more interesting for students and would motivate them to eagerly learn a target language (Krahnke, 1987). Hence, I will investigate what contents a textbook should contain for Japanese university students in an English for academic purposes (EAP) program who would like to be *global jinzai*. Flowerdew and Peacock (2001) define EAP as "the teaching of English with the specific aim of helping learners to study, conduct research or teach in that language" (8). In general, EAP is recognized as "one of two branches of English for Specific Purposes (ESP), the other being EOP (English for Occupational Purposes);" meanwhile, EAP is sometimes expressed equivalently to ESP (Flowerdew & Peacock, 2001, 11). In order to demonstrate students' perceptions about contents in an EFL textbook, I conducted a pilot survey in 2018 where 39 students participated. I will exhibit findings of my survey in detail, and will discuss what a suitable EFL textbook is for students aiming to be *global jinzai*. I will also present a few implications in relation to international EFL textbook publishers and ELT.

2. Literature Review

Various types of studies have been conducted to examine EFL textbooks from multiple perspectives. For example, there are a great number of studies which investigated cultural contents in these textbooks and provided some implications. To use cultural contents is understood as important by many researchers because cultural representations in a language textbook are related to students' learning a particular target language (Risager, 2018). Indeed, culture has been recognized as an important component to understand a particular language: Benjamin Whorf, a prominent linguist, claimed in the 1930s that "language and culture were deeply connected, proposing that language structures were not only inseparable from cognition, but also culture. The language structure – cultural belief connections were unbreakable. To learn a language meant to learn a culture and a way of thinking about the world" (Dogancay-Aktuna & Hardman, 2018, 81).

As one example of study about cultural contents in EFL textbooks, there is a study conducted by Shin, Eslami, and Chen (2011) who researched seven series of internationally distributed EFL textbooks for post-secondary students to see whether multicultural perspectives are reflected on their design and contents. The researchers found that the contents of Inner Circle culture are still predominant even though other cultures are introduced. They also revealed that the traditional knowledge-oriented method is largely used to present cultures which does not help students engage in deep levels of reflection. From these findings, they recommend that the future ELT textbooks should include the following aspects: 1) not only cultural facts but also deeper beliefs and values, 2) various types of English including non-Inner Circle varieties, and 3) specific norms from both the local and target culture.

Yamada (2010, 2015) researched what country and people appeared in six types of EFL textbooks for Japanese junior high schools (Grade 7-9) used from 1981 to 2010, and found that the US and its people dominantly appeared in the textbooks in the 1980s while Asian and European countries with their people have increased in the 1990s and later. In addition, after the 1990s, the Japanese topics are seen more frequently than before. Noticeably, she found that the textbooks highly valued the US, since American topics had been continuously exhibited throughout the time. She contends that this represents Japan's view of the US as the most important country to Japan.

Stranger-Johannessen (2015) studied a Ugandan ELT textbook for secondary schools to see how Ugandan English and international English are formed through

images and text in the textbook. In Uganda, a former British colony, English is designated as an official language, and some people use it as their second/foreign/international language depending on their background and language use situation. The researcher assumed that this complex language use environment is reflected on its English textbook, which should carefully balance the national and international roles of English: to illustrate the presence of Ugandan English and foster national unity from the national point of view, and to promote intercultural communicative competence and English as an international language from the international perspective. Intercultural communicative competence is defined as a necessary ability to behave appropriately and flexibly in cross-cultural communications in a foreign language (Meyer, 1991). People are considered to have successful cross-cultural communications when they possess such competence, so learners are expected to develop this ability while learning a foreign language. Through the examination of the textbook, Stranger-Johannessen found that the textbook represents a nationalistic view since it reinforces national unity by demonstrating English as the Ugandan language; on the other hand, it introduces only a few non-Ugandan cultures and the international use of English, and does not promote the development of learners' intercultural communicative competence. Thus, he concludes that complex language use is not reflected on the examined textbook; but rather, it simply represents the government's attitude which emphasizes the importance of national development.

Sobkowiak (2016) researched whether 20 EFL coursebooks for Polish secondary schools, most of which are granted by the Polish Ministry of Education, are useful to develop students' intercultural communication skills and critical thinking. He looked at whether the textbooks were able to motivate students to investigate intercultural issues by themselves, how the textbooks relate the students' own understanding and experiences to other cultures, and whether the textbooks help nurture students' critical thinking. He found that the textbooks do not contain many questions and tasks to develop students' critical thinking; they do not require students to think deeply and to present their thoughts logically. Thus, he contends the necessity of EFL textbook improvement in Poland.

