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UNIVERSITY OF SOUTHAMPTON

FACULTY OF HUMANITIES

Approaching Conceptualisations of English in East Asian Contexts:

Ideas, Ideology, and Identification

by

Mariko Kitazawa

Thesis for the degree of Doctor of Philosophy

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ABSTRACT

FACULTY OF HUMANITIES

SCHOOL OF MODERN LANGUAGES

DOCTOR OF PHILOSOPHY

APPROACHING CONCEPTUALISATIONS OF ENGLISH IN EAST ASIAN
CONTEXTS: IDEAS, IDEOLOGY, AND IDENTIFICATION

By Mariko Kitazawa

English language, which does not have a precedent in the respect that it is used by such a variety of speakers with so many different first languages in such a wide range of contexts across the world, has served to make the complex nature of language more visible to us. Given such an opportunity, a considerable amount of research has been devoted to the description and analysis of what people *do* with this global lingua franca (i.e. people's language practices, performances, and consequential linguistic variation and change). However, on the other hand, little research has approached what people *say* about this global phenomenon.

Given this gap, this PhD thesis explores the ways people think, talk about and make sense of English, language, communication, and various other issues and concepts surrounding this area of global language practices, since the nature of language cannot be fully understood from observation and description of actual language use alone. It is for this purpose that this thesis begins by engaging with academic theories of, approaches to, and research on English in a global context and language ideologies. Such conceptual understanding underpins the approaches taken in this research, which specifically explored East Asian English users' ideas of and beliefs about English and language through a questionnaire survey and qualitative in-depth interviews.

Explorations and discussions of the findings of this study emphasise the point that what is accessible in people's talk on language is emphatically not only their ideas of English or language at face value. People's micro-level everyday practices and macro-level social expectations and norms are merged and condensed into their accounts on language

through their interpretive filters, which is an invaluable source that help linguists have a better understanding of language both as a practice and concept. These insights pose critical questions for language attitude research and add deeper considerations to discussions of language(s) and language users in the field of English as a lingua franca.

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DECLARATION OF AUTHORSHIP

I *Mariko Kitazawa* declare that the thesis entitled '*Approaching Conceptualisations of English in East Asian Contexts: Ideas, Ideology, and Identification*' and the work presented in the thesis are both my own, and have been generated by me as the result of my own original research. I confirm that:

- this work was done wholly or mainly while in candidature for a research degree at this University;
- where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
- where I have consulted the published work of others, this is always clearly attributed;
- where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
- I have acknowledged all main sources of help;
- where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
- parts of this work have been published as:

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Signed:

Date:

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ABBREVIATIONS USED

EFL English as a foreign language

EIL English as an international language

ELF English as a lingua franca

ELT English language teaching

ENL English as a native language

L1 First language

L2 Second language

NES Native English speaker

NS Native speaker

NNS Non-native speaker

SLA Second language acquisition

TRANSCRIPTION CONVENTIONS

x	incomprehensible word
[]	researcher commentary
(.)	pause of less than a second
(2)	approximate length of pause in seconds
:	length
CAPS	emphatic stress
[overlapping utterances
=	linked or continuing utterances
?	Words spoken with rising intonation
(hhh)	breathe out
@	laughter
<i>kimono</i>	non-English words
{Japanese traditional dress}	translation
<whispering> </whispering>	speaking modes
[org1]	anonymised companies and organisations

(adapted from Dressler and Kreuz 2000 and VOICE 2007)

Chapter 1

Introduction

“The way people think about language is at the heart not only of many social and political issues but of their view of their own cultural identity and of their relations with other members of what they take to be ‘their’ community of communities. To treat these matters as marginal or ‘non-linguistic’ (in order to focus linguistic inquiry elsewhere) is *already* to promote a certain way of thinking about language”

(Harris 1998, p. 4).

1.1 Language about language: what this thesis is about

At a ‘Study in the UK Fair’ held in Tokyo which I attended six years ago, I shocked someone who was sitting next to me when I told her I was going to study linguistics for my master’s degree. She was amazed to know that there was an academic field that studies *about* language, because, according to her, language is just a ‘tool’ to do something ‘more meaningful’, such as medical studies which was her specialty. We then had a chat about various things such as which universities we were applying for, what kind of accommodation would be better, and how much it would cost to live in the UK. During our conversation, she told me that she had decided to study in the UK rather than in the US because she wished to speak ‘British English’ although using ‘American English’ was more ‘advantageous’ if one wants to publish in renowned journals.

If I have a chance to meet her again and tell her about what I have been doing for the last four years, she might get horrified because my PhD is not just about language, but it is even about ‘language about language’. However, what needs to be noted is that the world is full of such ‘language about language’, just like her account above: ‘language is just a tool’; ‘I want to speak British English’; and ‘American English is more advantageous for publication’. In addition, although she said that language was ‘just a tool’, it was evidently more than just a tool for her, or at least the ‘tool’ to which she refers goes beyond the referential functionality, because ‘British English’ made her choose to study in the UK rather than in the US, which is a considerable decision to make based on a type of language (or a variety of tool that is used for other pursuits).

In short, language matters, and that is why people think and talk about it. Adults often frown upon the language of teenagers; people guess others' educational backgrounds from the ways they speak; parents consider which foreign language(s) their children should learn; books are dedicated to words we should use and avoid in our CVs; and letters are written to institutions, from broadcasters to supermarkets, to complain about the 'quality' of language and its effect on society. The reason why language concerns people is because it is socially influential. One's way of speaking might or might not bring him/her a job; foreign language skills might lead to upward social mobility; and particular stylistic choices might make socialisation in a particular context easier or more difficult. People are aware of possible consequences of their language use, and such awareness obviously influences their language practices. However, such awareness or ideas about language are by no means stable because they are also influenced by language practices. For example, fewer people might frown when they see 'an invite' in their e-mail inbox now than years ago because the use of 'invite' as a noun instead of 'invitation' has been increasingly prevalent. Conversely, some people might be even less tolerant with 'an invite' now precisely because it is used ever-more widely, which to them might mark a social trend towards informality or even linguistic laziness. In both cases, practices influence their views.

Thus, people's language practices and their ideas about language are interrelated, and in this regard, exploration of people's conceptualisations of English, that is, how they form, develop, and construct their ideas about this unprecedentedly global lingua might bring interesting insights. What is going on in English language communication, whether it is used by native English speakers or non-native English speakers, is not 'special' or 'unique' in terms of its fundamental essence of linguistic/communicative performance. However, what *is* special about this language more akin to Seidlhofer's point that: "due to its extremely widespread and frequent use by speakers from a vast number of first language backgrounds, it affords us the opportunity of observing these processes [of variation and change] happening in an intensified, accelerated fashion, right before our eyes (2011, p.94).

There are two points I would like to add to this statement. Firstly, it needs to be made explicit that these 'eyes' that are observing what is going on with English do not belong only to linguists but also to anyone who is involved in this practice or who are

aware of it. Secondly, what we are allowed to observe in an intensified manner is not limited only to the processes of linguistic change, but also various other aspects of language practices. For instance, the global status of English has brought the relation between language and power into sharp relief. English is probably the record holder in the number of times a language has been associated with words such as ‘opportunities’, ‘barrier’, ‘success’ ‘inequality’, ‘benefits’, and ‘unfair’. Oft-heard accounts along the lines of ‘why do we have to feel bad for not being able speak English when tourists ask us directions in English?’ or ‘he did not get that job because his English proficiency is very low’ would not have been as prevalent as they are now if there was not a powerful global language. In addition, the spread of English which has been accompanied by its variation and change has made the ambiguity of concepts such as ‘language’, ‘correctness’, ‘speech community’, ‘native/non-native speakers’ and ‘standard’ more explicit, which has given us opportunities to think about what they actually are. Furthermore, discussions of ‘language and identity’ or ‘protection of national languages’ would not have appeared in newspapers, books, and internet forums if English did not have such a global status. In short, what the spread of English has given us is not only opportunities of *seeing* what is going on, but also *thinking about* and *thinking beyond* these happenings.

This is the starting point of this thesis. It explores the ways people think and talk about, and how they make sense of, English, language, communication, and various other issues and concepts surrounding this area of global language practices. Having established this, the next section discusses how this PhD project has been developed and what is going to be explored in this thesis more in detail.

1.2 Development of the project and development of ideas

My interest in East Asian people’s ideas of and attitudes towards English originally came from my experiences at the University of Birmingham where I studied my master’s degree. During this year, I was constantly communicating with other students from East Asia, especially those from Korea, Mainland China, and Taiwan who were the majority of both classmates and flatmates. As I had come to know them, I realised that there were many similarities among us, such as previous English language learning experiences, a certain level of anxiety or nervousness when we talked to native or very fluent English speakers, a great level of ease and comfort when we talked to each other, and awareness that English accents which were associated with the countries we were from were not received

particularly favourably. In addition, I had also come to know that the last point has been confirmed by some pieces of research as well, in which Chinese accents, Japanese accents, and Korean accents of English tended to be evaluated negatively (e.g. Cargile and Giles 1997; Lindemann 2002, 2003, and 2005; Jenkins 2007).

Having had these experiences and this information, I came to be interested in what East Asian English speakers would say about one another's English, how they make sense of their experiences with each other, and how they deal with negative stereotypes that are often attached to their English. This led into the first version of the title of the project, which was *Language Attitudes of East Asian English Speakers towards Each Others' Englishes*. However, in the course of my study, I started questioning the relatively neat and simple framework of 'attitudes towards an object' that was underlying my proposed study, since English language practices which are (just like any language practices) complex and dynamic in nature cannot be reducible to a stable 'object' towards which people show their attitudes in a linear way. In addition, the categorisation of different 'Englishes' based on the speakers' first languages (e.g. 'China English') was also problematised because it necessarily backgrounds people's linguistic and communicative performances in English that cannot be explained in terms of the speakers' first languages.

Even if, for instance, a male business person from Korea at an international meeting speaks English with an accent which can be perceived to be a 'Korean accent', it is too simplistic just to conclude that he speaks 'Korean English', as this term could cover up all aspects of linguistic performances which he exploits for his communicative purposes. To get business done smoothly and successfully, he would use various strategies: he is highly likely to use special terminology of his business field; he might use particular phrases which he thinks to be 'formal'; he might attempt to sound as 'male' as possible if he thinks he would receive favourable reactions from others; he might deliberately use ambiguous words to avoid making a decision of which he is not sure; he might try to sound as 'American' as possible if he believes that an 'American way' of speaking English makes him look professional. Therefore, even if his English contains certain phonological and lexicogrammatical features which can be associated with his first language, sweepingly categorising his English as just 'Korean English' carries traits of essentialism, as many aspects of what he does with English cannot be reducible only to 'Koreanness',

and there is no reason why his 'Koreanness' only should be foregrounded as a label of his English.

Thus, although investigating people's attitudes towards stereotyped accents or images about a particular group of English speakers is interesting in itself and also has the potential to elicit various beliefs and ideas about language, I felt that focusing exclusively on this aspect would necessarily narrow the perspective of this project in an undesirable way, and therefore I have decided to make it only a part of the research, in order to explore people's conceptualisations of English, language, and communication in a holistic manner.

Such developments and changes in this project have, of course, been influenced by theories, approaches, and research inside and outside the field of linguistics, applied linguistics, and sociolinguistics. Just to list some key work, my earlier conceptualisations of English were largely influenced by the idea of World Englishes and also early work in the field of English as a Lingua Franca (e.g. Kachru 1985; Jenkins 2000; Seidlhofer 2001), which have been challenged and enriched, in my mind, in the course of reading theories and approaches such as integrationism (e.g. Harris 1998), the notion of performativity (Butler 1990) and its application specifically to language and identity (Pennycook 2004 and 2007), emergentist approaches to language (e.g. Hopper 1998), dialogism (Linell 2009), sociolinguistics of mobile resources (Blommaert 2010), and language and style (Coupland 2007). While these scholars' work addresses the question of *what language is* from the perspective of linguists, other literature which has dealt with how people approach the question of *what language is* has also informed my ideas. Examples include theories of and approaches to language attitudes (e.g. Garrett et al. 2003; Liebscher and Dailey-O'Cain 2007), folk linguistics (Niedzielski and Preston 2003), and metalanguage (Jaworski et al. 2004).

In this thesis, these theories of language by linguists and theories of language by non-linguists are brought together, not to compare and contrast their ideas and discuss how 'wrong' non-linguists' theories of language are, but to explore how people have come to construct certain views about language from a perspective which has been informed by theories proposed by linguists. Such an attempt is hoped to bring insights about how we can approach and engage with people's ideas, beliefs, and opinions without being

dominated by their ideas which turns us into a mere reporter and reproducer of their views or simply juxtaposing ‘their’ ideas against ‘ours’ to dismiss the former.

With this guiding notion behind, this thesis explores the following research questions:

1. How do English users in East Asia conceptualise English in the context of globalisation? Fundamentally, this breaks down into the following questions:
 - How do participants describe and evaluate their own English and ‘Englishes’ associated with people from different countries?
 - What are participants’ ideas and beliefs about English, language, and communication in general, and how do these relate to their descriptions and evaluations of their own English and ‘Englishes’ associated with people from different countries?
2. How do English users in East Asia develop their ideas and beliefs about English/language and what are the possible influences on their conceptualisations?

Here, a brief explanation is needed for the term ‘East Asia’ and also research sites of this study. Although, as mentioned above, I had come to be interested in ideas of English in East Asia, obviously it was impossible for me to visit every single country in East Asia for my research. Therefore, I chose three countries and two groups/domains that were of particular interest to me and to which I had access, that is, in the case of the former, Mainland China (henceforth China), Japan, and South Korea (henceforth Korea), and the latter is business people and university students. This does not mean, however, that these three countries are representative of East Asia, of either group of people (business people / students), or even of each country. I use this term simply because my participants were located in this region, *not* because I aim to develop an account of, or expand the representativeness of the sample to, ‘the view’ of people across East Asia.

1.3 Structure of the PhD

To answer these research questions, the rest of thesis is structured as follows. Firstly, Chapter 2 explores theories of and approaches to English in the context of globalisation. It begins with a brief introduction to World Englishes approaches and discusses problems

particularly in relation to these approaches' reproduction of and apparent reliance on reified notions of language, culture and identity. This leads to a discussion on reconceptualisations of language, firstly looking at deconstruction of the modernist idea of language and then exploring alternative approaches to language. The chapter finishes with a critical overview of English as a Lingua Franca approach, which has particularly been influential in the field that engages with English in a global context.

Chapter 3 deals with theories and practices of language ideologies. After an introduction of the concept of language ideologies, it explores theories and approaches concerning 1) indexicality and identification, 2) language attitudes, and 3) macro-level ideas about 'language' and communication. This is followed by an overview and discussion of ideas and practices associated with English in East Asia, with a particular focus on the three countries upon which this research focuses, that is, China, Japan, and Korea. Finally, some relevant studies that have explored ideas of English in East Asia will be reviewed. This is followed by Chapter 4 on research methodology, which begins with a general discussion on epistemological orientations and its relation to the choice of research methods. This is followed by consideration of how people's conceptualisations can be approached with particular methods, and finally, it describes the research methods which were actually used for the study. The issue of reflexivity and limitations of research methods are also discussed.

Chapter 5 presents and analyses the results from the questionnaire study, which seek to partly answer RQ1 by providing a general overview of attitudinal profiles of East Asian English users. Firstly, it approaches the first sub-question of RQ1 by looking at the participants' evaluations of English associated with people from the six different countries (i.e. China, Germany, India, Japan, Korea, and the US). This is followed by an analysis of how different factors such as their perceived frequencies of using English with NSs/NNSs affect their answers. After this, I explore participants' ideas about 'English as an international language', which is related to the first half of the second sub-question of RQ1 (i.e. what are their ideas and beliefs about English/language). The chapter ends with a concluding section in which limitations of the questionnaire study and points needing to be further explored in the next two chapters of interview results will be identified.

Chapter 6 and 7 address all the research questions by exploring the interview data. Firstly, Chapter 6 analyses how participants talked about English of different groups and their own English in order to answer the first sub-question of RQ1. This is followed by Chapter 7 which identifies and analyses people's metalinguistic ideas, beliefs, and conceptual work that seem to underlie their talk concerning English. It firstly explores their ideas about 'good English', 'desired abilities' and 'successful communication' that seem to play an important role in their conceptualisations of English. It then addresses the issue of identification and indexicality. Finally, people's conceptualisations of 'language', that is, how they approach this abstract concept and how these are interrelated with their micro-social experiences and macro-social expectations, norms, and values will be considered. Chapter 8 concludes this thesis by summarising the project and discussing its limitations and implications, as well as future research.

Chapter 2

English in the context of globalisation: ideas and practices

2.1 Introduction

In their discussion on authenticity in ‘superdiversity’, Blommaert and Varis (2011: 2) describe the complexities of contemporary identity practices in late modernity as “baffling, yet perhaps not entirely new”, since “what is new is the awareness of such complexities among academic and lay observers”, which is triggered by daily practices situated in today’s ‘superdiverse’ environments. This argument may be applicable to the discussion on the influence of English language practices in global contexts on our conceptualisation of language. That is, the English language, which does not have a precedent in the respect that it is used by a wide variety of different first language speakers in widespread contexts across the world, has made the complex nature of language more visible to both academic and lay observers. Having said this, the current chapter provides an overview of different theoretical frameworks and arguments which attempt to understand and explain English language practices in the context of globalisation.

The chapter begins with a brief introduction of ‘the *English Today* debate’ between Quirk (1990) and Kachru (1991), which is dated but still works as a useful starting point when we attempt to trace the development of ideas and theories concerning English as a global language. This is followed by a critical discussion on World Englishes literature which has made a significant contribution to the establishment of pluralistic view of English, but probably with an undesirable side-effect. Problems with the ‘World Englishes paradigm’ will be discussed particularly in terms of its heavy reliance on the modernist notions of language, culture, and identity, which are based on national boundaries. Given this, the following section attempts, firstly, to reconceptualise language by deconstructing the notion of reified ‘languages’, and, secondly, to explore alternative approaches to language that do not conform to traditional categorisations and instead place people’s communication and language practices at the centre of their conceptualisations. Finally, the section looks at the research field of English as a lingua franca that has particularly

been influential in recent years for its theories, research, and arguments in relation to English in the context of globalisation.

2.2 From ‘monocentrism’ to ‘pluricentrism’: ‘the English’ vs. ‘Englishes’

‘The *English Today* debate’ or ‘the Quirk-Kachru debate’, what Bamgbose (1998, p.1) called “a battle royal on Standard English as a norm for the English-using world”, was a dramatic in popularising and disseminating issues concerning the status of ‘varieties’ of English across the world. Quirk (1990), who essentially argued that English language teachers are required to teach ‘Standard English’ in order to empower non-native English speakers because non-native varieties of English are mere ‘deficit’ versions of ‘correct’ English, was strongly rebutted by Kachru (1991), who accused Quirk of seeing the world only from the perspective of monolingual societies, which inevitably made him overlook the sociolinguistic and sociocultural realities of multilingual societies like India. The winner of this debate, at least in the arena of sociolinguistics, was probably Kachru, as his work has accelerated the growth of the field of ‘world Englishes’ which has produced a large number of publications in the last thirty years, whereas virtually no sociolinguist has *explicitly* supported Quirk, despite some of their views seeming to align with his when it comes to the issue of English language teaching (e.g. Trudgill’s (2002) support for teaching RP).

The idea of world Englishes which Kachru drew on in his debate with Quirk has had a substantial impact on the shift in conceptualisations of English, that is, the shift from the idea of ‘monolithic English’ to that of ‘pluralistic Englishes’. Studies in ‘world Englishes’, which in theory include all the different varieties of English across the world, but usually refer to institutionalised varieties of English in the countries with a history of colonisation by the UK or US (Bolton 2004, p.367), have highlighted the diversity of English in the world by describing how English has been locally adapted (See e.g. Balasubramanian 2009; Bamgbose 1982; Deterding et al. 2005; Kachru 2005; Pillai et al. 2010; Platt and Weber 1980; Schmied 1991). In its history of more than thirty years, it seems that the World Englishes paradigm has succeeded in establishing the idea of legitimate nativised varieties of English, which is reflected in the wide acknowledgement of the plural form ‘Englishes’ which include both native and nativised varieties at least in the field of applied linguistics (Jenkins 2006; Seidlhofer 2009). What is particularly important in such a shift in conceptualisations of English is the idea of ‘difference’ rather

than ‘deficiency’, or as Kachru (1991, p.11) puts it, “[w]hat is actually “deficit linguistics” in one context may be a matter of “difference” which is based on vital sociolinguistic realities of identity, creativity and linguistic and cultural contact in another context”. Such a way of seeing nativised linguistic forms or pragmatic strategies as variations or differences rather than errors or deviations perfectly aligns with the fundamental sociolinguistic principle that it is impossible that some varieties of language are *linguistically* more correct, prestigious, and grammatical than other varieties, as such values associated with these varieties are what have been *socially* constructed (Edwards 1982; Milroy 2001; Wardhaugh 2005).

That being said, although the world Englishes paradigm provides us with a useful framework in which different forms of English are conceptualised as local varieties rather than ‘faulty Standard English’, and thus it enhances a pluralistic view of English, there is a side-effect of this framework that it reinforces modernist views of language, culture, and identity which are strongly associated with nation-states. After all, although the World Englishes paradigm has greatly contributed to a shift from ‘monocentrism’ to ‘pluricentrism’ in conceptualisations of and approaches to English, it has been unable to free itself from the mould of ‘centrism’, which seems to be the major reason why the paradigm has ended up inviting criticism, as discussed in the next section.

2.3 Flaws in world Englishes paradigm: “pluralisation of monolithic English”?

Although world Englishes approaches can be used as an effective and useful counterargument to dismiss the centralised view on English, Canagarajah (1999, p.80) argues that this pluralistic approach proposed by Kachru “does not go far enough” since “[i]n his attempt to systematize the periphery variants, he has to standardize the language himself [...] In this, the Kachruvian paradigm follows the logic of the prescriptive and elitist tendencies of the center linguists”. A similar point was argued by Parakrama (1995), who problematised the ideology of the world Englishes paradigm which reifies and valorises ‘upper-class’ forms or ‘educated versions of local English’ while ignoring what is labelled as ‘non-educated version of local English’ thus ending up theorising “on the nature of a *monolithic Indian English*” (p.25-26, emphasis added). Therefore, in this sense, world Englishes scholars’ argument that ‘outer-circle varieties’ are endonormative (e.g. Gill 1999; Kachru 1985 and 2005; Pakir 1994; Schneider 2003 and 2007) becomes

questionable since local Englishes they codify as nativised varieties of English could actually be exonormative to those who do not use ‘educated versions of local English’.

Such a lack of adequate consideration of social factors and social differences in the world English paradigm (Holborow 1999) is largely due to its conceptualisation of different varieties of English based on national boundaries. This point is eloquently expressed by Krishnaswamy and Burdle in their reaction to the Quirk-Kachru debate:

If Randolph Quirk represented ‘the imperialistic attitude’ to English, the world Englishes approach represents ‘a nationalistic point of view’, whereby nations and their varieties of English are conjured into existence: ‘like Indian nationalism, “Indian English” is “fundamentally insecure” since the notion “nation-India” is insecure’ (2004, p.63).

Given that such a conceptualisation of local varieties and speaker identities along national boundaries does not adequately account for issues of social difference or factors such as gender, ethnicity, class, and ‘community’, Pennycook concludes that the world Englishes paradigm may do little more than “pluralize monolithic English” since it “leaves out all those other Englishes which do not fit the paradigm of an emergent national standard” (2003, p.22). And in doing so, this paradigm “reproduces the very linguistics it needs to escape” (ibid., p.21).

Such a criticism of the world Englishes approach as a mere ‘pluralisation of monolithic English’ might be a little unfair as some scholars, including Kachru himself, have clarified, at least for Indian English, that the term ‘Indian English’ is an umbrella term for both regional varieties such as ‘Kannada English’, ‘Marathi English’, and ‘Hindustani English’ and social varieties such as ‘Boxwallah English’, ‘Kitchen English’, and ‘Babu English’ (Kachru 1983; Schneider 2007; Wiltshire 2005). However, it is also true that the idea of nation-based varieties disseminated by the Kachruvian paradigm is deep-rooted and still works as a pre-assumption for many studies that attempt to describe and analyse locally adapted English with little consideration of regional and social differences within the variety (See e.g. Balasubramanian 2009; Pillai et al. 2010; Schaetzel, Lim, and Low 2010).

Indeed, Bhatt (2010) who is known a world Englishes scholars calls for a conceptual transition in the field. Pointing out that “world Englishes experts reify

linguistic homogeneity in local contexts” by erasing variation within the nativised variety under “iconic badges like Indian English, Nigerian English, Malaysian English and so forth” (p102), he argues that the study of world Englishes needs to be “properly theorized” (p.109) to understand the complex processes of linguistic globalisation.

In order for us to understand the various complexes of sociolinguistic nuances of the acquisition and use of Englishes, we need to liberate the field of world Englishes from the orthodoxies of the past and instead connect it to a more general theory of the sociolinguistics of globalization [...] The expert discourses on world Englishes in the past, and present, need to be constantly examined [...] to move the field forward from a politics of conformity – uncritical acceptance of received wisdom – to a politics of possibility, of growth, and of dialogue across intellectual (and even ideological) fault-lines (Bhatt 2010, p.108).

This argument of Bhatt that there is a need for world Englishes researchers to connect themselves to theories of ‘*the sociolinguistics of globalization*’ to liberate the field from modernist ‘orthodoxies’ actually resonates loudly with an approach to language and globalisation taken in Blommaert (2010), the title of which is exactly this term, *The Sociolinguistics of Globalization*. Dismissing the popular metaphor that ‘the world has become a global village’ and arguing instead that the world has become “a tremendously complex web of villages, towns, neighbourhoods, settlements connected by material and symbolic ties in often unpredictable ways”, Blommaert (2010, p.1) contends that “globalization forces sociolinguistics to unthink its classic distinctions and biases and to rethink itself as a sociolinguistics of mobile resources, framed in terms of trans-contextual networks, flows and movements”. For this purpose of unthinking classic distinctions and rethinking sociolinguistics, he further argues that there is a need for a shift in our focus “from languages (primarily an ideological and institutional construct) to resources (the actual and observable ways of using language)” (ibid., p.102). The main theme of the next section is this shift of focus from languages to resources, or what can be called a reconceptualisation of language, by which we can ‘unthink and rethink’ traditional approaches to language. Although I am not going to particularly address the English language in the next section, it needs to be noted that the reconceptualisation of language which is discussed below is a necessary step to understanding theories and research in the field of English as a Lingua Franca (ELF), which will be the focus of section 2.5.

2.4 Reconceptualisations of language

Rethinking and reconceptualising language and language-related concepts such as ‘competence’, ‘fluency’, ‘learning’, ‘teaching’, and ‘acquisition’ is one of the themes taken up frequently in recent publications that attempt to revisit and deconstruct the notion of language as a decontextualised object (e.g. Blommaert 2010; Hall, Cheng, and Carlson 2006; Linell 2009; Love 2009; Makoni and Pennycook 2007; Pennycook 2010; Seedhouse, Walsh, and Jenks 2010). However, this is not an entirely new approach. As long ago as 1929, first published in Russian, Volosinov questioned the feasibility of approaching language in a contextual vacuum:

The understanding of any sign, whether inner or outer, occurs inextricably tied in with the situation in which the sign is implemented [...] The sign and its social situation are inextricably fused together. The sign cannot be separated from the social situation without relinquishing its nature as sign. Verbal communication can never be understood and explained outside of this connection with a concrete situation (Volosinov 1973 [1929], p.37).

Nevertheless, ironically, almost seventy years after Volosinov had made this point, linguists, applied linguists, and sociolinguists were to be given a warning from Bourdieu who argued that:

As soon as one treats language as an autonomous object, accepting the radical separation which Saussure made between internal and external linguistics, between the science of language and the science of the social uses of language, one is condemned to looking within words for the power of words, that is, looking for it where it is not to be found (1991, p.107).

Given this, I would like to start this section by discussing what made Bourdieu argue the point above, or to put it differently, I am going to discuss how ‘languages’ have been reified in linguistics and applied linguistics, which has invited criticisms from various scholars. This is followed by an exploration of alternative ways of conceptualising language, with particular focus on integrationism, emergentism, and performativity of language.

2.4.1 Deconstruction of the reified ‘languages’

There are mainly two processes which are accused of being the major culprits for the reification of language. The first is the invention of the concept of different ‘(proto)-national languages’ as bounded territorial entities, and the second is the trivialisation and/or decontextualisation of first-order linguistic performances for the avowed purpose of conducting ‘scientific’ research on language.

The first process, the invention of the notion of ‘national languages’, is particularly associated with what Errington (2001 and 2008) calls ‘colonial linguistics’, by which he means attempts of European ‘(proto)linguists’, from the sixteenth to early twentieth century, at reducing the diverse linguistic practices performed by groups with disparate geohistorical origins in their colonies to unified written representations in order to map monolithic languages onto demarcated boundaries, in pursuit of their bureaucratic convenience. Such an attempt of grouping diverse varieties and creating territorialised ‘languages’ in colonial areas is argued to produce not only different ‘languages’ in these areas but also “an ideology of languages as separate, autonomous objects in the world, things that could be classified, arranged, and deployed as media of exchange” (Lelyveld 1993, p.194).

This association of colonial practices with the emergence and reinforcement of the notion of languages as stable, fixed, demarcated, and countable entities is discussed by some other linguists too (see e.g. Kroskrity 2000; Khubchandani 1997; Makoni 1998 and 2002; Pennycook 2004; Pennycook and Makoni 2007; Shohamy 2006). However, too much emphasis on the effect of ‘colonial linguistics’ on general conceptualisations of language runs the danger of overplaying the power of top-down effects (in this case the effects of colonial linguists’ practices on people’s ideas about language), which might lead us to overlook the question of why this notion of different ‘national languages’ has been well-maintained in spite of its artificiality. In other words, paying too much attention to colonial linguists’ ‘sin’ of creating a language myth might make us unable to see the processes in which (lay) people’s meta-linguistic ideas and discourses, and their linguistic behaviours based on such ideas, interrelate with the maintenance of the concept of ‘national languages’.

Although recognising the ideological constructedness of the notion of ‘national languages’ is a necessary step for us to reconceptualise language, this does not mean that the notion of ‘languages’ should or can be ignored for the reason that it is ideologically

constructed. As long as certain concepts exist as social truths, no matter how ideologically loaded they are, researchers need to engage with them by exploring how these concepts function and how they have come into being as constructs, which is one of the important focuses of the current research. What must not be forgotten, however, is that researchers should not let ‘categories of practice’, such as ‘folk’ or ‘lay’ categories such as ‘race’, ‘ethnicity’, and ‘nation’, dominate our analytical frameworks, as Brubaker and Cooper argue:

We should seek to explain the processes and mechanisms through which what has been called the “political fiction” of the “nation”- or of the “ethnic group,” “race,” or other putative “identity” - can crystallize, at certain moments, as a powerful, compelling reality. But we should avoid unintentionally reproducing or reinforcing such reification by uncritically adopting categories of practice as categories of analysis (2000, p.5).

Indeed, the study of language ideologies, which explores “sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use” (Silverstein 1979, p.193), is about these ‘categories of practice’. It looks at how certain social constructs about language such as ‘standard language’, ‘correctness’ or ‘native speakers’ operate in people’s social experiences and influence their metalinguistic ideas and actual language practices. Further discussion on language ideologies will be given in chapter three.

While there is a concern about the surrender of ‘categories of analysis’ to ‘categories of practice’ as was discussed above, what is opposite to this also seems to be a concern of some linguists; that is, the concept of language as a scientific object which is constructed for the sake of conducting ‘scientific research’ or codification of ‘varieties’ or ‘languages’ could have had certain impact on people’s conceptualisations of language. For instance, Love argues that:

Languages are commonly understood to be fixed systems of invariant biplanar entities each uniting a form with a meaning or meanings, as laid down in a dictionary and a grammar book. What is not laid down in the dictionary or grammar book is either stigmatised or treated as not or not really part of the language. Considered in terms of the conceptual process by which this idea is given effect, languages and their component parts

are reified as a fixed set of decontextualised abstractions from speech events. [...] The question to be addressed now is how they [folk ideas about language] relate to the ideas about language entertained by the scientific discipline called ‘linguistics’ (2009, p.29).

What he means by “the ideas about language entertained by the scientific discipline called ‘linguistics’” here is largely related with the ‘formalist approach’ in linguistics which is often associated with the work of Saussure and Chomsky (although Chomsky criticises Saussure’s structuralist linguistics). This type of approach is often referred to as another ‘culprit’, along with ‘colonial linguistics’, which reifies language as a decontextualised object. Reasons why Saussure and Chomsky have been accused of establishing an “institutional concept of language” which sees language as an “institution which exists independently of the individuals who perform linguistic acts” (Taylor 1990, p.9-10) are quite clear. That is, Saussure, who developed the distinction between *langue* (language as an impersonal system of signs) and *parole* (language as a series of personal speech acts) and emphasised the importance of focusing on the former as a systematic object which he argued to allow ‘scientific’ investigation, and Chomsky, who designated the primary concern of linguistic theory to be “an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly” (Chomsky 1965, p.3), are seen to be the main figures who have initiated the confinement of many linguistic accounts within narrow notions of language as a ‘system’, which is dissociated from actual linguistic performance, people, and social contexts.

Pennycook, for instance, contends that “he [Saussure] massively narrowed the scope of linguistics” by disregarding ‘external’ elements for the sake of focusing ‘purely’ on the language structure as a system; “history, politics, society, economics were gone” (2004, p.4). Similarly, Thorne and Lantolf argue that the reification of language achieved by Saussure for the sake of conducting scientific research removed the “centrality of human communicative activity in shaping language” (2007, p.173) from the interest of linguistics, and they also go on to criticise Chomsky for assigning actual human communicative activity “the status of ‘mystery’ and thus not open to scientific investigation” (ibid., p.174). What is a little peculiar about such discussion given by Pennycook (2004) and Thorne and Lantolf (2007) is, however, that they sound as if nothing has changed in approaches in linguistics since Saussure or Chomsky, almost

completely ignoring current research in linguistics which does explore language performance as cognitive *and* sociocultural practices.

It needs to be noted that the (un)justifiability of the trivialisation of actual language practices and various social factors intricately interconnected with such language practices, has been extensively discussed in the field of linguistics, especially in the domain of second language acquisition (SLA) research. A paper which is often treated like a 'watershed' in this issue is Firth and Wagner, in which they call for a reconceptualisation of SLA research to "enlarge the ontological and empirical parameters of the field" (1997, p.285). They problematise the ascendancy of cognitive and mentalistic orientations over social and contextual orientations in the field and argue that:

SLA research requires a significantly enhanced awareness of the contextual and interactional dimensions of language use, an increased "emic" (i.e., participant-relevant) sensitivity towards fundamental concepts, and the broadening of the traditional SLA data base. With such changes in place, the field of SLA has the capacity to become a theoretically and methodologically richer, more robust enterprise (ibid., p.285).

This proposal invited mixed reactions, which Larsen-Freeman (2007) generally categorises into 'broadly in agreement' (e.g. Hall 1997; Liddicoat 1997; Rampton 1997), 'partially in agreement' (e.g. Kasper 1997; Poullisse 1997), and 'broadly in disagreement' (e.g. Long 1997; Gass 1998). Although I am not going to summarise arguments in these three positions in detail or discuss 'which position' is 'right' or 'wrong', as such discussion is not particularly relevant to the current study, it is worth noting that there has been a growing amount of SLA research which incorporates social and contextual orientations to language, which Block (2003) describes as the 'social turn' in SLA (See e.g. Broner and Tarone 2001; Kormos 1999; Lafford 2004; Lantolf 2000; Markee and Kasper 2004; Soderman and Oshio 2008). In addition, it should also be noted that such social and contextual orientations have necessarily made researchers explore the relationship between identity and language learning (e.g. Blackledge and Creese 2010; Block 2006 and 2007; Kramsch 2003 and 2007; Kubota and Lin 2009; Norton 2000; Pavlenko and Blackledge 2004).

One of the important implications of this debate over orientations in SLA research and its influence on approaches, methodologies, analysis, and interpretation in actual

research settings is that it has brought into sharp focus an obvious but often overlooked point that concepts and theories which researchers draw on determine how we design research, what kind of data we collect, and how we deal with the data we collect. Although I have listed several pieces of literature which incorporate or largely focus on social and contextual aspects in language acquisition as these represent a relatively new trend in SLA since late 1980s, this does not mean that I am arguing that all research in linguistics needs to take social and contextual approaches. Of course, there are areas such as neurolinguistics and a large part of psycholinguistics which *need* decontextualised experimental research designs, and the findings brought by such research should not be sweepingly dismissed for the reason that the research does not consider the social aspect of language or reflect the ‘real’ language use.

As Widdowson argues, we always “make sense of the world by imposing our own order on it by devising abstract constructs so as to bring it under conceptual control” (2012, p.5). Therefore, in this sense, as he discusses, although Chomsky is often criticised for establishing and reinforcing the fictional concepts of an ‘ideal speaker-listener’ and a ‘homogeneous speech community’, the fact that these concepts are fiction “does not invalidate the construct as a convenient abstraction” since the question is “how convenient is it [a convenient abstraction], for whom and for what purpose” (ibid., p.8). Indeed, it needs to be noted that Chomsky made it very clear that the ‘ideal listener-speaker’ is a fictional concept by saying it is ‘ideal’. Therefore, the simplistic criticism of Chomsky that ‘an ideal listener-speaker does not exist’ fails to grasp the point, since Chomsky made it clear that it was a construct. Rather, what is more important is to consider why these concepts of an ‘ideal speaker-listener’ or a ‘homogeneous speech community’ are necessary for certain research, how these concepts could be justified for particular purposes of the research in question, and how these constructs inform research orientations. I believe that this argument applies to my own research too. That is, it is crucial for me to clarify how I approach and conceptualise language and what concepts and theories of language I draw on, as this is the foundation upon which various aspects of my research, such as methodologies and interpretation/presentation of data, rest. Having established my approach to literature, I now turn to explore anti-foundational conceptualisations of and approaches to language, as I see these theories as highly relevant and informative when

trying to understand what ‘English’ is, particularly in its role as a lingua franca, as I argue ‘it’ is in particular need of reconsideration in this regard.

2.4.2 Alternative approaches to language

Criticisms directed at decontextualisation and objectification of language in linguistic studies have been accompanied by alternative approaches to language. Harris, for instance, proposes ‘integrational linguistics’, the starting point of which is “not the existence of complex cultural objects called ‘languages’ but, simply, the attempts by human beings to integrate whatever they are capable of doing into the various activity patterns we call ‘communication’” (1998, p.4). Therefore, for Harris, communication is not a realisation of linguistic systems but it constructs what is perceived to be ‘languages’. In other words, the right theoretical order for integrational linguistics is not linguistic communication presupposing languages, but *languages presupposing communication*. What this order implies about the nature of language is that it cannot be dissociated from performance, people, and contexts. As Harris argues, “linguistic signs are not autonomous objects of any kind, whether social or psychological, but are contextualised products of the integration of various activities by individuals in particular communication situations” (1993, p.321). Arguments held by integrationism overlap with other theories of communication and language such as multimodal approaches (e.g. Kress and van Leeuwen 2001; Kress 2010), social semiotics (Halliday 1978; Thibault 1991), emergentism (e.g. Hopper 1988; Hopper and Traugott 1993), and language and performativity (Pennycook 2004, 2007, and 2010). Here, I would like to look at theories of emergentism and language and performativity since they are particularly important for the current research, the focus of which is conceptualisations of English.

2.4.2.1 Emergentism

The first approach is emergentism, which is often represented by a theory of ‘emergent grammar’ proposed by Hopper (1988 and 1998). The fundamental commonality between Hopper’s emergent grammar and Harris’s integrational linguistics is that the starting point of both approaches is that language or grammar is a consequence of communication, not a precondition or source of communication and understanding. Referring to Clifford’s (1986) account on culture that it is not an ‘object’ to be described but it is ephemeral, emergent, and historically constructed, Hopper (1998, p.156) argues that “structure, or regularity, comes out of discourse and is shaped by discourse in an ongoing process. Grammar is, in

this view, simply the name for certain categories of observed repetitions in discourse”. In other words, what looks like the ‘grammar’ of a language is not a pre-existent system, or even a system of rules that ‘have emerged’, but a collection of forms which are constantly repeated until they are ‘routinised’ to various extents. This routinisation is called ‘grammaticization’ (Bybee et al. 1994) or grammaticalisation (Hopper and Traugott 2003), and the processes that create ‘grammar’ in different languages have been explored and described in some research (e.g. Bybee et al. 1994; Hopper and Traugott 2003; Ke and Holland 2006).

For instance, Bybee et al. (1994) explain the development of grammar out of language use by referring to an example of grammaticised future expression ‘*be going to*’ in English. They illustrated that while the expression ‘*be going to*’ in Shakespeare’s English only had a literal meaning of spatial movement and was not used frequently (it occurred only six times in the plays of the Bard which consist of approximately 850,000 words), it is used much more frequently in current English, occurring 744 times in a small corpus of British English (approximately 350,000 words). This ‘dramatic’ increase is obviously caused by the change in function that the expression has started to have: ‘intention of doing something’. Bybee et al. (ibid.) argue that such change in meaning and function occurred because of habituation. That is, repetition has made the expression ‘*be going to*’ lose the original sense of spatial movement and start to have the meaning of ‘intention of doing something’, which must have only been ‘inferred’ in communication before it was routinised. What is interesting is that their crosslinguistic survey of 76 unrelated languages demonstrated that 10 out of the 76 languages have the verb ‘go’ for future expression just like ‘*be going to*’ in English and 10 languages have the verb ‘come’ for a very similar function. Given this and other similar findings, Bybee et al. (ibid.) speculate that the processes of language change are essentially similar in all the languages, even though the resulting states, which were generated by local interactions, might look very different.

This emergentist/usage-based approach to grammar has influenced both theories and methodological approaches in diverse fields of linguistics. The journal *Applied Linguistics*, for instance, had a dedicated issue (27/4, 2006) on language emergence and its implications for Applied Linguistics (edited by Ellis and Larsen-Freeman). In this issue, various areas of language studies such as the origins of language (Ke and Holland),

metaphorically-used expressions in situated talk (Cameron and Deignan), second language syntax (Mellow), multilingual lexicon (Meara), and developmental trajectories of ‘learner language’ (Larsen-Freeman) were approached from an emergentist perspective, which views language as nonlinear, non-finite, adaptive, and self-organising dynamic system (Ellis and Larsen-Freeman 2006). Such an approach was later crystallised into a conceptualisation of language as a complex adaptive system by ‘The Five Graces Group’ in their article (Beckner et al. 2009), which provides the following points as the ‘key features’ of their approach to language.

- (a) The system consists of multiple agents (the speakers in the speech community) interacting with one another.
- (b) The system is adaptive; that is, speakers’ behavior is based on their past interactions, and current and past interactions together feed forward into future behavior.
- (c) A speaker’s behaviour is the consequence of competing factors ranging from perceptual mechanics to social motivations.
- (d) The structures of language emerge from interrelated patterns of experience, social interaction, and cognitive processes.

