REPRESENTATION OF MULTICULTURAL EDUCATION AND GLOBALIZATION IN ENGLISH BOOKS

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Abstract
Multiculturality and globalization are real. The point is that the world population originates from various ethnicities and nations. They have their own cultures and daily lives. All of them are unified into globalization in which they interact with each other through Internet media or in real life interactions of social, academic, or professional contexts. In this exchange, they use English as a lingua-franca. Such a reality should be present in English books from which the learners take the model of a good English speaker. This work wants to reveal the representation of multiculture in the following English Books: Unlock: Reading and Writings Skills 1, and Unlock: Listening and Speaking Skills 1, both published by Cambridge University Press in 2014. Applying content analysis, this analysis research collected names, pictures, places and voices in the books. They are explored to find out the presence of people, culture, and talks than British, American or others from English speaking countries. Based on the analysis, it was found that people from other countries are dominant. Among 42 names in a chapter about People, only eight (19%) are English and American, while the rest is from other countries. A surprising figure is the amount of Arabic names, which are dominant (38%). It can be said that Arabic names are everywhere in the chapters. A similar figure also represents the places mentioned there. The places based in the US and UK are only 13 among 46 places described in the section. Again the places of Arab countries in Middle East are dominant, with 15 mentions. The other dominant aspect is also reflected in the pictures of the people appearing in the book. There are 11 pictures in the chapter, depicting people of various origins and ethnic backgrounds. Besides, their oral accents are also presented in the books as model English talks. With these evidences, it can be said that the books are representing the multicultural facts and the globalization in the real world today.

Keywords: the natives, the others, representation, English books.

INTRODUCTION
Salman Rushdie (1991 in Crystal,2003:140) argues that ‘the English language ceased to bethe sole possession of the English some time ago’. From the date the thought proposed, it is almost three decades ago. And it says “some time ago”, meaning the situation in which English is not only a property belong to the natives may have been a little longer. This emphasizes the position as a language of the world, as a media to communicate between the people from different countries. According to a survey, the people around the world unanimously perceive English as the most useful in world-wide communication (Honna, 2005:73). It has been a language for multinational communication.

English users are from all over countries in this globe, from various cultures. Its varieties have been so wide. Lots of kinds of English accents are there this day. In some they are quite similar, in other they are very contrast, and are almost mutually unintelligible. Furthermore, the people of the world speak English in their own ways; they should not use English in the way American or British do. “Actually, when Japanese speak English with Singaporeans, there is no room for American or British culture. It would be clumsy if the Japanese had to represent American ways of behavior and the Singaporeans the British version while speaking English to each other” (Honna, 2005: 74). An increasing diversion of English is natural for its rapidly growing spread; the adaptation is a facet of its diffusion.

English can be a common language for multinational communication only when its cultural diversity is accepted. A common language has to be a multicultural language. A lot of allowances have to be made and differences accepted. If American English standards, for example, were imposed upon all users of English, English would never become an international common language.
The diverse English and users ideally are represented in English books from which English learners understand the real facts of English. It means those Englishes are acknowledged and allocated in the chapters, not only the English of the natives, called as Standard English. Besides, other users and their cultures should also be introduced, along with their distinct ways of using the language. This fact is also mentioned by Crystal (2003: 175), “The contemporary view, as represented in the UK National Curriculum, is to maintain the importance of Standard English while at the same time maintaining the value of local accents and dialects.” This means that other Englishes are valued and maintained, seeing it to have a complementary functions for the standard.

This study is aimed at disclosing the extent of others’ presence in English books in terms of their personals, cultures, Englishes. This is to determine wether or not the book has held that English is a means of multinational communication. Using content analysis, it will collect the words reflecting others’ presences: their names, their pictures, their culture, and their English talk.

FINDINGS AND DISCUSSION

The findings are divided into three subsections: people, culture, and talk. It is to show that the items from other English users are present in the book.

People

The representation of other people in the book is seen from their names and pictures. Logically the names are not only those coming from the native communities, British and American. To determine this, the chapter 1 People is the main source, supported by other two chapters Lifestyle and Food and Culture. Based on closed readings, the following table illustrates the figure of other peoples in the book.

<table>
<thead>
<tr>
<th></th>
<th>People</th>
<th>Places</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native</td>
<td>19%</td>
<td>20%</td>
</tr>
<tr>
<td>Non Native</td>
<td>81%</td>
<td>80%</td>
</tr>
<tr>
<td>Arabic (Islam)</td>
<td>38%</td>
<td>32%</td>
</tr>
</tbody>
</table>

It is seen that the natives only take few portion of representation. The natives here include American, British and Australian, the people and the places. Further, it is quite surprising that the representation of Arabic (Islamic world) is very salient in the book. Thus, the names like Ahmed, Fahd, Fatima, Mehmet, and the like can be found in each page of the chapters. Even, an example of family members is taken from an Arabic family, all of which are Arabic names.