Gray (2010) examined the intermediate level of four internationally distributed EFL coursebooks with audio tapes, which have been issued by major UK publishers from the 1970s to present. The purpose of his study is to see the historical change in language and cultural representation in such textbooks through visual items, phonetic features, and text. He found in these books the continuous use of British English, in particular, the predominance of RP accents and little

presentation of English varieties from the Outer/Expanding Circle. In addition to accents and varieties of English, this study revealed other interesting findings: the sexist language use has been reduced; in contrast, multicultural and global contents have been increased.

As illustrated above, to study the representation of cultural contents in EFL textbooks has been conducted by many researchers; meanwhile, there is a study which examined teachers' perceptions regarding contents of EFL textbooks. Gray (2010) interviewed 22 EFL teachers in Barcelona to explore their views on content of internationally distributed EFL textbooks, and found their tendency of disapproving content which illustrates stereotypical representation of nationality and gender as well as issues irrelevant to students' experiences and needs. Most teachers in his study see that English is an international language and that English is no longer associated with any one particular country, culture, or people. These teachers' perceptions led Gray to contend that publishers need to "produce more tailor-made versions of coursebooks for smaller groups of consumers" (187) because each country/region has its own expectations and preferences to meet students' experiences and needs. He criticizes current global coursebooks which are designed to be "suitable for all contexts and this tends to guarantee a certain kind of extremely 'safe' content, but at the same time it does not ensure that material necessarily 'works' [for all of its users]" (186). Accordingly, the global textbooks published by international publishers targeting the general audience worldwide are no longer suitable for students in regions which have their own preferences and needs. In order to create a regionally based textbook, Gray recommends that teachers and students should involve themselves in its designing.

Not only teachers' perceptions but also students' voices were illustrated in some studies. McGrath (2006), for example, conducted an interview with both teachers and high school students in Hong Kong to see whether there are differences in images and attitudes towards English coursebooks between them by asking study participants to complete the following sentence, "A coursebook is ..." using a metaphor or simile. The researcher found that 1) students described far more images about the coursebooks (e.g., guide, window to the world, supermarket, and sleeping pills) than teachers, and 2) teachers had a more positive attitude to the coursebooks than the students. These results led McGrath to think that teachers should examine the students' needs in coursebooks since students perceive coursebooks differently from teachers to some extent.

Zare-ee and Hejazi (2018) conducted a survey of EFL textbook perceptions possessed by teachers and students from several universities in Iran. Participants

were asked to provide their views by comparing locally produced textbooks with international ones. In Iran, teachers are required to use local EFL textbooks in high schools, but they are given some freedom to choose textbooks at a university level. In this survey, participants evaluated the textbooks based on a checklist with the following criteria: vocabulary, grammar, pronunciation, content, objectives, language skills, and language components. The study results show that 1) both teachers and students evaluated international textbooks higher than local ones, 2) both rated high on all the criteria except language skills in international textbooks as well as local ones, and 3) regarding local textbooks, teachers evaluated them lower than the students did. The authors speculated that teachers' preference of international textbooks was attributed to the fact that such textbooks were composed with a greater level of knowledge, technology, and expertise by international publishers and writers.

As illustrated in this section, textbooks have been examined from various perspectives, and this evidences that textbooks play an important role in ELT as English teaching resources to teachers and its learning materials for students. For teachers, textbooks are the source for teaching linguistic features of English and for developing students' skills to communicate with others in international settings. For students, textbooks are filled with new information that enrich their knowledge and develop their intercultural communicative competence while learning English. In terms of perceptions toward textbooks, students are likely to show some differences from teachers. Therefore, it is necessary to investigate what content students want to learn in an EFL textbook.

3. Study Participants and Study Method

In 2018, I conducted a pilot study whose participants are first-year university students belonging to the Department of International Relations at a university located in the western Japan. This department was established in 1988, which has set goals to increase the number of students enrolling in exchange programs with English-medium universities overseas and to nurture the students as *global jinzai* who can work successfully at international companies and organizations in English. In order to accomplish these goals, the department has placed great importance on English education; at the same time, it offers students the following three study areas of social science: 1) Governance and Peace, 2) Development and Sustainability, and 3) Culture and Society.