(Beckner et al. 2009, p.2)

These points are, in fact, not completely new because integrational linguists have been arguing very similar points since 1980s, such as the inseparability of communication with agents and contexts, and the conceptualisation of language as an integration of biomechanical, macrosocial, and circumstantial (formerly ‘integrational’) factors (Harris 1990). However, discussion given by ‘The Five Graces Group’ is new in the respect that it explicitly shows how research in linguistics can incorporate the emergentist/usage-based views of language on a practical level. Given this practicality of the approach, it is expected that a mode of inquiry into language as a complex adaptive system is going to be influential in various fields of linguistics such as language acquisition, language change, and language teaching and learning.

2.4.2.2 Language, performativity, and practice

Next, I would like to discuss Pennycook’s practice approach to language (2007 and 2010), which seeks to find new ways of thinking about language in relation to the concept of performativity and practice. However, before jumping to Pennycook, the notion of performativity, particularly in relation to the work of Derrida and Butler, and also a related

theory of habitus by Bourdieu, needs to be explored first, without which Pennycook's discussion lacks full coherence. For the moment, therefore, I would only introduce a question which Pennycook tries to answer by using the notions of performativity and practice. That is, "how it is that words have effects" (2007, p.65), or, to put it differently, "how do we come to use language as we do? What controls, determines or produces our language acts?" (2010, p.22); I will come back to this question later in this section.

The term 'performativity', as is well known, derives from Austin's work on speech act theory in which he introduced the notion of 'performative utterances' or 'performatives' that *do things with words* (Austin 1962). Examples of such performative utterances include 'I sentence you to eight years in jail', 'I promise to clean the room', or 'you are fired', which are not mere descriptions of something but actually affect or change social arrangements. Although Austin's account of the performative focuses on a rather narrow and particular area of language use, this notion has been expanded by a number of scholars (e.g. Cavell, Searle, Fish, Derrida, and Butler) in different fields, such as philosophy, literature, and queer theory. Among these scholars, Pennycook particularly draws on Derrida (1982) and Butler (1997) to discuss his approach to language and identity in relation to performativity.

The key concept which is shared by Derrida and Butler is 'repetition'. Although Derrida's discussion on performativity was developed from Austin's work, the major difference between the two scholars' arguments lies in their discussion on what makes a performative utterance 'succeed'. While for Austin the 'success' of the utterance is determined by contextual factors (i.e. whether the utterance is produced by the 'right' people in the 'right' place, following the conventional procedure without errors), the more crucial factor for Derrida is the utterance's 'citationality' or 'iterability'. This discussion on the importance of 'citationality' or 'iterability' by Derrida originally came as a reaction to Austin's account on what he calls a 'hollow' or 'void' performative utterance. That is, for Austin, if any performative utterance such as 'I sentence you to eight years in jail' is produced, for instance, by an actor on the stage or by a character in a novel, such words are 'hollow' or 'void' because they are "used not seriously, but in ways *parasitic* upon its normal use", and therefore, "all this we are *excluding* from consideration. Our performative utterances, felicitous or not, are to be understood as issued in ordinary circumstances" (Austin 1975, p.22).

Derrida questions this clear distinction between ‘non-serious’, ‘hollow’ utterances and ‘substantial’, ‘real’ utterances because the ‘parasitic’ nature of ‘hollow’ utterances is the very factor which makes “real performatives” function. In other words, although ‘hollow’ utterances are, according to Austin, ‘parasitic’ because they mimic the form of original performatives which have illocutionary forces, this mimicking and repeating nature of ‘hollow’ utterances should also be shared by what Austin calls ‘proper’ or ‘real’ performatives that are *conventional* in nature. Therefore, from Derrida’s perspective, both ‘hollow’ performatives on a stage or in a poem and ‘proper’ performatives in ‘ordinary circumstances’ function *for the same reason* that these utterances are repeatable. In other words, a performative utterance in a particular situation can have a desired effect because the utterance is recognised and believed to have that particular effect, and for Derrida, this recognition and belief derive from the act of repetition.

However, although Derrida’s argument is sound in the respect that the iterability is an essential factor which makes performatives possible, it also contains a danger that the emphasis on repetition and iterability could avert our attention from the issue of power. It is true that performatives are recognised to have an impact on social arrangements because they have been repeated; however, a crucial question remains, that is, ‘repeated by whom?’. This question now leads me to Bourdieu’s criticism of Austin for not recognising that what makes performative utterances succeed are institutional forces rather than linguistic forms. Bourdieu (1991) argues that “[m]ost of the conditions that have to be fulfilled in order for a performative utterance to succeed come down to the question of the appropriateness of the speaker... A performative utterance is destined to fail each time that it is not pronounced by a person who has the ‘power’ to pronounce it” (p.111). This point, in fact, does not really work as a criticism because Austin himself lists the appropriateness of the authority of the speaker and the circumstances as one of the felicity conditions of performative utterances (see Austin 1962). Nevertheless, Bourdieu’s argument is worth mentioning here firstly because it reminds us of the point that iterability itself cannot make performatives work, and secondly because his strong emphasis on the role of institutional power for the ‘success’ of performatives triggered criticisms, and consequently, new approaches to performativity that go beyond Austin’s idea of performatives.

Bourdieu’s emphasis on the institutional power went hand in hand with the denial of the power of words in themselves. For instance, he argues that “the illocutionary force

of expressions cannot be found in the very words...the power of words is nothing other than the *delegated power* of the spokesperson.” (Bourdieu 1991, p.107). This denial of the power of words, rather than emphasising the role of institutional power, has invited criticisms since such an argument, as Loxley (2007) states, could imply a view that “language, if it is a conventional system, is therefore inert, a mere instrument for the extra-linguistic social force that mobilises it” (p. 133).

A very strong, yet constructive criticism is given by Butler (1999a) who questions the apparent stability of ‘social positions’ which seems to be assumed in Bourdieu’s argument that a performative functions only when it is uttered by someone who is authorised to do so. Although Butler admits that “Bourdieu is clearly right that not all performatives “work” and that not all speakers can participate in the apparently divine authorization by which the performative works its social magic”, she criticises him for failing to “take account of the way in which social positions are themselves constructed through a more tacit operation of performativity” (1999a, p. 122). Here, it needs to be noted that while Bourdieu’s (1991) discussion that Butler criticises is solely about Austin’s rather narrow sense of ‘performative utterances’, which are often associated with particular types of social positions (e.g. a judge, a priest, or a king), Butler’s (1999a) criticism is based on her own elaborate idea of performativity which concerns much wider meaning of ‘social positions’ including genders and races. Therefore, in this sense, one might say that Butler’s criticisms of Bourdieu are ‘unfair’ because her discussion is not operating on an equal footing with that of Bourdieu. However, it should also be noted that this ‘unfairness’ was the very factor which made Butler go beyond both Austin and Bourdieu, without which her notion of performativity might not have been developed.

In contrast to Bourdieu who assumed that performatives work only when they are uttered by those who are authorised to do so, Butler considered the possibility whether those who are not in a position of social power can “expropriate” the prevailing forms of authority. She asks, “what happens when those who have been denied the social power to claim “freedom” or “democracy” appropriate those terms from the dominant discourse and rework or resignify those highly cathected terms to rally a political movement?” (Butler 1999a, p.123). For Butler, ‘authorised to speak’ and ‘speak with authority’, which Bourdieu regards the same, are different. She argues that “it is clearly possible to speak with authority *without* being authorized to speak [...] Indeed, it is precisely the

expropriability of the dominant, 'authorized' discourse that constitutes one potential site of its subversive resignification”(p.123). Hence, for Butler, words do have power because what people do, including their speech performances, form and reformulate themselves. And this argument leads to her idea of performativity, which is “not a singular act, but a repetition and a ritual, which achieves its effects through its naturalization in the context of a body, understood, in part, as a culturally sustained temporal duration” (Butler 1999b, xv). Therefore, for instance, gender, the central theme of Butler’s work, “ought not to be construed as a stable identity... gender is an identity tenuously constituted in time, instituted in an exterior space through a *stylized repetition of acts*” (Butler 1999a, p.179). This was actually put much more simply in a recent interview: “we act and walk and speak and talk in ways that consolidate an impression of being a man or being a woman” (Butler 2011, in her interview for Bigthink).

Thus, *at least in their discussion of 'performatives'*, it seems that Bourdieu and Butler have rather different conceptualisations of 'social positions'. While 'social positions' are, for Butler, “temporally reproduced effects” that are dependent on “unstable forms of rearticulation” (1999a, p.125), Bourdieu (1991) treats them as pre-given and rather stable 'positions' that determine the 'success' of performative utterances. However, it should be noted that although they appear to disagree with each other on their views on performatives, Bourdieu’s concepts of 'habitus' actually has much in common with Butler’s notion of performativity. Indeed, Butler (1999b) admits that “the ritual dimension of performativity is allied with the notion of the habitus in Pierre Bourdieu’s work, something which I only came to realize after the fact of writing this text” (p.192). Here, it needs to be noted that although Butler puts people’s performance at the centre of identity construction, this does not mean that she regards people’s acts as a matter of 'free choice'. When Butler says “gender is the repeated stylization of the body”, she means it as “a set of repeated acts *within a highly rigid regulatory frame* that congeal over time to produce the appearance of substance, of a natural sort of being” (1999b, p.43: emphasis added). In other words, we become 'gendered' through *conventional*, not completely free-willed, acts such as wearing certain types of clothes and speaking in certain ways as a 'male' or 'female'. Here, we can see the commonality between Butler’s performativity and Bourdieu’s habitus as discussed below.

Bourdieu defines habitus as “an acquired system of generative schemes objectively adjusted to the particular conditions in which it is constituted” (1977, p. 95). However, since this definition is rather abstract and obscure, it might be useful to refer to an explanation of the concept given by his student/close collaborator Loïc Wacquant, that is:

[H]abitus is a mediating notion that helps us revoke the commonsense duality between the individual and the social by capturing ‘the internalization of externality and the externalization of internality’, that is, the way society becomes deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel and act in determinant ways, which then guide them in their creative responses to the constraints and solicitations of their extant milieu.’ (Wacquant 2005: 316).

What needs attention here is the point that the concept of habitus seems to involve locality (“adjusted to the particular conditions in which it is constituted” in Bourdieu and “in their creative responses to the constraints and solicitations of their extant milieu” in Wacquant). Indeed, in response to the criticisms that regard the idea of habitus as strong determinism, Bourdieu (1990, p.116) emphasises that “habitus realizes itself, becomes active only *in the relation* to a field”, and therefore it is “endlessly transformed”. In other words, the theory of habitus recognises the agentic power of people who create the ‘social world’ through their practices in local contexts; however, such practices or ‘doing’ are by no means a matter of individual free-willed choice but are constrained by existing social norms, values, and conventions which have been shaped and constructed by past events. This makes the link between Bourdieu’s theory of habitus and Butler’s concept of performativity more visible; that is, both look at the interplay between the individual and the social, or, to put it differently, both try to *go beyond* oppositions such as ‘the individual versus society’, ‘practice versus structure’, and ‘local versus global’, because these ‘oppositional’ concepts are in essence mutually interdependent.

Having briefly looked at Derrida’s discussion of iterability, Butler’s notion of performativity, and Bourdieu’s theory of habitus, now I would like to go on to Pennycook’s discussion on language that draws on these theories. Firstly, referring to Butler’s notion of performativity, which states that human beings become who they are through the sedimentation of repeated acts, he rejects ways of seeing language performance as a product of each individual’s competence in ‘a language’ as a pre-given

entity. That is, for Pennycook, “rather than an underlying competence driving our performance, it is the repeated performances of language and identity that produce the semblance of being” (2007, p.63). It should be noticed that this view obviously resonates with Hopper’s Emergent Grammar that sees grammar as a by-product of repeated linguistic practices (see above). What needs to be noted here is that neither Hopper nor Pennycook sees such sedimented linguistic practices as power-free and neutral acts. For instance, while Hopper (1998, p.156) argues that grammar is “simply the name for certain categories of observed repetitions in discourse”, he also adds that “[r]easonable acts’, of course, do not appear in a cultural or legal vacuum, and so it is also with linguistic expressions: They are anchored in previous expressions, and repeated *because they have been found to be useful, or perhaps prestigious and status conferring*” (p.160, emphasis added). In other words, certain linguistic forms are not repeated randomly but are repeated with reasons, and this point is discussed more thoroughly by Pennycook (2010) in his discussion on language as a ‘practice’.

To explain what ‘practice’ is, Pennycook devotes a large part of his discussion to the question of what *it is not*. Firstly, he emphasises that ‘practice’ and ‘use’ are not interchangeable concepts since “the notion of use suggests a prior object that can be taken up and employed for certain purposes” (p.8). Therefore, for Pennycook, the term ‘language use’ is necessarily contradictory since the concept of ‘use’ simply does not go well with his idea of language as sedimented acts of communication, rather than something ‘out there’ that is waiting for being used. Secondly, he contends that ‘practice’ is not simply a doing or activity, although the term is often used in this way “as a mere filler after terms such as language and literacy” (p.8). Indeed, he argues that the notion of ‘practice’ has the potential to explain how language works, or to use his words (2010, p.22), “how we come to use language as we do and what controls, determines or produces our language acts”. Furthermore, this argument that practice is not ‘a mere doing’ or behaviour leads to another of his points that practice should not be seen as ‘theory’s Other’. Given these accounts on what practice *is not*, obviously one question arises – then, what is it? Or, to put it more precisely, if practice is not a ‘mere’ doing, what more is there to practice than doing?

Pennycook (2010) describes ‘practices’ as “meso-political action” (p.29), by which he means that “we do things both because we want to and along lines laid down by habit,

propriety, cultural norms and political dictates” (p.23). In other words, the notion of ‘practice’ refers to human actions as interplay between individual desires, choices, and intentions at the micro level and social/cultural norms, expectations, and habits at the macro level. People do things depending on local conditions such as whom they are with, what they want to do and how they want to be seen in that situation; however, such conditions are inseparable from social expectations and habits because, for instance, the local condition ‘whom they are with’ is accompanied by some expectations of what is appropriate to do in that situation, which can limit or determine our actions to some extent. It needs to be noted that this account of the term ‘meso-politics’ is not new or unique. Just to list a few examples, it reminds us of the concept of habitus proposed by Bourdieu, which refers to social dispositions and values that are internalised and embodied through everyday life (see above). In addition, the concept called ‘double dialogicality’ (Linell 2009) that sees human communicative and cognitive activities as engagement both in situated interaction and situation-transcending sociocultural praxis is also akin to the account on human activities as meso-political actions.

Having defined ‘practice’ in this way, the term ‘language practices’ can now be seen as *socially-mediated* individual linguistic actions; and therefore, when it is considered that ‘a language’ is a product of sedimented individual linguistic practices, this means that what is sedimented is not only linguistic forms but also ideological values. Conceptualised in this way, it becomes evident that macro-level expectations, habits, or ‘linguistic norms’ and micro-level linguistic actions are *interdependent* (i.e. it is not the case that only individual actions are dependent on linguistic norms). In short, our linguistic activities are influenced by habits and social expectations; and at the same time, such habits and expectations are constructed by what we do. This point makes it clear that macro-level expectations and habits are changeable according to what people do in local contexts, and that such changes also influence people's micro-level actions.

2.4.2.3 Relevance to this thesis

In this section, reconceptualisations of language have been discussed with a special focus on emergentism and a practice approach to language. These theories move away from ways of seeing language as a pre-given entity or system, and instead place people’s actions in the centre of a conceptualisation of language; that is, language is a product of people’s repeated practices. This way of conceptualising language acts as one of the basic principles

in the development of this thesis, as a useful starting point which informs my own ideas of English, and also to which I can come back when some confusions arise. Just like any academic field, Applied Linguistics involves many branches with different focuses. Such amalgamation is inevitable and of course necessary to explore various focuses thoroughly; however, a downside of it is that a narrow focus might make researchers discuss only at a particular level without questioning the assumptions and frameworks they rely on, which appear under a single pronoun, Applied Linguistics, rather than a sociohistorical amalgamation of ideas and approaches that coexist in relation to our various understandings of phenomena around us. A typical example is the debate over 'which' or 'whose' English should be taught, which is presented as a focal point in discussions concerning English education in a globalised world (e.g. Hu 2004). In such discussion, while many reasons and justifications were heatedly exchanged to support different positions, the idea of '*which*' English or '*whose*' English, the framework that made the discussion possible, remained unquestioned. Due to the eye-catching nature of arguments such as 'acquisition of native English empowers students' or 'non-native speakers can express their L1 identities through their own accents', it is easy for somebody engage with this type of discussion, without even noticing that the debate is already framed by a rather reified view of language.

Indeed, at a very early stage of my PhD, I was caught in this framework and often expressed a view that 'non-native English varieties should be accepted', without noticing that I was uncritically incorporating the idea of 'varieties' by saying that. However, if one thinks about language in terms of people's doings and practices, it becomes easier to notice that a statement like 'China English should be accepted' is in itself largely nonsensical, firstly because Chinese people's practices in English are not reducible to linguistic characteristics that are influenced by their mother tongue, and secondly because whether someone's language practices are 'accepted' or not cannot be decided or discussed in such a generalised and decontextualised manner. What kind of concepts of language a linguist relies on would differ according to his/her research, as discussed earlier. Therefore, if one would like to research, for instance, people's attitudes towards 'Japanese English', the researcher necessarily needs to rely on the idea of 'varieties' as solid entities. However, in the current research, I draw on the approach that locates what people do centrally, and this approach works as a compass in the rest of my thesis.

The second point that is relevant to my research is that language practices are seen to be social by nature, which means that what people do with language is not a matter of individual free-will or choice, but is mediated by social norms, expectations, and habits. Thinking in this way, the importance of exploring people's ideas concerning issues such as what is socially expected, what are perceived to be the norms, and what is appropriate to do in relation to English language practices, both in their own local contexts and in a larger social picture, becomes evident. Identifying and exploring such social norms and expectations through observations of *what people actually do* is an essential research area that has informed and inspired a vast number of linguists including myself (see e.g. Coupland 2007; Pennycook 2007 and 2010; Blommaert 2010). However, I believe that it is also important to approach and understand people's metalinguistic accounts, that is, what is perceived to be expected, what are perceived to be the 'norms', or what is perceived to be appropriate, and how they feel about these ideas, since these ideas should be interrelated with their actual language practices and experiences. An approach that sees language practices as 'social things' requires exploration and understanding of people's ideas and conceptualisations of language and communication, which is the focus of the current research.

Having discussed reconceptualisations of language and their relevance to the current research, now I would like to bring the chapter's focus back to English. The following section explores the field of English as a Lingua Franca (ELF), which has been influential in terms of both description and conceptualisations of English in a global context.

2.5 English as a Lingua Franca (ELF)

To start a section on English as a Lingua Franca (henceforth ELF), it is obviously necessary to discuss what ELF is and how it is defined. However, a big problem is that the term is defined rather differently by different scholars, and what is more confusing is that this acronym, ELF, is used in various ways that sometimes contradict the definitions and explanations given for the term. Since I would like to save discussion on this complicated problem of the terminology for later in this section, this introductory paragraph limits itself to give a rather general definition that does not cause much confusion or disagreements; that is, ELF is "English as it is used as a contact language among speakers from different first languages" (Jenkins 2009, p.143). The section will be divided into two parts. Firstly,

it will briefly look at research on ELF, and this will be followed by critical discussion on its terminology and approaches.

2.5.1 Research on ELF

2.5.1.1 Early work

The publications that are often mentioned as ‘pioneering work’ in the field of ELF are Jenkins (2000) and Seidlhofer (2001). Although their main focuses were different (i.e. Jenkins on phonology and Seidlhofer on ‘ELF corpus’), there were points in common between these two publications: 1) both questioned the status of ‘NS English’ as the default target of English language teaching and learning while English is increasingly used for the communication among NNSs; and 2) both tried to tackle this problem by identifying ‘ELF features’. Jenkins (2000) studied NNS interactions in both classrooms and multilingual social contexts and provides Lingua Franca Core (LFC), a set of pronunciation features which are thought to be important for mutual intelligibility in ELF communication. This means that there are ‘non-core features’ that do not impede intelligibility even when these were pronounced differently from ‘native norms’. This identification of core features and non-core features, according to Jenkins, can resolve the ‘dilemma’ between maintaining intelligibility and expressing what she calls ‘L1 identity’ because “NBESs [non-bilingual English speakers] are encouraged to converge on those L2 features which are essential to intelligibility in ILT [interlanguage talk], but are at liberty to maintain those features of their L1 where intelligibility is not at stake” (p.173).

Seidlhofer (2001) points out that there is a ‘conceptual gap’ between how English is used worldwide as a lingua franca and how it is conceptualised and treated in ELT discourse. She argues that the realisation of the role of English as a lingua franca has not affected ELT, which is still strongly native-English oriented. She considers that this lack of change in ELT is caused by the lack of description of how English is used as a lingua franca, arguing that “this lack of a descriptive reality precludes us from conceiving of speakers of lingua franca English as language users in their own right and thus makes it difficult to counteract the reproduction of native English dominance” (p.133). Therefore, she continues, there is a need for a research agenda that places description of English as a lingua franca at the centre of its work, and introduces a corpus project called VOICE (Vienna-Oxford International Corpus of English) as a first step with a hope of finding out

“what (if anything), notwithstanding all the diversity, might emerge as common features of ELF use, irrespective of speakers’ first languages and levels of proficiency” (p. 147). Three years later, Seidlhofer (2004) presents possible “salient common features of ELF use” (p. 219) as preliminary findings, which include dropping the third person present tense *-s*, confusing the relative pronouns *who* and *which*, and inserting redundant prepositions.

Given the establishment of the Lingua Franca Core and an attempt at identifying ‘salient ELF features’, a concern was shown whether such codification was going to result in a proposal of an ‘alternative model’ for English language teaching and learning, which is just as prescriptive as imposing standard English norms on learners. For instance, Rubdi and Saraceni (2006) question whether this is only a matter of one form of prescription being replaced by another, and similarly, Prodromou warns that “the ELF core is in danger of becoming *a single prescriptive model*” (2007, p.50). Such concern might not be entirely unreasonable as statements such as “what I propose, then, is...to explore the possibility of a codification of ELF with a conceivable ultimate objective of making it a feasible, acceptable and respected alternative to ENL” (Seidlhofer 2001, p.150) could be read as an intention of establishing a monolithic model which can replace ‘ENL-based model’. However, Seidlhofer (2006) and Jenkins (2007) refute this concern based on three reasons: 1) ELF description is offering an alternative possibility, not imposing a norm; 2) ELF researchers leave the decision to learners as to ‘what/which kind of English’ they would like to learn; and 3) ELF researchers do not claim or are not in the position of claiming what should be or should not be taught because ELF research is descriptive. What needs to be noticed here is that their arguments, which emphasise the point that they are *offering* an alternative and *not imposing* it, suggest an attempt to establish or find out *something* that can be ‘offered’ by ELF scholars and ‘chosen’ (or not) by learners. Here, a question arises whether ELF is something ‘out there’ that can be ‘offered’ or ‘chosen’; however, I would like to save this point until later in the section.

2.5.1.2 Shift from feature-based to process-based research

Identification of ELF features or ‘codification’ of ELF, which was an initial objective of ELF research has ceased to be explicitly mentioned as the main goal of ELF research. Instead, researchers have started to focus increasingly on the fluid, contingent, hybrid, and

dynamic nature of ELF that probably does not align with the idea of ‘codification’ in a traditional sense. For instance, adopting a transformationalist view of globalisation, Dewey (2007) underlines the dynamic nature of ELF; that is, users locally co-transform linguistic resources according to their communicative needs. In addition, it is notable that most of the chapters in Mauranen and Ranta’s (2009) edited volume on ELF research look at communicative processes of ELF interactions rather than just describing forms and features of ELF (See e.g. Cogo 2009; Dewey 2009; Ehrenreich 2009; Hülmbauer 2009; Pitzl 2009).

2.5.1.3 Areas of focus: linguistic levels

Having discussed this shift from form/feature-oriented approach to process/function-oriented approach in the field of ELF research, now I would like to briefly introduce a wide range of focuses in this research field to provide a general idea of what ELF research has (and has not) covered so far. Firstly, research on ELF has been conducted in terms of different linguistic levels. These can be broadly categorised into lexis/lexicogrammar (e.g. Seidlhofer 2004; Breitender 2005 and 2009; Cogo and Dewey 2006 and 2012; Björkman 2008; Ranta 2009), phonology/pronunciation (e.g. Jenkins 2000; Deterding and Kirkpatrick 2006; Osimk 2009; Walker 2010), and pragmatics (e.g. Cogo 2009; Hülmbauer 2009; and Kaur 2009). The data these studies draw on were either collected individually or derived from large-scale corpus projects of ELF, such as Vienna-Oxford International Corpus of English (VOICE), the corpus of English as a Lingua Franca in Academic Settings (ELFA), and Asian Corpus of English (ACE). It needs to be noted that these corpora and individual research listed above focus only on spoken data, and research on ‘written ELF’ is scarce so far. However, the compilation of the corpus of Written English as a Lingua Franca in Academic Settings (WrELFA) began in 2011, so it is expected that findings and discussion on written ELF will be provided in near future.

2.5.1.4 ELF in different domains and the concept of communities

In addition, it is also important to note that ELF research has looked at different ‘domains’ in which English is used as a lingua franca. The two major domains that have attracted considerable attention are business settings (e.g. Charles 2007; Kankaanranta and Planken 2007; Rogerson-Ravell 2008; Ehrenreich 2009) and academic settings (e.g. Mauranen 2003; Björkman 2008 and 2009; Ranta 2006 and 2009; Smit 2010). Although I am not

going to provide a detailed account of the findings of these studies, I would like to discuss how 'community' is conceptualised in ELF research, because this is particularly an important issue for those studies that explore language practices of specific 'domains'. Since ELF is by definition used among people from different first language backgrounds, a traditional notion of speech communities that are often associated with regional speech patterns or social classes (see e.g. Gumperz 1968; Labov 1972 and 1982) are not very useful when we consider communities in relation to ELF users. Instead, the notion of communities of practice (henceforth CofPs, Wenger 1998) has been taken up as a more appropriate and useful concept to discuss and understand language practices in ELF (e.g. Hülmbauer, Böhringer, and Seidlhofer 2008; Dewey 2009; Ehrenreich 2009; Hülmbauer 2009; Smit 2010; Kalocsai 2011; Seidlhofer 2011;). According to Wenger, CofPs "are formed by people who engage in a process of collective learning in a shared domain of human endeavour" (2006, p.1), which are made cohesive by "mutual engagement", "a joint enterprise", and "a shared repertoire" (1998, p.73ff.). In other words, members of a CofP regularly engage with each other by sharing information and experiences (i.e. 'mutual engagement') based on common interests (i.e. 'joint enterprise'), which produces and is enhanced by common resources such as terms, tools, symbols, routines, and ways of doing things (i.e. 'shared repertoire').

What is particularly attractive to ELF researchers about this concept is probably the point that it is assumed that a CofP is formed by shared interests, since interactions in ELF are thought to be "driven by needs and wants in specific domains of use" (Seidlhofer 2007, p.314). However, on the other hand, it might be a little inconvenient for ELF scholars that members' regular face-to-face contacts are assumed in Wenger's idea of CofPs, since so many interactions in ELF take place outside those relatively stable communities 'in the flesh'. There are, of course, ELF-using communities that would meet the criteria of a CofP. However, it would also be the case for many people that they usually use their L1 for daily face-to-face interactions at their local office and use English only with their colleagues overseas, be it e-mail exchanges or occasional meetings in person. In such a case, ELF is used for non-face-to-face interactions (e.g. e-mail exchanges, phone conversations, video conferences) or/and in rather ephemeral settings (e.g. annual academic conferences, meetings during business trips), for which Wenger's definition of CofPs does not work well.

Given this restriction, Dewey (2009, p.77) says that “Wenger’s notion is arguably a more conservative one than is required here, especially given the protean nature of ELF communities”. However, at the same time, he does not completely deny the idea, arguing that “nevertheless, by borrowing this term, and perhaps only slightly modifying its earlier definitions, we are able to detach descriptions of language variation and change from geographically defined locations” (ibid., pp.77-78). In other words, the general usefulness of the concept of CofPs cannot be discarded because of some minor inconveniences. Chapter 7 of this thesis also refers to CofPs, as I found the concept useful in explaining some of my participants’ accounts of their English language practices. When the concept is referred to in this research, however, the three criteria, ‘mutual engagement’, ‘a joint enterprise’, and ‘a shared repertoire’ are conceptualised in a more inclusive manner than Wenger’s original definitions.

As has been discussed so far, ELF research that started with a feature-based approach has developed into contextually-sensitive, process-oriented qualitative research with diverse focuses on various linguistic levels and domains of use. Such research has the potential to centralise the performers in accounts of language, to give primacy to language-in-use, account for complexities across domains and cultural flows, and integrate aspects of roles, hegemony, experience, identification and temporality into accounts of language, as these aspects of communication become relevant to instances of English use. Giving primacy to use and context in accounts of ELF entails open questions and embraces dynamic, emergent realities of language. However, as has been already suggested, the field contains various problems in terms of both theories and research, which might hinder such open questions, and which will be discussed in the following section.

2.5.2 Constructive criticisms of the field of ELF

The field of ELF has never been without criticisms, and ELF researchers themselves call the field ‘controversial’ (e.g. Jenkins et al. 2011). Criticisms received often include what ELF researchers see as ‘misunderstandings’ or ‘misinterpretations’, such as the claim ‘ELF paradigm attempts to promote a monolithic model for ELT’. ELF scholars have been rigorously engaging with such ‘misunderstandings’ (see e.g. Seidlhofer 2006, Jenkins 2007, Cogo 2008 and 2012), which was of course an important task to undertake. However, it seems that many have been counter-arguing and correcting these misunderstandings to the point that they have been unable to deal with some fundamental problems and

contradictions that need to be addressed in the field. Therefore, in this section, I would like to discuss some problems that have not been tackled by ELF scholars, and I believe that consideration of these problems will make the field more coherent, productive, and robust.

2.5.2.1 Definitions of ELF

As mentioned at the beginning of this section, defining ELF is a complicated undertaking. Even a brief look at what seems to be rather general and simple definitions like below might arouse some questions. Jenkins and Seidlhofer, who are probably the most-cited ELF scholars, define ELF as follows (respectively):

“English as it is used as a contact language among speakers from different first languages” (Jenkins 2009, p.143).

“any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option” (Seidlhofer 2011, p.7)

Although these definitions look quite straightforward, what is not clear is whether these refer to 1) the function of English used among different L1 users or 2) language practices that take place in such interactions where English is used as a common language or 3) both of them. Regarding this point, Cogo (2008) argues, in her response to Saraceni’s questions of a similar nature (2008), that ELF is both about ‘form’ and ‘function’, which suggests that definitions of ELF can refer both to the function of English as a contact language and language practices in such communication.

However, even if we agree on this point that ELF refers both to its function and language practices, a further confusion arises when the term appears to mean much more than that, like in Jenkins’ statement that ELF “is now conceived as an emerging English that exists in its *own right* and which is being described in its *own terms* rather than by comparison with ENL” (2007, p.2, emphasis in original). Here, two questions arise. Firstly, is ELF conceived as a variety of English (‘*an emerging English*’)? Secondly, does the term ELF refer to a particular approach or orientation regarding how it should be seen or described (‘that exists in its *own right*’; ‘being described in its *own terms*’)? Now, I would like to deal with these two questions respectively.

Is ELF a variety?

The answer to the first question has already been given by many ELF researchers, which is ‘No’ (e.g. Dewey 2007 and 2009; Cogo 2008 and 2012; Kirkpatrick 2008; Seidlhofer 2009; Jenkins et al. 2011; Cogo 2012; Pitzl 2012). For instance, Dewey (2007, p.349) argues that “it is thus neither possible nor desirable to attempt a description of a uniform ELF variety - this cannot be appropriate given the variability of lingua franca communication”. Similarly, Seidlhofer (2011, p.77) contends that ELF “is not a variety of English but a variable way of using it”. In short, talking about ELF as a distinct variety of English does not align with what ELF researchers have been emphasising in the last few years; that is, ELF users exploit linguistic resources in a flexible and dynamic manner according to their communicative purposes.

However, although they state that ELF is not a variety, there are expressions that seem to treat it as a variety (or varieties). Examples include as follows:

“Precisely because EFL and ELF are so different in their conceptualisations...it is up to learners and users of English to decide *which kind of English* they need and want” (Seidlhofer 2006, p.48, emphasis added).

“[I]t is entirely for learners to decide what kind of English they want to learn, be it EFL (in effect ENL)..., an ESL (outer circle) variety, or *an ELF variety* for international communication (for example, China English, Spanish English, Japanese English, etc.)” (Jenkins 2007, p. 22, emphasis added)

“[T]hey can choose to speak like native speakers when and if they want to, but they may want to *speak ELF*” (Cogo 2012, p.104, emphasis added).

These statements can give an impression that ELF is a variety or an aggregate of local varieties, and indeed, questions concerning the status of ELF have often been raised (e.g. Saraceni 2008; Ferguson 2009; Sewell 2013; Swan 2012) in spite of ELF scholars’ rather explicit claim that it is not a variety of English. What needs to be noted, however, is that all of the statements above were given in reaction to a criticism that ELF researchers try to promote ELF as a variety that learners should follow. Therefore, it is in a sense understandable that some ELF researchers make a point that they are not imposing ELF on

people because it is up to learners to decide ‘which English’ they would like to learn and speak. However, what actually needs to be emphasised is not the point that they are not imposing something, but that there is no such thing as ‘ELF’ that can be imposed on somebody. And this means that there is no such thing as ‘ELF’ that can be ‘chosen to speak or learn’ either. Essentially, nobody has to ‘choose’ to speak ELF. Communication processes that have been observed in ELF research are, as ELF researchers themselves argue, ‘naturally occurring’. In addition, if their English sounds or looks ‘non-native like’ as a result of L1 influences, again, it is not necessarily what they ‘choose’ to do so much as it is the natural occurrence.

Although it is very much possible to say that people can choose not to aim for what is perceived to be native-speaker competence, this does not mean that people ‘choose’ to speak ELF because ‘setting a target’ and ‘speaking in a real context’ are completely different issues. As various researchers have been arguing, ELF cannot be conceived as a variety because the idea of a language variety as a discrete and demarcated entity does not align with what is going on in ELF communication. This point should not be easily abandoned for the sake of dealing with particular criticisms.

Does ELF refer to a particular approach?

As for the second question, whether the term ELF refers to a particular approach or orientation regarding how it should be seen or described, the answer seems to be ‘yes’, although ELF researchers do not explicitly say so. The acronym ELF is often used as a pre-modifier as can be seen in the terms such as ‘ELF approach’, ‘ELF perspective’ and ‘ELF orientation’. However, what is important to note here is that none of these terms make much sense if ELF only means ‘English that is used as a contact language among people who do not share the same first language’. In other words, there is something else that is implicated in the pre-modifier ‘ELF’. Then, what is implicated? The answer to this question seems to lie in the ‘ELF’ vs. ‘EFL’ contrast that has been emphasised by ELF researchers. The following diagram is given by Jenkins (2006, p.140) who contends that “ELF is a very different animal from EFL”.

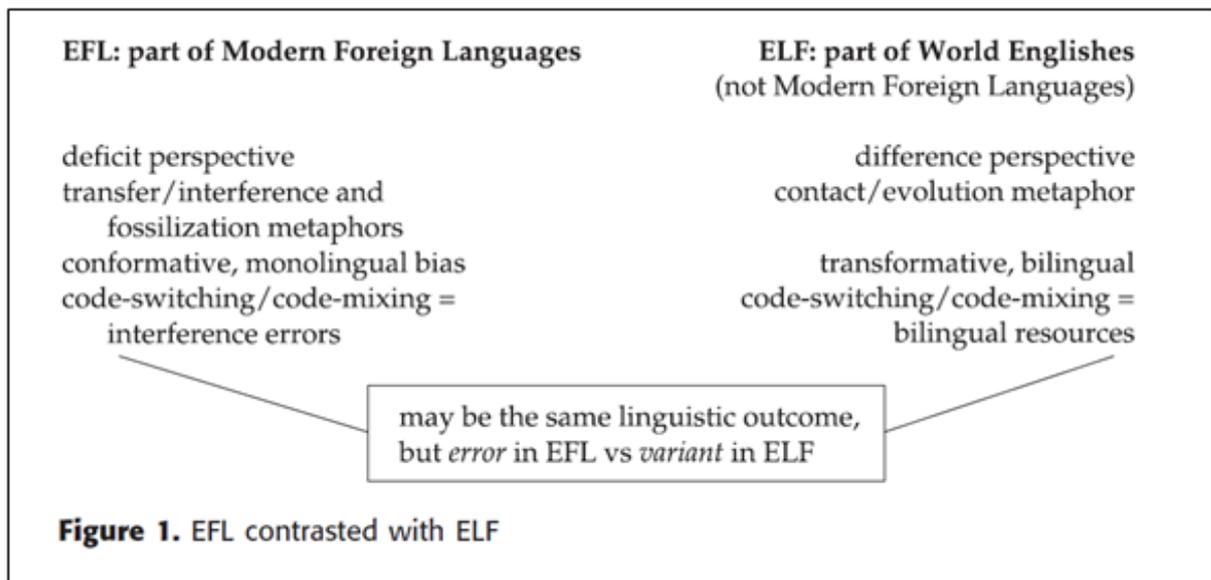


Figure 1. Jenkins' explanation of EFL vs. ELF contrast (2006, p.140)

Similar contrasts have been given also by Dewey (2009), Hülmbauer (2009), Seidlhofer (2011), Mimatsu (2011), and Cogo and Dewey (2012). As Jenkins et al. (2011) summarise, "for most ELF researchers,...ELF and English as a Foreign Language (EFL) are *two entirely different phenomena*" (p.283, emphasis added).

What can be inferred from this EFL vs. ELF dichotomy model is that the term ELF here certainly means more than 'English used by people who do not share the same L1'. A particular view on how non-native speakers' English should be seen is implied in 'ELF'. With this implication, terms such as 'ELF approach', 'ELF perspective', and 'ELF orientation' start to make sense. However, a question that arises here is whether the definition of ELF should include this type of view/approach. Although it is not clear how ELF researchers would answer this question, because this issue has not been discussed so far, I would say that it should not, because English as a lingua franca is *not* a view. Jenkins et al. (2011), for instance, argue that "*from an ELF perspective, then, once NNSEs are no longer learners of English, they are not the 'failed native speakers' of EFL, but – more often – highly skilled communicators*" (p.284, emphasis added). This might be a view that is shared by many researchers who look at communication in ELF, but it is neither something the term 'ELF' itself means, nor a pre-requisite position for engagement with ELF.

Given this, I would like to make it clear that, in this thesis, that ELF means English used among people who do not share the same first language, which can refer both to the function of English as a contact language and language practices in communication in which English is used as a lingua franca. That is all. This means that, (at least in this thesis), any research that looks at language practices in ELF interactions can be ‘ELF research’, whatever the researcher’s orientation. Accordingly, terms such as ‘ELF perspective’, ‘ELF orientation’, or ‘ELF approach’ are not used in this thesis unless I have to refer to these as other people’s idea.

2.5.2.2 Reliance on reified ‘oppositions’

Although the EFL vs. ELF dichotomy above was discussed only in relation to the question of what ‘ELF’ is in the previous section, it should not be overlooked how ‘EFL’ is characterised in this dichotomy. What is interesting is that none of the researchers who provided this contrast between EFL and ELF account for what exactly EFL is. What is clear from the literature is:

- EFL is an entirely different phenomenon from ELF.
- EFL is part of the modern (foreign) languages paradigm.
- EFL assumes that most interaction involving non-native speakers is with native speakers of the language.
- Hence, EFL sees that non-native speakers’ goal is to approximate the native variety as closely as possible, so differences from ENL are assumed to be signs of incompetence.

(See e.g. Jenkins 2006; Dewey 2009; Jenkins et al. 2011; Seidlhofer 2011)

Although these accounts tell us what ‘EFL’ belongs to and what is assumed and believed ‘in EFL’, it remains unspecified what they mean by ‘EFL’. Is it a subject? Or is it English that is used by non-native English speakers who communicate with native English speakers? Or is it a group (or an imagined group) of people who hold the views listed above? Or is it a particular conceptualisation of English?

It seems that EFL in these accounts is treated as a particular conceptualisation of English that is learnt and used by non-native English speakers for the purpose of

communication with native English speakers. However, it is actually not clear why EFL necessarily has to be characterised in this way. Apparently, in some ELF researchers' understanding, there is an assumption that the word 'foreign language' means it is learnt and used for the purpose of communicating with its NSs. However, the question is, does it? It is true that languages such as Korean or Hungarian are primarily learnt as a foreign language for the purpose of communication with their native speakers because these languages are not used as an international language. However, the point is that such 'non-lingua-franca statuses', or the fact of 'being learnt to communicate with native speakers', belongs to the function of these languages, not to the term 'foreign language'. It is an obvious point, but any language can be a foreign language when it is foreign to someone. Therefore, of course, English is a foreign language to someone if that person's mother tongue is not English. This status is nothing to do with how the language is used. For instance, I use English as a lingua franca on daily basis, and in this sense, I am indeed an ELF user. However, at the same time, English could be considered a foreign language to me because it is not my first language, although the term 'foreign' can always be problematized, regardless of whether communicating with 'natives' or 'non-natives'. When English is taught in a class to students whose first language is not English, such a class would be called an EFL class precisely because English is a foreign language to these students. Therefore, it is of course possible that ELF is assumed to be students' future use of English even in an EFL class. It is probably true that there are many EFL teachers who do have views which are very similar to what was listed above. However, equating these particular views of particular people with the term EFL is misleading.

It seems that, in discussion concerning ELF, arguments are often shaped in relation to what they see as 'oppositions' (i.e. 'Different from _____, ELF is _____'). In such a process, just like the case of EFL, those concepts which are put in an opposing position are reified and characterised in a particular way for the purpose of rendering them 'oppositions'. Such reification and (mis)characterisation are also seen in the treatment of 'native speakers'. For instance, according to Jenkins et al. (2011), "NNSEs are...highly skilled communicators who make use of their multilingual resources in ways not available to monolingual NSEs, and who are found to prioritize successful communication over narrow notions of 'correctness' in ways that NSEs, with their stronger attachment to their native English, may find more challenging" (p.284). Similarly, Cogo (2010) argues that "if

a NS of English is involved in ELF communication she or he will have to negotiate the communicative norms operating in that context, rather than transposing her or his ENL norms.” (p.295). An assumption that underlies these arguments is that, unlike non-native English speakers who freely exploit linguistic resources for the purpose of communication, native English speakers, especially those who do not speak any other language, tend to stick to their ‘native norms’. This is a rather bold characterisation of native English speakers. Seidlhofer says, in her description of ELF users’ language practices, that “they exploit the potential of the language, they are fully involved in the interactions, whether for work or for play. They are focused on the purpose of the talk and on their interlocutors as people, and emphatically not on the linguistic code itself” (2009, p.242), which is plausible. However, the point is, ‘they’, in this quote, can refer to anybody who uses any language, whether it is one’s first language or not. It would be very surprising if there were groups of people who were not ‘focused on the purpose of the talk and on their interlocutors as people’, and who instead focus intensively on ‘linguistic code itself’.