In addition, the presence of the non-native is also materialized in the illustrations and the pictures in the book. It is not only the faces of the western people the readers see there, but many are the faces from other countries, oriental, Arabic, Latin, and many others. Even, some of the covers in the chapters depict the otherness, like the one in Unit 3 Lifestyle below. The figures of Fahd and Li Yu Lin are displayed along with their talk. Looked closer, the pictures represent smiling faces, happy people from other world with their different life. In another side, it also implies that these people can use English well, and with their competence in the language, in addition to other expertise they have, they can achieve their happiness. Besides their personages, the non-native speakers’ presence is also reflected in the description of their cultures.

Picture 1. Others’ Faces
Cultures
Other cultures here are taken from two units in the book, Lifestyle and Food and Culture. The culture here is about the way the people live, not the cultural products like dance, ritual, and other kinds which are more strongly associated to the term. Each unit in the book is started with a two-page-sized picture illustrating the topic and an outline. After the readers are guided with the outlook, they are directed to “Watch and Listen” through a video. For example, in the unit Lifestyle, the video as the opening describes the life of Bedouin, a nomadic tribe in Arab Peninsula.

Picture 2. An Opening Video of Lifestyle

The video describes the way the Bedouin lives, including their belief, in-group relation, moves, daily lives, and homes. From the beginning, the unit has introduced a culture from others. This is perhaps new information for most learners, including those in Indonesia. For them, the life of the tribe is something unique and interesting, and they can feel how beautiful their lives are. Following this video, there are tasks related to the information in the video. This video displays a unique way of life, which is very different from the common. Though, in fact every community has their own way of running their living, including the daily routine.

The daily habits from different culture are seen from the Time Expressions section in the unit. The culture is represented by the names of the subject, like Kerry, Tania, Fahd, Cheng, Abdullah, and Fatima. Some examples are cited below:
1. Fahd has breakfast at 6.30 in the morning.
2. Chen and Wang watch films every Tuesday evening.
3. Abdullah has English class 7.30 in the morning.
4. Tania gets up at 6.00 in the morning.
5. Kerry has dinner at 6.30 in the evening.

At a glance, the examples are just ordinary; it is about daily habits normally. Looked at more closely, from the multicultural perspectives, they show various ways people live their lives. Having breakfast at 6.30 is usual for people in Indonesia and Arabic world, because as moslem, we get up at 05.00 in the morning for doing the dawn prayer, even earlier. However, it is not normal for the people in U.K. and U.S. in which they usually start their days at 07.30. It is also surprising for most readers that people have a routine movie watching in weekdays (2). Again, in this part, the people from other cultures are also dominant, implying their culture description, their various daily habits. The presence of other does not stop here, it also includes their English talk.

Their English Talks
As it is mentioned in the previous section, the characters from other worlds are displayed along with their talks (Picture 1B). In the picture, Fahd and Li Yu Lin tell the readers about their parents. They also mention where they live (Shanghai, Riyadh, and Jeddah), presenting the places around the world. Other talks are also found in another part of the same unit. They are Carlos (Peru), Hussain (United Arab Emirates), Nehir (Turkey), and Koko (Japan). They describe their countries using English.
In other two units, *Lifestyle* and *Food and Culture*, English talks from non-native speakers are also present. In the former, the others are from France (Elodie) and India (Jasvinder); they speak about their jobs. In the latter, the talks are taken from Tokyo (Tomoko) and Abu Dhabi (Ahmed); they describe the food in their cultures. From these, the book presents genuine information about other cultures directly from the owner. Besides, it also promotes the English from different parts of the world. In another word, the English from others have the same status like the one spoken by the natives. This point is also mentioned by Honna (2005:74), “What actually happens is that Japanese behave like Japanese and speak English in Japanese ways, and so do Indonesians, Vietnamese, Italians, Danish, and many others respectively.” For the native readers, it is a way to make them familiar with the pronunciation of others, and also other speech features from the non-native speakers. Thus, the inclusion of English varieties spoken by the non-native speakers in the text book is a real claim that other Englishes are good models for all English learners, the natives or the non-natives.

CONCLUSION AND SUGGESTIONS

Based on the analysis, the book of *Unlock: Listening and Speaking Skills 1* has been proved to have accommodated the fact that English is a global language. It has represented the English as a means of multinational communication by presenting other people, other cultures, and other Englishes. The characters contained are various, not only the English natives. The natives are only 20%; others are really salient there, with the Arabic people at the most. More importantly, the book also employs the model talks of the non-native users, implying that they are also good models in the English use. In sum, the book has been a good representation of English as the language of inter-cultural communication in the globalization era.

REFERENCES