The Department of International Relations has been running an EAP program

since 1988, which was designed to cultivate students' academic reading, writing, and speaking skills and to ultimately help their study at an English-medium university overseas. All the first-year students must enroll in this program whose class allocation is determined by their TOEFL ITP score obtained from a placement test. Students are basically assigned to either Advanced (TOEFL ITP 500 and above), High Intermediate (TOEFL ITP between 480 and 500), Intermediate (TOEFL ITP between 440 and 480), or Basic (TOEFL ITP 440 and below) classes. The EAP program offers the students two major classes, reading and writing. In academic reading classes, they improve their reading comprehension ability by engaging in materials relevant to international studies and analyzing the structure of the materials; in contrast, in a writing class, they learn how to write various types of writing from a paragraph to an academic essay. While taking both reading and writing classes, students can also cultivate their speaking skills by being given a lot of opportunities to make presentations and discussions in class in English. Through all of these classes, they are expected to improve their English skills, and are required to equip themselves with knowledge of global issues in English.

The pilot study I conducted in 2018 has 39 first-year students as participants who answered an online questionnaire. They enrolled in two of the intermediate classes in the EAP program. Of all the participants, approximately 80% of them answered that they would like to be *global jinzai* in the future; thus, they are appropriate subjects for my survey investigating a suitable EFL textbook to nurture Japanese university students as *global jinzai*. My questionnaire has the following four questions, in addition to the question of whether they aim to be *global jinzai*:

- (1) What countries/regions of knowledge do *global jinzai* need to possess?
- (2) What skills such as communication skills should *global jinzai* have?
- (3) What kind of knowledge is necessary for students to become *global jinzai*?
- (4) What topic should be included in EFL textbooks, which helps students become *global jinzai*?

In Question 1, Question 2, and Question 3, study participants were given items to choose, and multiple answers were allowed. Question 4 asked them to list topics that an EFL textbook should include. In this survey, the participants answered by filling a questionnaire form online in Japanese. Once the survey was completed, the online program automatically collected data and provided results in tables.

4. Study Results

The four questions in my questionnaire are all exhibited in tables below. The first question is “What countries/regions of knowledge do *global jinzai* need to possess?,” and nine choices in Table 1 were given to study participants who were allowed to choose multiple answers. Their answer is illustrated in Table 1.

Table 1. Knowledge of countries/regions for *global jinzai*

	Country/region	Percentage
1	Native English-speaking countries	79.5%
2	Countries which have strong relationships with Japan	56.4%
3	Asia	53.9%
4	Europe	25.6%
5	Middle East	18.0%
6	Africa	15.4%
7	South America	10.3%
8	Oceania	7.7%
8	The Pacific	7.7%

The table above exhibits approximately 80% of the participants think that *global jinzai* should possess knowledge of native English-speaking countries, followed by all countries that have strong relationships with Japan at about 56% and Asia at about 54%. This table demonstrates participants’ tendency to think that it is important to be knowledgeable about native English-speaking countries as well as Asian countries and other important countries to Japan. There are two problems in the choices. First, “native English-speaking countries” and “countries which have strong relationships with Japan” are listed together with geographical regions such as Asia and North America. The choice of regions should be restricted only for geographical regions in a future study because “native English-speaking countries,” for instance, can include Europe, North America, and Oceania. There are some overlaps between choices. Second, it is not clear what “native English-speaking countries” are: this can mean simply the Inner Circle countries, or it can indicate the Inner and Outer Circle countries. This must be clearly distinguished in the future study, but in this paper I interpret the native English-speaking countries as the Inner Circle countries since this is a typical attitude possessed by Japanese EFL learners as discussed by Houghton, Rivers, & Hashimoto (2018), Kubota

(1998), and Matsuda (2003b). Japanese learners of English are likely to possess the native centric view, the view that Anglo-Caucasians in a middle-class are the sole owners of “correct” English (Kubota, 2018, Kubota & McKay, 2009), and possessing this view is likely to lead the learners to perceive the necessity of learning about native English-speaking countries and cultures.

The second question is “What skills should *global jinzai* have?” and participants are given five choices below for answering this question. They were also allowed to choose multiple answers. The answers are illustrated in Table 2.