Native English speakers, just like anybody, naturally adapt their styles depending on whom they are talking to. If the topic seems to be unfamiliar to the interlocutor, he/she might use less technical words. If their interlocutors are non-native English speakers, they might avoid using idiomatic expressions, particularly if they have experience of intercultural communication in English. If their interlocutors are their close friends from childhood, they might use particular expressions that are shared only among themselves and are probably hardly understandable to other people. It is very unlikely, for instance, an NS businessman talks to his NNS colleagues in the same way as he talks to his best friends from childhood, because it would be neither practical nor appropriate. Therefore, the assumption that native English speakers have a ‘strong attachment’ to their ‘native norms’ and therefore find it difficult to adapt their styles does not seem to reflect reality. Characterising ‘native English speakers’ in this way might be a useful strategy to highlight non-native English speakers’ ability to co-construct meanings in given contexts; however, this is also a dangerous strategy because once such a characterisation of native English speakers is recognised to be false, the whole argument would start looking less sound.

Another issue which needs to be noted briefly here is the reification of ENL (English as a Native Language). In contrast to ELF that is described to be fluid and dynamic process of communication, ENL is often treated as if there is such a thing as

‘ENL’ that is an invariant entity. This is related to one of the characteristics of ELF research: that it focuses extensively on ‘unconventional forms’ that diverge from ‘ENL norms’, and this is the focus of next section.

2.5.2.3 Exclusive focus on ‘differences’

Although Jenkins says, as mentioned earlier, ELF is “an emerging English...which is being described in its *own terms* rather than by comparison with ENL” (2007, p.2), ELF researchers do describe language practices in ELF communication ‘by comparison with ENL’. What are called ‘ELF features’, ‘ELF variants’ and ‘ELF forms’ were picked up and described precisely because those forms were regarded to be *different from* what they define as ‘ENL norms’. Indeed, Cogo and Dewey state that “[a]s a field of enquiry, ELF can be described as the empirical study of *innovative uses of English*” (2012, p.12, emphasis added). In other words, ELF is and has been described in terms of its ‘non-conformity’ to ‘ENL norms’. Sewell (2013) argues that this comparative nature of ELF research has produced the reifications and essentialisations of ‘ENL’ and ‘native English speakers’. He argues, “[b]y defining ELF according to how it differs from native speaker language use, ELF researchers have tended to essentialize and exaggerate these differences, creating a false dichotomy between ‘ELF’ and ‘non-ELF’” (2013, p.3). Similarly, Park and Wee argue that “the ELF project’s focus on how non-native speaker usage diverges from standard English, in fact, may serve to further entrench the dichotomy between native speaker and non-native speaker, instead of helping us to transcend the distinction” (2011, p.367).

This poses an important question as to whether ELF research should focus exclusively on ‘differences’ from ‘ENL norms’ or ‘conventions’. Some ELF researchers might say ‘yes’, because this is what ELF research is about for them. Similar to Cogo and Dewey (2012) who see ELF research as the empirical study of ‘*innovative uses of English*’, Seidlhofer argues that “since ELF is a natural language, it also is as it is because of what it has to do. So the question arises as to how these functions get realized *in the unconventional forms that occur in ELF usage*” (2011, p.125, emphasis added). Such a strong focus on ‘innovative’ and ‘unconventional’ forms might be partly related to an oft-repeated claim that non-native English speakers should be seen as ‘legitimate users’ of English, not mere ‘learners’ of English. That is, showing examples in which non-native English speakers ‘successfully’ communicate with each other using ‘non-native forms’ is

an effective strategy to support the point that they are legitimate and successful communicators and therefore any forms which deviate from ‘native norms’ should be seen as variants, not errors.

However, even though describing and analysing how these ‘unconventional forms’ work in ELF communication is a very interesting and important focus, it should not be the only focus of ELF research because looking at ‘unconventional forms’ is just one way of seeing language practices in ELF communication, not *the* only way. It may be true that there is some kind of ‘shared non-nativeness’ (Hülmbauer 2009) that is exploited and foregrounded in English communication among non-native English speakers (see e.g. Kalocsai 2009; Cogo 2010). However, what is shared is not only ‘non-nativeness’. When ELF users interact, they of course share the situation in which they are operating, and accordingly, they might also share certain knowledge, values, ideas, experiences, expectations, and so on (consider, for instance, a meeting among colleagues within a multinational corporation). In interactions in such situations, some language forms might happen to be unconventional according to ‘ENL norms’, and such unconventional forms might indeed work very effectively. However, focusing too much or exclusively on ‘non-native linguistic features’ might make researchers overlook other important aspects of communication.

2.5.2.4 Towards more holistic understanding of ELF

A strong focus on ‘divergence’ from ‘ENL norms’ in ELF research brings up another question as to whether the avoidance of native speaker influence in ELF data collection could be serving to create an ‘optimum condition’ for ‘unconventional forms’ to be produced. While most ELF scholars agree that ELF does not exclude native English speakers *in its definition* (i.e. English used among people with different L1s), there has been a tendency for ELF research to either exclude native English speakers, or to restrict the number of them, *in data*. For instance, in the two major ELF corpora, VOICE and ELFA, the proportion of native English speakers amounts to 7% and 5% respectively. Jenkins explains that “[t]his is because they would confound the data with non-ELF forms and make it more difficult to identify emerging ELF norms” (2007, p.3). Similarly, Cogo and Dewey claim that ELF corpora need to avoid “the risk that NSs...may have a normative impact on the language, thus affecting the extent to which speakers innovate”

(2012, p.12). In short, Jenkins says, “ELF does not exclude NSs of English, but they are not included in data collection” (2007, p.3).

Although such an exclusion of native speakers might be necessary for some research which particularly focuses on ‘non-conformity’ or ‘unconventional forms’ in ELF interactions, if the whole research field is inclined to accept this exclusion, there is a danger that only a very partial understanding of ELF communication will be gained. If ELF communication includes native English speakers in its definitions, then the question of how they are involved in ELF communication cannot be ignored. They might have a normative impact on interactions as the researchers above worry, or, conversely, they might be affected by their NNS interactants. In any way, such processes also need to be described and analysed because they are also a part of ELF communication. In addition, even if native English speakers are not present, in certain situations non-native English speakers might pay more attention to accuracy and correctness (e.g. formal settings, or when everybody else sounds more ‘native-like’ than they are), even if it might not result in actual accuracy as people often make more ‘mistakes’ when they are being anxiously conscientious. This point is closely related to the issue of indexicality, that is, “semiotic links between linguistic forms and social meanings” (Bucholtz and Hall 2010, p.21). Although this issue of indexicality and identification is not going to be discussed in detail here, as it is one of the main focuses of the next chapter, what needs to be pointed out here is that people’s desires concerning how they want to be seen by others through their ways of speaking does not disappear for the reason that it is an ELF setting. And such a desire is by no means a matter of arbitrary choice, but is derived from awareness of how indexical links work in a given context.

On the one hand, as ELF researchers have observed and presented, non-native English speakers may exploit their non-nativeness and index some kind of ‘closeness’ to their NNS interlocutors. However, on the other hand, they might also wish to show, for instance, how competent, professional, knowledgeable, and reliable they are, depending on situations in which they are engaging. Such ‘desired self’ can be expressed or indexed through various ways, linguistic aspects of which might include using particular words and expressions to show membership, avoiding forms that are typically associated with ‘learner errors’ or pronouncing words in a ‘standard-sounding’ way. These language practices are also a part of ELF use, but they have been largely ignored, firstly because

'non-nativeness of ELF interactions' have been the central focus in the field, and secondly because the field has dedicated its research to an exploration of how people interact with their immediate, physical interlocutors in ELF communication. In other words, little research has explored how people 'interact' with their ideas concerning what is appropriate or inappropriate, what is high or low status, or what would be received favourably or unfavourably in the world in which they are operating.

In this sense, if I borrow Pennycook's (2010) term, language practices in ELF have seldom been seen as 'meso-political actions' as ELF interactions have been analysed in terms of rather micro-level exchanges of communicative resources with a special focus on 'unconventional forms', and macro-level social expectations, meanings, habits and norms have not been considered so far. Given such a tendency, Park and Wee points out that ELF researchers need to be sensitive to not only 'what is going on in interactions' but also to "the complex position of speakers in their interactional and political groundings" (2011, p.361). They go onto argue that when we study ELF interactions,

"we must also remember to understand their situatedness - that is, how their interaction is always perceived and evaluated in relation to other speakers and their interaction in other situations. In other words, because ELF interaction inevitably takes place within the linguistic market,...we cannot avoid thinking of what the linguistic and discursive practices of ELF speakers will mean within a broader network of social relations" (Park and Wee 2011, p.367).

And to explore interrelations between language practices of ELF users and 'a broader network of social relations', ELF research might need to engage with more various kinds of interactions than it does currently. One of the surprising facts in the field of ELF research is that there has been a striking similarity in the findings except for a few pieces of research (e.g. Jenks 2012). That is, ELF communication has almost always been characterised as cooperative, mutually supportive, and consensus-oriented (See e.g. House 1999; Meiercord 2002; Cogo and Dewey 2006; Kordon 2006; Pölzl and Seidlhofer 2006; Firth 2009; Kalocsai 2009). It should be noted that I am not going to argue that ELF researchers mis-characterise what is going on in the data they analyse. Indeed, in many instances, ELF users seemed to be mutually supportive and their communication looked to be consensus-oriented. However, the point which needs to be made is that such similar

findings have been obtained not entirely because of ‘the nature of ELF’ but because ELF research so far has been looking at relatively similar settings in which 1) native English speakers usually do not take part and 2) participants are anyway friendly and favourable to each other. Focusing extensively on how ‘unconventional forms’ work only in such particular (friendly) settings might narrow our understanding of language practices in ELF communication. Ehrenreich, for instance, suggests that “care has to be taken to incorporate and devote sufficient attention to competitive talk (which may, however, be difficult for the researcher to get access to) as not all of ELF is informal and consensual (2009, p.146). Although it probably does not have to be ‘competitive talk’, as it is difficult to define what ‘competitive talk’ is, ELF research needs to explore interactions of various kinds (cf. Jenks 2012) to gain more holistic insights about language practices in ELF communication.

To gain such holistic insights, as Baird discusses, “ELF research should include open engagement with similarity and difference, and treat neither as creative nor conforming on face value, but instead look for contextual reasons, motivations, attitudes and social meanings associated with certain performances, forms and interactional choices” (2012, p.10). Such contextual reasons and motivations cannot be fully understood only from observation and description of actual language use. That is, people’s intentions, motivations, and ideas underlying their language practices may be more accessible in people’s metalinguistic accounts. As long as interactions in English as a lingua franca are social acts, as any interactions in any language are, considerations of the social significance of language practices in ELF cannot be ignored. This is why the current research addresses the question of what ELF users *say* about English and language. Given this, the next chapter deals with theories and approaches that are important for exploring people’s ideas concerning English and language.

Chapter 3

Language Ideologies: Exploration of Metalanguage

3.1 Introduction

As discussed in the previous chapter, ‘language’ is not a pre-given entity with a set of forms and rules, but it is something emergent and historically constructed through people’s linguistic communication. In addition, since human communication is by nature a social practice, what is sedimented in the constructing process of language is not mere linguistic forms but also social and ideological values. The purpose of this chapter is to explore what these social and ideological values are and how they interrelate with people’s language practices. In this sense, the chapter deals with ‘language ideology’, which is “a mediating link between social forms and forms of talk” (Woolard 1998, p.3). The chapter starts with a brief explanation of what the term ‘language ideology’ refers to, and this is broken down into three different sections which take as their focus different, but interrelated, aspects of language ideologies; that is, 1) indexicality and identifications, 2) language attitudes, and 3) macro-level ideas about ‘language’ and communication. This is followed by discussion on ideas and practices of English in East Asia with a particular focus on Chinese, Japanese, and Korean contexts. Finally, some relevant studies that have explored ideas of English in East Asia are reviewed.

3.2 Defining language ideologies

Defining language ideologies is not an easy task since the term has been used and described varyingly according to different scholars. Indeed, Kroskrity argues “although interdisciplinary scholarship on language ideologies has been extremely productive in recent decades... there is no particular unity in this immense body of research, no single core literature, and a range of definitions” (2005, p.496). The following are selected definitions that are frequently cited in literature that is concerned with language ideologies:

- A) “Sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use” (Silverstein 1979, p.193)

B) “Self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of the group” (Heath 1989, p.53)

C) “Shared bodies of commonsense notions about the nature of language in the world” (Rumsey 1990, p.346)

What is common among all of these definitions is that they are at least something to do with ‘ideas and beliefs about language’. However, at the same time, they are all different from each other on various points. For instance, Silverstein (Definition A) clearly assumes ‘consciousness’ regarding language ideologies (i.e. “beliefs about language *articulated* by users”), which is not particularly clarified by other definitions. Definition B by Heath, on the other hand, foregrounds the point that language ideologies are something held by ‘a particular group’, hence diversity of language ideologies according to different groups is assumed. In contrast, Definition C by Rumsey might give an impression that there are some kinds of ‘universal language ideologies’ because of the expression that “notions about *the nature of language in the world*”. I am not going to give discussion on ‘which definition is better’ or ‘what *the* definition of language ideologies *should* be’ because the variability of definitions seems to have been accepted in the field, and I also do not believe that there should be a common, unified definition of language ideologies. However, because of this variability, it is necessary to make it clear what language ideologies mean at least in this thesis otherwise the discussion given in this chapter will be obscured.

In this thesis, I adopt a general and unconstrained sense of language ideologies that can be defined as “representations, whether explicit or implicit, that construe the intersection of language and human beings in a social world (Woolard 1998, p.3). Such representations can be seen in actual language use, explicit talk about language, or in dominant norms or expectations that have been naturalised and rarely rise to people’s consciousness (Coupland and Jaworski 2004). Therefore, language ideology can be inherent in conscious beliefs (e.g. ‘news readers should have a standard accent’) or near-automatic behaviours (e.g. avoiding using a slang expression at a job interview). It could be about micro-level linguistic forms (e.g. ‘you should not say *with who*; it should be *with whom*’) or a rather macro-level conceptualisation (e.g. ‘Cantonese is not a language; it is a dialect’). It could be shared almost universally (e.g. ‘there are correct and incorrect forms’) or by a particular group of people (e.g. ‘in Japanese language, women should not refer to

themselves as *'boku'* because it would sound abnormal'). In essence, language ideology can be regarded as an umbrella term that embraces all of these shared beliefs, ideas, and conceptions about language and any language related issues, that are intertwined with people's actual language practices.

It needs to be noted that although language ideologies are about language, they cannot be about *language alone* because language practices are necessarily social in nature. As Woolard discusses:

“They [language ideologies] envision and enact ties of language to identity, to aesthetics, to morality, and epistemology. Through such linkages, they underpin not only linguistic form and use but also the very notion of the person and the social group, as well as such fundamental social institutions as religious ritual, child socialization, gender relations, the nation-state, schooling, and law” (1998, p.3).

Therefore, exploration of language ideologies means to explore social meanings and relations from a perspective concerning language. This can be done through various focuses, such as analyses of texts (e.g. a newspaper article), investigations of language policies, descriptions and analysis of spoken discourse in contexts, or explorations of people's metalanguage. The following sections will look particularly at this last focus, metalanguage, as this is what the current research is mainly concerned with.

To put it very simply, metalanguage is 'language about language'. However, Jaworski et al. see this definition “too literal”, and instead discuss as follows:

“‘Language in the context of linguistic representations and evaluations’ is a better shorthand, pointing to a shared assumption that, for the analysis of language use in social life, we need to engage explicitly with a ‘meta’ component, a set of social and cognitive processes ‘alongside’ or ‘about’ the forms and substances of speech, writing or other symbolic material. (2004, p.4).

Such an idea of metalanguage can go back to Jakobson (1960) who listed ‘the metalingual function’ (i.e. language that discusses or describes itself) as one of the main functions of language alongside the poetic function, the referential function, the emotive function, the conative function, and the phatic function. This reference to metalingual function highlights the reflexive nature of language. That is, “language is always about itself, no matter what else it is also about. Every utterance is an example of how an utterance can be

structured, how it can sound, and what it can accomplish” (Johnstone 2010, p.32). People’s awareness concerning this reflexivity of language, that is, metalinguistic or metapragmatic awareness concerning both communicative and symbolic functions of language, has been considered and studied as a key aspect of linguistic communication in sociolinguistics and linguistic anthropology (e.g. Silverstein 1993; Irvine 2001; Verschueren 2004; Coupland 2007). In addition, it needs to be noted that metalanguage is not only about relatively micro-level, individual awareness of symbolic and communicative functions of particular forms, but it is also about relatively macro-level, commonsensical notions such as what ‘a language’ is, how communication works, or how language should be used (Jaworski et al. 2004).

Having said this, the following sections firstly look at the issues of language and identity, indexical nature of language, and people’s metalinguistic awareness of it, which is followed by an exploration of macro-level ideas such as people’s conceptualisations of ‘language’, ‘standard’, ‘dialect’, ‘variety’, and ‘correctness’.

3.3 Metalanguage 1: indexicality and identifications

When people communicate with each other using language, what they exchange is not only referential meanings of the words they produce, but also some kind of information about who they are. As Joseph puts it:

“What matters is to understand that, if people’s use of language is reduced analytically to how meaning is formed and represented in sound, or communicated from one person to another, or even the conjunction of the two, something vital has been abstracted away: the people themselves. They are always present in what they say and in the understanding they construct of what others say. Their identity inheres in their *voice*, spoken, written or signed” (2004, p.21).

This is the starting point of various sociolinguistic studies that concern indexicality of language, and processes of identification in language practices. This section looks at theories and research that explore these issues.

3.3.1 Language and identity: a framework for analysis

In recent years, increasing amounts of research in linguistics, applied linguistics, and sociolinguistics has incorporated identity as its central focus, and as a result, theories, perspectives and approaches that concern the issue of language and identity have

necessarily become diverse and wide-ranging. Although this section engages with these different approaches later, firstly, I would like to introduce Bucholtz and Hall's (2010) theoretical framework for language and identity which they have developed drawing on theories and research in various fields such as sociolinguistics, linguistic anthropology, conversation analysis, critical discourse analysis, and linguistically-oriented social psychology. They explain the purpose of proposing such a framework that:

“In incorporating these diverse approaches under a single label, our purpose is neither to deny the differences among them nor to impose new disciplinary boundaries; rather, it is to acknowledge the full range of work that falls under the rubric of language and identity and to offer a shorthand device for referring to these approaches collectively” (Bucholtz and Hall 2010, p.18).

Their framework is indeed helpful to have a comprehensive understanding of this field of enquiry with rather ‘scattered’ theories and focuses. Therefore, while introducing their ‘five principles’ below, other theories and approaches relating to each principle will also be discussed.

Firstly, they propose *the emergence principle*, arguing that identity is best conceived as something emergent, discursively constructed through everyday social practices. This is obviously reminiscent of Butler's discussion on performativity that views gender as “an identity tenuously constituted in time, instituted in an exterior space through a *stylized repetition of acts*” (Butler 1999, p.179, emphasis added). Similarly, Davies and Harré, in their discussion on ‘positioning’, argue that “an individual emerges through the processes of social interaction, not as a relatively fixed end product but as one who is constituted and reconstituted through the various discursive practices in which they participate (1990, p.46). Such a view that highlights the nature of identity as ‘doing’ or processual has made some researchers question the appropriateness of the term ‘identity’ as it has the connotation of ‘being’ or ‘status’, rather than ‘doing’.

For instance, Ivanič argues that “the noun ‘identity’ is misleadingly static, and in thinking about the relationship between language, learning and identity it is more productive to think about identity as a continuous process of identification” (2006: 7). However, it is not a very wise idea to discard the term ‘identity’ completely because of this misleading connotation, since avoiding using this word will be fairly inconvenient firstly

because the term has come to be used so widely both in academia and everyday life, and secondly because we do need this concept of 'identity' to refer to a product/construct that has been (perceived to be) constructed through identification processes, and also to refer to identity as a general concept (note Ivanič herself did not advocate complete avoidance of the term 'identity'). Therefore, in this thesis, I use the term 'identity' when necessary; however, when I refer to processual, performative, and 'doing' aspects of identity, I will use 'identification'. This is why the title of this thesis has 'identifications' rather than 'identity, since what has become evident in data analysis is that participants think and talk about their language practices in terms of how they (wish to) identify themselves, rather than how they perceive who they are.

This processual, performative aspect of identity leads to the second principle, which is *the positionality principle*. By arguing that identities encompass simultaneous positionings on different levels (i.e. macrolevel demographic categories; local, ethnographically specific cultural positions; and temporary and interactionally specific stances and participant roles), Bucholtz and Hall challenge the approach taken by variationist sociolinguistics (e.g. Labov 1963, 1972, 2001; Trudgill 1974 and 1999) which studies people's linguistic behaviours based on pre-given identity categories such as gender, social class and age in order to describe linguistic variation in highly structured manner. Motivated by Labov's orientation that prioritises accuracy, generalisability, and statistical orderliness, variationist sociolinguists have been analysing specific linguistic forms that are produced in de-contextualised interviews by participants who are divided by the social categories predefined by researchers. While it is indisputably true that variationist sociolinguistics has greatly contributed to highlighting the importance of the variability of language over uniformity and standardness by giving systematic investigation and descriptions of different social and regional styles, what should not be overlooked is that this has been done at the cost of marginalising local identification processes that occur in interactions.

This variationist approach has invited criticisms from various scholars (e.g. Milroy 1987; Lippi-Green 1997; Schilling-Estes 2004; Coupland 2007). One of the earliest and most influential challenges to this research field was given by Le Page (1977) who considered that variationist research cannot account for how multiple identities are constructed, signalled, and performed simultaneously. Le Page takes more a process-

oriented, constructivist stance on language and identity, which crystallised into a framework called ‘acts of identity’ (Le Page and Tabouret-Keller 1985). That is, they view “linguistic behaviour as a series of *acts of identity* in which people reveal both their personal identity and their search for social roles” (ibid. 14), rather than as a ‘reflection’ of pre-given social categories. The ‘doing’ aspect of identity, and identification processes in language practices, are foregrounded in this framework, and the basic principle of this theory is summarised in the following oft-quoted sentence:

“It is always the individual that creates for himself the patterns of his linguistic behavior so as to resemble those of the group or groups with which from time to time he wishes to be identified, or so as to be unlike those from whom he wishes to be distinguished” (ibid. p.181).

This point resonates with that of Bucholtz and Hall (2010), who argue that identity categories that analysts impose upon participants for the sake of systematic research are not necessarily salient for the participants themselves since they often orient to ‘local identity categories’ that emerge in discourse. However, what should not be overlooked is that such emergent identities are not developed by people’s free, individual choice, which will be discussed in the principle four.

The third principle is *the indexicality principle*, which highlights the point that identification processes rely on shared “semiotic links between linguistic forms and social meanings” (ibid.. p.21). Such indexical processes can emerge in explicit reference to identity categories, or people’s language performances that are influenced by certain ideological values and expectations concerning associations between ‘ways of using language’ and social groups. Creation of indexicality and indexicality processes will be discussed more in detail in section 3. 4.

Their fourth point is *the relationality principle*, by which they mean “identities are never autonomous or independent but always acquire social meaning in relation to other available identity positions and other social actors” (ibid., p.25). What needs to be mentioned to talk about this relational, intersubjective nature of identity is Joseph’s (2004) argument that humans are reading, interpreting animals. He states that while exploring how meanings are interpreted in actual communication processes is an important focus in sociolinguistics, it also needs to be interested in “how speakers themselves are read, in the

sense of the social and personal identities their listeners construct for them based on what they say and how they say it” (a complex process, since most speakers’ output is already shaped in part by how they have ‘read’ their listeners) (p.30). In short, when we interact with others, we read what kind of people our interlocutors are, and style our language based on how we would like to be read by them. Therefore, identification processes can never be autonomous or individual because they are always relational and intersubjective. This point is developed further in section 3.3.3 and 3.4, which look at audience-centred approaches and language attitudes respectively.

The last principle is *the partialness principle*. Since identity is relational, as discussed in the fourth principle, it is necessarily and always “partial, produced through contextually situated and ideologically informed configurations of self and other” (ibid., 25). This is a very important point to bear in mind when we research and talk about identity. Every researcher has his/her focus and interest, and therefore it might be tempting to foreground a particular aspect of identity when interpreting and reporting data, be it a transcript of an interview or naturally-occurring interactions. However, again, such an aspect is necessarily partial, and therefore if the whole research focus is limited to this partial aspect of identity, such research is destined to produce only a one-sided understanding of identification processes in language practices. To gain richer and more holistic understanding of identities, we need an open approach that is flexible enough to engage with multidimensional nature of identity.

Thus, their five principles summarise the emergent, positional, indexical, relational, and partial nature of identity, and this works as a basic framework in this thesis when identities and identifications are considered and discussed. Having said that, now I would like to look at more detailed aspects concerning identification processes in language.

3.3.2 Indexicality of language

In traditional Saussurean semiotics, the focus is denotation, which concerns the relationship between a linguistic sign and its direct content. However, in sociolinguistics, which explores “the social significance of language” (Coupland 2007, p.3), researchers have a great interest in relationships between linguistic signs and people who utter these signs. To understand such relationships, it is necessary to explore the indexical nature of

language, which is closely related to Bucholtz and Hall's third principle of identity (i.e. 'the indexicality principle').

As Chambers argues, "the variants that occur in everyday speech are linguistically insignificant but socially significant" (2004, p.3). That is, even if two language forms have the same referential meaning, they can differ in terms of the social meanings. For instance, although the two sentences "this is pukka Thai green curry" and "this is authentic Thai green curry" have a very similar referential meaning, they can have different social nuances to those who are familiar with slang used in the UK or the Hindi/Urdu roots from which the slang originated. To explain those links between linguistic forms and social meanings, the notion of 'indexicality' was brought into sociolinguistics, which was taken from Peirce's (1958) idea of different types of signs (see e.g. Ochs 1992; Irvine 2001; Coupland 2007; Johnstone 2010). He specified three different types of signs, namely icon, index, and symbol. An *icon* is a sign that resembles the object that refers to, such as the mark  that represents telephone. Unlike icon, an *index* does not resemble the object, but it has a real association with its object, such as smoke that indexes a fire. Lastly, a *symbol* is a sign which denotes its object relying on social conventions and rules. Most words fall into this category because the relationship between their forms and the objects they refer to is arbitrary.

Here, a slight problem arises because although the term 'indexicality' is prevalent in sociolinguistics, if we draw on Peirce's distinctions of signs, the relationship between social meanings and linguistic forms seems to be symbolic, rather than indexical. For instance, Coupland says that "a grammatically 'standard' variant, treated as a sign in semiotic theory, has *symbolic* meaning, because the link between it and being middle-class is arbitrary rather than natural or objective" (2007, p.22). However, on the other hand, Johnstone maintains that "the relationship between the pronunciation and the identity is an *indexical* relationship" (2010, p.31), equating it with an example of the sound of thunder that makes us expect a storm. If we strictly follow Peirce's distinctions, Johnstone's argument may be problematic, because, while there is a natural link between a thunder and a storm, the link between an accent and an identity (or identities) that it evokes is something socially constructed and contextually relative. However, what needs to be noted is that in terms of reception, the process of hearing people's utterances and expecting their

personalities or backgrounds is probably naturalised in similar ways as the process of hearing a thunder and expecting a storm.

Ochs (1992) calls such stabilised associations between linguistic forms and social groups ‘indirect indexicality’, as opposed to ‘direct indexicality’, which is about the relationship between linguistic forms and interactional purposes and stances in actual communication. Silverstein (2003) also makes a similar distinction in his discussion on indexical order, and Irvine (2001) calls this process in which linguistic features and social images are linked ‘iconization’. Whatever the term is, the point is that, as Coupland argues, “there is the process of naturalisation, when arbitrary signs that we would technically call symbols are treated *as if* they were (natural) icons or (objective) indexes (2007, p.22).

One point which needs to be noted here is that linguistic forms can index social meanings only when they are meaningful to those who interpret them (Irvine 2001). For instance, the words ‘pukka’ and ‘authentic’ index different social meanings only when the receivers are familiar with these words. That is, for a person who does not know what ‘pukka’ means, it is just an unknown word, and even if a person happens to know the meaning of ‘pukka’, it could be seen as just a synonym of ‘authentic’ or ‘genuine’ if he/she has no notion of who tends to use this word, where, for what reasons and to what effect. What this point highlights is that although language is indexical, indexical values are never absolute. In other words, de-contextualised linguistic forms themselves do not have social nuances. They exist to the extent that they are uttered by people and interpreted by people in contexts. Therefore, indexicality is always relational, intersubjective, and contextual. Recognising this, the next section looks at audience-centred perspectives to language and identity.

3.3.3 Audience-centred perspectives

An early approach that explores relational processes of indexicality is Speech Accommodation Theory developed by Giles (1973), which was later renamed Communication Accommodation Theory. The basic principle of this theory is that people adapt their styles of speaking such as speech rate, ‘accent’, or content, to seek 1) social attractiveness and 2) communication efficiency. This is done by speakers adjusting their style *towards* that of their interlocutors to increase intimacy or to gain favourable reactions (*convergence*), or adjusting it *away* from that of their interlocutors to create a distance or

to reduce intimacy (*divergence*). In addition, people might not change their styles (*maintenance*), which creates a similar effect as divergence accommodation does.

This theory was further extended by Bell's Audience Design model (1984). Although his approach was similar to that of Communication Accommodation Theory in the respect that his main argument was that people adjust their ways of speaking according to their audience, a difference lay in the point that Bell had a wider perspective concerning the idea of 'audience'. That is, while people's adjustments of speech tend to be explored only in relation to their immediate interlocutors in Communication Accommodation Theory, Bell's conceptualisation of 'audience' includes those who are not in front of the speaker. He identifies four different types of audience, which are *addressee*, *auditor*, *overhearer*, and *eavesdropper*. Three criteria were provided that determine which audience category a person falls into; that is, whether or not the person is *known* (i.e. the speaker is aware of the person's presence), *ratified* (i.e. the speaker approves the person's presence), and *addressed* (i.e. the speaker directly speaks to the person). Based on these criteria, Bell defines as follows:

- 1) An addressee is known, ratified, and addressed.
- 2) An auditor is known, ratified, but not addressed.
- 3) An overhearer is known, but not ratified or addressed.
- 4) An eavesdropper is not known, ratified or addressed.

Bell sees these different types of audience in a hierarchical way, arguing that "the physical distance of audience members from the speaker coincides with their role distance, with addressee physically closest and eavesdropper farthest away" (ibid. 160). That is, he hypothesises that "the effect on linguistic variation of each role is less than the effect of the roles next closest to the speaker" (ibid. 160), which means that addressees have the strongest effects on speakers' language practices.

In terms of research, Bell investigated speech patterns of radio news readers at New Zealand broadcasting institutions. The major finding was that the speech patterns observed in National Radio and the ones observed in a local community radio station differed on several linguistic levels despite the fact that the same news contents were read by the same news readers in the same studio. The most prominent difference was found in

the production of intervocalic [t]. That is, the production of a voiced stop or flap [ɾ] that is similar to the sound of [d], as opposed to the voiceless stop [t] which is perceived to be the 'standard' in New Zealand, appeared much more frequently in a local radio station than in National Radio station. Since the news readers, the news topics, and the studio were the same, Bell speculated that the most plausible explanation of this intra-speaker variation was the impact of listeners; that is, news readers adjusted their speaking styles according to different types of audiences. While Bell's study has been influential in the respect that it showed relational aspects of language practices in a convincing, 'visible' way, his approach has also invited various criticisms as discussed below.

One of the major criticisms is that his approach sees speakers as too responsive, passive, and reactive, assuming little agency in themselves (e.g. Joseph 2004; Schilling-Estes 2004; Coupland 2007). Such a criticism has been raised because, as Schilling-Estes argues, researchers often find that "there is a great deal of stylistic variation that cannot be accounted by appealing to situational factors, since speakers often creatively initiate style shifts, in order to alter the situation in some way" (2004, p.385). As an example of such a case, Schilling-Estes points out that "people might suddenly switch to the standard variety during a casual conversation with vernacular-speaking friends in order to clinch an argument" (ibid., p.385). She describes such a case as 'initiative', as opposed to 'responsive' cases in which speakers adjust their speech towards their audiences.

However, this division does not sound very convincing because people's language practices in interactions are always responsive and initiative at the same time, or, to put it more precisely, such a clear-cut division does not exist. Even if people change their styles away from their interlocutors for particular purposes, this does not mean that they are not responding to or interacting with situations or their interlocutors. If a woman suddenly switches her style to a perceived standard- sounding one in a casual conversation with her vernacular-speaking friend in order to win an argument, she is in a sense responding to the situation, and her vernacular-speaking friend, by 'diverging' her style away from that of her interlocutor for the purpose of 'winning an argument'. On the other hand, even if people shift their styles towards that of their audiences, this does not mean that they are only 'passive', or 'not initiative'. For instance, if a Chinese-speaking man changes his speech rate and speaks more slowly, realising that his non-native Chinese speaking interlocutor did not understand him well, he initiates a style change responding to his

interlocutor's needs. Thus, this initiative vs. responsive division does not work well generally or as a criticism of Bell's audience design.

However, what needs to be noted regarding this 'responsive' nature of Bell's audience design that strongly focuses on the influence of 'situational factors' is that it gives an impression that people's language practices are shaped by contexts. In other words, it does not represent the point that people's language practices also shape contexts. The point which should not be missed is that people's meaning making practices are *interdependent with* contexts, not *dependent on* contexts. That is, as Linell argues, contexts and situations "are not static containers for ideas, thoughts and interactions; they dynamically change with the participants' communicative and cognitive activities" (2009, p.16). As Coupland puts it, "it makes less sense to talk about 'styles in contexts' and more sense to talk about processes of contextualisation – sociolinguistic style *creating* context as well as responding to context (2007, p.17). Such processes of contextualisation, however, are probably difficult to be explored in studies that are largely quantitative, which is another weakness of Bell's approach. The recordings of the radio news programmes in his study were statistically analysed in terms of the frequency of the production of particular linguistic features, such as voicing of intervocalic [t]. However, this information does not help us much to understand complex processes of meaning making practices in contexts, even though it eloquently shows the fact that elements of 'speech patterns' differed between the two radio programmes.

In terms of his theory, what might look a little puzzling is that according to his categorisation of different types of audiences (i.e. addressee, auditor, overhearer, and eavesdropper), the audiences in his research on New Zealand radio broadcasting technically do not fall into any category given by Bell himself, because they are addressed but not known. Bell clarifies this point saying that the radio audiences exist as imagined 'addressees' in the minds of news readers and the broadcasting companies. However, what needs to be reminded regarding his categorisation of audience is that whatever the audience type is, be it addressee, auditor, overhearer or eavesdropper, it is assumed that all of these audiences *hear* what the speaker says. To put it differently, Bell's model does not address well the point that the speakers respond not only to their immediate interlocutors but also to shared social expectations and norms. This point is further discussed referring to Bakhtin's notion of *superaddressees* shortly in the next section.

Before that, I would briefly like to mention the point which is of particular relevance to the results and discussion of some interview data (Chapter 6 and 7). That is, Bell's hypothesis that different types of audiences have effects on speakers in a hierarchical order, with addressees having the strongest, and eavesdroppers having the weakest (or no) effects, is substantially challenged by some of my participants' views in which they express how much they care about how they are seen or judged by people who are not their direct addresses, for instance in cases when their mobile phone conversations are heard by other passengers on the train. This point will be discussed in section 7.3.3.

3.3.4 Superaddressees and orders of indexicality

What is missing, or at least not explicitly discussed in audience-centred approaches such as Bell's audience design or Giles' communication accommodation theory, is influences of different types of 'authorities' (e.g. parents, teachers, peer groups, the idea of 'middle class', and the nation state etc.) on people's language practices. In this respect, it is useful to refer to Bakhtin's notion of *superaddressee*. That is, he understands that people's language practices in communication with others are not oriented only towards their immediate interlocutors but also towards a superaddressee who (or which) is perceived to be an evaluative authority providing certain criteria on appropriateness of language use:

Any utterance always has an addressee (of various sorts, with varying degrees of proximity, concreteness, awareness, and so forth) [...] but in addition to this addressee (the second party), the author of the utterance, with a greater or lesser awareness, presupposes a higher *superaddressee* (third), whose absolutely just responsive understanding is presumed [...] In various ages and with various understandings of the world, this superaddressee and his ideally true responsive understanding assume various ideological expressions" (Bakhtin 1986, p.126).

For instance, someone might try to speak in a 'standard' way at a job interview no matter how the interviewers speak. In such a case, although the interviewers would of course impact on the interviewee's ways of speaking to some extent, the interviewee's metalinguistic ideas concerning what is an appropriate way of speaking at a job interview are also very likely to affect his/her speaking practices.

This concept of superaddressee is further developed by Blommaert (2010), who provides an extensive discussion on 'sociolinguistics of mobility'. His approach to language and mobility is based on the view that when people move, they do not move

across empty spaces but spaces which are filled with codes, expectations, norms, and ideas about what is appropriate/inappropriate language use. In this sense, any space which might look horizontal (e.g. a town, a region, and a nation) consists of vertical *sociolinguistic scales* with “socially and culturally ordered norms, genres, traditions, expectations” (p.33). What needs attention here is that the metaphor of verticality suggests that these scales are not only just ‘different’ but are of ‘different order’; in other words, they are hierarchically stratified. What this means is that while some language resources which are regarded to be prestigious (e.g. ‘Standard English’ forms) are equipped with high mobility across different scales, some other language resources such as non-prestigious forms are immovable to a higher scale where these forms are seen to be unacceptable or inappropriate. This hierarchical order of sociolinguistic scales is what Blommaert means by his concept of *orders of indexicality*. This concept has a great relevance to discussion on interview data (Chapter 6 and 7), in which many of my participants were very much concerned with the issue of how ‘mobile’ their English is in contexts.

Attention needs to be paid, however, to the point that Blommaert neither sees ‘orders of indexicality’ as static, absolute hierarchy nor ‘superaddressees’ as an evaluative authority from the powerful single ‘centre’. Rather, as his concept *poliocentricity* expresses, he argues that in any interaction event “there are as a rule multiple [...] batteries of norms to which one can orient and according to which one can behave” (40). This argument is reminiscent of LePage and Tabouret-Keller’s concept of ‘acts of identity’ which was mentioned in section 3.3.1:

The individual creates for himself the patterns of his linguistic behaviour so as to resemble those of the group or groups with which from time to time he wishes to be identified, or so as to be unlike those from whom he wishes to be distinguished (1985, p.181).

However, it should be noted that Blommaert does not see those patterns of linguistic behaviours as relatively static sets of linguistic norms which are always represented by particular groups of people who orient themselves to these norms. On the one hand, he acknowledges that contexts provide people with certain ideas about what is (im)possible, what is (in)appropriate, and what is expected in communication happening there. However, on the other hand, he also points out the temporary nature of such rules, norms, and expectations, arguing that “one can follow norms or violate them *at any step of the process*,

and sometimes this is wilfully done while on other occasions it comes about by accident or because of the impossibility of behaving in a particular way” (p. 40: emphasis added).

Thus, Blommaert’s discussion is reminiscent of Pennycook’s (2010) idea of ‘mesopolitics’ or Linell’s (2009) concept of ‘double dialogicality’, both of which conceive language practices as engagement both in situated interaction and situation-transcending sociocultural praxis (see 2.4.2 in Chapter 2), although the tone of Blommaert’s arguments in some places sounds more socially deterministic than that of the other two. What Blommaert adds to this way of thinking is the issue of mobility. In other words, people’s styles of language are influenced not only by their perceptions of what is appropriate in a given context, but also by their ideas of, whether conscious or not, how mobile their way of using language is. At a macro level, this is why people often find motivations in learning English rather than other foreign languages; that is, English is generally, at least at the moment, the most mobile language across the world. Of course, what ‘mobile’ means would be different to each person. If someone is so keen on Korean pop stars and wishes to read any articles about them and travels to Korea frequently, the mobility which s/he wishes to have will be gained from learning Korean, not English. However, even in such a case, the ability to speak and understand English might still be perceived as a nice skill to have, while other languages, such as Thai or Portuguese, might not be perceived in quite the same way.

At a more micro level, it is also possible to talk about mobility of ‘styles’. For instance, an undergraduate student from a village in Wales studying at a university in London might modify his/her way of speaking to some extent so that the processes of making friends and mingling with others from various backgrounds would be smoother (i.e. more mobility is sought and gained). This issue of mobility of styles or ‘orders of indexicality’ is not irrelevant to people who learn and use English as non-native English speakers. Therefore, although some kind of ‘emancipatory discourse’ has been popular among scholars of World Englishes or English as a lingua franca, who claim that non-native speakers’ use of Englishes should be seen as legitimate variants or non-native English speakers can retain their own accents so that they can express their identities, such claims might sound too idealistic to those who operate in real contexts which are filled with expectations, norms, and orders of indexicality. It is possible to argue that people can actively challenge and deconstruct such social norms and expectations in their actions;

however, the point which should not be forgotten is that we live surrounded by numerous ‘others’ who try to read, interpret, and judge ‘who we are’ from ‘what we do’. Therefore, as Joseph argues, “even the individual who in a wilful, active way undoes the identity they were born and socialised into and takes on a new identity...is still going to be perceived, interpreted and measured by those around them in terms of their relative place within a network of social hierarchies based on the distribution of cultural capital” (2004, p.75).

This argument brings us back to the fourth principle of Bucholtz and Hall (2010), that is, identity is relational and intersubjective, and this also resonates with the view of Riley, who sees that our identities can be better conceived as *ethos*, or *communicative identity*, which is “an amalgam of speaker identity (who I am and who I want to be taken for) and perceived identity (who you think I am and who you take me for)” (2007, p.213). What all of these arguments suggest is the importance of ‘others’ in identification processes. Given this, in the next section, I would particularly like to look at the perspectives of these ‘others’, which have been approached in the area of language attitudes.

3.4 Metalanguage 2: Language attitudes

The basic principle that lies in theories, research and approaches discussed so far is that what people exchange in their communication is not only the referential meaning of the words they produce, but also some kind of information about who they are. This is probably the fundamental starting point for studies concerning what is called ‘language attitude’. That is, researchers are interested in people’s attitudes towards linguistic practices because they assume that people’s language performances have “a powerful social force that does more than convey intended referential information” (Cargile and Giles 1997, p.195). Studies of language attitudes explore how such linguistic performances that ‘convey more than intended referential information’ are dealt with by those who receive them. In other words, as Cargile et al. put it:

“This research area may now be characterized broadly as an attempt to understand people’s processing of, and disposition towards, various situated language and communicative behaviours and the subsequent treatment extended to the users of such forms” (1994, p.211).

Three areas of research enquiry are identified in this definition, which are 1) people’s processing of linguistic behaviours, 2) disposition towards them, and 3) the subsequent

treatment of people who are associated with these linguistic behaviours. A great amount of research has explored one of, or combinations of, these aspects in relation to various linguistic activities across many languages, and therefore it is far too ambitious to attempt to provide an extensive and detailed discussion of this research field in this comparatively small section. Therefore, in the rest of this section, only some key studies that are relevant to this thesis, or that are indispensable landmarks for describing language attitudes research as a field, are discussed.

3.4.1 'Indirect' approaches to language attitudes

Firstly, I refer to the pioneering work by Lambert et al. (1960), which developed a research method called the matched-guise technique (MGT) in an attempt to investigate the 'genuine' influence of linguistic cues on people's attitudes. In an MGT study, speech samples were recorded by a single speaker who is bilingual/bi-dialectal or has excellent imitative skills which make listeners believe that they hear different speakers reading the same text. The main aim is to 'control out' any speech features (e.g. voice quality, speech rate) other than dependent variables (i.e. the linguistic features targeted by the research). These speech samples are then interspersed with other recordings so that judges or interviewees cannot notice that the target samples are read by the same speaker. During the experiment, participants listen to these speech samples without being told which voices are associated with which social groups, and rate each speaker on various personality traits such as 'educated', 'high status', 'friendly', 'honest', and 'energetic'. MGT and any variants of MGT are usually called 'indirect approaches' because participants' attitudes are only 'indirectly' inferred from their evaluations of different speech samples, which are not explicitly identified with particular social groups.

This research method of MGT must have been attractive to researchers who were interested in the effects of particular linguistic features on hearers' evaluations, and indeed, there has been a considerable amount of research which employed MGT with or without some modifications (see e.g. Giles 1970; Huygens and Vaughan 1983; Zahn and Hopper 1985; Ladegaard 1998; Bayard et al. 2001; Rodriguez et al. 2004; McKenzie 2008a and 2008b; He and Li 2009). Among these pieces of research, relatively recent, and probably relevant to the current study, is that of McKenzie (2008a and 2008b) and He and Li (2009). Employing the verbal-guise technique (VGT) which is a variant of MGT (i.e. as opposed to MGT studies which use recording produced by the single person in different guises,

VGT studies use recording produced by different people), McKenzie investigated 558 Japanese university students' evaluations of speech samples of Glasgow standard English, Glasgow vernacular English, heavily-accented Japanese English, moderately-accented Japanese English, Standard American English, and Southern US English. The most notable result of this study is that while participants attached distinctly high status to US varieties, heavily-accented Japanese English gained the most favourable evaluations in terms of its social attractiveness. A similar finding was also provided by He and Li (2009) who investigated 998 university students' attitudes towards speech samples of 'China English' and 'Standard English' (they do not give a detailed account of what these speech samples are like). They found in their MGT study that while Standard English tends to be evaluated more positively than China English in most attributes, typical Chinese-accented English is evaluated more favourably than Standard English in values which are perceived to be important in 'Chinese culture'. That is, the respondents rated the speaker with a Chinese accent more patient, and less arrogant and aggressive than the Standard English speaker.

While most research that employs indirect methods has conducted its study in an experimental setting in which participants listened to and rated speech samples using an answer sheet, some studies attempted to elicit people's attitudes in a kind of semi-real settings. An example is the study of Purnell et al. (1999) in which the single speaker makes telephone calls to landlords saying "Hello, I'm calling about the apartment you have advertised in the paper" with three different English accents: African-American Vernacular English (AAVE), Chicano-English (ChE), and Standard American English (SAE). The results showed that the rate of securing appointments was substantially lower when the speaker guised in two non-standard varieties than when the speaker guised in SAE. What is significant about this research is that it actually demonstrated that 'different accents' can trigger different behaviours on the receiver's side.

However, it needs to be noted that although these MGT studies have shown that 'linguistic cues' themselves can elicit certain attitudes and subsequent behaviours by using highly controlled speech samples, this does not mean that linguistic features themselves have social values. That is, to study people's attitudes towards, for instance, different accents of a language means to study people's attitudes towards *people* who are associated with these accents. This is because when people evaluate different 'accents' or 'varieties' of a language, they do so depending on their knowledge of the 'social connotations', rather

than ‘the inherent linguistic value’, of the accents or ‘varieties’ in question (Edwards, 1982). Indeed, some early studies found that when people listened to unfamiliar language varieties, they did not report differences in aesthetic and status qualities while such perceived differences were reported by the people who were familiar with the target language varieties (Giles et al. 1979; Giles et al. 1974). In other words, even if people describe some speech samples as ‘beautiful’, ‘harsh’, ‘logical’, or ‘illogical’, such a judgment is not the evaluation of the linguistic features *per se*, but the evaluation of the group of people who are associated with these features.

This point raises a serious problem of MGT studies which usually do not ask participants how they would associate each speech sample with a particular social group (NB: there are some exceptions, such as McKenzie 2008a and 2008b). That is, researchers cannot tell whether their speech samples were identified as characteristic of the ‘right’ group of people by their participants. As discussed above, when people evaluate ‘accents’ or ‘varieties’ of a language, what they evaluate is the group of people who are associated with them, rather than the linguistic features *per se*. This means that even if participants listen to actual speech samples, they are very likely to guess the social backgrounds of the speaker and give evaluations based on this estimation, and the point is, such a guess could be wrong. For instance, if a researcher who is interested in British people’s attitudes towards the ‘Hull accent’ made a speech sample recording a person from Hull, played it in an MGT study to British participants, and found overall positive evaluations on the speech sample, this does not necessarily mean that British people have positive attitudes towards the ‘Hull accent’ because it could happen that some respondents associate that the speaker’s voice with York or the Lake District.

Indeed, it has been reported that people’s group identification from linguistic stimuli is not always reliable. For example, in the study of Bayard et al. (2001), which investigated evaluations on different accents from four varieties of English (American English, Australian English, British English and New Zealand English), they found that while Australian and New Zealander participants were able to identify the speakers’ accents relatively correctly, the rate of correct identification by American participants was surprisingly low. Whereas American participants identified accents in the US relatively correctly, Australian, British, and New Zealand accents all tended to be misidentified.

Furthermore, several studies have shown that people's linguistic perception can be easily controlled by social information. An example is the study conducted by Niedzielski (1999). Earlier, she had found that her participants from Detroit associated the raised onset of diphthongs in words such as 'house' particularly with Canadians although Detroiters themselves also produce it regularly (Niedzielski 1995). Given this, Niedzielski (1999) designed a study in which two groups of participants from Detroit listened to exactly the same token of 'house' which was pronounced with a raised diphthong by a speaker from Detroit, and identified the type of vowel they had heard in the sample. The only difference in the two groups was the label of the answer sheet which they were given. While one group was given an answer sheet labelled 'CANADIAN', the other was given one labelled 'MICHIGAN'. The results showed that while the group with CANADIAN label tended to identify the vowel accurately, the group with 'MICHIGAN' label tended to misidentify it. That is, the participants who were given a sheet labelled 'MICHIGAN' answered that the vowel they heard in the sample was canonical /a/ which is perceived to be the standard pronunciation in American English although what they actually heard was a raised vowel which they would call 'Canadian raising'. Since the speaker's perceived nationality was the only factor which differed between the two groups, Niedzielski concludes that listeners are very likely to rely on social information in speech perception (for similar results and discussion, see Rubin 1992 and Hay et al. 2006).

So far, studies that employed 'indirect' approaches to language attitudes have been introduced and discussed. One of the great achievements of these studies is that they managed to show that different linguistic stimuli trigger different reactions of hearers, which could lead into some 'real-life consequences', such as behaving in a certain way to those who have particular accents (like the case seen in Purnell et al. 1999). Therefore, in a sense, it can be said that these studies have proved in a 'visible' way a fundamental assumption in sociolinguistics, that is, people's language performances are socially significant. And to prove this relationship between linguistic features and people's attitudes, these studies have been designed and conducted in a fairly controlled manner so that, at least in the researchers' idea, the contamination of the data by people's stereotypes and prejudices can be avoided. Indeed, Lambert et al. explain the reason why they developed this highly controlled research method of MGT as being "since we were

interested in reactions that are attributable primarily to the *language itself*' (1960, p.44, emphasis added).

However, what should not be missed is that these 'stereotypes' or 'prejudices' which those language attitude researchers have been trying to control out of their studies are also factors that affect how people react to different language performances in different ways. And to explore these rather overt ideas that can be regarded as 'stereotypes' or 'prejudices', what is needed is an approach that directly asks people what they think and feel about a 'variety', an 'accent' or a 'language' or any linguistic and communicative behaviours.

3.4.2 'Direct' approaches

Whereas what are called 'indirect approaches' are almost synonymous with the MGT and variants of MGT, direct approaches can be realised in various ways. Speech samples might or might not be used, research methods could be quantitative or qualitative or both of them, and various items such as dialect maps, a piece of reading about issues in question, participants' diaries etc. might or might not be used. However, what is common among all of these different approaches is that there is a match between what researchers ask about and what participants think they are asked about. In short, there is no secret or trick. This section firstly looks at some quantitative language attitude studies that employ a 'direct approach', and secondly explores qualitative studies, and this will be followed by critical examinations of some direct-approach-oriented research that is particularly relevant to the current research.

3.4.2.1 Quantitative approaches

A straightforward example is a considerably large scale study conducted by Coupland and Bishop (2007), which examined 5010 UK informants' attitudes towards 34 different accents of English. Their research method was pretty simple; the participants were given accent labels such as 'London', 'Liverpool', 'Asian' and 'Standard English', and rated them by choosing numerical values of seven-point scales across different questions. Questions were also worded in a rather direct way (e.g. to investigate perceived prestige and pleasantness of these 34 different accents, they used questions "How much prestige do you think is associated with this accent?" and "How pleasant do you think this accent sounds?" respectively).

Although I will not give an extensive discussion on the results of this study, what needs to be mentioned is what Coupland and Bishop call “ingroup loyalties” (p.81) which were seen in a number of cases. The clearest example is Scottish informants’ evaluation of Scottish English. They provided more positive prestige for the three labels, Scottish English, Edinburgh English, and Glasgow English than any respondents from other regions. Similar ingroup loyalties were also seen in Welsh respondents and Northern Irish respondents. This issue of ‘ingroup evaluations’ is explored in my own research too, which will be discussed in Chapters 5, 6 and 7.

Many other studies have employed a similar research method, that is, asking participants to rate accent or variety labels which are given by researchers (e.g. Preston 1996; Bishop et al. 2005; Lindemann 2005; Jenkins 2007; Hu and Lindemann 2009). Although this approach can, obviously, avoid the risk of participants misidentifying the labels of speech samples, which is a major problem of indirect approaches, it still contains the different problem of potential discrepancy in categorisations of different ‘accents’ or ‘varieties’ between researchers and participants. That is, it could happen that accent/variety categories given by researchers do not exist, in the same way at least, in participants’ recognition. For instance, a questionnaire task which asks participants to rate the ‘Wolverhampton accent’ and the ‘Birmingham accent’ might be very puzzling to people who have no idea what a Wolverhampton accent sounds like, or to those who consider it to be a part of ‘Birmingham accented English’. Similarly, asking them to rate the ‘Asian accent’ of English might also not make sense to participants because the category is too broad.

A possible solution to this problem is a map-making and labelling task which is often employed in the field of Perceptual Dialectology (Preston 1999). In this approach, the participants draw dialect boundaries on a map around areas where they think regional dialect zones exist and give names on these areas. By employing this method, it is assumed, researchers can know the participants’ *cognitively real* dialect map (see the figure below for an example).

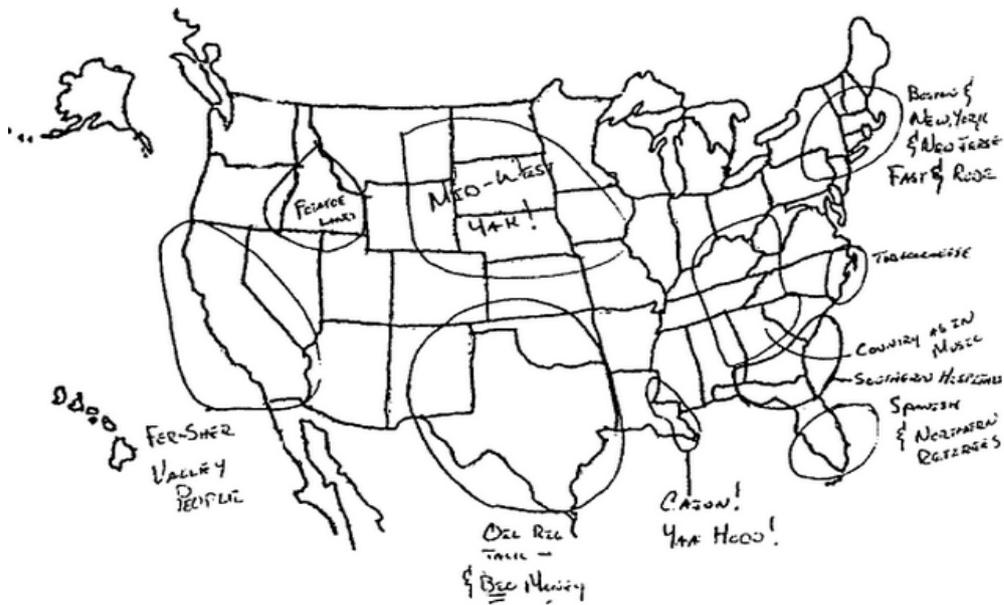


Figure 2. An example of a hand-drawn US dialect map (taken from Niedzieski and Preston 2003, p.60).

However, what should be noted is that although this hand-drawn map task gives participants a great level of freedom in defining and labelling different accents, it still restricts their perspectives by giving them a map; that is, participants are forced to mark the boundaries of accents *geographically*. This is particularly problematic if we consider linguistic diversities in cities. How, for instance, can participants describe accents in London on a map of Britain? Of course, they can circle around the area of London and label it ‘diverse’, ‘mixed’, or ‘hybrid’; however, they might not come up with this solution and end up labelling it ‘Cockney’ even if they are very aware that not everyone in London speaks with a ‘Cockney’ accent. In short, even if participants were given a chance to show their ‘cognitively-real’ dialect map, they might anyway find it difficult to demonstrate it on a piece of geographical map.

Thus, both approaches that ask participants to rate labels of accents that are given by researchers and that ask participants to draw a dialect map have their own limitations. However, these limitations of course need to be considered in relation to the nature of these studies, that is, they are quantitative. In quantitative studies that need a certain level of standardisation, having frameworks, be it accent labels or a geographical map, is inevitable and probably necessary. Therefore, by pointing out problems of these approaches, what I am trying to say is not that the map-making approach or rating-accent-labels approach is wrong, but that they need to be complemented by information which

could be gained from qualitative approaches, which I am going to look at in the next section.

3.4.2.2 Qualitative approaches

Until about 1990, quantitative research methods, especially those that employed indirect approaches, had been dominant in studies of language attitudes. This dominance of quantitative research probably reflected most researchers' conceptualisations of 'attitude', which is a relatively static entity stored in an individual mind that can be 'elicited' by linguistic stimuli in an experimental setting. However, such a conceptualisation of 'attitude' started to be criticised in the field of Social Psychology by researchers who took a social constructivist stance and tried to put forward 'discursive social psychology' by incorporating discourse analysis or rhetorical approaches (see e.g. Billig 1985; Litton and Potter 1985; Billig 1996; Potter 1998). Potter, for instance, calls for a reconceptualisation of attitude, arguing that there is a need for the basic shift "away from an in-the-head notion that has people carrying around the mental equivalent of ready filled-in Likert scales for the attitude objects in their lives" (1998, p. 259). Such a reconceptualisation of attitude has also been a concern shared by scholars of language attitudes, and it has been argued that the traditional MGT approach needs to be replaced, or at least complemented, by discourse-based approaches (e.g. Giles and Coupland 1991; Hyrkstedt and Kalaja 1998; Hoare 2000; Liebscher and Dailey-O'Cain 2007; Soukup 2012).

Discourse-based approaches have enabled researchers to explore various aspects of language attitudes that were not approachable by indirect methods. A straightforward case is that various reasons behind participants' particular attitudes towards particular accents/varieties/languages are explorable in discourse-based approaches. Niedzielski and Preston's (2003) extensive collection of 'folk' ideas concerning language provides a number of these examples, such as references to unintelligibility of a particular linguistic feature (e.g. 'they say over *var*, not over there', p.111), justifications of assigning the standard status to one's own accent (e.g. 'because this is how news readers sound like on TV', p.98), and explanations of reasons for changing one's accent (e.g. 'if I talk like this people will think I'm the dumbest shit around', p.60). Such talk concerning subjective descriptions of people's language practices, feelings about other people's linguistic styles, and one's own linguistic and communicative experiences provides researchers with wider

perspectives and deeper understanding about people's metalinguistic ideas, which cannot be gained from indirect approaches.

In addition, some researchers focus on the processes in which language attitudes are constructed in given contexts. For instance, Hyrkstedt and Kalaja investigated how their participants developed and justified their arguments about the status of English in Finland in their written responses to some authentic articles that were written on this issue. Referring to the participants' discursive processes in which they make use of multiple 'interpretative repertoire' available to them, Hyrkstedt and Kalaja conclude that "language attitudes are not mental entities to be found in the minds of subjects; they are constructed in discourse" (1998, p.356). Liebscher and Dailey-O'Cain (2007), on the other hand, investigated how language attitudes are co-constructed in spoken conversations. In analysing people's conversations about German dialects, they found the close connection between people's language attitudes and their ways of positioning themselves in terms of social categories. And since such positioning practices are contextually dependent, language attitudes they express are also contingent, discursive processes. They argue that language attitudes "are not static, i.e. they are not fixed in the minds of individuals and easily retrieved. Instead, they are constructed in interaction through negotiation with interactants, in specific circumstances and with specific interactional intentions" (ibid. p.217).

While this interaction-oriented perspective opens up a new direction in the field of language attitudes research, what needs to be avoided is what Goffman (1983, p.4) called "rampant situationalism", which can be seen as too radical situationalism or local determinism which considers that meaning does not exist outside the situated, actual interactions. In this sense, a caution is needed when we engage with Liebscher and Dailey-O'Cain's (2007) argument that language attitudes are constructed in situated interactions. This does not mean that what they are saying is wrong. I think that they are right in saying that how people talk about particular linguistic and communicative practices is contextually sensitive, depending on how they position themselves in the interaction they are engaging in. A student who was mocking her teacher's standard way of using language with her friends might correct her little brother at home when he said 'I don't have no chocolate'. And this point is very relevant to my research, in which some of my participants expressed rather different views about English depending on how they

positioned themselves, which will be discussed in Chapter 7. Language attitudes are, indeed, not a static entity that is fixed in people's mind.

However, what needs to be noted is that it is going too far if we say language attitudes *do not exist* outside situated interactions. Here, a reminder of Linell's discussion on double dialogicality that was mentioned briefly in Chapter 2 can be offered. That is, as he argues, meaning making practices do not take place only in situated interactions but also at the level of sociocultural practices and values that *transcend situations*. When a mother corrects her child's use of double negative forms, while she is interacting with her child as a mother in a given situation, at the same time, she is also interacting with situation-transcending ideas such as double negative forms are 'wrong', and that language needs to be used in a standard way. Social meaning of language forms, or one's ideas concerning how language should be used, does not emerge from scratch in a given situation. This point needs to be kept in mind when language attitudes are explored in interactions.

Having looked at these discourse-based approaches that question the conceptualisation of attitude as a static, decontextualised entity, I would also like to consider how the 'objects' that follow the phrase '*attitudes towards*' have been and should be treated especially in relation to the current research. Attitudes are, as scholars who have employed discourse-oriented approaches argue, unstable and contextually dependent. However, a question they have not addressed is whether an 'object', be it an accent, a 'variety', or a language, towards which people are supposed to show their attitudes can be treated as a static entity. As discussed in Chapter 2, many linguists have been arguing that language is not a pre-given, static entity with a set of rules and linguistic forms which is simply waiting to be used by people. Instead, language is seen as something dynamic, always in negotiation and in the process of construction. Having said this, a question arises as to whether we can talk about or investigate people's attitudes towards, for instance, a 'variety' of language while we deny the notion of geographically demarcated 'variety' as an ideological construct.

One answer would be yes we can, or yes we have to, because without drawing on such constructs, however ideological they are, we basically cannot ask people anything. However, even if that is so, a story would be rather different if such a construct is

something macro-level, highly-abstract, and not widely shared, such as a concept of ‘Taiwanese English’. Indeed, under the assumption that non-native ‘varieties’ of English or ‘ELF’ should be accepted in their own right, but that it is up to people’s attitudes whether there will be a change in practice (Seidlhofer 2004; Jenkins 2007), there has been a considerable amount of research that investigated people’s attitudes towards non-native ‘varieties’ or ‘accents’ of English (e.g. Chen and Hu 2006; Jenkins 2007; He and Li 2009; Hu and Lindemann 2009; Xu et al. 2010). What is not very clear about this type of research is how it is possible to investigate people’s attitudes towards such a highly ambiguous concept that is open to so many different interpretations.

For instance, drawing on their results of a questionnaire study, He and Li conclude that “there is thus some indication that the attitudes of mainland Chinese learners and teachers of English seem to be shifting toward accepting ‘China English’ as a legitimate, indigenized variety” (2009, p.86). However, it is not entirely clear what this ‘China English’ thing is, which they claim Chinese learners and teachers have started accepting. Although He and Li gave a detailed explanation of how ‘China English’ looks or sounds like in their article (not to their participants) describing it on different linguistic levels (i.e. phonology, lexis, syntax, discourse pragmatics), there is no guarantee that their participants have the same idea of ‘China English’ that He and Li do. The point is, they should not conflate their own idea of ‘China English’ with their participants’ ideas of ‘China English’ (if there is such a category in their minds). And how their participants conceptualise ‘China English’ was not explored in their study. Using certain categories, labels, and frameworks cannot be avoided in quantitative studies as mentioned above. Indeed, I used labels such as ‘Japanese people’s English’ or ‘German people’s English’ in my questionnaire study, which will be reported in Chapter 5. However, I believe that it is also necessary to explore whether these categories exist in participants’ ideas, and if it is so, how important they are and how they are conceptualised, because otherwise data could be misinterpreted and misrepresented. This will be discussed in section 6.3.

In addition, what I can see from data that was gained from discourse-based approaches including both other researchers’ and my own data is that what these tell us go far beyond the simple, traditional framework of ‘attitudes *towards something*’. Even if an interview study focuses rather strictly on, for instance, people’s views on ‘Singaporean English’, what researchers can see in their data is not only participants’ views on

Singaporean English but also assumptions and presuppositions concerning various notions such as language, communication, correctness, competence, appropriateness, standard, and proficiency, just to list a few. Given this, the next section looks at presuppositions and conceptualisations that concern these ‘macro-level’ ideas.

3.5 Metalanguage 3: Ideas about ‘language’ and communication

The concept which has most often been mentioned in relation people’s beliefs about language is probably ‘standard language’. The belief that standard language exists, any values attached to ‘standard’ and ‘non-standard’ language varieties, and subsequent consequences which are triggered by these beliefs are referred to as ‘standard language ideology’, which has been a central interest of many sociolinguists (e.g. Milroy and Milroy 1985; Cameron 1995; Cheshire 1997; Lippi-Green 1997; Milroy 1999; Crowley 2003; Paffey 2012). According to Milroy and Milroy, standard language is an imaginary concept, or, “an idea in the mind rather than a reality – a set of abstract norms to which actual usage may conform to a greater or lesser extent” (1985, p.23). Despite the fact that standardisation produces a mere imaginary language, attempts at standardising language are always ongoing since uniformity in language is believed to assure clear communication and intelligibility. This idea was indeed shared by some of my participants who believed that mutual understanding in ELF communication is achieved by everyone’s attempt to conform to the ‘common norm’ (see 7.4.3).

In the standardisation process, not always but usually, the standard is associated with the speech of upper class (or, at least, upper-middle class) people. In other words, “it is the people with power and prestige who determine the prestigious dialect” (Joseph 1987). What this means is that the attachment of ‘correctness’ to the ‘standard language’ is an ultimately a political process; in other words, ‘correctness’ or ‘prestige’ does not inhere in linguistic forms themselves. However, this political nature of the relation between ‘correctness’ and ‘standard language’ becomes invisible and ‘naturalised’ in the long history of people’s engagement with the social values of language. In short, we are surrounded by practices that embody this relation between ‘correctness’ and ‘standard language’. For instance, we refer to a dictionary to find a ‘correct’ meaning of a word; there are so many books, news paper articles, or TV programmes which tell us ‘wrong’ or ‘bad’ examples of language use; and we correct others, and others correct us, when ‘mistakes’ are made. In such a process, the ‘politicalness’ of the link between

‘correctness’ and ‘standard’ becomes ‘forgotten’ or ‘disappears’, and this link starts to be treated as a ‘natural fact’.

Lippi-Green (1997) attempted to explain this process of how ‘standard language ideologies’, which she defines as “a bias toward an abstracted, idealized, homogeneous spoken language which is imposed and maintained by dominant bloc institutions primarily from the spoken language of the upper middle class” (p.64), can be entrenched and reinforced in people’s minds by referring to her examination of the Disney films in the US. Having examined 24 films with 371 characters, she found that how characters’ traits are associated with language varieties they speak. For example, all the characters with AAVE or a Southern American accent appear in animal rather than humanoid form. And in many cases, AAVE speaking characters are described as unemployed and lazy. On the other hand, lovers, often the main characters of these films, tend to speak standard American or British English even if the settings and the characters are obviously non-American/British. Needless to say that all the Princes and (potential) Princesses such as Cinderella and Snow White speak Standard American or British English, Simba and Nala in *Lion King* and Aladdin and Princess Jasmine in *Aladdin* also speak Standard American English while other characters, for example, brutal Arabian palace guards, speak with a foreign accent.

Referring to these results, Lippi-Green argues that American children might subconsciously come to subscribe to standard language ideologies and particular ways of seeing English accents. However, how accents are represented in media should not be seen as an absolute influence on children’s construction of their language attitudes because media exposure is not the only source of language ideologies and also because children are not the mere passive receivers of media information. Children develop their styles and their views on styles through various practices that take place in various social spaces, such as home and schools. While they are affected by their parents’ linguistic practices and metalinguistic ideas, they are also actively engaging with ‘cool language’ in a playground. From a young age, people constantly construct, deconstruct, and reconstruct their attitudes to linguistic performances and styles, and in this sense, an external factor, such as Disney films in Lippi-Green’s case, cannot be the single powerful source of language ideologies.

However, there might be some types of beliefs which last long as relatively stable presuppositions, such as a way of conceptualising language as an entity. The following extract taken from Niedzielski and Preston (2003) is an example which suggests this point.

[In a discussion of Christmas customs, H (the fieldworker) has asked if there is any difference between *gift* and *present*; D has said earlier there is not, but he returns to the question.]

D: Often times a gift is something like you you go to a Tupperware party and they're going to give you a gift, it's – I think it's more=

[
H: Uh huh.

D: = impersonal, - than a =present.

[
G: No, there's no difference.

[
D: No? There's real – yeah there's really no difference.

[
G: There is no difference.

D: That's true. Maybe the way we use it is though.

U: Maybe we could look it up and see what "gift" means.

[
D: I mean technically there's no difference.

((They then look up *gift* and *present* in the dictionary.))

(From Niedzielski and Preston 2003, p.15)

An obvious contradiction lies in D's remark that "there's really no difference" ("technically", as he put it later) except "in the way we use it". This might sound strange to most linguists because for them, there can be no other types of difference other than differences "in the way we use it". Preston (2002), referring to the same extract, argues that this example and many other similar instances in his data may point to "a folk theory of language in which language itself is somehow external to human cognitive embedding – somewhere "out there"". In other words, in folk perception, words might be perceived to have a 'real' meaning in a decontextualised way, which is 'stored' somewhere, such as in the dictionary.

This type of conceptualisation of language as an entity is also discussed by Seargeant (2009) in relation to metaphors of ‘possession’. His starting point is that, when we talk about language, we use various metaphorical expressions such as ‘language families’ or ‘you need to *polish your* Chinese’. He argues that these metaphorical expressions often involve the reification of language, which is a common strategy “in acts of conceptualisation, and one of its effects is to enable us to reason about abstract or intangible phenomena in ways similar to those we employ for physical entities” (p.386). Among these metaphors, what he particularly focuses on in this article is metaphors of ‘possession’, which can be observed in everyday linguistic expressions like the following examples:

- *My Portuguese, of course, was as excellent as my English* (BNC, H9N 2654).
- The Swiss *have* four languages – three of which they *share* with their neighbours (BBC World Service, The New Europe, January 24, 2002).
- The fact that England virtually *possessed* a common language is also reflected in the increasing extent to which it was used both by individuals and by corporate bodies (BNC, HWG 1121).
- Somalia is the only country in Africa *possessing* a single language, culture, religion and ethnic group (BNC, CJP 669).
- Older people too will be spurred into *passing their language on* to the next generation (BBC Online, May 26, 2005).

(Taken from Seargeant 2009, p.386)

In addition, expressions and terminology used by linguists also involve metaphors of ‘language as a possession’, such as ‘second language *acquisition*’, ‘*loanwords* and *borrowings*’, language *loss*, and the *ownership* of English. All of these everyday and terminological metaphors contribute to the conceptualisation of language as an entity that can be ‘acquired’, ‘borrowed’, ‘owned’, ‘lost’, ‘possessed’, ‘passed on’, and ‘shared’.

Seargeant, by no means, argues that these metaphors are ‘wrong’ or ‘ill-informed’. On the contrary, he says “processes of categorisation, explanation and analysis are facilitated and enriched as a result of the fundamental role played by metaphoric thought in the way we conceptualise experiential phenomena” (p.392). However, at the same time, he

also points out that these metaphors are *specific interpretations* of language, not neutral reflections of language, and therefore, at least in the field of linguistics, these metaphors need to be used with care. For instance, although the metaphor of ‘ownership’ might be useful in order to put forward a particular argument such as ‘English is owned by everyone who speaks it’, the consequence of using this metaphor, i.e. that it necessarily promotes the *assumed* ‘proprietary’ nature of language, needs to be recognised. An important point is, as Seargeant argues,

“This idea of ownership is an entailment of the metaphor, not an essential element of human linguistic behaviour, yet it exists within our culture as a lens through which language is often viewed.... It is by atomising and examining the structure of the metaphor, therefore, that its affordances and limitations as a theoretical tool for engaging in the study of language can best be recognised and that the influence it has in cultural conceptualisations of language can best be discerned” (ibid., p.392).

It is this “lens through which language is often viewed”, which is going to be explored in this research, although my focus is not limited to metaphors. Although what kind of ‘lens’ my participants possibly had is going to be discussed in Chapter 6 and 7, I would also like to look at possible factors that are interrelated with their ‘lens’ by exploring practices and ideas concerning English in East Asia, which is the focus of the next section. Related previous studies will also be referred to here.

3.6 Ideas and practices of English in East Asia

In this thesis, three East Asian countries, China, Japan, and Korea were chosen as research sites. Accordingly, in this section, I will look at some salient issues concerning English in these three countries. However, I will not talk about each country’s situations one by one since many issues are shared by all of these three countries. To avoid unnecessary repetition, therefore, this section is divided by different themes, in which each country’s situations and practices will be mentioned when necessary. The section particularly engages with the following issues: history and politics of English in East Asia, early English education, examinations, English education in private sectors, regional differences, and resistance to English. This will be followed by research that is particularly relevant to language attitudes and ideologies in East Asia.

3.6.1 History and politics of English in East Asia

The history of engagement with the English language in the three countries can best be understood when it is considered in relation to each country's relationship with the US. The key dates for Japan and South Korea are similar. In the case of Japan, the first significant event in relation to the US and English can be regarded as the conclusion of the Convention of Kanagawa, which opened two Japanese ports to US trade after its two hundred year policy of seclusion. The second key event was the end of the Second World War, after which Japan was occupied for seven years by the Allied Powers that was led by the US, which laid the foundation for the close relationship between the US and Japan. In the case of Korea, the first key event was the conclusion of Shufeldt Treaty with the US 1882 which was aimed to ensure the support from the US under the threat of Japanese invasion. The second key event is obviously the Korean War from 1950 to 1953, which established the close tie between Korea and the US. The case of China is rather different, since substantial increase in the number of English users/learners in China had not occurred until 1980s. Given the Communist Revolution in 1949 and the country's close relationship with the Soviet Union, the main foreign language taught during 1950s in China was Russian. Nevertheless, the popularity of learning Russian was gradually decreasing from the late 1950s due to 'Sino-Soviet split', which resulted in the trend of learning English as a foreign language (Qu 2007).

With respect to more recent times, the heightened status of English as an international language that both has been promoted by and has promoted the era of accelerated globalisation is an essential factor that has been affecting all the three countries' engagement with English. A particular note is needed for the case of China, which has seen a dramatic change in recent years in terms of its globalising processes. Two incidents which need to be mentioned are the admission into the World Trade Organisation (WTO) in 2001 and the awarding of the 2008 Olympics to Beijing, which are thought to be the major events that accelerated the globalisation in China (Pang et al. 2002; Nunan 2003; Fong 2009). In such situations, the importance of English has been strongly felt and discussed especially in relation to each country's economic development and international relations, and this perceived importance has been reflected in the emphasis on English language education both at institutional and private levels, which is going to be discussed below.

3.6.2 Early English education

One of the most radical and visible changes to English language education which has occurred relatively recently in the three countries is the introduction of subject 'English' to primary education. The earliest case is Korea where English became a compulsory subject for all students from 3rd grade (age 8 or 9) in 2000 with two English classes (90 minutes in total) per week (Shim and Baik 2003). According to Korea's Ministry of Education (1997 cited in Shim and Baik 2003), the aim of elementary English education is to inspire an interest and cultivate a basic communicative competence in English; therefore, most classes focus on listening and speaking skills with various hands-on activities such as songs and games.

The Chinese Ministry of Education also announced a policy called 'Vigorously Promoting the Teaching of English in Primary Schools' in 2001, which states that students start to learn English as a compulsory subject from Grade 3 in the belief that the optimal age to learn a foreign language is around eight (an official's comment cited in Hu 2007: 363). However, it should be noted here that the announcement of policies in China does not necessarily mean its implementation across the country because of its huge size and diversity. Indeed, the Ministry of Education states in the policy that primary schools in cities *gradually* start teaching English from fall 2001, and primary schools in towns *gradually* start teaching English from fall 2002. In other words, the government seems to be well aware of a certain difference in the ability of implementation between schools in cities and rural areas, which led to one-year difference for the beginning of ELT and the use of a word 'gradually' to allow each school to postpone the implementation. Hu (2005a) evaluates this policy of primary English education as a disorganised plan, given that there was an apparent lack of favourable conditions (e.g. enough teachers and resources) for the implementation of primary English education. In fact, some researchers argue that the majority of primary schools in the poor interior area cannot provide English classes (e.g. Hu 2008; Yang 2006).

The slowest case is Japan, which had been hesitating to introduce English as a compulsory subject at a primary level until very recently. In April 2011, after more than twenty years of discussion, a subject called 'Foreign Language Activities' (technically English language learning) was finally introduced as a compulsory subject to students from grade 5 (age 10). Since the proposal of primary English education by the Education

Council in 1986, The Japanese Ministry of Education had been “carefully avoiding the introduction of compulsory ELT to elementary classes” (Honna and Takeshita 2003: 187) partly because of practical difficulties such as the lack of English teachers, and partly because of criticisms that early English education may affect pupils’ Japanese language skills and construction of ‘national identity’. This issue will be discussed in relation to English and ‘nationalism’ in section 3.6.6.

What is underlying the introduction of English to primary education is the common assumption of ‘the earlier, the better’ (Shim and Baik 2003; Hu 2008; Hawley-Nagamoto 2012), which was mentioned by some of my participants too, particularly by those who had children. At this early stage of English education, the main aim is to ‘get familiar with’ English or to develop a ‘basic communicative competence’, if I use the words of Korea’s Ministry of Education (see above). Therefore, lessons consist of ‘fun’ activities such as singing, dancing, and playing games, and students are usually not assessed (Kang 2012; Wu 2012; Yoshida 2012). However, once students enter the secondary level, the story becomes rather different since a strong emphasis starts to be put on exams, which is discussed in the next section.

3.6.3 Examinations

Any piece of literature that writes about English education in China, Japan, and Korea would refer to the central role played by examinations. In all of these three countries, students from the secondary level are assessed on English by examinations at least every term, and if one wishes to go on to the tertiary level, one must pass the entrance examination in which English language is compulsory for all students, whatever the department applied for (it is compulsory along with Mathematics and ‘National Language’ in China and Korea, and it is the only compulsory subject in Japan, i.e., other subjects are optional depending on disciplines and universities). Since ‘educational attainment’, that is, whether one graduated from a university and which university one went to is widely believed as the key factor for the development of one’s career, both students and their parents tend to pay great attention to the university entrance examinations (Seth 2002; Honna and Takeshita 2003; Jin and Cortazzi 2003; Park and Abelmann 2005; Park 2009; Yongwei 2009; Hawley-Nagamoto 2012).

Even after students get into a university, they are not free from examinations. In Korea, since the late 1990s, many universities have started to require students to show a minimum level of English proficiency which should be proven by scores of English tests such as TOEFL, TOEIC, and TEPS (Test of English Proficiency developed by Seoul national university) to gain a bachelor degree (Park 2009). In China, non-English major undergraduate students are required to pass ‘Band 4’ of the College English Test (CET), and English major students must also pass ‘Band 4’ of the Test for English Majors (TEM), which is a graduation requirement (Zhao 2013). Many Japanese universities have started to require students at least to *take* TOEFL or TOEIC so that they can place students in different levels of classes based on their scores; however, the case is rather different from that of China and Korea where an attainment of a certain level of score is a requirement for graduation (Hawley-Nagamoto 2012).

In addition, major corporations often require applicants to submit their test scores that are obtained from major tests such as TOEIC. Employees might also be required to do so when they are up for promotion (Zheng and Cheng 2008; Park 2009; Seargeant 2009). Therefore, in an extreme case, some people might need to deal with English language tests from around the age of 12 until retirement. However, what needs to be noted in relation to English language tests and corporations is that it is often the case that applicants or employees who are required to submit their test scores actually do not need to use English at all for their actual work (Seargeant 2009; Park 2009). This point was raised frequently, particularly by Korean participants, during my research. While some participants were very dismissive of this ‘empty’ imposition of test scores, some of them justified it too, which will be discussed in Chapter 7.

3.6.4 Private sector

It has often been pointed out that there is some kind of ‘shared frustration’ about English in all of these three countries. That is, people feel that English skills are important, and for many years they attend classes and study hard to pass exams; however, despite such an effort, they do not become able to speak English (Li 2009; Park 2009; Seargeant 2009). And such frustration is, obviously, a source of good business opportunity. That is, it is appealing to many people if those language schools can offer something that cannot be gained from schools or universities. What is particularly characteristic about these private language schools located in East Asia is rigorous hiring of native English speakers (Jeon

and Lee 2006). Different from public institutions, these private language schools need to *sell* their classes, and to attract as many customers as possible, promoting the ‘authenticity’ of their lessons, that is, the ‘real English’ taught by native English speakers, has been employed as a common business strategy.

Indeed, all of the three countries are now full of private English language schools, especially in big cities. In Japan, *Eikaiwa* schools (English ‘conversation’ schools) started to spread from 1980 and grew as a substantial business sector. What they typically offer is ‘conversation’ lessons that are taught exclusively by native English speakers in small size classes with maximum of five or six students, which is exactly what public schools cannot provide. In Korea, the enthusiasm for private English education is called ‘English fever’ (Park 2009) or ‘English language mania’ (Park and Abelmann 2004). The Ministry of Education, Science and Technology stated in 2009 that private education expenditure was approaching 2.9 trillion Korean won (\approx 151 million British pounds with the currency rate at that time) with the highest expenditure on the English language. Given this, the Ministry also announced a policy which tried to curb this private education expenditure to reduce the inequality between children from high-income families and those from low-income families by providing what is called ‘after-school programmes’ in which public schools offer extra classes for free. The case in China which has seen a dramatic increase in the number of private English language schools (Fong 2009) is similar to the other two countries. However, it needs to be noted that these schools are only popular in wealthy and big cities such as Beijing, Shanghai, and Guanzhou. Having said this, the issue of regional differences needs to be briefly mentioned here.

3.6.5 Regional differences

While new education policies including primary English education and the popularity of private English language schools seem to show Chinese people’s enthusiasm on learning English, it needs to be noted that there are and there have been “significant differences in language teaching developments between the major cities and small cities, between rural towns and countryside, between coastal and inland areas, between north and south, between key and non-key schools/universities” (Cortazzi and Jin 1996, p.61). For instance, Shanghai started 9 year-compulsory English education from Grade 1 with 1052-1200 class hours, while the national curriculum allocated 672-808 class hours to English (Hu 2005). Moreover, whereas some top schools in Shanghai and Beijing now provide maths and

science classes in English, there are rural areas where schools cannot even meet the government's requirement for basic literacy. Yao (2011) points out that such regional differences were strongly felt by her participants who moved from a rural town to big cities such as Qingdao. In many cases, her participants reported that they did not have any contact with native English speakers, and even those who went to the top school in the region felt that they did not receive a satisfactory level of English education. This is one of the reasons why they have left their hometown to have better education at a college in a big city.

What this issue of regional differences in China brings up is a broader and more general issue that English is not relevant to everybody, however widely and globally it is used. Indeed, it has been argued that in China, Korea, and Japan, those who actually need to *use* English in their daily lives are minorities (Yano 2001; Yang 2006; Park 2009; Seargeant 2009). Therefore, any research, including mine, which explores and discusses *English users'* practices and ideas should not misrepresent its findings as if they are the norm of ideas or practices in the country or even in a wider area. This point will be further discussed in the conclusion, in which limitations of the current study will be considered.

3.6.6 English and nationalism

Finally, the issue concerning 'nationalism' and 'national language' needs some consideration. While English education has been emphasised in various domains and sectors in China, Japan, and Korea, there has also been a great concern about the influence of English on the 'national language', 'national culture', and 'national identity' (Simpson 2007). Indeed, what is interesting to note is that both Korean and Japanese Ministries of Education emphasise the importance of national language and 'culture' *in their English education policies*. For example, in a language policy which is called *Action Plan to Cultivate Japanese with English Abilities*, good skills in Japanese language is emphasised as an essential pre-requisite for acquiring English (MEXT 2003). Indeed, the subtitle of this action plan is 'a plan for improving students' ability in English *and Japanese*' (emphasis added). Given such a promotion of the Japanese language through English language policy, Hashimoto (2012) argues that English education in Japan is not really for internationalisation, but it is for 'Japanisation'. It is also important to note that the then Minister of Education, at the press conference for this new policy, repeated the phrase '*English is a tool* for international communication' while putting emphasis on the

importance of the Japanese language (MEXT 2003). This might be a pre-emptive defence against possible criticisms from people who are protective of the ‘Japanese language’ and the ‘Japanese identity’.

This recurrent expression of ‘English is a tool’ is very much reminiscent of the Chinese expression ‘*ti-yong* dichotomy’ which defines Western learning as *ti* (i.e. utility), and Chinese language as *yong* (i.e. essence). This was proposed by the late Qing official Zhan Zhidong in the late 19th century when the country was confronted with the powerful ‘Western’ influences on knowledge, technologies and ideas. In such a context, the *ti-yong* dichotomy was thought to be a feasible solution which would make it possible both to incorporate ‘advanced Western ideas’ while maintaining Confucious values (Gao 2009).