Table 2. Necessary skills for *global jinzai*

	Skills	Percentage
1	Communication skills	94.9%
2	English competence	76.9%
3	Understanding skills	66.7%
4	Judging skills	53.9%
5	Language skills other than English	30.8%

As illustrated in the table above, about 95% of the participants think that it is important for *global jinzai* to possess communication skills. They also see that English competence, understanding skills, and judging skills are necessary. Interestingly, the percentage of “Language skills other than English” is low compared to other items. This implies that the participants think English is the language used in transnational settings; thus, it is sufficient enough to have just the English competence. They seem to possess an attitude that to possess the ability to speak languages other than English is not critical for working in a cross-cultural environment.

The third question is “What kind of knowledge is necessary for students to become *global jinzai*?” For this question, I gave 17 items as choices shown in Table 3, and study participants were allowed to choose multiple answers. The results are described in Table 3.

Table 3. Necessary knowledge for students to become *global jinzai*

	Topic	Percentage
1	Politics	82.1%
2	Understanding of diversity	71.8%
3	Culture	69.2%
4	Military and foreign affairs	66.7%
5	Language	64.1%
5	Coexistence with different cultures	64.1%
7	Economy	59.0%
7	Race and ethnicity	59.0%
9	Tradition and customs	53.9%
9	History	53.9%
11	Immigration and refugee issues	51.3%
12	Religion	48.7%
13	Environment and climate issues	35.9%
14	Law	30.1%
15	Agriculture and food issues	28.2%
17	Geography	15.4%
17	Medical issues	15.4%

As demonstrated in the table above, over 80% of the participants answered that political knowledge is necessary for students to become *global jinzai*. Other items chosen by many participants are “understanding of diversity” “culture” “military and foreign affairs” and so forth. The participants were also asked to list other knowledge that *global jinzai* should possess, and the following were provided: knowledge of advanced science and technology, that of social problems including poverty, and that of Japan.

The last question of this survey is “What topic should be included in EFL textbooks, which helps students become *global jinzai*?.” Participants were asked to write down any topics that should be included. Table 4 exhibits their answers.

Table 4. Topics that should be included in EFL textbooks

Various global issues and their background	General information about various countries
Diversity in various countries	Social issues in various countries
LGBT	Religion
Politics	World history
Multicultural issues	Cultures
Cultural comparison between Japan and other countries	About Japan
International issues relevant to Japan	Japanese companies overseas

Table 4 shows some interesting results. First, the participants want to learn politics, religion, and LGBT, which are generally avoided in the internationally distributed EFL textbooks. According to Gray (2010), politics, alcohol, religion, sex, narcotics, isms, and pork, so-called PARSNIP, are the topics international publishers exclude in their EFL textbooks. Second, the participants are eager to learn not only foreign countries but also Japan with various aspects. Third, they are interested in learning cultural issues. Forth, they are willing to learn social issues including LGBT and diversity in many countries.

In my survey, several interesting findings were revealed. First, participants are willing to learn social issues, politics, and religion, in addition to culture. The similar tendency is also demonstrated in their answers about types of knowledge that *global jinzai* should possess; over 80% of the participants think that *global jinzai* should equip themselves with knowledge of politics, and more than half of the participants identify the following types of knowledge are necessary for *global jinzai*: an understanding of diversity, military and foreign affairs, coexistence with different cultures, and other social problems. This shows that the participants are interested in possessing knowledge of political and social issues from the global perspective, and these answers are attributed to their background; all of them belong to the Department of International Relations where they study politics, economy, and social issues from national and international perspectives.

Regarding regional knowledge, it was found that many participants want to possess knowledge of regions where English is natively spoken, that is, the Inner Circle countries. It is important to possess knowledge of such countries, but it is also essential to know about other countries since *global jinzai* interact with not only native English speakers but also people from other cultural and linguistic backgrounds in international settings. Noticeably, in my study, the participants recognize the importance of learning about other countries and cultures. This

illustrates that their interests are not strongly restricted to the native English-speaking countries but rather wide-open to various countries, especially Asian countries. They are willing to learn about other countries and cultures, although they have a tendency of possessing the native centric view since approximately 80% of them think that *global jinzai* should possess knowledge of native English-speaking countries.