In addition, from the analysis of Korean textbooks, Yim (2007) points out that notwithstanding the domination of ‘American culture’ in textbooks, there is also a tendency of highlighting ‘Korean culture’. For instance, a textbook has a chapter entitled “We Are Proud of Our Culture” in which the entire lesson is devoted to Korean national culture and tradition. Furthermore, another textbook hints the politeness and generosity of Korean people in an example interaction. In this example interaction, Cathy (American) and Min-su (Korean) offer their seats to elderly people on tube, and the old lady asks Min-su to pass his bag to her. The following is the dialogue after that:

Cathy: Min-su, what are you doing? That’s your bag.

Min-su: She will hold it for me. It is common here in Korea.

Cathy: Really? Koreans are very helpful.

(First-Year Middle School Textbook, 2000: 42 quoted in Yim 2007).

Having analysed these examples, Yim concludes that while the domination of English and American culture has contributed to Western linguistic and cultural hegemony in South Korea, “we can see that a distinctive Korean identity is being constructed and projected, and that national interests of Korea are pursued *through the very language that mediates the assimilation process, English*” (ibid., p.51, emphasis added).

While these observations which revealed the political and strategic promotion of national languages in policies and textbooks of English are interesting and informative in themselves, what may need to be avoided is the careless replication of this type of

discourse by linguists. For instance, Hu argues that “we must systematize China English in terms of phonetics, grammar, vocabulary, culture, etc., and learners need to be more exposed to a China English through which Chinese culture can be better and more thoroughly understood” (2004, p.31). This is an example of the adoption of ‘categories of practice’ as ‘categories of analysis’ (Brubaker and Cooper 2000), which was briefly mentioned in section 2.4.1 in the previous chapter. What Hu displays in the quote above is the development of an argument based on highly ideological and reified notions of language, culture, and understanding which linguists are supposed to engage with critically, not to incorporate uncritically. Researchers should not discard or ignore these ideological notions for the reason that they are ideological, because they are ‘socially real’ to the extent people draw on them. However, we should not let these ideological notions dominate ourselves.

Having looked at these key issues and practices concerning English language and English education in East Asia, now I would like to finish this chapter by looking at some previous studies that explored ideas of English in East Asian contexts.

3.7 Some relevant studies

3.7.1 Attitudinal research

Ideas concerning English in East Asia have often been explored in attitudinal research. Although her focus was not limited to East Asia, a part of the study by Jenkins (2007) would serve as a good starting point. In this study, Jenkins investigated the attitudes of 326 respondents (300 NNSs and 26 NSs) towards ten different accents of English using a direct method. She found that accents in Asia, such as Chinese, Indian, and Japanese accents tend to be rated lowest in all the attributes except for familiarity. That is, in terms of ‘correctness’, ‘international acceptability’, and ‘pleasantness’, these ‘Asian accents’ were evaluated least favourably. This contrasts with the upgrade of some European accents of English, particularly Swedish English which were characterised by its proximity to an NS accent in a description task. Such low evaluations of Chinese, Indian, and Japanese accents in the rating task resonate with the participants’ descriptions of these three accents which tended to be described negatively such as ‘almost incomprehensible’, ‘unpleasant’, and simply ‘bad’. These results also correspond to findings of some earlier research that investigated American people’s attitudes towards accents of non-native English speakers,

in which accents associated with 'East Asia' tended to be evaluated and described particularly negatively (see e.g. Cragile and Giles 1997; Lindemann 2003 and 2005).

It should be noted that in Jenkins's study, those accents which received the lowest evaluations were described negatively even by those who are supposed to have these accents. This is particularly the case for Japanese respondents, who described Japanese English as 'flat and no pitch', 'not confident', and 'broken'. Such self-criticism of one's own group's English is also reported by Matsuda (2003) who conducted a qualitative case study for Japanese secondary students' perception of English. The following extract demonstrates this point:

(Aya: the researcher, Tamako and Yuki: student participants)

Aya: What do you think about a Japanese accent?

Tamako: I hate it. It's not cool. It's disappointing.

Yuki: ... it's hard to get rid of, unless you have a foreign teacher.

Aya: But you'd rather not have it?

Yuki: Of course I'd rather not have it!

Aya: Then, how about English with a German accent?

Yuki: That's cool. It's a lot better than Japanese [accent].

(Matsuda 2003: 492)

Matsuda does not mention how familiar Yuki is with German accented English. However, given that all her participants were born and grew up in Japan and that Japanese high school students usually do not have an experience to speak English with German people, it seems that Yuki's favourable comment on German English is largely dependent on her positive social images of Germany, which could be related to its 'westernness' or 'whiteness'. Negative feelings about Japanese accents which was clearly expressed by Tamako in the above interaction often goes hand in hand with the desire to acquire 'cool' native-like English. Matsuda argues that this is because "although they perceive English as an international language in a sense that it is being used internationally, they do not believe it belongs internationally" (ibid., p.483). She argues that the prevalence of this kind of perception is due to 'western-oriented' English education in Japan. While Matsuda admits the difficulty of bringing innovation in education, she also argues that the shift in English

education from native-centred teaching and learning to international and pluralistic approach to Englishes would be beneficial for learners of English as an international language.

Low evaluations of English associated with one's first language and high evaluations of NS English is also notable in Hu and Lindemann (2009) which examined the attitudes of Chinese students in Guangzhou area towards 'Cantonese English'. In a description task of Cantonese English and American English, they gave negative comments about Cantonese English ranging from linguistic descriptions such as 'wrong stress and intonation' and 'wrong production of /r/' to more evaluative comments like 'not standard', 'incorrect', 'sounds strange', 'sounds stupid', and 'no beauty'. The only positive type of comment given to Cantonese English was 'clear'. On the other hand, American English was positively labelled, such as 'beautiful', 'pleasant', and 'very good'.

Criticisms of accents which are associated with one's own nationality and attempts at distancing oneself from these accents are one of the recurrent themes in my interview data. Some participants seemed to be very sensitive to negative social images that could be indexed by strong L1 accents and wished or tried to avoid such social images. In short, identification processes are not only about 'what I am/what I want to be' but also about 'what I am not/what I do not want to be'. Although this will be further discussed in section 7.3.1, I would also like to briefly look at a study by Golombek and Jordan (2005) which demonstrated a similar case. They found that while their participants tended to consider that having an accent was a natural performance, they did not feel that it was a matter of individual choice. For instance, one of their participants said during her interview as follows:

I don't want to be thought as (.2) stupid or clumsy because of the way I pronounce English . . . I always, I always think of myself as very smart, but I sometimes I feel frustrated because I look stupid here, just because I can't speak (.2) fluently or (.2) or speak with those, (.) mm preferred (.2) pronunciation . . . sometimes people are just impatient.

(Golombek and Jordan 2005: 524)

Examples like this show people's awareness of and concern about the indexicality of their language. Even if they believe that, at some level, 'how they sound like' does not matter if

they can communicate with others, it is also likely that they do care about, to a greater or lesser extent, how they are seen by their interlocutors.

It needs to be noted that the amount of attention paid to indexical aspects of language would vary according to contexts. For instance, Ehrenreich (2010) found in her ethnographic study on a German multinational corporation that while ‘correctness’ of English did not seem to be regarded as important in spoken communication *inside* the company, a great deal of attention was paid to the ‘correctness’ of written documents, since language in these documents can be an ‘index’ of the company, transmitting a certain corporate image to outsiders such as customers or other companies. As discussed in section 3.3.2 on indexicality of language, the two words which have similar referential meaning can transmit very different social images (e.g. ‘authentic’ vs. ‘pukka’). Here, it also needs to be added that the production of the same word can trigger very different social consequences depending on contexts. For instance, saying ‘this is pukka Thai green curry’ at a dinner table with close friends at a casual restaurant in London is very different from saying exactly the same sentence at a very formal dinner table. The relations between indexicality and contexts will also be one of the themes in the chapter on results and discussion.

3.7.2 Studies on ideologies

In addition to attitudinal research which often focuses on particular aspects of language such as accents, some other research approached people’s ideas concerning English in a more holistic way. Here, I would particularly like to refer to studies by Park (2009) and Seargeant (2009), which explore English language ideologies in Korea and Japan respectively.

In his book entitled *The Local Construction of Global Language* (2009), Park explores underlying presuppositions and beliefs about English in Korea by investigating ‘Official English’ debates, humour (or *yumeo* in Korean) and jokes about Korean’s English, scripted television, discourse of TV comedy shows, and face-to-face interactions at a language school. Having analysed how English was talked about and represented in these different types of discourse, Park identified ‘three ideologies of English’ which are ‘in circulation’ in Korea. The first ideology is *necessitation*, which refers to a general belief that “Koreans need to know English, and not knowing English has negative consequences” (p.75). Park argues that the necessitation ideology is largely related to Korean people’s

understanding of globalisation which they believe requires the mastery of English, and this makes English “a much needed language for the world they live in *despite their largely monolingual life*” (p.77. emphasis added).

The second ideology is *externalisation*, which refers to the idea of English as a language of an Other. Park stresses that while the ideology of *necessitation* tends to be exploited by those who try to support a strong emphasis on English education or even an attempt at making English an (or the) official language in Korea, this externalisation ideology, which sees English as something that stand *against* ‘Koreanness’, is exploited by those who are not very happy with these trends. They strongly criticise Korea’s alignment with English seeing it as ‘toadyism’ or a ‘blind worship’ of the US power, while seeing the Korean language as “an essence that represents a Korean identity” (p.79). This confrontation between the *necessitation* ideology and the *externalisation* ideology are very much reminiscent of the *ti-yong* dichotomy which was mentioned in relation to China; that is, ‘western’ ideas are seen as *ti* (utility), and Chinese language is seen as *yong* (essence).

The third ideology is *self-depreciation*, which refers to an idea that sees Koreans as ‘bad speakers of English’ despite their investments and constants efforts in learning English. Park argues that “through this ideology, variation in the level of English skills that actually exists among Koreans is *erased*, and the large amount of language learning that the majority of Koreans undertake is deemed ineffective; instead, Koreans as a whole are viewed as hopelessly incapable of mastering English” (p.80). He argues that this self-depreciation ideology creates the image of Koreans as ‘illegitimate’ speakers of English which further leads to an anxiety about English, and this anxiety, combined with the ideology of necessity, has caused the ‘fetishism’ of English in Korea. Although Park’s study was particularly focused on English in Korea, the ‘three ideologies’ he identified are relevant to wider contexts. Indeed, the ‘necessity ideology’ and the ‘self-depreciation ideology’ appeared frequently in my participants’ evaluations and accounts which will be seen both in Chapter 5 and 6.

Similar to Park, Seargeant (2009) also places language ideologies in its centre of his study. The starting point of his book entitled *The Idea of English in Japan* is that “language exists not only as a medium of expression but also as a concept; that we talk not only via language but also about language; and that, in fact, our use of language is always

influenced by the ideas we form of language” (p.1). With this postulate, Seargeant analysed various resources such as education policy documents, signs, advertisements, and interviews to explore how English is conceptualised in Japan. Drawing on this analysis, he identifies two ‘key nodes’ for the idea of English in Japan, that is, *authenticity* and *aspiration*.

Firstly, he describes and discusses how authenticity of ‘English’ is pursued and sold in Japan and how it is interrelated with people’s ideas of English. He introduces what is called ‘British Hills’, as an extreme case of the pursuit of authenticity. British Hills is one of so-called ‘English villages’ that are designed to give people an ‘English immersion’ environment in their own countries. In British Hills, English is used as the official language, and visitors take English conversation classes and British cultural classes such as calligraphy and scone making while enjoying drinks at a pub and buying Cadbury chocolates for refreshments using the currency called ‘British Hills Pound’. All of these activities take place in a “stylised mediaeval British town, which includes a Manor House, a Craft House, and a guesthouse, which have been reconstructed based on the British architectural styles between the Twelfth and Eighteenth Centuries”; in short, British Hills is “the Britain that anybody can visit without a passport” (British Hills website).

Although the case of British Hills is, of course, an extreme example, Seargeant points out that the pursuit of authenticity is prevalent in English language business in Japan. English conversation schools, which was briefly mentioned in section 3.6.4 appeal for their potential customers by claiming how ‘real’ their English is. For instance, one of the major English conversation schools, NOVA (it went bankruptcy in 2007 and is now owned by another corporation) which has all its branches near major train stations claims that what they provide is ‘studying abroad in front of your local station’. Seargeant argues that places such as British Hills or English conversation schools that appeal for the ‘authenticity’ of English produce a very particular idea of English and language, which by no means resembles ideas of language held by linguists. However, linguists should not simply dismiss this particular idea or version of English because, as Seargeant says, it is “as much a product of domestic cultural, commercial and political concerns as of wider global issues, and thus gives rise not only to a different variety of the language but also to a different conceptual perspective of what English can mean as a global phenomenon” (p.105).

In his discussion on the second key node, 'aspiration', Seargeant looks at the strong association of English with values such as 'freedom', 'better life', 'more opportunities', 'self-fulfilment', and 'success'. He showed how prevalent these words which signal 'upward mobility' were in advertisements of universities, English language schools, and 'study abroad magazines', which seemed to resonate with views held by some of his interviewees who expected English to bring them more opportunities. However, an important point which Seargeant raises is that although the desire for English seems to be widely held in Japan, the 'English' which is desired by different individuals is by no means unitary. In other words, the 'English' they want would differ according to each person's purposes and goals. For instance, the 'English' which a person desire to get in a major corporation might just be a high TOEIC score, which would be very different from the 'English' which a person who wishes to work for the United Nations would want. Although this might sound a truism, it is an important point when we consider people's conceptualisations of English because, as Seargeant says, "the reasons why someone wants to learn the language relate to how they perceive the language, to what they think its nature, function and affordances are" (p. 43). This is what I constantly observed during interviews with my participants. That is, how they conceptualise English, language, and communication largely depended on their purposes of using English and their experiences, and conversely, how they conceptualise English, language, and communication also seemed to affect their language practices. Therefore, as Seargeant concludes, understanding of what is going on in people's language practices requires not only investigations and analysis of the communicative function of language and actual language performances, but also explorations of ideas and ideologies of language. This latter aspect is the focus of this research. The next chapter discusses how such ideas and ideologies of language can be explored with a special focus on research methodology.

Chapter 4

Research Methodology

4.1 Introduction

This chapter begins with a general discussion of epistemological orientations and their relation to the choice of research methods, thereby highlighting the indispensable role of research questions in selecting and developing appropriate research methodologies. After this come considerations of how people's conceptualisations of language can be explored both in terms of 'which angles' researchers can approach them and how they can feasibly do it. This is followed by the second part of this chapter which focuses on what was actually done in this study. Explanations of the pilot study, participants, research instruments and justifications of their employment and design will be given. Finally, the chapter discusses the issue of reflexivity and limitations of research methodology.

4.2 Epistemological orientations and the choice of research methods

A common piece of advice which is given to researchers who engage with any aspect of the social sciences is that researchers need to be clear about what kind of epistemological assumptions they bring to their research (Baker 1992; Crotty 1998; Barbour 1999; Bryman 2001; Thomas 2003; Creswell 2009). Although different scholars have different categories for epistemological assumptions, the categorisation which is probably most frequently referred to is the one based on the distinction between *positivism* and *social constructivism*. According to Creswell (2009), positivism is generally associated with determination, reductionism, empirical observation and measurement, theory verification, and quantitative approaches, while social constructivism is associated with understanding, multiple participant meanings, social and historical construction, theory generation, and qualitative approaches.

These two epistemological orientations have been treated by some researchers as distinct and incompatible *paradigms* (see e.g. Guba and Lincoln 2005; Creswell 2009), which can be seen from frequent references to the expression 'paradigm wars' in literature on research methodology (see e.g. Teddlie and Tashakkori 2003; Brannen 2005; Bryman

2001 and 2008; Dornyei 2007). In addition, this supposed incompatibility implies to some researchers that research methods should be decided based on its philosophical and epistemological assumptions, which necessarily means that a mixture of research methods in different paradigms is impossible (Kuhn 1970; Holmes 2006 cited in Creswell 2011).

However, both the incompatibility of these two ‘paradigms’ and the supposedly fixed relationship between epistemological orientations and research methods have been questioned (Hammersley 1992; Teddlie and Tashakkori 2003; Brannen 2004 and 2005; Bryman 2004, 2006, and 2008; Spicer 2004; Creswell 2011). Firstly, it has been pointed out that the distinction between ‘positivism’ and ‘social constructivism’ was created by qualitative researchers in the 1970s to explain and justify their approaches and orientations (see e.g. Bryman 1984; Brannen 2005; Dornyei 2007). Indeed, as Brannen (2005) points out, definitions and descriptions of ‘positivism’ are often provided by qualitative researchers, and we hardly see quantitative researchers’ accounts on ‘positivism’. In addition, there *cannot be* a single correspondence between philosophical assumptions and research methods because the contrasts between quantitative and qualitative research methods are actually not as straightforward as perceived to be (Hammersley 1992). The oft-mentioned quantitative vs. qualitative contrasts, such as artificial vs. natural, number-based vs. word-based, focus on behaviour vs. focus on meaning may be misleading. For instance, quantitative-oriented research often involves the study of *meaning*, for instance through statistical analyses of questionnaire data, whereas semi-structured or unstructured interviews, which are often employed as a research instrument of qualitative studies, are rarely *naturally* occurring. In addition, quantification of qualitative data is not uncommon in discussing the generality of the described phenomena.

Thus, it is not reasonable to see ‘positivism’ and ‘social constructivism’ as irreconcilable opposing ‘paradigms’, and there is no clear-cut dichotomy between quantitative and qualitative research methods. What this means is that the fixed pairings of epistemologies and research methods are neither desirable nor possible, and this conclusion leads some researchers to propose an approach called *pragmatism*; that is, research design and methods being determined on the basis of the questions the research tries to answer, not one’s loyalty to a particular ‘paradigm’. In other words, as Brannen puts it, “in terms of best practice, researchers may be well advised to consider what kind of

knowledge they seek to generate” (2005, p.7). Having said this, the following sections consider what kind of research methods would suit the objectives of the current research.

4.3 Approaching ‘conceptualisations’ of English

This research is about people’s conceptualisations of English. It explores what people’s ideas concerning English are, and how they form these ideas. However, obviously, it is not wise to simply ask people what their ideas of English are, since this question is extremely broad. Instead, what is needed is to approach this question from different angles with more ‘tangible’ questions. This section discusses the angles from which I explore people’s conceptualisations of English. For this purpose, firstly, I would briefly like to refer to an approach, or set of approaches, called *folk linguistics*, as this area shares interests with the current research. Niedzielski and Preston describe the purpose of folk linguistics as being “to discover and analyze beliefs about and attitudes towards language by collecting and examining overt comment about it by nonlinguists” (2009, p.356). They explain the position of folk linguistics in their triangular model (Figure 3) which is based on Hoenigswald’s argument that “We should be interested not only in (a) what goes on (in language) but also in (b) how people react to what goes on (they are persuaded, put off, etc.), and in (c) what people say goes on (talk concerning language)” (1966, p.20).

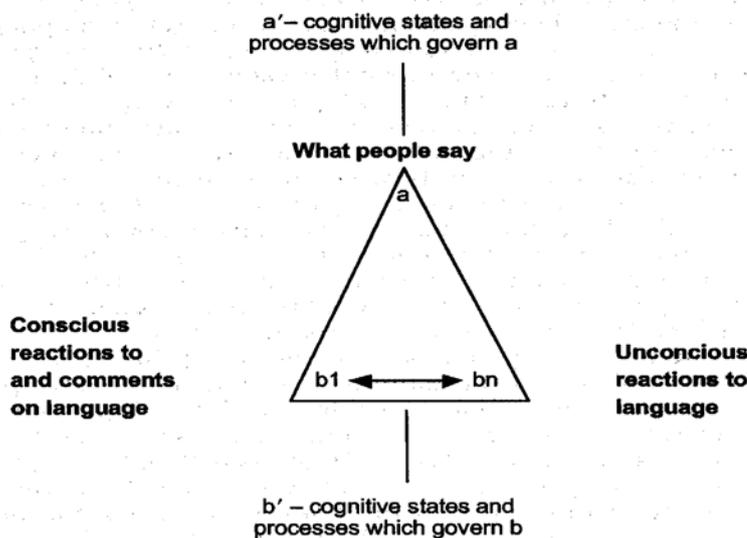


Figure 3. A triangular model describing the position of folk linguistics (taken from Niedzielski and Preston 2003, p. ii)

The corner (a) corresponds to Hoenigswald's 'what goes on', which the bulk of linguistic studies are concerned with (i.e. linguistic competence and linguistic performance). The base of the triangle (b1-bn) illustrates the level of consciousness. The right side (bn) represents unconscious reactions to language, which language attitudes research that employs indirect methods, such as MGT, focus on. The primary area of concern in folk linguistics is the left side (b1) of the continuum, conscious reactions and comments on language. Niedzielski and Preston argue that sociolinguists need to be aware of this leftmost side, the folk's linguistic awareness and comments, as people's everyday beliefs and evaluations of language considerably influence their decisions about language use and language learning in their lives.

What, then, can we look at to explore these everyday beliefs and ideas about language? Here, referring back to the discussion in Chapter 3 on metalanguage is useful. In the last chapter, people's metalanguage was discussed in terms of three perspectives: 1) indexicality and identifications, 2) language attitudes, and 3) ideas about 'language' and communication. What is particularly relevant here are the second and third perspectives, because these are about how people's ideas about language have been explored. That is, folk ideas and awareness of language have been mainly approached by investigating and analysing how people say about or evaluate various linguistic behaviours (usually with a particular focus on 'accents' and 'varieties') and how people talk about or engage with more macro-level concepts such as 'language', 'communication', 'correctness', and 'standard'.

The current research is informed by and draws on these major approaches; however, it also extensively focuses on *how* people have come to form, construct, and develop these attitudes and ideas, because conceptualisations are processes, rather than static entities. Having said this, now I would like to refer back to my research questions to make it clear from what kind of perspectives I approach people's conceptualisations of English. This will also help the following sections which discuss approaches and research methods this research draws on to answer these research questions.

1. How do English users in East Asia conceptualise English in the context of globalisation? Fundamentally, this breaks down into the following questions:

- How do participants describe and evaluate their own English and ‘Englishes’ associated with people from different countries?
 - What are participants’ ideas and beliefs about English, language, and communication in general, and how do these relate to their descriptions and evaluations of their own English and ‘Englishes’ associated with people from different countries?
2. How do English users in East Asia develop their ideas and beliefs about English/language and what are the possible influences on their conceptualisations?

4.4 Approaches to approach people’s conceptualisations of English

Exploring people’s ideas and attitudes means exploring how they interpret what is going on. In this regard, I find phenomenological approaches useful to draw on for this research. A phenomenological approach has its basis in Phenomenology, the philosophical school, established by Husserl in around 1900. Husserl emphasised the importance and relevance of looking at experiences and perceptions (Borràs 2010). This was further developed by Husserl himself, Heidegger, Merleau-Ponty, and Sartre who contributed to a view of human beings in the ‘*life-world*’ of bodies, actions, language, relationships, culture and so on (Macann 1993). Today, even a century after Husserl’s original work, phenomenology works as a principle for research in various fields (e.g. psychology, social science and health science) that centralise the necessity of understanding how people make sense of their experiences.

Although there are different interests and emphases among different phenomenological approaches, what is common among them would be that they generally deal with “the ways people interpret events and, literally, make sense of their personal experiences” (Denscombe 2007, p.79). Or, to put it differently, phenomenological approaches share an interest in “understanding social phenomena from the actors’ own perspectives and describe the world as experienced by the subjects, with the assumption that the important reality is what people perceive it to be” (Kvale and Brinkmann 2009, p.26). This is a highly relevant way of thinking for this study, which tries to understand how people make sense of the phenomena of ‘English as a global language’ and how they have come to construct their interpretations.

In phenomenological approaches' attempts to see things from the perspectives of others, data collection often relies on interviews. And to be 'faithful' to the 'original world' of people who are interviewed, interviews are often unstructured or loosely structured. In addition, it is often required that researchers' common-sense beliefs should be 'bracketed off' or 'suspended', not to distort or contaminate 'successful interpretation' (Schutz 1962; Macann 1993). However, it is rather questionable whether such suspension of researchers' ideas is actually possible, because researchers are also human beings who make sense of their experiences from their own perspectives just like people whom they are looking at.

Here, philosophy of hermeneutics (see e.g. Gadamer 1975, 1981 and 1996; Gallagher 1992; Schwandt 2000) needs to be mentioned as another approach which is relevant to the current research. In contrast to phenomenology, which requires suppression of the researchers' common sense beliefs in order to attain 'real interpretation', hermeneutics sees such 'commonsense beliefs' or 'ideological values' as essential aspects of our processes of understanding and interpreting the world. It questions the assumption of phenomenology, which seems to suggest the possibility of researchers 'bracketing off' their common sense beliefs, because such commonsense beliefs, social values, traditions and practices do not exist externally to researchers, and cannot easily be controlled at their will (Gadamer 1975). As Gallagher puts it:

"The process of tradition is, in effect, within us. In this process we do not deal with traditions objectively, as external and bygone phenomena. They shape what we are and how we understand the world. The attempt to step outside of the process of tradition would be like trying to step outside of our own skins. The pretension to escape the process would lead to a misunderstanding of both the world and oneself. A genuine understanding of the world involves, not the attempt to escape tradition, but a participation in the happenings of traditions" (1992, p.86).

In short, in hermeneutics, what researchers need is not an escape from their beliefs and biases, but engagement with them, because such an engagement will enable them to "look beyond the here and now in the interview situation, and pay attention to the contextual interpretive horizon provided by history and tradition" (Kvale and Brinkmann 2009, p.51). Therefore, as Schwandt concludes, "meaning is negotiated mutually in the act of interpretation; it is not simply discovered" (2000, p. 195). This point of 'meaning is *negotiated* rather than *discovered*' will further be discussed in terms of Kvale and

Brinkmann's metaphors of "the interviewer as a miner or as a traveller" (2009, p.48) in section 4.5. In addition, the hermeneutic way of seeing researchers brings up the issue of reflexivity, that is, researchers' awareness about their contributions to knowledge production. I will discuss this point particularly in relation to my research in section 4.6.

Although phenomenology and hermeneutics have different ideas about what 'interpretations' are especially in terms their understandings of the role of the researcher, they have a point in common; that is, both take a social constructionist stance in a broad sense and see knowledge as something constructed, rather than something out there. As Denscombe (2007) says, "when the social world is seen as 'socially constructed' it opens up the possibility that different groups of people might 'see things differently'" (2007, p. 79). However, I would also like to add that not only do different groups of people 'see things differently' but also the same person might see things differently according to situations and how they position themselves accordingly.

To illustrate this point about situational behaviour, it is perfectly possible to consider any number of hypothetical situations, for example, an anti-corporate capitalism campaigner dropping by a supermarket to get his family's favourite brands of food, or for a staunch environmentalist to fly to attend her best friend's wedding carrying an imported and gift-wrapped present that was on the wedding list. Blommaert and Varis (2011) call these different values which exist within one individual 'micro-hegemonies', arguing that "the robust hegemonies that appeared to characterize Modernity have been traded for a blending within one individual life-project of several *micro-hegemonies*, valid in specific segments of life and behavior, and providing the 'most logical' solution (or the 'truth') within these segments" (p.2). Therefore, both what the above activist might write in his articles and his act of dropping by a supermarket can be seen as his 'most logical' solutions in given situations, as can the environmentalist's decision to take a plane and buy and wrap a gift for her best friend. The reason why considering such hypothetical examples and the idea of 'micro-hegemonies' is useful here is that it relates to how researchers interpret and present their data. In research which looks at people's ideas and attitudes, different views that exist in one participant have often been treated as something opposing, described by words such as 'conflict', 'contradiction', 'confusion', and 'struggle'. Of course, there must be cases in which participants are actually very much confused, and such confusions are reflected in what they say. However, it might be too

simplistic to say that a person is ‘confused’ or ‘conflicted’ simply based on the existence of different views. As Blommaert and Varis discuss:

“An individual life-project becomes a dynamic (i.e. perpetually adjustable) complex of micro-hegemonies within which subjects situate their practices and behavior. Such complexes – we can call them a ‘repertoire’ – are not chaotic, and people often are not at all ‘confused’ or ‘ambivalent’ about their choices, nor appear to be ‘caught between’ different cultures or ‘contradict themselves’ when speaking about different topics. The complex of micro-hegemonies just provides a different type of order, a complex order composed of different niches of ordered behavior and discourses about behaviour” (ibid., p.3).

Thus, any appearance of ‘different views’ within one individual needs to be treated with great care with consideration of local contexts in which people are operating, and this is one of the points that were borne in my mind during the data analysis procedure.

Having looked at these approaches to people’s ideas and attitudes, now it is necessary to consider what kind of research instruments are suitable for answering the above research questions. A straightforward answer would be that at least interviews need to be included because the current research is fundamentally about what people say/talk about English. More detailed discussion on interviews as a research instrument in general, how interviews were conducted, and how the data were analysed is going to be discussed in section 4.5.3.2. However, regarding other research instruments, the story is not that straightforward. To put conclusion first, a questionnaire study was employed, which needs some explanation here.

Having discussed the phenomenological influence on this study, and given all the discussion in literature review chapters, the fact that this research conducted a questionnaire study may sound out of alignment. Indeed, I felt that presenting and discussing the results of a questionnaire study might make this thesis, which has been discussing language, communication, knowledge, ideas, and identity in an anti-foundationalism manner, an incoherent piece of work, and thoughts of cutting the questionnaire study completely from this thesis have presented themselves. Why, then, did I conduct a questionnaire study in the first place? If I am to be honest, the reason is simply because my approaches to knowledge and my ideas about language, attitudes, and identities at the time when I designed this research were rather different from those I have

at the moment. As mentioned in Chapter 1, this PhD thesis started with a title called ‘Language Attitudes of East Asian English Speakers towards Each Others’ Englishes’ with an idea of ‘national varieties of English’. Since then, my ideas have of course changed, have been influenced extensively by other people’s work and also by engagement with my participants in the fields, and such changes have been reflected in the title, the research questions, literature review, and ways of interpreting and discussing results. However, one thing I cannot change is, obviously, what I *did* for my research, which included a questionnaire study. Here, the question is whether or not to include the results of the questionnaire study in the thesis, and if it is going to be included, how I will present and engage with them.

After much consideration, I decided to include the results of the questionnaire study firstly because there are still some insights I can gain from the data, and secondly because I thought it would be meaningful to consider and discuss to what extent and in what ways questionnaire studies can (or cannot) benefit future language attitudes research by referring to an actual study which I have conducted. I will come back to this point in the last chapter in the conclusion.

4.5 The study

This section describes the actual study which has been conducted to address the research questions. However, before looking at the main study, I would like to discuss my pilot study briefly as it has greatly influenced the decisions on who to include in the study and also the development of questionnaire items.

4.5.1 Pilot study

Prior to the main study taking place, a pilot study was conducted mainly for two purposes: to practice and test whether the research methods work; and to acquire necessary information to design a valid questionnaire for the main study. An issue which needs to be considered at the stage of designing a questionnaire study is that there is a possibility that some questions or adjectives presented on scales (e.g. semantic differential scale) do not make sense to the participants. Therefore, a simple adoption of question items from previous studies needs to be avoided, and preliminary interviews and focus groups may be useful to make a questionnaire relevant to the target participants.

The pilot study took place at the University of Southampton, in the UK. The participants were international students from the following four countries: Mainland China, Japan, South Korea, and Thailand. Since the original target participants for the main study were university students in East Asia, international students who had just arrived from these countries for a summer pre-session which took place before their master's courses started were chosen as they seemed to be more comparable to participants in the main study. However, it should be noted that they cannot be seen as entirely representative of university students *in* the countries where I conducted my main study. That is, the fact that they had chosen to study in the UK may imply certain attitudes towards English.

Eight semi-structured individual interviews in total (i.e. two interviews from each country) and four focus groups were conducted. Each interview lasted approximately an hour, ranging from 45 minutes to 80 minutes. Each focus group consisted of five participants with the same nationality, and two of them were the participants of the individual interviews which had been conducted prior to the focus groups. The focus groups also lasted about an hour, ranging from 60 minutes to 85 minutes. The main topics which were covered in the interviews and focus groups were the following: evaluation of Englishes associated with different countries which include those in East Asia, roles of English language, goals of English language learning, and their experiences of learning and using English. All the data were transcribed and coded into the main categories which generally correspond to the topics which were presented above, and subcategories which were generated based on what my participants said. Although the results of the pilot study will not be discussed here because the space is limited; however, some findings that affected and informed the research design of the main study will be referred to below when necessary.

4.5.2 Participants

In the original plan, the target participants of the study were undergraduate university students only. This is firstly because I considered that attitudes of young people were likely to influence the future of English in terms of uses, education, and policies, and secondly because they were thought to be relatively accessible. However, this plan was changed after the pilot study. As discussed above, one of the main research questions in this study is to explore how people have come to construct certain ideas about and attitudes towards English. During my pilot study, I realised that participants who had had work

experiences approached ideas such as English, language learning, communication, desired skills, appropriateness, and competence rather differently from other participants who had just finished their undergraduate degrees and had come to the UK to do their master's degrees. I thought this difference, probably generated from participants' previous experiences, would be an interesting aspect to be explored in the main study, particularly for the purpose of answering the second research question. Therefore, people who have occupations were also included in my target participants as well as university undergraduate students.

The main requirement for the participants both for the questionnaire and interview studies was to have enough English ability to answer a questionnaire and engage in an interview in English. One of the reasons for this requirement is practical; that is, I had to use English at least in China and Korea as I cannot speak Korean or Mandarin Chinese (as for the choice of language with Japanese participants and also some participants who were fluent speakers of Japanese, please see section 4.5.3.2). However, more importantly, participants' English ability was desired as the questions in both questionnaires and interviews which were developed to address the research topic would not make sense to people who have little English ability. In short, this research is about East Asian English *users'* conceptualisations of English, and these users were assumed to have abilities to deal with questionnaires and interviews in English.

With regard to participants' occupations or academic majors, I did not set any requirements for university students in terms of their majors if they were undergraduate students, because making generalisations about university students' views of English based on their disciplines was not the aim of this study. Rather, it was preferred to have students from different subjects with different interests, experiences, and future plans so that I could gain a more general overview of attitudinal profiles in the questionnaire study, and also I could explore how these backgrounds and contexts in which they were operating were interrelated with their attitudes in the interview study. However, with regard to the selection of people who have occupations, a broad criterion, namely 'people who engage with business', was employed, firstly because I was interested in ideas and experiences of people who use English outside educational contexts, and secondly, and more importantly, because the business sector was considered to be highly influential in global discourses.

4.5.3 Research instruments

4.5.3.1 A questionnaire survey

Questionnaire is an efficient research instrument in respect of its capability to collect a relatively large amount of information in a short period of time, and it may be the most frequently used research instrument in attitude studies (Oppenheim 1992). Indeed, there has been little language attitude research which does not employ questionnaire at all, although there are a few exceptions which are solely qualitative-oriented (e.g. Liebscher and Dailey-O’Cain 2009). This research conducted a questionnaire survey in order to acquire an overall picture of attitudinal profiles of English users in East Asia

Before moving on to a detailed explanation of the questionnaire which was used in this study, I would briefly like to discuss what was not done, that is, a use of indirect approaches such as the matched-guised technique (MGT). This is firstly because some explanations are thought to be needed to justify why this major research method in the field of language attitudes studies was not used in this study, and secondly because this explanation would help me discuss why direct approaches are thought to be more appropriate for the purpose of the current research.

Although various practical problems of the MGT, such as accent inauthenticity and participants’ misidentification of speech samples, have been pointed out (See e.g. Preston 2002; Garrett et al. 2003; Lindemann 2003; Jenkins 2007; Garrett 2010), this section focuses only on one fundamental problem of the MGT, which is the simplification of both language and attitudes. As briefly discussed in the previous chapter, in an attempt to elicit people’s ‘private’ attitudes, MGT studies are usually conducted in experimental settings where the judges listen to highly de-contextualised speech samples. By doing so, such studies might simplify the complex nature of both people’s language practices and attitudes.

When people say something in naturally occurring interactions, they are not merely ‘voicing’ words but they are “meaningfully and functionally ‘doing things’ with language” (Garret et al. 2003: 60). By using language, for instance, they make choices, fill in the

information gap, try to persuade their audience, ask someone to do a favour, and convey their feelings. In addition, to achieve such purposes and to “meet the social demands of the moment”, people modify their speech styles such as pronunciation, vocabulary choice, voice quality, and speech rate (Giles and Coupland 1992, p.30). This is the point the MGT misses. Lambert et al. (1960: 44) explain that they developed the MGT “since we were interested in reactions that are attributable primarily to the *language itself*” (my emphasis). However, what they mean by ‘language itself’ is language in a very narrow sense which focuses on certain linguistic features being targeted by the research. What people react to in real communicational settings is not mere phonological, lexical, and/or morphological features, but the language as a collective entity of the speaker’s messages and styles that are combined with various other non-linguistic factors in contexts. The MGT research setting in which respondents listen to a scripted ‘factually neutral text’ which is read aloud does not reflect such complex nature of the language in use.

In addition, the MGT may simplify the hearers’ inner states, particularly in a study which looks at people’s attitudes towards non-native speakers’ language varieties. When people communicate with someone, they usually know where the speaker is from. This information is likely to evoke in their minds their personal histories with the ‘real’ people from that speech community and feelings towards them which have been generated from such experiences. They are not in the state of *tabula rasa*. However, the MGT might not be able to access such experiences and feelings which greatly contribute to the formulation of one’s attitudes, as it may constrain judges’ attention to only the speech samples provided. If someone is asked to listen to a speech sample and evaluate the speaker, it is likely that the person evaluates what he/she has just heard. This might not be so problematic in the case the language variety represented by a speech sample has a relatively established set of linguistic features and is known widely enough to awaken certain stereotypes of the speech community of that language variety (e.g. RP). However, this may not be the case in a study which looks at attitudes towards non-native speakers’ language, as there is a wide range of possible differences in linguistic features according to the speaker’s proficiency. Therefore, it is possible that the speech sample presented in the MGT study is different from the speech styles of the variety which a respondent has in his/her mind. In this case, this respondent is likely to provide rather one-off attitude towards this particular speaker, not

the attitudes which have been developed from one's own experiences and feelings accompanying with such experiences.

Lambert et al. may be right in saying that "hearing the language is likely to arouse mainly generalized or stereotyped characteristics of the group" (1960, p.44), and the MGT has quite successfully proved this point as discussed in Chapter 3. However, this does not mean that the MGT and other indirect approaches reveal what these "generalized or stereotyped characteristics" are or what are behind such perceptions. What is happening in real communication is much less idealised and more complex than MGT represents. As Garrett et al. argue, language varieties are not only mere linguistic entities but ideological as well, and people's attitudes towards them are necessarily holistic as "they are sensitive to the full range of social meaning that any particular 'dialect performance' generates" (2003, p.62). Such a 'holistic attitude' towards language varieties as not only linguistic but also ideological entities is the very focus of the current research.

Following from this, a direct approach which *does not* use speech samples was considered to be more useful for the current research as it allows participants to answer questions about English of a particular group of people based on their own idea. However, obviously, this causes another problem that questionnaire items are very likely to be understood differently according to participants, and that we cannot approach such different understanding of questions from the results of the questionnaires. This point will be discussed in the end of Chapter 5. Here, it is suffice to say that even if a direct approach contains other problems including diverse interpretations of the questionnaire items, this limitation was still preferred to bold simplifications of language and attitudes, which is unavoidable in indirect methods. Having established this, now I would like to describe the questionnaire study that was conducted in this research.

Firstly, the language chosen for the questionnaire was English. As discussed in the previous section, this study focuses on East Asian *English users*. In this respect, questionnaire in English serves as a function of selecting participants since being able to answer the current questionnaire which used simple and basic vocabularies is a prerequisite to be a participant of the study. The questionnaire consisted of the three sections: 1) personal information including the frequency of using English, 2) evaluations of six 'Englishes' that are associated with different countries, and 3) beliefs about English

language and English language learning (See Appendix 1 for the actual questionnaire). Most questions were close-ended considering the participants' ease in answering them. Although it is possible to ask participants open-ended questions in a questionnaire to obtain rather detailed responses, such strategy was not employed in this questionnaire as another research instrument used in this study, interviews, are thought to be more suitable for that purpose (Dornyei 2007). However, to avoid participants' frustration at being unable to provide any answers other than given choices, and to acquire additional information, a comment field was given in each question in the section 2 and at the end of the questionnaire. Section 2 and 3 were composed of Likert-scale questions. I initially considered to employ semantic differential scale for the second section to prevent participants from feeling bored by mixing up different scales (Neuman 2007). However, the items for the scales in the section 2 were rather long-worded, and the layout of questionnaire looked dense and untidy when semantic differential scales were used. Therefore, I used Likert scale for all the questions in the second and third sections.

Section 2 consists of six questions that ask participants to evaluate six different 'Englishes'. Six countries were chosen based on the criteria of countries of participants (i.e. China, Japan, and Korea), an expanding circle country from Europe, an Inner Circle country, and an Outer Circle country. Germany, India, and the US were chosen as representatives of these regions. As for terminology, terms such as 'Korean people's English' or 'Chinese people's English' were used rather than 'Korean English' or 'China English' because these latter terms might suggest that they are 'varieties' of English and possibly confuse some participants. Indeed, during my pilot interviews, it often happened that participants asked for clarification when I asked them, for instance, what they thought about 'China English' or 'Japanese English'. In these cases, I naturally adjusted the terms to 'Chinese people's English' or 'Japanese people's English', and this adjustment eased our conversation. Other possibilities such as 'English spoken by Chinese people' or 'English used by Japanese people' were also considered, but simpler and shorter labels were thought to be more appropriate. Having considered this, now I would like to show one of the questions in section 2 (Figure 4) so that the discussion of the development of items for scales will be easier.

Korean people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Figure 4. A question from section 2 from the questionnaire

Items for the scales above were developed from the pilot study while referring to relevant previous studies (e.g. Lindemann 2003 and 2005; Jenkins 2007; McKenzie 2008a and 2008b). In four focus group discussions which were a part of the pilot study, participants had a chat about what they thought was 'good English'. This was done for the purpose of knowing what kind of qualities and values they tended to refer to, so that I could develop question items that were relevant to the target participants. The three most mentioned qualities which they associated with 'good English' were accuracy, fluency, and clarity (i.e. ease of understanding). A very frequently used adjective in previous research, 'pleasant', was not referred to at all, so I deliberately raised it during discussion. However, almost all the participants were unsure what it meant when it was used to describe language. A few of them even said that they had never heard the word 'pleasant' before. Therefore, 'pleasant' was decided not to be included in the items although it was one of the most common items used in previous language attitudes research.

As for accuracy, it was found that there were generally two types of accuracy in the participants' mind when they talk about English; that is, accuracy of pronunciation and accuracy of grammar. For instance, comments such as "Japanese people are good at grammar but the pronunciation is horrible", or "Chinese students' pronunciation is maybe better than Korean, but they are bad at grammar" were frequently made during the discussion, often discussed in a contrastive manner. Given all such information, four traits ('pronunciation is correct', 'grammar is correct', 'fluent', 'easy to understand') were included in the scale to examine how these traits are related to the trait 'acceptable for

international communication'. Looking at these items, one may notice that the scales of this questionnaire do not include any items to reflect the participants' 'solidarity' with different Englishes, which was found in the attitude research literature to be one of the main dimensions which underlie people's language attitudes (Edwards 1982; Cargile and Giles 1994; Garrett et al. 2003; Garrett 2010). Therefore, in my pilot questionnaire, I included 'sounds friendly' as an item for solidarity dimension because this value was mentioned sometimes during the focus groups, although not often.