In addition to the knowledge of foreign countries, study participants recognize the importance of learning about Japan from various perspectives in English. Knowledge of Japan in detail is essential for *global jinzai* since people from various backgrounds would ask them to explain Japan from multiple perspectives in cross-cultural encounters. Moreover, from the language educational point of view, there are a few advantages of learning about students' own country and culture: they can reinforce their own cultural identity (Hinkel, 1999), and be motivated to learn their target language and enhance their learning experience (Alptekin, 2002; McKay, 2002).

In summary, this study suggests that an EFL textbook for Japanese university students who would like to be *global jinzai* needs to include social and political issues in addition to cultural topics from not only English-speaking countries but also other countries including Japan. The participants perceive that this type of textbook will help them to be *global jinzai* in the future. In order to produce a suitable EFL textbook for them, their interests should be reflected in the textbook.

5. Discussion

I conducted a study about EFL textbook contents and skills that Japanese university students think necessary to be *global jinzai*, and found several significant points for the textbooks, as illustrated in the previous section. By taking these findings into consideration, I will illustrate what contents an EFL textbook should have and how a new type of textbook can be realized.

First of all, my survey results demonstrated that learning culture in English classes is considered to be essential by many participants. As a matter of fact, this is maintained by many researchers who claim that culture cannot be separated from learning a foreign language (Byram, 1989, Cortazzi & Jin, 1999, Kramsch, 1993). Importantly, by learning a foreign language through cultural contexts, the following three primary effects among others would be brought to language learners: 1) they can learn foreign cultures introduced in an EFL textbook, 2) they can

reflect their own culture while learning a new language so that they could reinforce their own identity, and 3) they can develop intercultural communicative competence, which is a necessary ability for them to behave appropriately and flexibly in cross-cultural communications using a foreign language (Meyer, 1991).

Then, what type of cultural information should an EFL textbook include? Cortazzi and Jin (1999) recommend that such textbooks should contain the following information: 1) learners' own culture materials, 2) the Inner Circle culture materials, and 3) international culture materials from a wide variety of countries around the world. Especially, in international culture materials, the use of English in cross-cultural settings also needs to be included: for example, appropriate discourse interactions between native and nonnative speakers as well as nonnative and nonnative speakers should be introduced (McKay, 2002, Widdowson, 1998). To learn English from the three types of cultural aspects is important because this allows learners to recognize cultural differences, and this recognition ultimately helps them achieve successful cross-cultural communications in English in the future (McKay, 2002). Interestingly, participants in my study have recognized the importance of learning about the three types of cultural information to become *global jinzai* since they answered that *global jinzai* should possess the knowledge of the Inner Circle countries, Japan, and other countries from multiple perspectives. Thus, the three types of the cultural information should be included in EFL textbooks for *global jinzai*.

While the three types of cultural information are integrated into an EFL textbook, the proportion of each type of information should be carefully considered because of the fact that there are textbooks which overly emphasize the Inner Circle cultures and which do not sufficiently represent learners' local cultures as well as other cultures (Lee, 2011, Matsuda, 2002, 2003a, Shin, Eslami, & Chen, 2011, Stranger-Johannessen, 2015). In Japan's case, the students' native centric view of English is frequently pointed out by some studies (see Houghton, Rivers, & Hashimoto, 2018, Kachru, 1997, Kubota, 1998, Matsuda, 2003b), so that it is wise not to predominantly provide cultural information about the Inner Circle countries in an EFL textbook. If it is overly emphasized, Japanese students are more likely to develop the native centric view, as mentioned by Kubota (1998) who criticizes the presentation of language, culture, race, and ethnicity in EFL textbooks in Japan as primarily featuring the Inner Circle cultures. The new type of textbooks should place a more emphasis on cultures of Outer/Expanding Circle including Japan than that of the Inner Circle.