Section 3 was developed to explore participants' ideas about 'English as an international language' and their 'desired abilities'. It consists of the following nine items which participants rated on 6-point Likert scale based on the degree of agreement.

1. I study (or studied) English because it is an international language.
2. I study (or studied) English to communicate with native English speakers.
3. I study (or studied) English to communicate with other non-native speakers.
4. I study (or studied) English for my career.
5. I study (or studied) English to pass tests.
6. I want to speak English like a native English speaker.
7. It is okay for me to have an accent when I speak English if other people can understand me.
8. My English does not have to have accurate grammar if other people can understand me.
9. I want to keep my own accent when I speak English.

The number of questions was limited to nine because this was the maximum number of questions I was able to put in one page. Considering participants' fatigue, a factor that would affect the number of completed questionnaires, it was considered best to keep section 3 to just one page. The main aim of this section was to investigate people's ideas about 'English as an international language' in terms of who their interlocutors are supposed to be, and how these views would interrelate with their desired abilities. The first three questions and the last four questions were developed for this purpose. Questions 4 and 5 were used as filler questions so that analytic purpose of this section (i.e.

investigating interrelations between their ideas of English as an international language and their desired abilities) will not be guessed by participants.

Once all the questions were formulated, a web-based pilot questionnaire which asked for feedback was created using Survey Monkeys and distributed to 60 people (i.e. 10 university students and 10 business people from each country), and 52 questionnaires were completed with feedback. The most notable point regarding this pilot questionnaire is that 19 out of 52 respondents did not provide answers, and 16 people including those who provided answers gave me comments such as “I don’t know what you mean by someone’s English sounds friendly” and “sounds friendly does not make sense to me”. Therefore, I decided not to include solidarity items in the questionnaire for the main study. In addition to this major change, other minor wording was also revised to remove ambiguity. The revised questionnaire was then sent to my PhD colleagues for the purpose of peer checking, and then distributed again to 10 people to make sure they did not have problems with answering it.

The finalised web questionnaire was sent with an e-mail template (See Appendix 2) to my colleagues (both my PhD colleagues at the University of Southampton and those whom I met during conferences and seminars) and friends who were asked to distribute it to university undergraduate students or business people from China, Japan, and Korea. In addition, I also sent e-mails to corporations and university societies who made their e-mail addresses public. In the e-mail template, I asked participants 1) to answer the questionnaire and 2) to forward the e-mail to people who are either university undergraduate students or working in the business sector. An online questionnaire was chosen rather than a paper-based questionnaire firstly because it was thought to be difficult to distribute and collect a substantial number of questionnaires in the limited time I was able to spend in China and Korea (two weeks each) while doing interviews, and secondly because on-line questionnaire was thought to be more convenient to people, especially those who were working, as they could answer the questionnaire at any time. To prevent multiple responses from the same person, one computer was allowed to access the questionnaire only once. In total, 584 questionnaires were returned, but 69 questionnaires were discarded because 58 of them were substantially incomplete, and 11 of them were responded by people who were not targeted. Therefore, 515 questionnaires are treated as ‘returned and

completed' questionnaires for analysis in Chapter 5. The detailed account of participants' information will be provided at the beginning of the next chapter.

4.5.3.2 Interviews

As discussed in section 4.4, interviews are considered to be an essential research tool in this study which explores how 'English' is conceptualised by people who are active agents in interpreting and constructing their social reality. Since people's inner state, such as ideas, feelings, views, reasoning behind actions, and opinions are not observable, researchers need instruments which enable them to access these (Seale 1998; Davies 2007). There are different instruments that would help researchers in this purpose, such as questionnaires, participant diaries, and focus groups. Among them, qualitative one-to-one interviews that allow researchers to explore *in-depth information* in an *interactive* and *private* manner were thought to be a balanced research instrument to explore the research questions of this study. Having made this observation, the intricacies of exploring people's ideas and feelings through qualitative interviews require further explanation below.

As discussed in section 4.4, phenomenological and hermeneutic approaches seemed to have different views with regard to the researchers' roles in interviews, the former requiring the suppression of researchers' common-sense beliefs and the latter encouraging an active engagement with them. A similar point is discussed, particularly in relation to interviews, by Kvale and Brinkmann (2009) who use two metaphors, the interviewer as a *miner* or a *traveller*, to illustrate different epistemological approaches to interviews. The 'miner metaphor' is associated with knowledge *collection*, the position which assumes that knowledge is given. In other words, "the knowledge is waiting in the subject's interior to be uncovered, uncontaminated by the miner" (ibid., p.48). On the other hand, the 'traveller metaphor' is associated with knowledge *construction*. Therefore, "the potentialities of meanings in the original stories are differentiated and unfolded through the traveller's interpretations of the narratives he or she brings back to home audiences" (ibid., pp.48-49). Different words have been used to describe the similar point by other scholars too, such as interview as 'resource' or 'topic' (Seale 1998), and 'data collection' or 'data generation' (Byrne 2004).

The important point here is not to discuss *whether* interviewers are miners or travellers, as these two concepts are not necessarily mutually exclusive. For instance, at some points during an interview the researcher may be a miner who seeks to know the

interviewee's accounts of relatively uncontroversial facts, whereas s/he has more of the traveller's characteristics when s/he explores the interviewee's feelings, opinions, and ideas (Seale 1998). However, what should be noted here is that all these expressions, the researcher as a traveller, the interview as topic, and the interview as data generation, suggest that what we obtain from interviews are *possible versions* of the social world. Various factors affect what kind of 'versions' of the social world are constructed through interviews. The themes and styles of interviews, both interviewers' and interviewees' backgrounds, physical/mental conditions and impressions of each other, their interaction processes, and any number of other contextual factors affect what is produced as 'data', and on top of that, such data are interpreted and presented by researchers. Therefore, the 'versions' of the social world which are constructed in that way are by no means an objective reality which is 'out there' (Miller and Glassner 2004). I will come back to this point in the section on reflexivity.

Interviews are often categorised into three different types based on the degree of 'structuredness' (see e.g. Searle 1998; Davies 2007; Dornyei 2007; Richards et al. 2012). 'Structured interviews' require researchers to prepare rather detailed and elaborate 'guides' for questions which interviewers' strictly follow during their interviews. The main advantage of this approach is that it can produce 'comparable' interviews. Therefore, it might be especially useful for a large-scale study in which several different interviewers are involved. In contrast, 'unstructured interviews' do not require researchers to prepare a 'guide' although researchers might prepare a few opening questions that prompt conversation. Interruptions by interviewers are expected to be kept to a minimum although they might sometimes ask questions for clarification. A great extent of freedom is given to interviewees, which is the aim and an advantage of unstructured interviews. The last type is 'semi-structured interviews', which is something between completely 'structured' and completely 'unstructured' interviews. Although an interview guide with questions is usually prepared, flexibility is allowed during interviews depending on interviewees' accounts and interests.

Given the nature of an interview which is "a complicated, shifting social process occurring between two individual human beings" (Jones 1985), it is probably not possible or desirable to have a definite set of detailed questions which should be asked in the fixed order in every interview. However, uncontrolled digression should also be avoided to

prevent interview data as a whole being unable to provide answers to research questions. Therefore, in this study, semi-structured interviews were employed and the following topic guide was used to make sure all the interviews covered similar topics which address the research questions. However, it should be noted that this guide was a rather informal grouping of topics and that the questions were asked differently according to different participants (e.g. the wording and order of questions).

- How they use/used English (e.g. how often? for what purposes? with whom? etc.)
- How they study/studied English
- Why they study/studied English
- What they think about their own English
- What they think about their own groups' English
- What they think about other East Asian Englishes
- Their ideas about 'English as an international language' (e.g. what is important for 'successful' international communication?)

Given what the interviewees said, new additional questions were always brought up throughout the interviews to explore their ideas further. In addition, in the cases when participants spontaneously started talking about something which was not covered in the topic guide or even when they did not seem to answer my questions, I basically let them talk as they wanted unless I judged that the topic was completely away from the subject of the study. The reason why I did not try to control my interviewees even when they were talking about something which looked irrelevant to my questions is because those topics which participants touched on *without being asked to talk about* could be particularly important issues to them. Any attempt to stop interview participants from discussing what appear to be irrelevant topics simply because they do not answer the interview questions may deprive researchers of precious opportunities to consider issues which they would not have thought of had the interviewees not mentioned them.

Although I did not take many notes during interviews in order to concentrate on what my participants said, post-interview notes were made immediately after each interview to record particularly non-verbal aspects of communication which cannot be audio-recorded. These include wide-ranging information such as the body language I thought was important, my 'gut impression' of the participants' feelings (e.g. he seemed to be nervous at the beginning...etc.), how I was perceived by the interviewee, how they

positioned me and themselves, which part of the interview the participant seemed to enjoy, in which part the participant seemed to be a little bored, how the interview went overall, how I feel about the interview, and some initial thoughts regarding the content of what was said.

The main language used for interviews in China and Korea was English because in most cases it was the only choice. However, I used Japanese, my L1, for interviews with Japanese participants. At the beginning of every interview with a Japanese participant, I asked which language they would like to use for their interviews, and in all cases, probably quite obviously, they said they would prefer Japanese, and, quite simply, I followed their preference. This, of course, brings up the issues of translation and differences in the complexity of accounts between participants who answered in their L1 and those who answered in English. Nevertheless, I have decided to follow my participants' preference as it would be very unnatural, unless it was preferred by participants, that two Japanese speakers, without any involvement of non-Japanese speakers, communicate in English, which is very likely to make both the interviewer and interviewees feel uncomfortable. Interviews are often described as 'conversations', such as a "conversation with a purpose" (Webb and Webb 1932: 130 cited by Legard et al. 2003), "a professional conversation" (Kvale 1996: 5), or "extended conversation" (Rubin and Rubin 2005). Using a foreign language among two people who share the same mother tongue would not often occur in normal conversation, so it was thought to be reasonable to use the Japanese language in interviews with Japanese participants. The same principle was applied to two Chinese participants and one Korean participant who were fluent Japanese speakers and asked me whether they could do their interviews in Japanese rather than English. Their preferences were prioritised in these cases too, because I judged that their comfort would produce richer and more in-depth interview data.

In total, 34 face-to-face individual interviews were conducted in two cities in Japan (Tokyo and Kyoto), two cities in China (Shanghai and Beijing), and one city in Korea (Seoul). I sent out an e-mail to those who provided their e-mail addresses in their questionnaires to invite them to an interview. Three participants from China, two participants from Korea, and two participants from Japan were recruited using this procedure. However, since the target number of participants was not reached from this

process, other interviewees were introduced to me by my colleagues, friends and also people who had already agreed to take part in the research.

The total duration of all the interviews was 32 hours and 1 minute, and the average interview length was 56 minutes ranging from 42 minutes to 80 minutes. The detailed information about interviewees and the length of each participant is provided in Appendix 4. Interview data analysis procedure will be explained at the beginning of Chapter 6.

4.6 Reflexivity

Researchers and their research are not separable. Researchers are people, and they cannot be ‘impersonal’ however strongly they wish to be so. Their cultural backgrounds, their social positions, their experiences, what they think, what they read, what they say, and how they say it are all present in research. Therefore, researchers need to be able to “reflect on their own positioning and subjectivity in the research and provide an explicit, situated account of their own role in the project and its influences over the findings” (Starfield 2010, p.54). This is what the term *reflexivity* refers to. Here, I would particularly like to discuss two points in relation to reflexivity and the current research; that is, researchers’ words and participants’ perceptions of the researcher.

Although the issue of reflexivity is often associated with qualitative studies, especially with those involving the direct contact between researchers and participants, quantitative studies, such as questionnaire studies, also need to consider such issues, such as how wording and categories used in the questionnaire can frame and channel participants’ ideas. What needs particular attention in the questionnaire used in this research are the nation-based categories which I used for section 2. Of course, questionnaires need to ask *something*, and therefore if one is interested in attitudinal profiles concerning in English in East Asia, using national labels for questions which try to elicit people’s attitudes might be seen as a reasonable choice. However, what should not be overlooked is that these categories could be irrelevant to some people who are not very concerned with or attuned to ‘differences’ in how people from different countries speak English. In short, participants were, in a sense, forced to answer questions based on the categories and scales I provided in the questionnaire although they were given opportunities to provide free comments.

A similar point applies to interviews too. The choice of topic and words I used obviously influenced what my participants said. As many accommodation researchers have observed, people repeat and reuse each other's words and expressions in their communication. Indeed, during my interviews, it occurred many times that my participants repeated some words I had mentioned. This is an entirely natural process and is of course unavoidable. However, the possibility that I might have influenced their word choice to a certain extent needs to be made explicit. Therefore, when interview extracts were used in Chapter 6 and 7, not only my participants' accounts but also my questions were included where necessary.

In addition, how my 'social identities' have possibly influenced my participants' accounts needs to be considered. Various information about 'what I am' in terms of social categories such as my nationality, age, gender, the status as a student, the university with which I am affiliated have probably influenced the interview interactions. A particular concern I had before my fieldwork was that Chinese and Korean people might try to be polite when they refer to anything about Japanese people. However, 'flattering' comments were rarely observed and people did not seem to be particularly hesitant about making negative remarks about some Japanese people's English. This non-hesitancy could be because of the way I speak English. Although I do have a 'non-native' accent and produce some forms that are not typical in 'native-like English', they might have thought that I did not speak, or at least that I did not think I spoke, the kind of 'English' they were going to criticise (e.g. a heavy-accented 'halting' English), which might have made them quite relaxed about making negative remarks about this particular kind of English. Therefore, what comes to be important when I consider the influence of my social identities on participants is *how they perceived what I was*, or how they *read* me, rather than mere social categories I was/am supposed to belong to.

As discussed in Chapter 3, humans are 'reading' animals (Joseph 2004). In communication, people always 'read' their interlocutors not only in terms of the meaning of their messages but also who they are. And of course, interviewees also try to 'read' their interviewers. Therefore, in some aspects and on some levels, a great care needs to be taken not to be read by interviewees, in such cases as researchers' views or positions on issues that are under discussion. However, aspects of interviews are simply uncontrollable, because researchers cannot stop being themselves producing signifiers to be read, just as

interviewees do not stop the human act of 'reading'. Therefore, these aspects are something researchers need to engage with when planning the study, and at the stages of interpreting and presenting data. In this research, post-interview notes which recorded my impressions of how participants perceived me and positioned themselves, along with various other information, was found to be helpful for the purpose of reflecting on how I contributed to the knowledge production. These post-interview notes were referred to at the stage of data analysis.

4.7 Limitations of methodology

The most significant limitation of this research in terms of its methodology is that it substantially relies on participants' views. Although interviews explored how participants were using English in their everyday lives to some extent, the information I gained is only through my participants' words. In other words, I do not have 'direct' or 'first-hand' knowledge about participants' everyday English language practices. Interrelations between people's views and their practices that are seen from researchers' eyes can further be explored by smaller-scale ethnographic research. However, any study has to be conducted with some degree of limitation in its structure. Establishing the value of what is carried out vis-à-vis what cannot be has to be identified in the value of what is done, and I think it is clear that there is great value in eliciting people's accounts of, and feelings about, their practices and experiences, framed in their own words and on their own terms, as long as the caveat is kept in mind that these insights are not direct observations of the practices themselves. Having said that, from a phenomenological perspective, observations are also not direct observations of 'what is happening', as, alone, they cannot access the emic perceptions of, and therefore the personal and social meanings of, the practices and behaviours being observed.

Another limitation concerns the questionnaire study which was trust-based. Since it was a web-based questionnaire distributed by e-mails, I was not able to 'see' who actually answered the questionnaire. Therefore, fundamentally, it was possible that people gave misleading information about their gender, age, and occupation, although this problem is not limited only to web-based questionnaires. In addition, although the questionnaire was carefully designed by developing question items from pilot studies and previous studies and repeating pilot administration of questionnaires, some categories and values used for

scales might have been irrelevant to respondents, which will further be discussed in the end of Chapter 5.

Finally, it needs to be considered how the researcher's role, research processes, perceived researcher identities, languages used in the interviews, and interviewees' and the researcher's proficiencies in them, especially when they used their L2s, have influenced the data. Since some aspects have already been addressed in the previous section, I would like to discuss only the issue of the choice of languages here. As mentioned before, for Japanese participants who had choices regarding the language they could use for their interviews, their preferences and comfort were prioritised to create a better condition for the interviews. However, on the other hand, Chinese and Korean participants did not have any choice other than using their L2s, either English or Japanese. In addition, it also needs to be noted that English is a second language for me as well. This point might invite criticisms that data from China and Korea were in a sense less 'rich' than those I obtained from Japanese participants. Indeed, there were moments in which participants struggled to say what they wanted to say. What happened particularly often was 'searching words'. In some cases, participants came up with the words they wanted, but in other cases they employed alternative strategies such as compromising with other synonyms, searching in a dictionary, asking me what the word was, and writing down words for me in Chinese characters, since Chinese and Japanese share many written characters.

However, during the data analysis, I did not particularly feel that the interview data from Chinese and Korean participants were 'less rich' than those from Japanese participants. This is firstly because most of them had high proficiency in English, but it is also because such a 'struggling' process in which meaning was searched and negotiated showed me the detailed process of how my interviewees constructed what they were trying to say, which actually led to a deeper understanding of their accounts. In addition, it was possible that Chinese and Korean participants were quite relaxed about what they said because I was an 'outsider' to them. For instance, some of their accounts, such as criticisms of governmental policies on English, might not have been said so openly to a researcher with the same nationality. And what this means is that there might have been some aspects which Japanese participants did not tell me because I am Japanese. Being seen as an 'outsider' or 'insider' has both advantages and disadvantages, so it is not necessarily the case that data obtained by a researcher who shared the same nationality and

L1 with their participants are 'richer' than those obtained by a researcher who is technically an 'outsider' in terms of nationality and L1. The important point is how we exploit and deal with these different advantages and disadvantages. In this sense, the current research in which the researcher was both 'insider' and 'outsider' can provide interesting insights.

Chapter 5

Attitudinal Profiles in East Asia

5.1 Introduction

This chapter presents and analyses the results from the questionnaire survey in order to partly answer the first research question of the study by providing a general picture of attitudinal profiles of East Asian English users.

1. How do English users in East Asia conceptualise English in the context of globalisation? Fundamentally, this breaks down into the following questions:

- How do participants describe and evaluate their own English and ‘Englishes’ associated with people from different countries?
- What are participants’ ideas and beliefs about English, language, and communication in general, and how do these relate to their descriptions and evaluations of their own English and ‘Englishes’ associated with people from different countries?

The chapter begins with a brief explanation of backgrounds of the participants, and it then approaches the first sub-question by looking at the results of the first part of the questionnaire in which the participants evaluated English associated with people from the six different countries (i.e. China, Germany, India, Japan, Korea, and the US). This will be followed by a detailed analysis of how different factors such as participants’ status (i.e. university students or business people) and their perceived frequencies of using English with NSs/NNSs seem to have affected their responses. After this, I explore participants’ ideas about ‘English as an international language’, which is related to the first half of the second sub-question (i.e. what their ideas and beliefs about English/language are), by investigating the results of the second part of the questionnaire. Correlations between responses to the first part and the second part of the questionnaire are then considered, which help answer the latter half of the second sub-question (i.e. how participants’

beliefs/ideas about English/language relate to their conceptualisation, description, and evaluation of their own English and ‘Englishes’ associated with people from different countries). The chapter ends with a conclusion section in which I will provide a summary of the presented results and specify the points which will further be explored in the chapters on interview data that follow.

5.2 Backgrounds of the participants

In total, 515 questionnaires were completed and returned by undergraduate university students and business people in China, Japan, and Korea, with approximately 170 returned from each country. Out of all the participants, 53.4% are male, and 46.6 % female. With regard to their status, 49.9 % of the participants are students, and 50.1% are business people. The detailed demography of the participants’ status and gender is given in Table 5.1.

Table 5.1 nationality, status, and gender

Country			gender		Total
			male	female	
Japan	status	Student	41	45	86
		Business	53	38	91
	Total		94	83	177
China	status	Student	41	50	91
		Business	56	26	82
	Total		97	76	173
Korea	status	Student	34	45	79
		Business	50	36	86
	Total		84	81	165
Total number of questionnaires completed and returned:					515

The ages of the participants range from 18 to 60’s. Table 5.2 provides the number of business people participants in different age groups. Since all the university student participants identified themselves with either the age groups of 18-19 or 20-29, they are omitted from the table.

Table 5.2 Ages (business people)

		Age					Total
		20-29	30-39	40-49	50-59	60-69	
Country	Japan	20	27	30	4	10	91
	China	28	21	23	7	3	82
	Korea	17	32	27	6	3	85
Total		65	80	80	17	16	258

Regarding participants' overseas experience, 38.4% answered that they had lived abroad. The percentage is higher among business people with 49.2% having experience of living abroad while the figure among university students is 27.6%. It should be noted that the proportion of people with overseas experience in the sample of this questionnaire survey is relatively large as the participants were limited only to those who regarded themselves as English users with the capability of answering the questionnaire in English and those who were interested in taking part in this study. Of those who have lived abroad, 63.6% of them have lived only in L1 English speaking countries (e.g. UK, Canada, Australia), 27.3% have lived only in non-L1 English speaking countries (e.g. Mexico, Thailand, Singapore), and 9.1% have lived in both L1-English and non-L1 English speaking countries. With regard to languages they used during their stays abroad (excluding their mother tongues), 91.5% of them listed either only English or English and other foreign languages, and 8.6% of them listed only foreign languages other than English. This means that English was used not only by those who have lived in L1-English-speaking countries but also by most of those participants who have lived only in non-L1-English speaking countries.

In the section of the participants' background information, they also reported how often they use English with NSs and NNSs of English respectively, which could be a factor that affects their attitudes. They rated the degree of frequency of English use with NSs and NNSs from 1 to 4 (1 = Not at all, 2 = Sometimes, 3 = Often, 4 = Everyday). Table 5.3 presents the mean scores for university students, business people, and the whole participants. The means for the total population show that there is an overall tendency that the participants use English more frequently with NSs than with NNSs. However, it should be noted that business people's mean score of 'English with NNSs' is higher than that of 'English with NSs' whereas the pattern is opposite in the case of university students with

noticeably low mean score of ‘English with NNSs’. An independent-samples t-test was conducted to compare each group’s scores of the frequency of English use with NSs and NNSs respectively. A significant difference was only seen in the scores of ‘English with NNSs’ for university students ($M = 1.68$, $SD = .75$) and business people ($M = 2.48$, $SD = .91$), $t(495.10) = -10.96$, $p < .01$. The magnitude of the difference in the means was fair (eta squared = .190), with the participants’ status explaining 19 % of the variance in frequency of English use with NNSs.

Table 5.3 Perceived frequency of English use with NSs and NNSs

	Status	N	Mean	Std. Deviation
English with NSs	Student	257	2.23	.795
	Business	258	2.34	.878
	Total	515	2.29	.839
English with NNSs	Student	257	1.68	.751
	Business	258	2.48	.913
	Total	515	2.08	0.928

5.3 Attitudinal profiles in the evaluation of different Englishes

This section discusses the results of the first part of the questionnaire in which the participants evaluated English associated with people from the six different countries (i.e. China, Germany, India, Japan, Korea, and the US). Firstly, the section briefly presents a general pattern seen in the participants’ evaluation by looking at the results of the total population. This is followed by an analysis of the factors which are likely to affect their evaluations with a main focus on their evaluations of Englishes in East Asia.

Before looking at the results, it should be mentioned that 19 participants did not provide answers to the questions which are concerned with evaluation of German people’s English. A very likely reason is that they have little or no idea how German people’s English looks or sounds, as all of the 19 people indicated that they strongly disagreed with the statement “I am familiar with this English” (i.e. German people’s English). Considering that a substantial number of missing values has a danger of biasing the results of statistical tests, I decided to provide the results of participants’ evaluation of German people’s English only in the section 5.3.1 for a general overview and comparison with

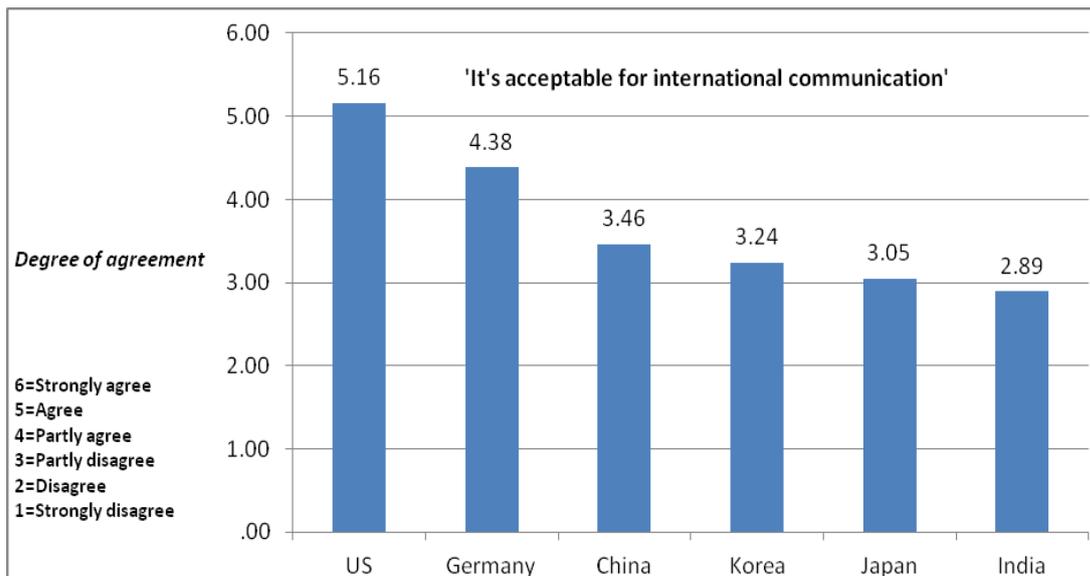
evaluations on other groups' English. Therefore, the later sections which provide statistical analysis do not deal with the evaluations on German people's English. This is not, however, considered to be a serious loss of data as the main focus of the analysis in these sections is participants' evaluations on Englishes in East Asia as mentioned above.

As for terminology, it should also be noted that in the rest of this chapter I use the terms such as 'Korean English' and 'Chinese English' for convenience to refer to English which is associated with people from these countries. In other words, these terms do not denote established 'varieties' of English which are conceptualised as relatively stable entities with particular linguistic features. Rather, these mean 'Korean people's English' and 'Chinese people's English' as presented in the questionnaire (See Appendix 1), which are likely to be conceptualised differently according to each participant.

5.3.1 An overview of results

As explained in the previous chapter on research methodology, the participants evaluated each group's English with regard to the six items (i.e. correctness of pronunciation, correctness of grammar, fluency, ease of understanding, acceptability for international communication, and familiarity). I would like to start with the results on acceptability for international communication as this was employed as the central item among the others. That is, evaluation of each group's English on all other items such as correctness of pronunciation and ease of understanding are to be examined in relation to its acceptability for international communication. As can be seen in figure 5.1, American English is perceived to be most acceptable for international communication among others, which is followed by German English. Only these two Englishes are evaluated positively whereas the mean scores of the other four Englishes are below 3.5, the value that marks the middle of the scale from 1 to 6. Surprisingly, Indian English which is often referred to as an 'institutionalised variety' is perceived to be least acceptable among the others. Possible reasons for this will be discussed later in the section 5.3.4. Three East Asian Englishes are positioned between German English and Indian English in the order of Chinese English, Korean English, and Japanese English.

Figure 5.1. Acceptability for international communication



A similar pattern was seen in the results of the evaluation on 'correctness of pronunciation' (Figure 5.2) and 'fluency' (Figure 5.3). However, it should be noted that Indian English, which is evaluated most negatively in terms of its acceptability and pronunciation, is evaluated highly for fluency. This seems to resonate with the number of comments such as "it's very fast" and "they talk non-stop", which are given in an optional comment field in the questionnaire. Indeed, 39 out of the 46 people who gave comments on Indian English mentioned its fast rate of speech.

A point I would particularly like to raise here for later discussion is a contrasting pattern seen in the evaluation of American English and that of the three 'East Asian Englishes'. Whereas the mean score of American English's acceptability for international communication is lower than those of its correctness of pronunciation and fluency, the pattern is opposite in the cases of the three East Asian Englishes. That is, the mean scores of acceptability for international communication of these Englishes are in most cases higher than those of correctness of pronunciation and fluency. This might mean that there are factors which lower American English's acceptability on the one hand, and raise the acceptability of East Asian Englishes on the other hand.

Figure 5.2. Correctness of pronunciation

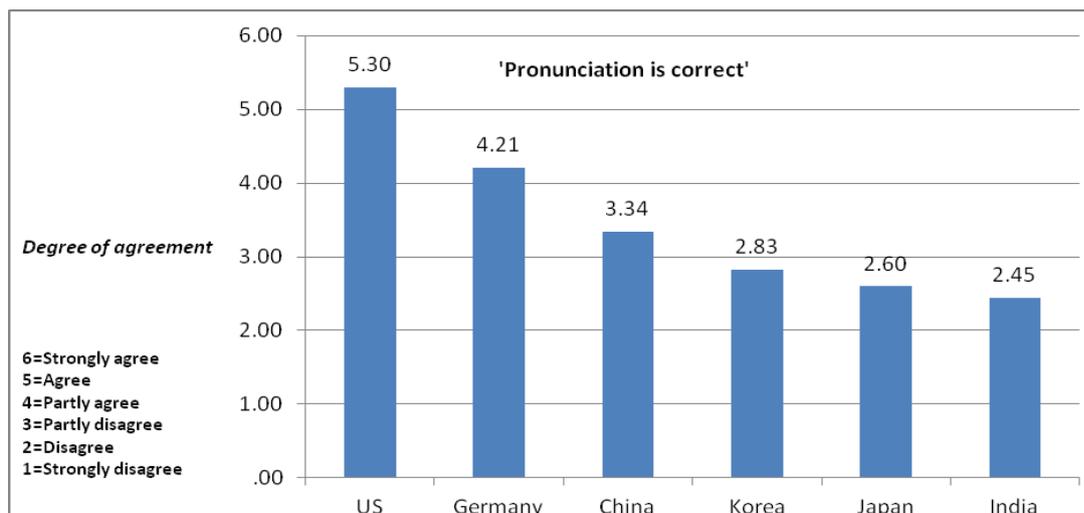
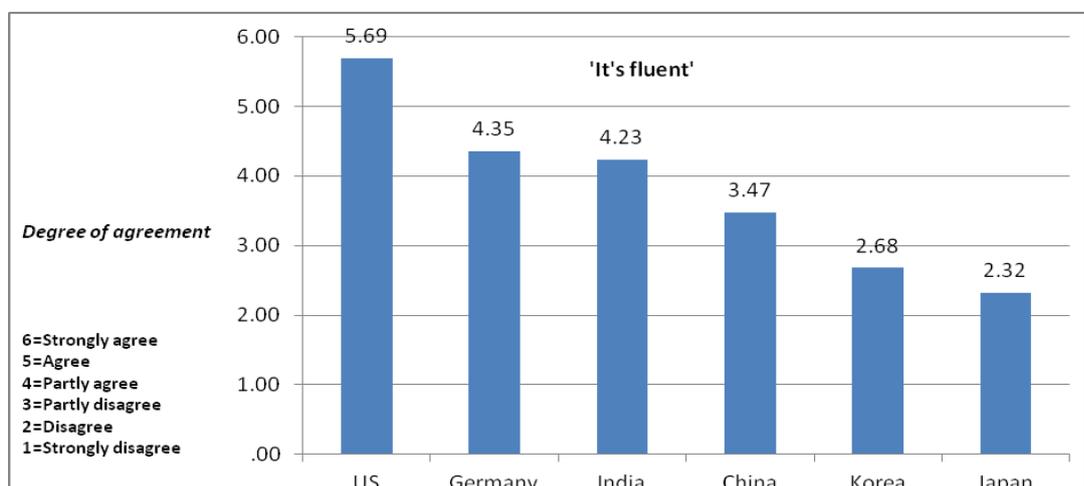
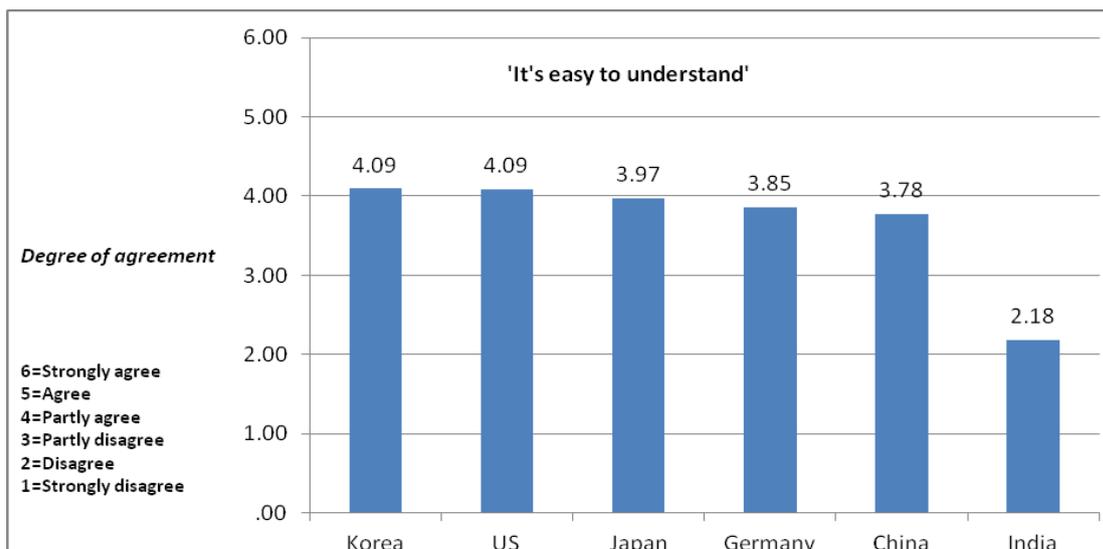


Figure 5.3. Fluency



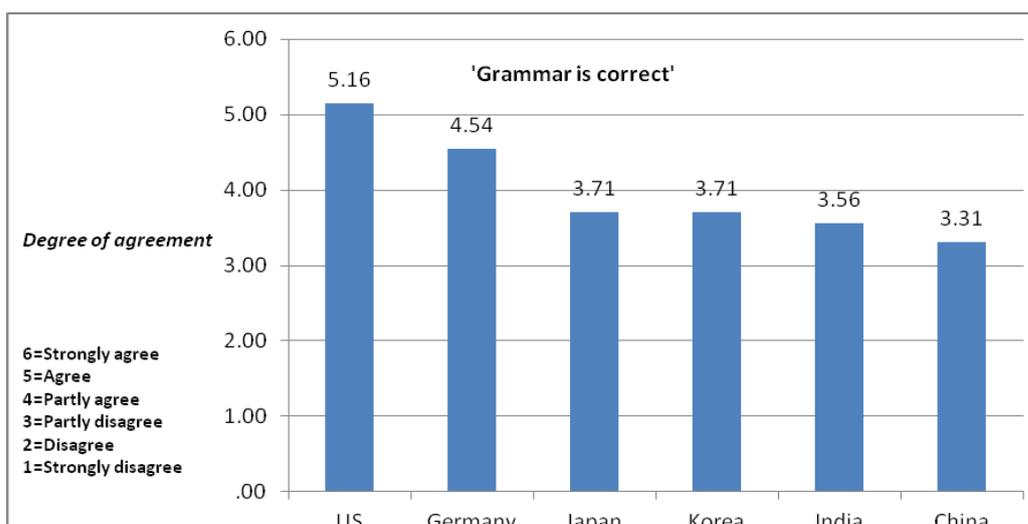
Although a detailed statistical analysis will be given later, a possible candidate which lowers American English's acceptability and raises East Asian Englishes' acceptability could be 'ease of understanding' (Figure 5.4). Except for Indian English, the mean scores of the five Englishes are relatively similar in this regard, ranging from 3.78 to 4.09. Of course, it is highly likely that the mean scores of the three East Asian Englishes have been boosted because the participants rated English of their own group highly (See section 5.3.2 for the analysis and discussion on how the participants from the three countries evaluated their own and each other's English). However, what is at least clear from a simple comparison of the graphs given is that evaluation of American English on its easiness is not as positive as the evaluation on its pronunciation and fluency. This point will be explored further in section 5.3.7.

Figure 5.4 Ease of understanding



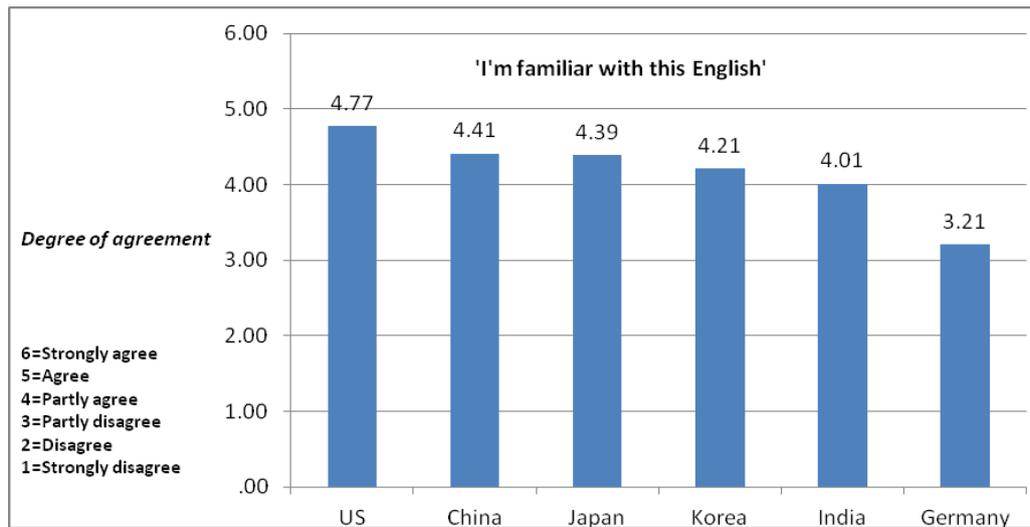
What is noticeable in the evaluation pattern on ‘correctness of grammar’ (Figure 5.5) is that Japanese English and Korean English which marked low mean scores (means are below 3.0) on ‘correctness of pronunciation’ and ‘fluency’ are evaluated relatively positively here (means are above 3.5). What contributed to this result may be the participants’ experiences and beliefs that students in Japan and Korea study English grammar very hard to pass exams. Grammatical accuracy of Japanese and Korean English which is perceived to be the result of English education system in these two countries is often mentioned in individual interviews, which will be discussed further in the next chapter.

Figure 5.5 Correctness of grammar



Overall, the participants seem to be familiar with Englishes in the questionnaire except for German English (Figure 5.6). However, again, it is likely that the participants reported that they are very familiar with their own group's English, which raised the overall scores for the three East Asian Englishes. The mean scores when the cases of self-evaluation are excluded are as follows: Japanese English (M = 4.00, SD = 1.06); Chinese English (M = 3.93, SD = 1.06); Korean English (M = 3.70, SD = 1.10).

Figure 5.6 Familiarity



So far, an overall result of the first section of the questionnaire has been presented for the purpose of providing a general picture of the participants' evaluation. However, such an overview does not tell us much about what the figures presented in the bar charts actually mean. To understand the results of the questionnaire further, the following sections particularly focus on the participants' evaluation of their own group's English and that of each other's Englishes and examine what factors (and how these) affect their evaluation.

5.3.2 Evaluations of their own groups' English

Figure 5.7, 5.8, and 5.9 present the results of group self-evaluation given by Japanese, Korean, and Chinese participants respectively. Each graph shows mean scores for university students, business people and the total population on the five items. Labels in boldface type (e.g. **Pronunciation**, **Fluency**, and **Acceptability** in Figure 5.7) are the items which yielded a significant difference between university students and business people. The detailed results including the results of independent samples t-tests are

provided Appendix 3 (See tables from 3.1 to 3.6). Since it is quite obvious that the participants gave their own group’s English high scores for ‘ease of understanding’ and ‘familiarity’, this section focuses only on the results of the other four items.

Figure 5.7 Japanese participants’ evaluation of their own group’s English

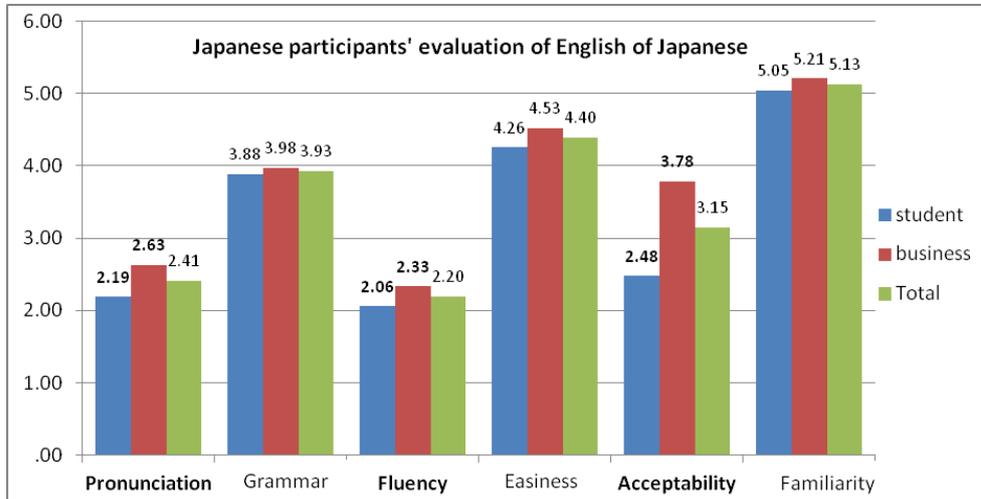


Figure 5.8 Korean participants’ evaluation of their own group’s English

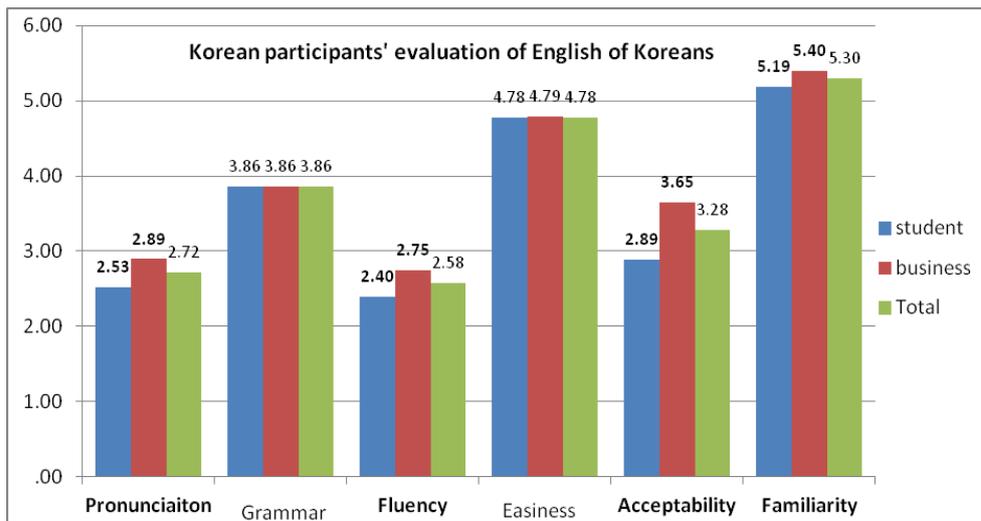
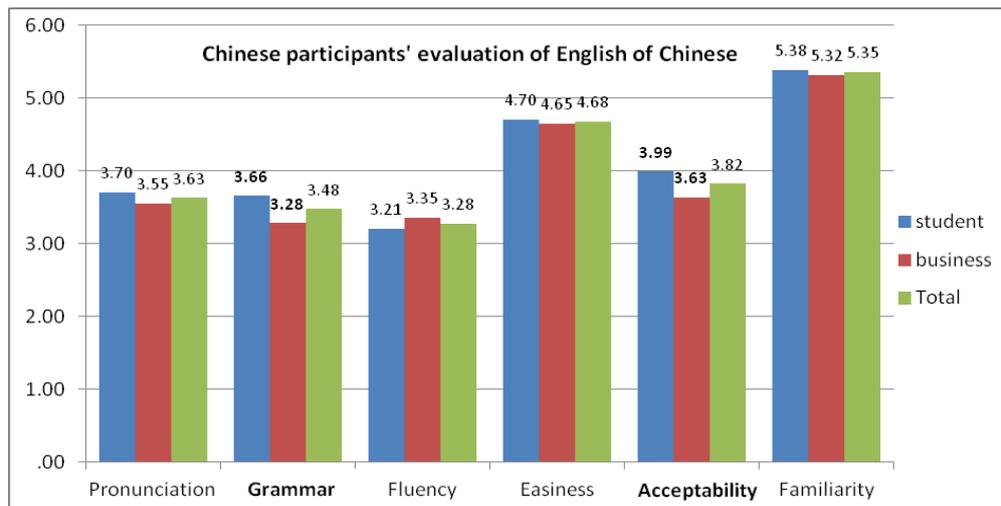


Figure 5.9 Chinese participants' their own group's English



Among the three groups, Japanese participants seem to be most negative about their own group's English (Figure 5.7). Mean scores for the total Japanese participants mark the lowest in the evaluation of 'pronunciation', 'fluency' and 'acceptability' among the other groups. However, the mean on the evaluation of 'grammar' marks the highest both among university students and business people. This may reflect their common recognition that English education in Japan focuses extensively on exams and their actual experiences of studying English grammar very hard to pass these exams, which might have resulted in their confidence in grammatical accuracy or feeling that the grammar of Japanese people's English should be at least better than other aspects of it, such as pronunciation.

The most notable point in Japanese participants' evaluation of their own group's English is a stark difference seen in the two groups' mean scores on 'acceptability' (MD = 1.3). That is, business people rated 'acceptability' of Japanese people's English significantly more positively than university students did, $t(175) = -8.92, p < .001$. Although significant differences between these two groups were also found in their evaluations of 'pronunciation', $t(173.93) = -3.47, p < .001$, and 'fluency', $t(175) = -2.14, p < .05$, it should be noted that mean difference was much larger in their evaluation of 'acceptability' (See table 3.2 in Appendix 3 for the full result of an independent samples t-test). It is also noteworthy that there was a big difference between Japanese business people's mean score on 'acceptability' (M= 3.78) and their mean scores on 'pronunciation' (M= 2.63) and 'fluency' (M= 2.33) whereas the difference seen in Japanese university students' mean scores was much smaller ('pronunciation': M= 2.19, 'fluency': M= 2.06,

‘acceptability’: $M= 2.48$). This may indicate that Japanese business people evaluate acceptability of their own group’s English for international communication independently from its perceived correctness of pronunciation and fluency, while these play an important role in university students’ judgement of the ‘acceptability’ of their own group’s English. Correlations between question items (e.g. correlation between perceived fluency and acceptability of English in question) are investigated in section 5.3.7.

A quite similar pattern was seen in Korean participants’ evaluation of Korean people’s English (Figure 5.8), although the mean scores of most question items were not as low as those for Japanese participants. Again, the mean of ‘grammar’ ($M= 3.86$ for both groups) is much higher than that of ‘pronunciation’ and ‘fluency’, and the mean difference of the two groups was larger in their evaluation of ‘acceptability’ ($MD= 0.76$) than in that of ‘pronunciation’ ($MD= 0.37$) and ‘fluency’ ($MD= 0.35$). It is interesting that Korean participants and Japanese participants showed a similar pattern in the evaluations of their own groups’ English, which indicates that there may be a similarity in their beliefs, ideas, and experiences concerning communication in English and English language learning.

Among the three groups, Chinese participants seem to be most positive about their own English, with mean scores for the total Chinese participants ranking the highest in their evaluations of ‘pronunciation’, ‘fluency’, and ‘acceptability’ (Figure 5.9). The mean of ‘pronunciation’ is particularly high compared to the other two groups, which may be because of a belief that Chinese language contains all (or most of) the phonemes of English. There were 17 participants who referred to this point in an optional comment field for Chinese people’s English saying, for example, “English pronunciation isn’t very difficult for Chinese because we have more sounds” and “Chinese people are good at pronunciation because Chinese pronunciation has enough sounds to pronounce English correct”. These contrast with comments given by some of Japanese participants, such as “[w]e cannot avoid making mistakes in pronouncing English because we have only ‘a i u e o’” (i.e. Japanese has five vowel phonemes, /a/, /i/, /u/, /e/, /o/), and “L and R, B and V, She and Sea are difficult for many Japanese people”.

What should be particularly noted in terms of Chinese people’s evaluation of their own English is that the mean scores for university students are generally higher than those for business people except for the case of ‘fluency’. The question items which yielded

significant differences between the two groups were ‘grammar’, $t(149.34) = 3.43$, $p < 0.01$, and ‘acceptability’, $t(162.48) = 2.89$, $p < 0.01$. Interestingly, this is opposite to the pattern observed in the cases of Japanese and Korean participants, in which business people gave more positive (or at least less negative) evaluation on their own group’s English than university students did. The reason why there was such a difference in the results between the Chinese group and the other two groups cannot be inferred only from the data above, however, possible explanation could be given by looking at the participants’ evaluation of each other’s English, which is the focus of the next section.

5.3.3 Evaluation of each other’s English

What was consistent in the evaluation of each other’s English is that business people tended to show more positive attitudes towards other East Asian groups’ English than university students did. Indeed, significant differences between the two groups were found in most question items for the three groups’ English (See tables from 3.7 to 3.18 in Appendix 3). Keeping that in mind, now I would like to look at evaluations of each group’s English given by the other two groups.

Figure 5.10 and 5.11 are evaluations of Japanese people’s English given by Korean participants and Chinese participants respectively. What is noticeable at first glance is that Korean participants (both university students and business people) seem to be more favourable to Japanese people’s English than Chinese participants. An independent samples t-test was carried out to compare each item’s score for Korean and Chinese participants, and significant differences were found in all items at $p < 0.01$ level (See table 5.19 and 5.20 in Appendix 3). However, although there was a significant difference in the mean scores for the two groups, there was also a similar pattern in terms of scores given for the six items. That is, in both groups, the item which gained the highest scores was ‘familiarity’, and this was followed by the other items in the exactly same order of ‘easiness’, ‘grammar’, ‘acceptability’, ‘pronunciation’, and ‘fluency’. It should be noted that this order is actually consistent with the one observed in Japanese people’s evaluation of their own group’s English, which probably means that there is a common recognition in East Asia about Japanese people’s English that it is relatively accurate in grammar and easy to understand whereas it is not good in terms of pronunciation and fluency. How such recognition relates to ‘acceptability’ of Japanese people’s English will be further discussed in the section which investigates correlation between the responses to each item.

Figure 5.10 Korean participants' evaluation of English of Japanese

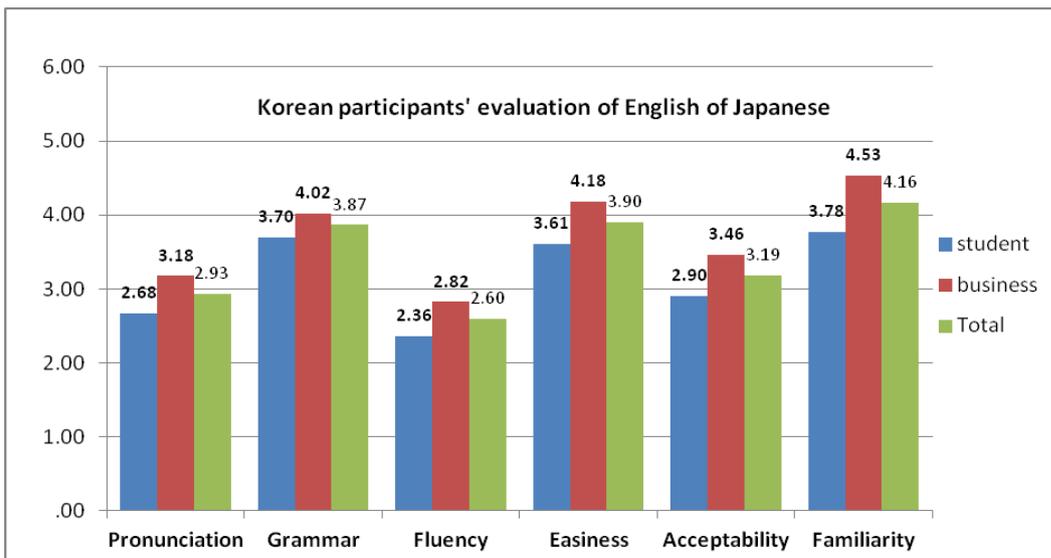
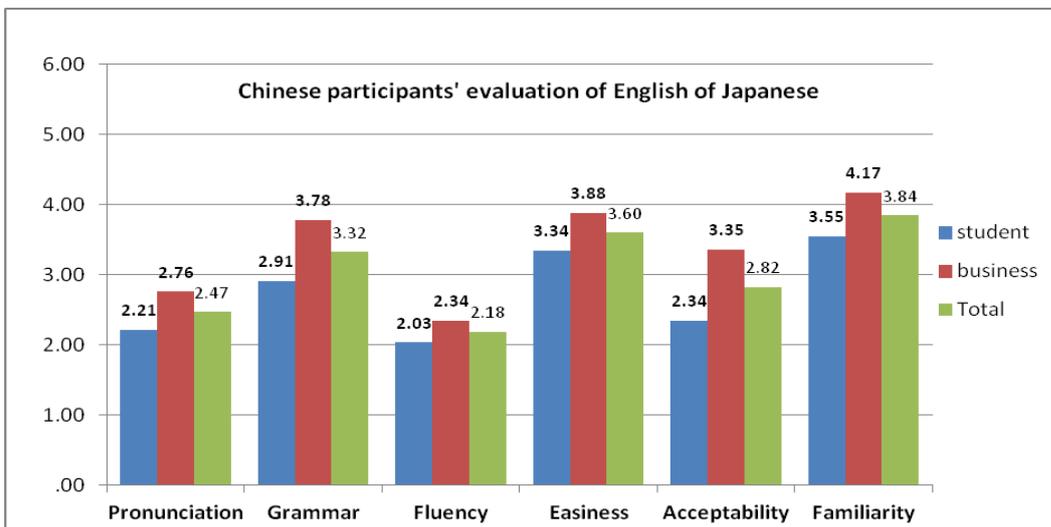


Figure 5.11 Chinese participants' evaluation of English of Japanese



Turning to evaluations of English of Koreans by people from the other two countries (Figure 5.12 and 5.13), again, there were significant differences between the two groups in all items at $p < 0.001$ level, which is impressive (See table 3.21 and 3.22 in Appendix 3). Japanese participants are significantly more favourable to Korean people's English than Chinese participants are, and what is particularly remarkable is high mean scores given by Japanese business people which mark above 4.0 in 'easiness', 'acceptability' and 'grammar'. This positive attitude is also seen in comments given in an optional field. Out of 28 Japanese participants who gave comments on Korean people's English, 20 were business people and 15 of them gave favourable remarks. The most

common type of comment looks like this statement which states: “Korean people’s English is very clear and easy to understand because it is similar to Japanese English”.

Given this, one might ask a question; why do Japanese people evaluate Korean people’s English much more positively than their own English if they perceive these two groups’ English are more or less similar? Although it cannot be concluded only from this questionnaire survey that similarity between Japanese English and Korean English is a notion shared by most Japanese people, a conceivable answer to this question involves the possibility that the ‘virtue of humility or modesty’ might influence the results of this questionnaire survey. In other words, some participants might be reluctant to evaluate highly their own group’s English even if they actually think it is good (or at least not that bad). Therefore, in this case of Japanese participants evaluating Korean people’s English positively, although they do not give Japanese people’s English high scores, they might accept their own English by evaluating something similar to theirs (i.e. English of Koreans) positively, as doing so is not problematic their cultural values. However, it should be stressed that it is only a possibility because, as mentioned above, it is not possible or desirable to determine that Japanese participants conceive English of Koreans to be similar to their own English only from the comments given by a section of participants.

Like in the case of Chinese and Korean participants’ evaluations of Japanese people’s English, there is a tendency that ‘familiarity’, ‘easiness’, and ‘grammar’ gain noticeably higher scores among Japanese participants than ‘pronunciation’ and ‘fluency’, with ‘acceptability’ being positioned between these two groups. This pattern was also seen in Korean participants’ evaluation of their own English, which indicates that there is a general agreement on an idea of Korean people’s English that it is easy to understand and accurate in grammar while its pronunciation and fluency may be ‘weak’.

Figure 5.12 Japanese participants' evaluation of English of Koreans

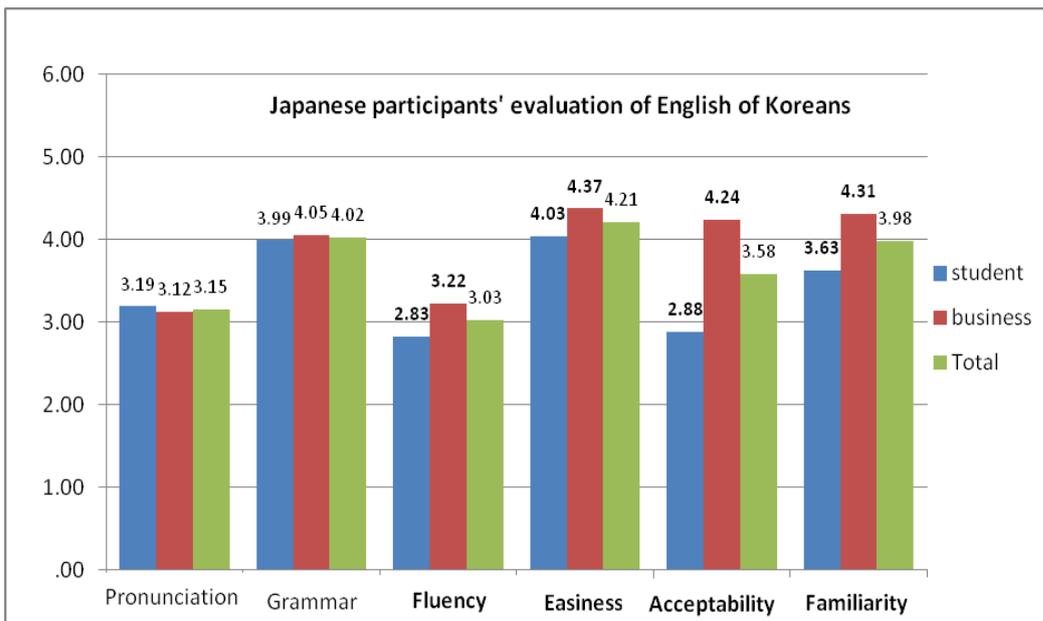
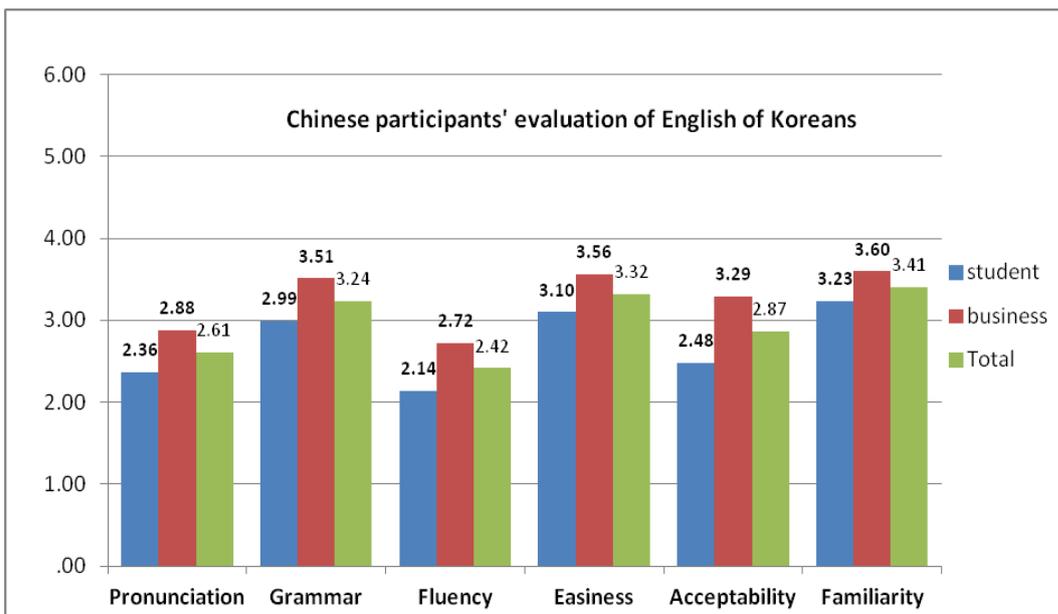


Figure 5.13 Chinese participants' evaluation of English of Koreans



What needs to be discussed before moving on to others' evaluations of Chinese people's English is low evaluations being given by Chinese participants to the English of both Korean and Japanese people. As presented above, Chinese participants' evaluations of these two groups' English were significantly more negative than the ones given by the participants of another group. In addition, it should be noted that while mean scores for Korean and Japanese participants on each other's English are generally higher than those of group self-evaluations (i.e. Japanese participants' evaluation of Korean people's English is more positive than Korean participants' evaluations of their own English, and vice

versa), Chinese participants' evaluations of these two groups' English are generally more negative than Korean and Japanese people's evaluations of their own groups' English. A possible reason for Chinese participants' negative evaluations of the other two groups' English may relate to perceived hierarchical perceptions of Englishes, and/or English users, in East Asia. In other words, there may be a shared idea among Chinese participants that Chinese people's English is at least better than that of Korean and Japanese people. As a result, whether consciously or subconsciously, this perceived distance could have made a difference in the evaluations of their own English *and* the others, as such relational ideas as hierarchies involve self and others, which would have therefore boosted scores of Chinese participants' evaluation of their own English on the one hand, and lowered scores for English of Koreans and Japanese on the other.

This point could answer the question which remained open in the previous section, that is, why mean scores for Chinese participants of the evaluation of their own English are higher among university students than business people, which was opposite to the pattern seen in the group self-evaluation given by Korean and Japanese participants. It should be noted that when it comes to the evaluations of the other groups' English, Chinese business people evaluate these two groups' English significantly more positively than university students did. This might mean that the sense of superiority in terms of their English compared to the others' might be weaker among business people than university students, which lessened the effect of boosting the evaluation of their own English and lowering that of the other groups. The reason behind this could be Chinese business people's actual experiences of using English with Japanese and Koreans, which might have broken down their stereotypes or at least changed their ideas of these two groups' English. Correlations between people's familiarity with other people's English and their evaluation of it will be further examined in the section 5.3.6.

Having pointed out the possibility that there might have been a boost in Chinese participants' scores when they evaluated their own English, it is not hard to predict that Korean and Japanese participants' scores given for Chinese people's English (Figure 5.14 and 5.15) are generally lower than those given by Chinese participants themselves (except for the case of 'fluency'). However, these scores are still higher than the ones Chinese participants gave to the other two groups' English. In particular, both Korean and Japanese participants evaluated the 'pronunciation' and 'fluency' of Chinese people's English more

positively than those of their own English, which means that they also perceived that the English of Chinese people is better than theirs at least in terms of these two aspects.

In contrast, the participants of both groups gave 'grammar' of Chinese people's English substantially low scores compared to the ones they gave to their own English. Here, it should be noticed that both Korean and Japanese participants evaluated their own English most negatively in terms of 'pronunciation' and 'fluency' among the three groups' English, whereas they evaluated 'grammar' of their own English relatively positively ($M=3.86$, $M=3.93$ for Korean and Japanese participants respectively). Such an evaluation pattern probably reflects their (in)security about different items in the questionnaire. That is, Korean and Japanese participants have greater security with 'grammar' which might have made them feel that it is safe and legitimate for them to give a lower evaluation of grammar to Chinese people's English while their insecurity about 'pronunciation' and 'fluency' might have made them hesitate to position any group lower than themselves in the evaluation of these two items.

An interesting difference between Korean and Japanese participants in terms of their evaluations of Chinese people's English is seen in 'acceptability', particularly in relation to the evaluations of the other items. That is, although 'acceptability' of Chinese people's English is evaluated more positively by Japanese participants than by Korean participants, its 'pronunciation' and 'grammar' are evaluated more positively by Korean participants than by Japanese participants. With regard to 'fluency', both groups gave it the same score ($M=3.57$). Given this, it can be said that fluency and correctness of pronunciation and grammar might not have a great impact on Korean and Japanese participants' evaluations of 'acceptability' of Chinese people's English. What is relevant may be 'easiness', as Japanese participants evaluated 'easiness' of Chinese people's English significantly more positively than Korean participants did, $t(321.53) = 2.78$, $p < 0.01$. This issue of the correlation between the items will be further discussed in section 5.3.7.

Figure 5.14 Korean participants' evaluation of English of Chinese

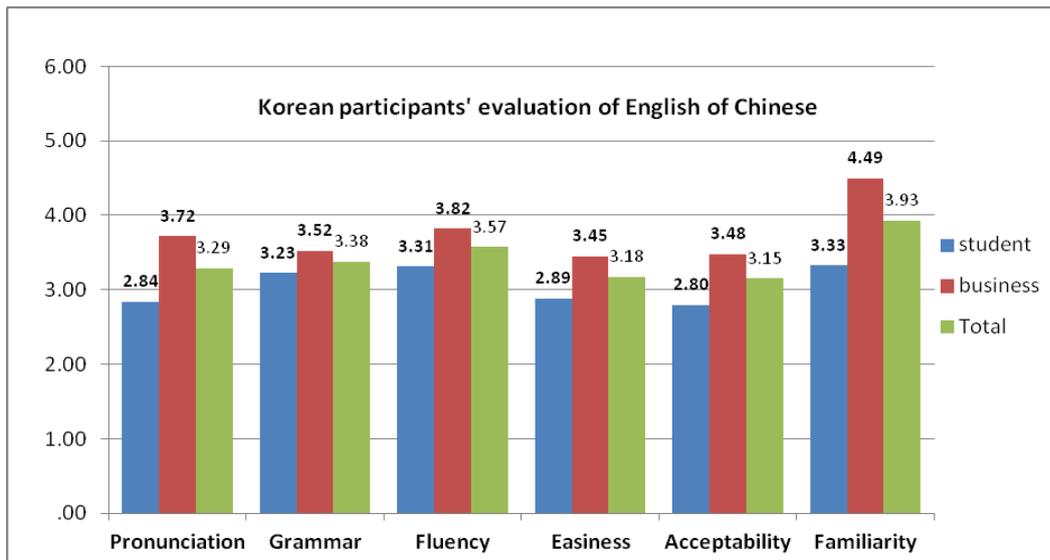
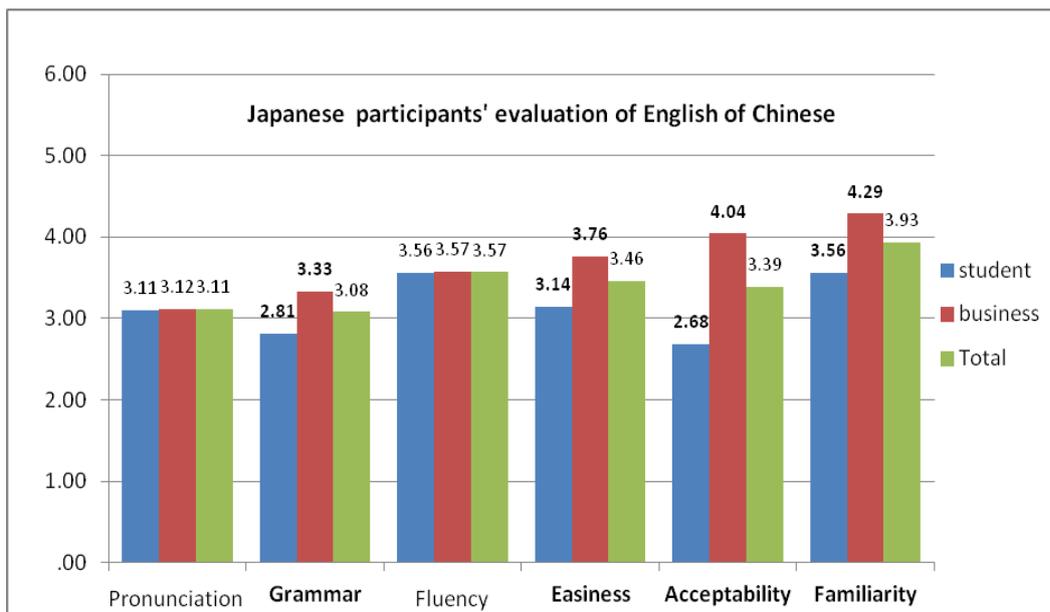


Figure 5.15 Japanese participants' evaluation of English of Chinese



5.3.4 Evaluation of non-East Asian groups' English

Although the main focus of the current analysis is the participants' evaluations of East Asian groups' English, I would like to briefly present their evaluations of Indian and American people's English (Figure 5.16 and 5.17) in order to give a general comparison with the findings shown in the previous sections on evaluations of East Asian groups' English. Since the purpose of this section is looking at general patterns rather than giving a detailed analysis of the evaluations of these two groups' English, the graphs below

represent the figures given by all the participants (i.e. the participants were not divided by their nationalities).

What should be noted regarding Indian people's English is remarkably low evaluation of 'easiness' in spite of high scores given to its 'fluency' and 'grammar'. This perceived difficulty of understanding Indian people's English seems to relate to the participants' low evaluation of their pronunciation, and negative evaluations of these two items (i.e. 'easiness' and 'pronunciation') are likely to lower the scores of 'acceptability'. I would like to point out that there were 21 comments given in an optional comment field which refer to the institutionalised status of English in India (e.g. "Indian English is difficult for me but they speak English for everyday language so I can't say that it is unacceptable. It's different from English in Japan"). Such a notion might have raised 'acceptability' of Indian people's English to some extent. However, judging from the mean score which lowers 3.0, the affect appears to be not very substantial.

A similarity between the evaluation pattern of Indian people's English and that of East Asian groups' English is that business people generally gave higher scores than university students. However, this is opposite in the evaluation of American people's English (Figure 5.17). That is, significant differences between the two groups were found in all the items except for 'easiness', with university students giving higher scores than business people (See table 3.27 and 3.28 in Appendix 3). Another point which should be noted in terms of American people's English is that its 'easiness' does not gain as high scores as the other items. Although the mean (= 4.09) can still be regarded as quite high, it should be pointed out that it is lower than the 'easiness' score Korean participants gave to Japanese people's English (M = 4.18) and the one Japanese participants gave to Korean people's English (M= 4.37). What this means is that American English, which is perceived to be very fluent and very correct in terms of pronunciation and grammar, is not perceived to be particularly easy to understand. Exploration of how this point affects the participants' evaluation of 'acceptability' of American English will be interesting (See section 5.3.7) as this drop in the score of 'easiness' seems to have different effects according to the status of participants (i.e. whether university students or business people).

Figure 5.16 Evaluation of Indian people's English by all the participants

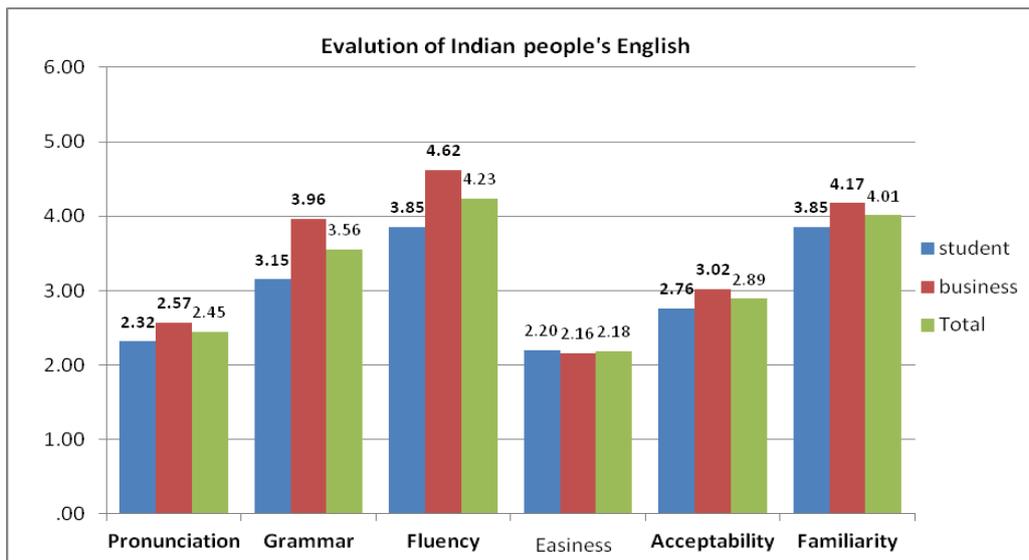
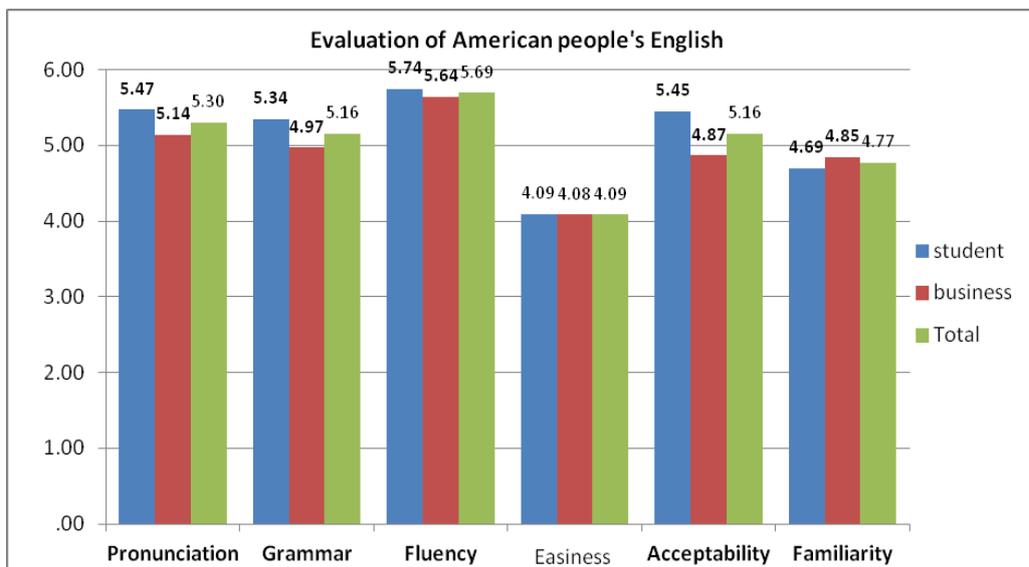


Figure 5.17 Evaluation of American people's English by all the participants



Having looked at evaluations of each group's English, what was particularly consistent and prominent in the results was differences seen in attitudinal patterns between university students and business people. However, the analysis above does not tell much about why such differences between the two groups occurred. The next section explores this 'why' question, particularly focusing on the factors of perceived frequencies of using English and perceived familiarity with the English in question.

5.3.5 Correlations between evaluations and perceived frequencies of using English with NSs/ NNSs

To approach the question above, it may be helpful to consider in what ways university students and business people are different in terms of their uses of English. As mentioned in section 5.2, there was a significant difference between the two groups in their perceived frequencies of using English with NNSs, with business people receiving higher scores than university students, which might relate to differences in their evaluation patterns. Correlation analysis using Pearson's product-moment correlation coefficient was conducted to examine how the participants' perceived frequencies of using English relate to the scores they gave to the question items of each group's English. Following Dornyei's (2007) criteria for meaningful correlations in applied linguistics research, the existence of significant correlations will be admitted only when correlation coefficients (r) is bigger than 0.3.

With regard to the participants' group self-evaluation, the perceived amount of contact with NNSs had a correlation with evaluation scores only in the case of Japanese participants (See table 3.29 in Appendix 3). There were significant positive correlations between perceived frequencies of using English with NNSs and the evaluation of 'pronunciation' ($r = 0.36$, $p < 0.01$), and the evaluation of 'acceptability' ($r = 0.52$, $p < 0.01$). Although the correlation is relatively weak in the case of 'pronunciation' as the coefficient is lower than 0.4, there is a relatively strong correlation between Japanese participants' perceived frequencies of using English with NNSs and their evaluation of 'acceptability' of their own English. That is, if a Japanese participant scores high on frequency of using English with NNSs, s/he is also likely to score high on 'acceptability' of Japanese people's English.

Similar results were also found in participants' evaluations of each others' English. Significant positive correlations with perceived frequencies of communicating with NNSs were found in 'acceptability' of the three East Asian groups' English (See table 3.30 in Appendix 3). It is interesting that the opposite pattern was seen in the evaluation of 'acceptability' of American English. That is, there was a significant negative correlation between perceived amount of contact with NNSs and 'acceptability' of American English ($r = -0.33$, $p < 0.01$), which means that if a participant scores high on frequency of using English with NNSs, s/he is likely to score low on 'acceptability' of American English.

This is reminiscent of the pattern found in the previous section, namely that business people evaluated ‘acceptability’ of East Asian groups’ English significantly more positively and that of American English significantly less positively than university students.

Due to a limitation of statistical correlation tests that these cannot identify cause and effect, I cannot claim that the above result of the correlation analysis itself tells us that participants’ experiences of using English with NNSs made them feel more positive about ‘acceptability’ of East Asian groups’ English. However, given the following facts that a) business people gave significantly higher scores on their perceived frequencies of using English with NNSs than university students, b) business people evaluated ‘acceptability’ of East Asian groups’ English significantly more positively than university students, and c) there was a positive correlation between perceived frequencies of using English with NNSs and evaluations of ‘acceptability’ of East Asian groups’ English, it may be reasonable to make an interpretation of the results above that interactions with other NNSs have a certain impact on participants’ views on ‘acceptability’ of different groups’ English for international communication, which could partly explain why business people who are likely to have more experiences of using English with NNSs gave East Asian groups’ English more positive evaluations. At the same time, such experiences might have an opposite effect on their views on ‘acceptability’ of native-speakers’ English (American English in this case) for international communication. That is, there is a possibility that people might become less sure about high acceptability of American English through their experiences of communicating with other NNSs.

It should be noted that although the same correlation analysis was conducted to examine the correlation between perceived frequencies of using English with NSs and the participants’ evaluations of different groups’ English, no significant correlations were found in scores given for any items of any group’s English (See table 3.31 in Appendix 3). This also supports the interpretation given above that the amount of experiences of using English with NNSs may be a factor which explains different attitudinal patterns between business people and university students which are observed in the previous section.

5.3.6 Correlations between evaluations and perceived familiarity

Although the previous section's focus was participants' perceived frequencies of using English with 'NNSs' in general, this section particularly looks at correlations between evaluations of each group's English and participants' perceived familiarity with it. Since it has been already found that there was not much difference in the participants' familiarity scores with their own groups' English between university students and business people, this section does not include analysis of the participants' group self-evaluations.

In terms of evaluations of East Asian groups' English, it is interesting that meaningful correlations were found only in the evaluations of English of Japanese and Koreans (See table 3.31 in Appendix 3). There were significant positive correlations between Chinese and Korean participants' perceived familiarity with Japanese people's English and their evaluations of its 'pronunciation' ($r = 0.45, p < 0.01$), 'grammar' ($r = 0.40, p < 0.01$), 'easiness' ($r = 0.45, p < 0.01$), and 'acceptability' ($r = 0.58, p < 0.01$). Regarding Korean people's English, there were significant positive correlations between Chinese and Japanese participants' perceived familiarity with Korean people's English and their evaluations of its 'grammar' ($r = 0.31, p < 0.01$), 'easiness' ($r = 0.422, p < 0.01$), and 'acceptability' ($r = 0.44, p < 0.01$). What these results mean is that there is a tendency that if a participant scores high on 'familiarity' with these two groups' English, s/he is also likely to score high on the items which were listed above (i.e. 'pronunciation', 'grammar', 'easiness' and 'acceptability' in the case of Japanese people's English and 'grammar', 'easiness', and 'acceptability' in the case of Korean people's English). As already illustrated in the graphs given in a previous section (Figure 5.10 – 5.13), it was found that business people were significantly more familiar with English of Japanese and Koreans than university students. Therefore, participants' degree of familiarity with each group's English might also be a factor which has contributed to the difference in attitudinal patterns of university students and business people.

With regard to Chinese people's English, although significant positive correlations were found between the participants' perceived familiarity and evaluations of 'easiness' ($r = 0.27, p < 0.01$) and 'acceptability' ($r = 0.26, p < 0.01$), the correlations seem to be very weak as the coefficients are lower than 0.3. What these results may indicate is that in the cases of Englishes of Koreans and Japanese, people come to view these two groups' Englishes in a more positive way by getting familiar with them, whereas such familiarity is

unlikely to affect people's views on Chinese people's English. One of the possible interpretations of such a difference is that there may be very negative stereotypes of the English of Japanese and Koreans; therefore, once people get to know how English is actually used by Japanese and Koreans, their ideas might shift towards a less negative conception (i.e. it is not as bad as it is expected to be). In contrast, in the case of Chinese people's English, people's expectation may be quite high from the beginning so there may not be a gap between a widely believed idea of Chinese people's English and participants' personal ideas of it which are developed through their actual experiences of using English with Chinese people. The reason why I particularly bring up this point here is that there seems to be an idea held by Korean and Japanese participants that Chinese people have a great advantage in learning English because they have more phonemes in their first language, Mandarin, and because the word order of Mandarin (subject-verb-object) is the same as that of English (NB the word order of Korean and Japanese languages is subject-object-verb). Indeed, there were 28 comments given by Korean and Japanese participants who referred to either of these points, and such perceived advantages of Chinese people in learning English were also frequently mentioned during interviews. These ideas might have made Korean and Japanese participants have a high expectation for Chinese people's English that it should be good, or at least better, than their own English.

Although the strength of correlation varies, what is at least common among East Asian groups' English is that observed significant correlations are positive ones. However, interestingly, it is the opposite in the case of Indian English. That is, there is a significant negative correlation between participants' perceived familiarity with Indian people English and its 'acceptability' ($r = -0.497, p < 0.01$), which means that if a person scores high on 'familiarity' with Indian English, s/he is likely to score low on its 'acceptability'. As mentioned in section 5.3., Indian people's English receives a remarkably low score in its 'easiness'. Therefore, a possible explanation of the negative correlation between participants' perceived familiarity and their evaluation of its acceptability may be that those who are familiar with Indian English might have a stronger idea that it is difficult to understand, which resulted in their negative evaluations of its acceptability. Indeed, there is a significant positive correlation between perceived 'easiness' of Indian English and its 'acceptability' ($r = 0.34, p < 0.01$). This result suggests that it would be also important to examine how scores on 'pronunciation', 'grammar', 'fluency', and 'easiness' respectively

relate to the participants' evaluation of 'acceptability' of different groups' English, which is the focus of the next section. A necessary point to make before moving on, also mentioned elsewhere (4.7), is that drawing lines of causality is problematic with questionnaire data. In this instance, business people who have regular contact with Indian people are likely to have discussed various aspects of this contact with colleagues, are likely to have been briefed in particular aspects of their communication goals, and this communication could be associated with a part of the job they like, dislike, or that is peripheral to their main practices or is central to their professional role, all of which could affect their perception of 'Indian speakers' English' alongside actual communicative engagement with Indian speakers.

5.3.7 Correlations among evaluations of different question items

Table 5.4 presents correlation coefficients between scores on 'acceptability' and each of the other four question items in participants' evaluations of other groups' English (i.e. the data of participants' evaluations of their own groups' English are excluded when correlation tests were conducted). Meaningful correlations ($r \geq 0.3$) are indicated in boldface type. Here, partial correlation rather than Pearson product-moment correlation was employed to examine the relationship between two variables (e.g. 'acceptability' and 'pronunciation') after removing correlation effects which are caused by other variables. The reason is that even if a significant correlation is found between, say, 'acceptability' and 'pronunciation' in a Pearson correlation test, there is a possibility that, for instance, a background variable 'easiness' affects the score. To avoid such influences from other variables, partial correlation was used to control the other three variables (e.g. when the correlation between 'acceptability' and 'pronunciation' is examined, the variables of 'grammar', 'fluency', and 'easiness' are controlled).

What is most notable in the tables below is that significant positive correlations between 'acceptability' and 'easiness' were always found in business people's evaluations of the five groups' English. In addition, it should be noted that 'easiness' is the only variable which has correlation with the evaluation of 'acceptability' in all cases except for the case of Korean people's English in which its 'grammar' also has a rather weak, but significant, positive correlation with 'acceptability' ($r = 0.30, p < 0.01$). However, such a consistency was not observed in the case of evaluations given by university students as significant correlations appear in a rather random way. 'Easiness' has a significant

correlation with acceptability only in the case of Japanese people's English. Although 'pronunciation' in Chinese and Japanese people's English, and 'fluency' in Korean people's English, also have significant positive correlation with 'acceptability', coefficients in these cases are rather weak. What this means is that there is a tendency that if a business person scores high on 'easiness' of someone's English in question, s/he is also likely to score high on 'acceptability' of it, while such a tendency is unlikely to exist in scores given by university students.

This might explain some differences seen in evaluation patterns between university students and business people. An example is what we saw in evaluations of American English (Figure 5.16). Namely, although both groups' scores on 'easiness' of American English were lower than the scores they gave to the other items such as 'pronunciation' and 'fluency', such a drop in 'easiness' for understanding did not seem to affect university students' scores on 'acceptability' of American English (M= 5.45) which was significantly higher than that of business people (M= 4.87). The result of a partial correlation analysis below can give a possible reason for such a phenomenon. That is, whereas business people's evaluation of acceptability of American English is likely to be affected by the perceived degree of 'easiness' of it, university students seem to evaluate 'acceptability' of American English independently from its easiness for understanding. What this indicates is that there might be a strong belief, especially among university students, that American English should be acceptable for international communication no matter how it sounds, how it looks, or how easy/difficult it is for them to understand because it is the standard. In contrast, business people appear to be freer from such an idea and evaluate acceptability of American English for international communication based on their own ideas of how easy/difficult it is for them to understand.