“Culture” is a crucial concept to design EFL textbooks. Cortazzi and Jin (1999)

define it as “the framework of assumptions, ideas, and beliefs that are used to interpret other people’s actions, words, and patterns of thinking” (p.197). When we accept this definition, any type of topic such as politics and religion could be seen as opportunities for students to learn culture in EFL textbooks since such topics allow them to understand other people’s actions, words, and patterns of thinking. However, culture in EFL textbooks are frequently reduced to so-called “the four Fs,” foods, fairs, folklore, and statistical facts according to Kramsch (1991), and teaching culture mostly becomes a way to pass on information about various aspects of the target culture, such as geography, tourist highlights, and so forth (Sercu, 2002). This type of textbooks is likely to contain tasks which require “only low levels of involvement with the cultural contents offered” (Sercu, 2002, 70). According to Craik and Lockhart (1972), “learners remember particular items of information better when they process the items at deep, not shallow levels” (Sercu, 2002, 70). Thus, a new type of EFL textbook should contain “learning tasks that teach them how to consider, criticize and reflect upon the information they use” and give them experience of finding ways to arrive at a solution, and developing the skills to determine which is the best way to proceed for a particular problem under particular circumstances (Sercu, 2002, 71). By going through these tasks, learners can process information at deep levels. Therefore, an EFL textbook for Japanese university students aiming to be *global jinzai* should contain tasks allowing them to process provided information at deep levels and to develop various skills such as being able to consider, criticize, and analyze/resolve a problem.

An EFL textbook should be designed to develop the various types of skills mentioned above, and this textbook is created for the purpose of cultivating Japanese university students as *global jinzai*. There is another important skill that *global jinzai* should possess according to my survey results: Close to 95% of the survey participants answered that communication skills are necessary, which should be understood to mean that the participants want to have the skills to have successful communications with others from various cultural and linguistic backgrounds without making others feel uncomfortable and irritated. This is intercultural communicative competence which allows them to interact appropriately and flexibly with others in cross-cultural environments, and EFL textbooks should be designed to cultivate such competence. To nurture this, teaching materials need contain tasks which will enhance interaction strategies including the ability to seek clarification, establish rapport, and minimize cultural differences (McKay, 2002). Also, “a variety of conversational gambits or routines should be introduced and practiced including such items as expressing disagreement and agreement,

managing turn-taking, and taking leave” (McKay, 2018, 17). Students need to learn such strategies while recognizing the assumption that “cross-cultural differences do not require speakers to acquire the pragmatic rules of another culture but rather to mutually seek ways to accommodate diversity” (McKay, 2002, 128). In order to achieve the accommodation to diversity, it is important for the students to cultivate a sense of respect for differences, and learning about different cultures helps them to develop such respect. In this sense, learning about different cultures is essential for the students and this learning has to be conducted by tasks which prompt the study of information from various cultures at deep levels. By doing the tasks introduced above, the students are expected to develop understanding and insights for various cultures including their own together with nurturing a sense of respect toward other cultures and the recognition of cultural differences. In addition, language awareness, which is defined as “explicit knowledge about language, and conscious perception and sensitivity in language learning, language teaching and language use” (Association for Language Awareness, 2018), would be critical for students to acknowledge since their recognition of language awareness is more likely to facilitate their intercultural communicative competence (Seidlhofer, 2004).

Based on language awareness and the tasks in EFL textbooks designed to cultivate their interaction strategies and to nurture a sense of respect toward differences and diversity, students can learn English and develop intercultural communicative competence which will help them to interact appropriately and be flexible with people from different cultural and linguistic backgrounds in cross-cultural encounters. In the case of students’ language assessment, “[their] strategies of negotiation, situated performance, communicative repertoire, and language awareness” need to be the focus (Canagarajah, 2007, 936). In other words, students should be evaluated on their sociolinguistic skills of dialect differentiation, code-switching, style shifting, interpersonal communication, conversation management, and discourse strategies (Canagarajah, 2006).

I have illustrated what contents an EFL textbook should have for Japanese university students in an EAP program who wish to be *global jinzai*. The next step here is to show how a new type of textbook can be created. As demonstrated in my survey, study participants are interested in topics including politics, religion, and LGBT, which are usually avoided by international publishers because the publishers need to design EFL textbooks for not a specific group of learners but the general audience worldwide (Apple, 2001); they need to exclude controversial topics which may cause problems for local users and communities. This nature of current

internationally distributed EFL textbooks cannot meet my study participants' demands. The exclusion of these aforementioned topics in the textbooks not only can be dissatisfying for the participants but also may demotivate them to learn English since poor learning contents is one of the demotivating factors for Japanese students found by Sakai and Kikuchi (2009). To avoid causing these negative effects, an EFL textbook for the Japanese university students should be locally designed.

Indeed, some researchers including Gray (2010), Li (1998), and McKay (2002) claim the necessity of regionally developed teaching materials for EFL learners. In order to create such materials, international EFL textbook publishers need to form "a team made up of, first of all, local foreign-language specialists as chief writers supported by a sociologist, an anthropologist, a historian ... a scientist (as consultant for best representing the latest development in science and technology) and a photographer ... and some native speaking teachers or linguists" (Feng & Byram, 2002, 74). The publishers also need to apply their accumulated knowledge of the Inner Circle cultures to the locally based EFL textbooks. The inclusion of local knowledge, in addition to the knowledge of the Inner Circle cultures possessed by International EFL textbook publishers, to EFL textbooks is essential to produce suitable EFL textbooks for each region/country. In other words, global thinking and local teaching, as proposed by McKay (2002), need to be reflected in the textbooks for Japanese university students to nurture them as *global jinzai*. It is ideal for students to possess a textbook which allows them to learn English useful for interacting with people in a cross-cultural environment and for learning about various cultures, including their own, while developing intercultural communicative competence. The textbook also should make it possible for them to cultivate the skill of thinking globally while learning not only the Inner Circle cultures but also the Outer/Expanding Circle ones. In order to achieve these goals and to meet with students' demands and local needs, a textbook should be designed regionally. This concept of global thinking and local teaching is important for helping students cultivate themselves as *global jinzai* with intercultural communicative competence.

6. Conclusion

I have examined what contents Japanese university students in an EAP program who wish to be *global jinzai* want to learn in an EFL textbook, and what skills they would like to develop in English classes through the textbook. By examining these issues, a few implications are revealed.

First, the development of students' intercultural communicative competence suggests what type of English should be the target for the students. In cross-cultural communications, people use various types of English which is not always the Inner Circle one since such communications are conducted not only by native English speakers but also by non-native English speakers. In cross-cultural environments, three types of interactions in English are conducted by interlocutors: 1) between native speakers, 2) between non-native speakers, and 3) between native and non-native speakers. The English variety used in the second and third type of interactions is specifically constructed through negotiation between interlocutors. This variety is particularly called English as a lingua franca (ELF) or English as an international language (EIL), in which linguistic influences from speakers' local language are identified (Canagarajah, 2007). Although McKay (2018) attempts to distinguish EIL from ELF, there is no consensus to date among researchers and practitioners how EIL is different from ELF. ELF/EIL has interesting linguistic characteristics; it is a hybrid code which has linguistic features derived from diverse language speakers (Canagarajah, 2007), and does not have a stable or standardized form (Meierkord, 2004). In the use of ELF/EIL, an error of someone who fails to ascribe meaning to a linguistic form used by another rarely occurs because people usually negotiate meaning of a linguistic form in interaction (Canagarajah, 2007). This is a useful variety in cross-cultural communications, and it should be the target variety for students who would like to be *global jinzai* because they need to develop intercultural communicative competence, the ability to behave appropriately and flexibly in cross-cultural communication encounters in a foreign language.

If ELF/EIL is the Japanese students' target variety, this suggests the following implication. Because ELF/EIL becomes an acquisition target, ELT must accommodate this by shifting the teaching contents to ones which are more emphasized on developing learners' sociolinguistic skills and language awareness. A suitable EFL textbook for the students is one that contains materials more sensitive to the performance and pragmatics of ELF/EIL. In order to make students successfully acquire intercultural communicative competence and ELF/EIL, not only the EFL textbook needs to be redesigned but also teachers need to understand and possess solid sociolinguistic skills useful for cross-cultural communications. Moreover, the way to evaluate EFL learners must be consolidated since current ELT is not specifically designed to develop such skills. Accordingly, how to teach and evaluate sociolinguistic skills of EFL learners needs to be taught in universities which train future EFL instructors. Possessing simply the knowledge of the linguistic features

of English is no longer sufficient for EFL instructors.

There are a few issues that ELT and international publishers must overcome to publish a suitable EFL textbook for Japanese university students in an EAP program who wish to be *global jinzai*. Although these issues take time to be resolved, there is a certain demand for the new type of EFL textbook from English learners in Japan because they would benefit by being provided this textbook; they can learn English and various cultures, and can develop intercultural communicative competence. As a result of learning English through this textbook, they could eventually use English in cross-cultural settings more confidently than they can today.

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