Table 5.4 Correlation coefficients between 'acceptability' and each of the other four question items

5.4.1 Japanese people's English

	All	Business people	University students
Pronunciation	0.26**	0.17*	0.33**
Grammar	0.20**	0.23**	0.08
Fluency	0.03	0.05	-0.03
Easiness	0.41**	0.36**	0.46**

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

5.4.2 Chinese people's English

	All	Business people	University students
Pronunciation	0.19**	0.06	0.32**
Grammar	0.19**	0.08	0.25**
Fluency	0.1	0.12	0.07
Easiness	0.44**	0.50**	0.26**

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

5.4.3 Korean people's English

	All	Business people	University students
Pronunciation	0	0.06	0.09
Grammar	0.16*	0.30**	0.04
Fluency	0.33**	0.22**	0.32**
Easiness	0.38**	0.49**	0.27**

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

5.4.4 American people's English

	All	Business people	University students
Pronunciation	0.20**	0.14*	0.12
Grammar	0.12	0.05	0.16*
Fluency	0.10*	0.05	0.15*
Easiness	0.32**	0.50**	0.13*

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

5.4.5 Indian people's English

	All	Business people	University students
Pronunciation	0.20**	0.20**	0.19*
Grammar	0.16**	0.08	0.22**
Fluency	0.10*	0.14*	0.05
Easiness	0.34**	0.44**	0.25**

So far, we have explored how the participants of this study evaluated their own groups' English and each other's English. In addition, their evaluations of American and Indian English were also presented for the purpose of comparison. As a result, it was found that there was a significant difference in evaluation patterns between university students and business people. That is, business people tend to evaluate East Asian groups' English and

Indian English significantly more positively than university students, whereas they evaluate American English significantly less positively than university students. What lies behind such differences may be the amount of experiences of using English with NNSs and their perceived familiarity with the English in question. In addition, it was also found that there may be a difference between university students and business people in how they rate ‘acceptability’ of someone’s English. That is, while perceived ‘easiness’ of understanding may play an important role in business people’s evaluations of ‘acceptability’ of someone’s English, such correlation was not observed in the evaluations given by university students.

In the last section of this chapter, I would like to examine how participants conceptualise ‘English as an international language’ by investigating their responses to the questions in the second part of the questionnaire. Their responses will then be considered in relation to the results above as their perception of English is likely to affect their views on their own English, other non-native speakers’ English, and native speakers’ English.

5.4 Ideas concerning ‘English as an international language’

In the second part of the questionnaire, participants answered two types of questions: 1) why they study (or studied) English, and 2) how they want their English to be, by indicating to what extent they agree with given statements. Here, I would like to focus particularly on their responses to the following question items to explore their ideas of ‘English as an international language’.

1. I study (or studied) English because it is an international language.
2. I study (or studied) English to communicate with native English speakers.
3. I study (or studied) English to communicate with other non-native speakers.
4. I want to speak English like a native English speaker.
5. It is okay for me to have my own accent when I speak English if other people can understand me.
6. My English does not have to have accurate grammar if other people can understand me.
7. I want to keep my own accent when I speak English.

5.4.1 Conceptualisation of ‘English as an international language’

Figure 5.17 presents how far participants agree with the statement 1, 2, and 3 above respectively. According to the results of independent samples t-tests, significant

differences between university students and business people were found only in their responses to the statement 2 and 3 (See table 3.32 and 3.33 in Appendix 3). That is, although university students and business people showed a similar level of agreement with the statement “I study (or studied) English because it is an international language” (henceforth ‘motivation EIL’), university students showed significantly stronger agreement with the statement that “I study (or studied) English to communicate with NSs” (henceforth ‘motivation NSs’) than business people whereas the pattern is opposite in the case of motivation to communicate with NNSs with business people receiving significantly higher scores than university students. It should also be noted that while the mean scores for business people on ‘motivation NSs’ ($M = 4.79$) and ‘motivation NNSs’ ($M = 4.71$) are nearly the same, there was a wide gap between these two mean scores for university students with ‘motivation NSs’ ($M = 5.23$) gaining much higher score than ‘motivation NNSs’ ($M = 3.91$).

What this result indicates may be that whereas both business people and university students acknowledge the importance of learning English for the reason that it is an international language, the way they conceptualise ‘English as an international language’ might be different. Namely, university students seem to expect NSs to be their main interlocutors when they use ‘English as an international language’ while both NSs and NNSs are expected to be potential interlocutors by business people. This speculation can also be supported by the results of partial correlation tests which show that ‘motivation EIL’ has a stronger positive correlation with ‘motivation NSs’ than with ‘motivation NNSs’ in university students’ responses while the pattern is opposite in the case of business people’s responses (See table 5.5).

Figure 5.17 Reasons for learning English

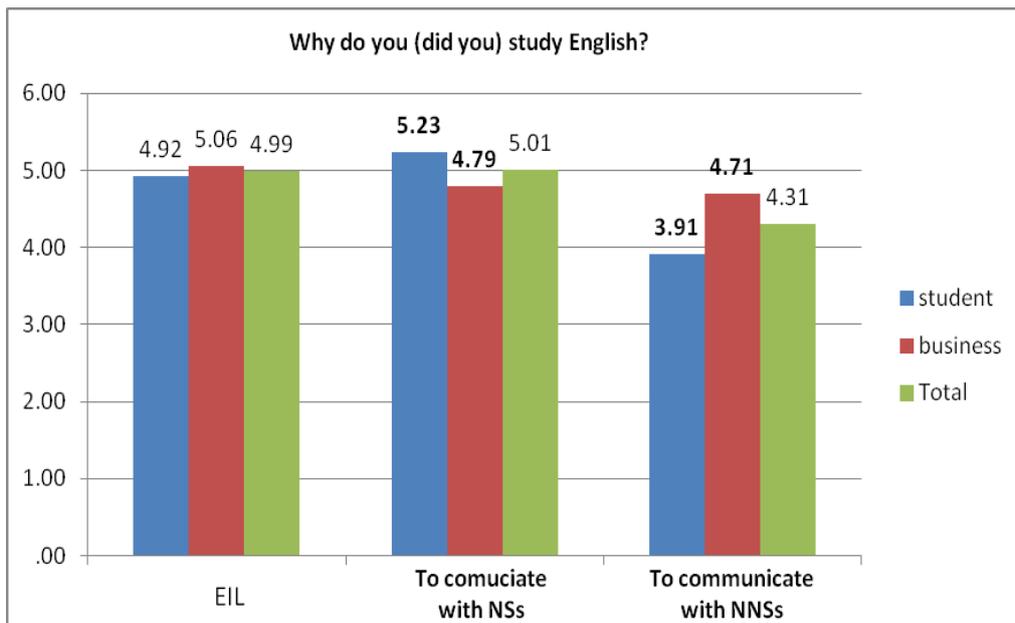


Table 5.5 Correlation coefficients between responses to the statement 1 and 2, 1 and 3 respectively

5.5.1 Partial Correlations between 'motivation EIL' and 'motivation NSs' (university students)

Control Variables			mtv intl	mtv NS
mtv NNS	mtv intl	Correlation	1.000	.444
		Significance (2-tailed)	.	.000
		df	0	254

5.5.2 Partial Correlations between 'motivation EIL' and 'motivation NNSs' (students)

Control Variables			mtv intl	mtv NNS
mtv NS	mtv intl	Correlation	1.000	.327
		Significance (2-tailed)	.	.000
		df	0	254

5.5.3 Partial Correlations between 'motivation EIL' and 'motivation NSs' (business people)

Control Variables			mtv intl	mtv NS
mtv NNS	mtv intl	Correlation	1.000	.289
		Significance (2-tailed)	.	.000
		df	0	255

5.5.4 Partial Correlations between 'motivation EIL' and 'motivation NNSs' (business people)

Control Variables			mtv intl	mtv NNS
mtv NS	mtv intl	Correlation	1.000	.428
		Significance (2-tailed)	.	.000
		df	0	255

5.4.2 Perceived desired abilities

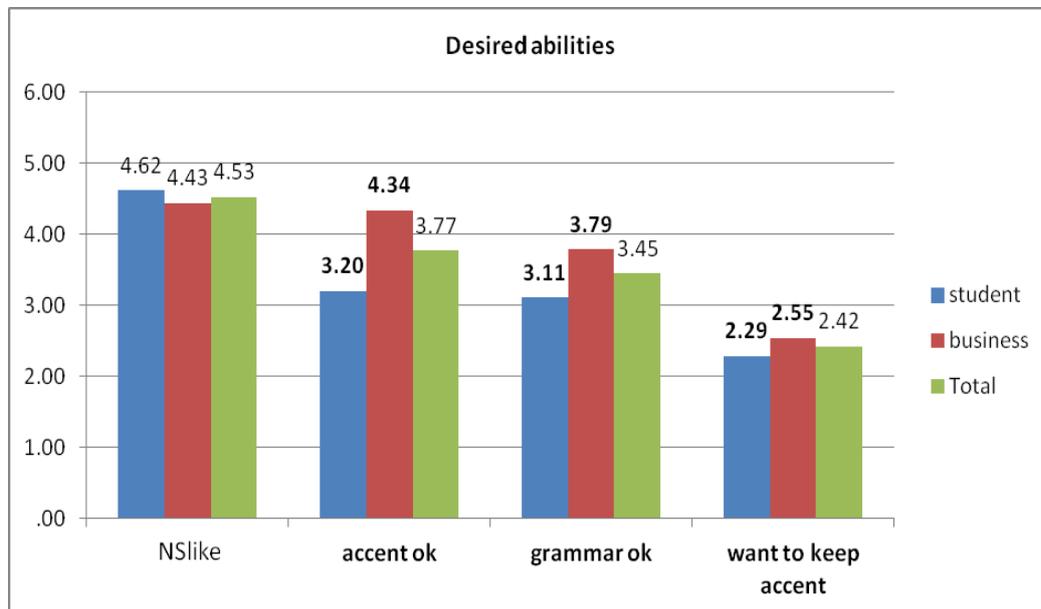
Turning to their responses to the statement 4, 5, 6, and 7 which are concerned with the question of how participants want their English to be like (See figure 5.18), it might be surprising that university students and business people showed a similar level of agreement with the statement that “I want to speak English like a native English speaker” despite all the significant differences between the two groups which were observed in the previous sections. However, it is interesting that once it comes to the question of whether they feel okay to have their own accents or non-standard grammar if other people can understand them, business people are significantly more positive with such an idea than university students (See table 3.34 and 3.35 in Appendix 3).

A likely interpretation of this result is, whether or not it is perceived to be an unrealistic goal, that native-like proficiency is anyway seen as an ‘ultimate goal’ to a certain extent by both groups’ participants although business people may be more likely to feel that it is impossible to achieve a native-speaker level, which may have led them to agree with the idea that it is okay even if their English is not identical with NS English. This interpretation can also be supported by the fact that both university students and business people scored low on the statement that “I want to keep my own accent when I speak English”. In other words, business people’s high scores on ‘okay to have my own accent’ could be seen as a passive choice rather than an active choice given the reality that they will not be able to speak English like a NS no matter how much effort they make. Having said that, it may also be probable that the reason why business people’s mean scores of “my English does not have to have accurate grammar if other people can understand me” is lower than that of “it is okay to have my own accent if other people can understand me” is that ‘grammatical accuracy’ may be perceived to be more attainable than native-like pronunciation. However, I would also like to provide another possible

reason here that this result may reflect the perceived importance of accuracy in written English in business communication, which was often mentioned in interviews. I will further discuss this point in the next chapter.

Another possible explanation for this seemingly contradictory result that business people scored high both on ‘I want to speak like an NS’ and ‘it is okay to have my own accent’ may be related to a weakness of questionnaires as a research instrument in that the same question could be understood in various ways by different participants. In the case of the current research, it was revealed during interviews that the statement ‘I want to speak English like a native English speaker’ does not necessarily mean that they want to have a native-like accent. For instance, some participants used this expression ‘I want to speak English like an NS’ to mean that they want to express what they want to say without any difficulty, having no intention that they would like to *sound like* an NS. In such a case, it is not contradictory at all that a participant gives both of the statements high scores. This point that how participants conceptualise NS-like English will be further explored in the next chapter on analysis of interview data.

Figure 5.18 Desired abilities



5.4.3 Correlation between expected interlocutors and desired abilities

Having looked at the results of the second part of the questionnaire, now I would like to examine whether there is a relationship between the results presented in 5.17 and 5.18, namely, a relationship between participants’ expected interlocutors and their desired

abilities. Table 5.6.1 and 5.6.2 show the results of partial correlations between participants' responses to the questions of whom they expect to communicate with (i.e. NSs or NNSs in this case), and their responses to the questions of how they want their English to be. As can be seen from table 5.6.1, correlations between 'motivation NSs' and their desired abilities were very weak or almost non-existent. However, it is notable that although the correlation between 'motivation NSs' and 'NS like' was positive, the correlations between 'motivation NSs' and 'accent ok', 'grammar ok', and 'want accent', respectively, were negative. What this implies is that although correlations are weak, there is a tendency that if a participant scores high on the statement "I study (or studied) English to communicate with native English speakers", s/he is also likely to score high on the statement "I want to speak English like a native speaker", whereas s/he is likely to score low on the other three statements "it is okay for me to have my own accent when I speak English if other people can understand me", "my English does not have to have accurate grammar if other people can understand me", and "I want to keep my own accent when I speak English".

Turning to table 5.6.2, it is noteworthy that positive correlations and negative correlations appear conversely. That is, when there is a positive correlation between 'motivation NSs' and a variable, there is a negative correlation with 'motivation NNSs' and the same variable. It was found that 'motivation NNSs' has significant positive correlations with 'accent ok' ($r = 0.45, p < 0.01$) and 'grammar ok' ($r = 0.36, p < 0.01$), which means that if a participant scores high on the statement that they study English to communicate with NNSs, s/he is also likely to score high on the statements which say their English does not have to be like that of NSs in terms of pronunciation and grammar. As mentioned in section 5.3.5, a correlation test itself cannot identify cause and effect. However, in some cases we can infer which is cause-relevant and which is effect-relevant when there is an obvious logical or time sequence (e.g. if there is a correlation between age (X) and time spent on watching TV (Y), it is impossible that X can be a cause of Y). Although the case here is not as obvious as this example, it is probably more logical to assume that participants' awareness that English is used for communication with NNSs has a certain impact on their view that their grammar/pronunciation does not have to be native-like rather than vice versa. It should also be noted that these results of correlation tests are consistent with the results of the t-tests which compared the mean scores for business people and university students. That is, business people whose mean score of 'motivation

NNSs' was significantly higher than that of university students were significantly more positive with the statements of 'it is okay to have my own accent' and 'my English does not have to have accurate grammar'.

Table 5.6 Correlation coefficients between expected interlocutors and desired abilities

5.6.1 Partial correlations between 'motivation NNSs' and desired abilities

Control Variables			mtv NS	NSlike	accent ok	grammar ok	want accent
mtv NNS	mtv NS	Correlation	1.000	.148	-.252	-.137	-.178
		Significance (2-tailed)	.	.001	.000	.002	.000
		df	0	512	512	512	512

5.6.2 Partial correlations between 'motivation NNSs' and desired abilities

Control Variables			mtv NNS	NSlike	accent ok	grammar ok	want accent
mtv NS	mtv NNS	Correlation	1.000	-.135	.454	.355	.190
		Significance (2-tailed)	.	.002	.000	.000	.000
		df	0	512	512	512	512

5.5 Summary and conclusion

This chapter has attempted to *partly* answer the first research question of this study by presenting and analysing the results from the questionnaire survey. The first part of the chapter (section 5.3) approached the first sub-question; that is, how do respondents conceptualise, describe, and evaluate Englishes associated with people from different countries? Overall results indicated that participants tend to evaluate NS English (American English in this questionnaire) most positively whereas the three East Asian groups' English and Indian English tended to receive negative evaluations. However, more detailed analysis has revealed that there were substantial differences in attitudinal profiles between university students and business people. Business people generally showed significantly more positive attitudes towards East Asian groups' English than university students who, on the other hand, showed significantly more positive attitudes towards American English than business people. Results of correlation tests suggest that such differences seem to relate to differences in perceived amount of contact with NNSs and

perceived familiarity with the group's English in question. That is, business people who tended to have more experiences of using English with NNSs and tended to be more familiar with East Asian groups' English also tended to evaluate these groups' English more positively than university students. However, this does not necessarily mean that high degree of familiarity always have a positive effect on people's evaluation as it was found that participants who are familiar with Indian English tended to give it lower evaluation than participants who are less familiar with it. This might indicate gaps between people's expectations and experiences. In the case of East Asian English, people's (low) expectations seem to be modified in a positive way through experiences while experiences of using English with Indian people may have an opposite effect modifying their expectation in a negative way.

It was also found that 'easiness for understanding' may be key for business people in determining the degree of 'acceptability' of the group's English in question, although university students seem to evaluate 'acceptability' independently from other factors. Such a result might mean that there is an imagined 'hierarchy', on some levels, of different groups' English among university students regardless of how it actually looks or sounds, or how easy or difficult it is for them to understand, although such a hierarchy might be deconstructed, or might simply be recognized differently, among business people through their experiences of using English and their contact with other discourses and practices.

The second sub-question, "what are their ideas of 'English as an international language'?" was examined in the second part of this chapter (i.e. section 5.4). Despite the similar degree of agreement on the idea that they study English as it is an international language, there were significant differences between the two groups regarding the idea of expected interlocutors, with students assuming NSs to be the main interlocutors, whereas both NSs and NNSs are equally perceived to be potential interlocutors by business people. Such differences seem to lead to differences in views regarding desired English abilities. Business people were significantly more positive towards the idea that their English does not have to be native-like than university students. However, it should be noted that both groups showed a similar level of agreement with the statement that "I want to speak English like a native speaker", which probably means that NS-like English is still perceived to be an ultimate goal, although business people seem to have an awareness that

such a goal is not achievable or necessary, and what 'NS-like' means to them requires investigation beyond questionnaire research.

Having looked at the results of the whole questionnaire in which university students and business people constantly showed different patterns of responses, it may be reasonable to speculate that their responses to each question is interrelated. That is, frequent opportunities to use English with NNSs might have made people less keen on aiming at native-like proficiency, and this may also trigger more tolerant attitudes towards English of non-native speakers (in terms of both their own group's English and other non-native speakers' English). However, obviously, how participants actually develop ideas concerning the questions they were asked in the questionnaire cannot be speculated only from the results of the questionnaire data. This point will be further explored in the next chapter.

In both this summary and conclusion section and the section of introduction, I used the expressions such as "in order to *partly* answer the first research question" or "attempted to *partly* answer the first research question". The reason why I constantly used the modifier 'partly' is due to limitations of the questionnaire data and also my intention that such limitations will be overcome to some extent in the next chapter on the interview data, which will approach the same research questions in different ways. Most of the limitations of the questionnaire data have resulted from the major weakness of questionnaire surveys in general, which is that complexity of ideas become lost and individual differences are ignored because a certain level of simplification is unavoidable. This is particularly the case in this study as my questionnaire consisted of only close ended questions except for optional comment fields (See section 4.5.4.1 for the reason why I did not employ open ended questions). The first type of limitation is that questionnaire items are very likely to be understood differently according to participants, and that we cannot approach such different understanding of questions from the results of the questionnaire data. For instance, although I had participants' scores on 'Chinese people's English' in terms of 'correctness of pronunciation', I cannot know how participants conceptualise 'Chinese people's English' and 'correctness of pronunciation', which is very likely to differ according to each participant. Therefore, there is a high possibility that even if two participants gave similar scores to 'correctness of pronunciation' of 'Chinese people's

English', what they had in their minds when answering the questions could be very different.

In addition, it is of course likely that the given items to evaluate different groups' English (e.g. 'easiness for understanding' and 'correctness of pronunciation') are not important for them, and instead they may have other factors which are much more important for them when they evaluate someone's English. However, these factors are unlikely to be voiced even if participants are given optional comment fields. The same problem is seen in the second part of the questionnaire. That is, expected interlocutors of 'English as an international language' are only asked in terms of NSs or NNSs, although participants may have more salient categories for themselves such as 'business partners' or 'friends', which probably transcend the division of NSs/NNSs. It should be noted that I am not saying that I should have given participants more choices or I should have given them open-ended questions, because researchers anyway have to select question items according to what they want to know. However, what I would like to point out here is that questionnaires obviously do not tell us about what is not asked in the questionnaire, and therefore participants' rather spontaneous ideas should be explored by different research tools

Another type of limitation of the questionnaire data relates to the fact that almost all analysis done in the current chapter was based on mean scores, namely, the 'voice of the average'. What this means is that the voice of those who scored far away from the average is largely ignored although their responses were included in calculation. Here, individual differences are swept away for the sake of generalisation. However, it should not be forgotten that this generalisation is the very purpose of questionnaire surveys which help us grasp a general trend in people's experiences and ideas. Indeed, the results of the questionnaire survey of this study showed that there were differences in attitudinal profiles between university students and business people, and the important point is that such a result provides further 'why' questions which should be explored in different ways. In this study, these 'why' questions, and other aspects which cannot be approached by quantitative research methods, are explored through the interview data, which is the focus of the next chapter.

Chapter 6

Conceptualisations of ‘Englishes’

6.1 Introduction

The current chapter and Chapter 7 address all the research questions by exploring the interview data. This chapter particularly focuses on the first subquestion of RQ1.

- How do participants describe and evaluate their own English and ‘Englishes’ associated with people from different countries?

The chapter begins with an explanation of the interview data analysis procedure. This is followed by a brief look at participants’ comments on the three Inner and Outer Circle ‘Englishes’ (American, British, and Indian English) that were most frequently mentioned during interviews. Then, it will explore participants’ talk on each other’s Englishes. In this process, different discourse patterns that appeared in accounts on Inner/Outer Circle Englishes and those on English of East Asian groups are highlighted. It then looks at their talk concerning English of their own groups, and finally their own English at an individual level. Following this it provides a brief concluding section that summarises the results and discussion in this chapter and identify some aspects which will be addressed in Chapter 7.

6.2 Interview data analysis procedure

The substantial first step of my interview data analysis was to transcribe the recorded data. Although transcribing is a time consuming process, I did not choose to conduct a partial transcription because making a judgment of what to include and exclude at a very early stage of the data analysis seemed to have a risk that I miss some important and interesting information. Therefore, I transcribed all the interview data which helped me get to know what my participants said thoroughly. With regard to prosodic features, however, I chose to conduct a partial transcription. Although some noticeable prosodic features such as laughter, obvious rising pitch, and strong emphatic stress were transcribed throughout the data at the first transcription, more subtle features such as short pauses and speaking

modes were transcribed only for the sections which seemed important at the second transcription. Transcription conventions I used for this study are presented at the beginning of this thesis (see page xv).

Once the interview data had been transcribed, I read and re-read the printed-out transcripts and wrote down my thoughts on these transcripts in a research diary as a pre-coding practice, which helped me shape my ideas on how I was going to code the data. After this process, all the data were transferred to QSR NVivo 8.0 for the purpose of coding and storing my thoughts and data together in an easily retrievable way. Unlike the connotation of the term 'coding' which tends to be linked to 'reduction', coding in qualitative analysis "requires the analyst to create or adapt concepts relevant to the data rather than to apply a set of pre-established rules" (Dey 1993: 60). Therefore, codes were basically generated based on what my participants said. However, it should be noted that not all the codes are interviewee-oriented as my data is not naturally occurring conversations but interviews with a topic guide which had been prepared by the researcher. In other words, some codes had been 'pre-established' even before I started my interviews.

Since the coding was conducted in a data-driven and bottom-up way, my initial codes expanded as many as 121 which were obviously too many to produce meaningful framework for the interpretation and discussion of the data. However, this process of initial coding in which codes were too subdivided and functioned as mere descriptive labels was a necessary step to the second-level coding where certain themes and commonalities emerged through revision and reorganisation of the codes. Although similar and closely related codes were combined under a code with a broader theme as the second-level coding proceeded, in order to make an "iterative process" (Hesse-Biber and Leavy 2005: 142) of qualitative data analysis possible, the initial codes were also kept in a different file so that I can go back at any time to the original codes with more detailed focuses which were inevitably lost in the second-level coding. Second-level coding produced 32 finalised codes and these were broadly divided by the research questions which each code possibly addresses, as presented in Appendix 5. However, it should be noted that this is a broad division, so it is entirely possible that the codes which were categorised in RQ2, for instance, address some aspects of other research questions as all the research questions are interrelated with each other.

During coding process, I made analytic memos, which are probably even more important than the coding itself for deeper understanding of the data and for the development of themes. Two different functions of NVivo were used for my ‘memoing’ practice, namely, *annotations* and *memos*. When I encountered a significant or interesting account while reading through a transcript for coding, I marked that account and linked it to an ‘annotation’ in which I put any thoughts and ideas came to mind regarding that particular account. Once the whole transcript was read through and annotations were made with all the interesting accounts, the transcript and annotations were read through again with particular attention paid to the flow of the participant’s talk. Contradictions and cohesions in a participant’s talk were considered with a question of underlying factors behind his/her logical sequence. Each participant’s logical sequence and all other thoughts and ideas emerged from this process were then summarised in a ‘memo’ which was attached to each participant’s transcript. Great importance was attached to this process of looking at each participant’s flow of the talk because, after all, although coding is a useful analytical tool for looking for common themes across different participants’ talks, there is a danger that such a practice makes logical sequence or the flow of each participant’s talk invisible by dividing it into different categories. As Richards and Morse (2007) argue, coding makes it possible to link not only data and ideas, but also codes and codes. However, it should be noted that careful analysis of the sequence of each interview is essential to make a reasonable linkage between codes and codes, otherwise it becomes an arbitrary linkage based on researchers’ intuition.

Once all the processes of coding and making annotations and memos were completed, I went back to the printed out transcripts to highlight some parts which are particularly relevant to the themes which emerged from the data analysis. Those highlighted parts will be used as example excerpts in the following sections on discussion of the results of the interview data.

6.3 Views on American, British, and Indian English

Although I did not specifically ask participants their views on Inner/Outer Circle Englishes during interviews, many participants instinctively referred to ‘American English’, ‘British English’, and ‘Indian English’ when they talked about their previous experiences of using and learning English and also how they wished to sound when they spoke English. What is

worth attention is that a particular type of discourse which frequently appeared in the participants' talk concerning these three 'varieties' of English hardly existed in their talk concerning East Asian groups' Englishes. In this section, I would like to present three types of discourse which are characteristic to participants' comments on American, British, and Indian Englishes; namely, the high level of generalisation, the expression of preferences, and the use of various adjectives which describe how these English sound. For instance, CB6, a 26-year-old business person showed his preference for American English when he was asked whether he wanted to change his accent.

Example 6.1

1. CB6: **i don't like** the compl i don't like mmm the english(.) **the local english(.) i prefer**
2. **american english**
3. M: okay you prefer ameri wha-what do you mean by LOcal english
4. CB6: mmm have you heard(.) new concept english?
5. [...]
6. M: mmm could you explain that?
7. CB6: [...] a kind of training books(.) from english erm from england [...] the
8. pronunciation is(.) very local
9. M: okay i see i see so like different accents
10. CB6: yeah
11. M: =like liverpool accent or newcastle accent?
12. [
13. CB6: yeah yeah yeah i think(.) **the pronunciation**
14. **from england is much more it's much more(.) how to say serious give the not like**
15. **american english more lively**

It is not clear from this excerpt what he actually meant by 'local English' as it seems untrue that this textbook called "New Concept English" written by Louis George Alexander adopts 'non-standard' British accents for its tapes/CDs, while it does use British accents which are very close to Received Pronunciation. However, the point is that he talked about American English and this 'local English' which he somehow associated with a certain kind of 'English English' in terms of his preferences saying that "I don't like [...] local English I prefer American English". In addition, it should be noted that he described British English as "serious" and American English as "more lively". Although the view is rather different from that of CB6, a 22-year-old male Korean university student, KU4, who studied management talked about British English also in terms of his preference and its aesthetic value saying that "UK accent or pronunciation" sounds more "gentle" and he feels "elegant" with it (see from turn 67-99 in KU4, Appendix 6).

In contrast to American English and British English, comments on Indian English had negative connotations in most cases when participants referred to it. However, it should be noted that there is a commonality that Indian English is also talked about in terms of ‘preferences’. The following is a comment on Indian English given by a 21-year-old female university student who majored in English and worked at an international company in Shanghai for her internship. Here, she talked about her experiences of using English with people from different countries in that company.

Example 6.2

1. CU2: ahm INdian @@@
2. [
3. M: indian yeah how’s their english
4. CU2: =i hate@@@@
5. [...]
6. M: why do you hate indian english?
7. [...]
8. CU2: **you know indian english is just horrible**
9. M: horrible@@
10. CU2: and **sometimes you can pick up the pho:ne and(.) you know(.) there are**
11. **always some indians they try to sell you something(.) you know(.) or trying to find**
12. **some manager or something and then you get iiierrr you get the phone and you**
13. **get very bad IMPREssion and you don’t want to speak talk to this person so: you**
14. **know sometimes i think the ACcent is very important**

As can be seen from the extract, she said she “hates” Indian English which is “horrible”, and this is similar to the previous two examples in terms of the type of discourse (e.g. “I like British accent because it’s elegant”). Another point which should be noted here is that she concluded that “I think the accent is very important” although what actually made her irritated was probably not Indian people’s accent itself but their behaviours on the phone. It seems that these behaviours were strongly associated with their accents, which makes ‘Indian accent’ itself triggers a certain impression, to borrow CU2’s words, “very bad impression”. The point I would like to make here is that such a strong connection between an accent and a relatively stable and shared impression is not possible unless there is a high-level of generalisation of how people in question speak English. And in this sense, although it receives negative comments in most cases, Indian English seems to be perceived as a relatively stable ‘variety’ just like American English and British English. This point is well represented by the following excerpt from the interview with JU4, a 22-

year-old male university student who studies Astronomy. He described Indian people as native speakers of English although he said he does not want to speak like them.

Example 6.3

1. JU3: hmmm to be honest(.) **i don't want to be an indian native english speaker@@**
2. M: okay but you have this idea that indians are native speakers of english?
3. JU3: **y-yes i think so a:h but i'm not sure because i haven't actually met indian**
4. **people**

What should be noted in this example is that he had a certain type of feeling towards Indian people's English in spite of the fact that actually he had had never communicated with Indian people before. Therefore, his feeling towards and ideas about Indian English were based on the social image of it, and the status of Indian English with this relatively stable social image is represented in his perception of Indian people as "native English speakers". Having looked at discourse patterns of these examples, it can be said that these three frequently mentioned 'Englishes' are perceived to be established 'varieties'. However, those discourse patterns hardly existed in the participants' talk about East Asian groups' Englishes as discussed below.

6.4 Views on English in East Asia

6.4.1. The lack of generalisation

The expression of 'preferences' which was one of the characteristic features of participants' comments on British, American, and Indian varieties of English, was scarce when they talked about East Asian people's English. The lack of statements of preferences in their comments on East Asian groups' English seems to be due to the lack of an adequate level of generalisation. After all, when people 'like' or 'dislike' a certain group's English, there needs to be a relatively stable conceptualisation or generalisation for that English to be an 'object' for preferences. Such a lack of generalisation can be seen in a very common discourse of 'it depends on each person' in the participants' talk on East Asian Englishes, as is shown below.

Example 6.4

1. M: what do you think about japanese people's english?
2. KB4: ah:m from my perspective [...] **the business partner who don't need ENGLISH**
3. [...] **frankly speaking they:(.) couldn't speak well** english comparing to normal level
4. of e-eng korean people for instance my colleagues but [...] **japanese people who:**
5. **work in doing global BUSIness has very high level of english capability**

Example 6.5

1. M: what about korean people?
2. CB2: i think erm **yes i can tell that older people have accents** to some extent older
3. people [...] but i think english ability is high [...] in my impression i think **now young**
4. **korean people's english is very good**

Example 6.6

1. M: what do you think about chinese people's english?
2. KB8: ah: [...] well **educated people(.) are good** but their pronunciation is not(.)
3. correct [...]
4. they follow the chinese pronunciation sometimes but ah: generally they: they have
5. very good english command

Thus, those participants did not talk about generalised 'Chinese English', 'Japanese English' or 'Korean English'. Instead, they talked about English of different groups of people from these countries such as "Japanese people who work in global business" (Example 6.4), "young Korean people" (Example 6.5), and "well-educated Chinese people" (Example 6.6). In addition, it should be noted that when they talk about English of these different groups of people, their discourses are centred on people's performance or ability, rather than the forms of English language itself. In other words, they talked about East Asian people's English in terms of 'good'/'bad', or 'high (ability)'/ 'low (ability)', which is contrasting to the comments on American/British, such as "American English sounds lively" (CB6) and "British English sounds elegant" (KU4). An implication of this tendency that participants' discourse was centred on 'English language ability' is that they did not see each others' Englishes as established 'varieties' with particular linguistic forms. This speculation can be supported also by some other (but also closely related to such ability-oriented discourse) types of discourses found in participants' talk.

6.4.2 References to people with zero-ability in English

Firstly, there were instances in which participants referred to non-production of English rather than what is produced. This was particularly common among Korean participants when they talked about English of Japanese people like the following example.

Example 6.7

1. M: what do you think about japanese people's english [...]
2. KU4: actually **i think(.) japanese: english (3) very bad**
3. M: very bad okay
4. KU4: **not i mean not pronunciation or something like that**
5. [
6. M: not pronunciation
7. KU4: =i mean like (.) we can't find(.) **we can hardly foun-find the japanese who**
8. **can**
9. **speak english fluently(.) normally normally Korean can speak english just a little**
10. **bit normally almost Korean**
11. [...]
12. M: okay almost all can speak Korean no no english a little bit
13. KU4: =yeah like a little bit they can like they can(.) show the way to foreigner or
14. something at least(.) but japanese i think(.) they don't speak
15. [...]
16. KU4: **japanese don't know English(.) how to speak or anyway**

Here, when he said “Japanese English is very bad”, what he evaluated about English of Japanese is not what is produced, but what is *not* produced. And in that sense, it is very clear that he did not talk about ‘Japanese English’ as a variety although he did use this term ‘Japanese English’ in line 2. It should be noted that such a reference to people who have zero ability in English did not appear at all in the participants’ comments on Indian people’s English although there *are* people who do not speak English at all in India too. The reason why this fact was not mentioned or probably was even not noticed by my participants seems to be related to the status of Indian English as a ‘variety’. That is, this status of ‘variety’ has an effect of suppressing the fact that there are non-English speaking people in India. However, this is not the case for English in East Asia.

6.4.3 Educational discourse

Another type of discourse which indicates the tendency that participants did not see each others’ Englishes as varieties is educational discourse, in which East Asian people were generally seen as English learners rather than English users. Below are examples of such educational discourse. The following is an example of educational discourse in which CU5,

a 20-year-old Chinese university student, drew on exam scores when he attempted to evaluate different groups' English.

Example 6.8

1. M: okay but you think korean people's english is
2. CU5: =not good x [but it is good in] pronOUNCE just for pronounce
3. M: okay pronunciation is not very good [i misunderstood what he said here; see the
4. rest of our conversation]
5. CU5: [...] **when i studied ielts we have [...] some datas from the ielts [...]** the average
6. mark
7. [...]
8. CU5: **average mark japanese is better [...]** it's the BEST in the three countries china
9. asia [japan] and korea
10. M: okay the ja-japan is the (2) best?
11. CU5: =average mark
12. M: =average average is the best okay how did you know that?
13. CU5: because i'm studying ielts
14. [...]
15. CU5: **and(.) for the three country i was talking about three country china korea and**
16. **japan the maybe the listening and writing sorry(.) pronounce is**
17. M: =speaking?
18. CU5: =**speaking is korea better(.) korea better but average japan is the best(.) china**
19. **is the lowest**

An important piece of background information should be given here: he actually had Korean and Japanese friends and he had had communicated with them in English regularly. Nevertheless, he drew on average IELTS scores rather than his actual experiences of using English with his Korean friends when he was asked what he thought about Korean people's English. One of the reasons why he referred to IELTS scores is obviously because he was preparing for IELTS at that time as he was thinking of applying for several British universities. However, it is still striking that the mass of unknown test-takers rather than his actual friends was the focus of CU5's account here. This suggests how powerful the existence of tests is in people's minds and also the possibility that such testing practices influence people's conceptualisation of English/language. This point will be further discussed in the section 7.4.4.

So far, I have discussed the point that it is unlikely that my participants perceived each others' Englishes as established varieties, based on three types of discourse patterns which emerged from the data: low level of generalisation and ability-oriented views, references to people with zero-ability in English, and educational discourse. One thing

which has not been discussed yet but is relevant to the most of these discourse patterns, particularly to ability-oriented discourse and educational discourse is the issue of what participants drew on when they talk about each others' Englishes in terms of good/bad, or high (ability)/low (ability). However, I would like to reserve this issue for discussions in the next chapter which explore the participants' ideas and beliefs about English and language.

6.4.4 Holistic attitudes

It was discussed above that the three types of discourse patterns which were characteristic to participants' talk on American/British/Indian English (i.e. the high level of generalisation, the expression of preferences, and the use of various adjectives which describe how these English sound) were missed in their talk on each others' English. However, this does not mean that what participants said about English in East Asia was monotonous and described only in terms of good or bad; the reality was far from it. There were actually so many various types of discourses which did not exist in the participants' accounts on Inner/Outer Circle varieties of English, and this is because of the very reason that English in East Asia is not perceived as established 'varieties'. In other words, since English in East Asia was not seen as 'varieties' with particular linguistic forms, participants approached it in a very holistic way focusing on various aspects of language and communication, which inevitably diversified their comments.

Example 6.9 given by a 29-year-old female Korean business person is one of these instances in which participants' rather holistic approach was observed.

Example 6.9

1. M: what do you think about japanese people's english?
2. KB3: ah japanese people's english erm [...] i used japanese english so@@@ yes erm
3. **pronunciation is VEry unique** so(.) and(.) **i think it's easy to understand for ME: but(.)**
4. **one of the most funny thing is that japanese english is difficult to understand to**
5. **koreans as well** that was very funny to me
6. M: is it is it very difficult for korean people to understand japanese people's english?
7. KB3: y::es, i guess so yeah xxx
8. M: why is that? is that because of pronunciation?
9. KB3: **yeah pronunciation because i'm really impressed by japanese people's writing?**
10. **english writing is very good and grammar is almost perfect(.)** but when they speak
11. xxx especially like phone like talking **they have quite are embarrassed? and still**
12. **nervous? of course I'm nervous too but still nervous [...]**

It can be seen even in this short interaction above that she discussed various aspects of Japanese people's English from different perspectives. Although she started her talk with a reference to pronunciation of Japanese English describing it as "unique", her focus quickly expanded to include the perspectives of the reception end. Here, she had two different groups of receivers in her talk: herself and other Korean people. The reason why she differentiated herself from other Korean people is her high familiarity with Japanese people's English (she had lived in Japan since she was six years old for 5 years, and this is why she said in line 2 that "I used Japanese English"). Therefore, she emphasised the point that Japanese English is easy for *her* to understand but not for other Korean people, which is because of the 'uniqueness' of its pronunciation. This identification of pronunciation as the main problem was backed up by listing other aspects which are not problematic (i.e. "writing is very good and grammar is almost perfect"). Finally, these highly evaluated skills in writing and grammar were contrasted by their speaking practices particularly on the phone. Here, what should not be overlooked is that the aspect she focused on in terms of Japanese people's speaking practices were not their pronunciation, but a mental aspect of Japanese English users ("they are embarrassed and nervous"), which was associated with her own feeling too ("I'm nervous too").

Thus, when KB3 was asked what she thought about English of Japanese, she did not merely talk about the forms of 'Japanese English', but instead approached it in a more holistic way. KB3 as a listener (and also as an 'ex-user' of Japanese English) was visible in her discourse when she talked about understandability of Japanese people's spoken English which was contrasted with their written English. Moreover, KB3 as a user of English was also visible when she talked about English of Japanese in terms of their self-confidence. In other words, she referred to this issue of confidence probably because she perceived this as an important topic for herself as an English user (see turn 124-144 in KB3, Appendix 6 for her lengthy discussion on self-confidence). Such a holistic approach to somebody's English in which the participants as listeners or users of English are visible did not appear in their talks on American, British, or Indian English. The reason why such a difference occurred was probably because other East Asian English users were perceived to be more similar to the participants themselves than Inner/Outer-Circle English speakers were, which made it possible for the participants to talk about other East Asian groups' English from their own perspectives. Such similarity was often pointed out especially by

the participants of business people like the following example.

Example 6.10

1. M: then what do you think about korean people's english?
2. JB2: the first thing is(.) it's easy to understand
3. M: do you mean the sound is easy for you to catch or
4. JB2: yes the sound is easy(.) **but of course there is another issue of whether our**
5. **logic or ways of thinking match or not (.) well generally it's comfortable when i talk**
6. **to them it's comfortable and easy(.) well like pace you know**
7. M: i see i see do you think it's similar to japanese people's english?
8. JB2: erm(.) i think something should be similar but i don't really know if you ask me
9. what is similar(.) but **well i think probably we share what we don't know(.) so(.)**
10. **probably our that kind of thing may be similar**

His expression in line 9 that “we share what we don't know” is reminiscent of what Hülmbauer (2009: 328) calls “shared non-nativeness”, and he seems to show a positive orientation to it as can be seen from his comment that “generally it's comfortable when I talk to them it's comfortable and easy”. This comfort of ‘shared non-nativeness’ was also expressed in the next excerpt of KB2. It should also be noted that his ideas of Japanese people's English were constructed in a communicative or dialogical way.

Example 6.11

1. KB2: erm actually when i when i studied english in canada(.) i: met(.) erm several
2. japanese friends(.) and **we we had(.) ve:ry similar experience of learning**
3. **English(.) so like we have the SAME experience so we can FEEL each other so (2) i**
4. **canNOT say ah my english is perfect huh? but i i also cannot say they they THEIR**
5. **english is like perfect so [...] i just understand what they wanna say(.) that's**
6. **enough** so maybe some people say <imitating>a::h i don't understand why japanese
7. people's pronunciation</imitating> like this way [...] it's hhhh it's sometimes
8. ridiculous isn't it? [...] ten years ago i was think of like this way but now
9. M: =oh you thought in that way ten years ago
10. KB2: =i mean erm first time i met japanese friend
11. M: was it difficult for you to understand japanese people's english?
12. [
13. KB2: ten years ago?
14. M: =yeah
15. (2)
16. KB2: **YEAH because my english was also poor(.) and their english is also poor so(.)**
17. **of course p-pronunciation is erm ba:d huh? and listening is also ba:d huh? so very**
18. **difficult to understand each other(.) so it's not like their problem(.) it's also MY**
19. **problem(.) so i cannot say(.) japanese english is bad**

He pointed out similarity between him and his Japanese friends in terms of experiences of learning English and criticised a unidirectional view on Japanese people's English which is

made by ‘some people’ including his old self of ten years. However, at the time of the interview, he seemed to conceptualise Japanese people’s English in a dialogical and bidirectional way, and he himself as an interlocutor is realised in his accounts on Japanese people’s English (line 26-29). Although he used words such as ‘poor’, ‘bad’, and ‘problem’ to describe both Japanese people’s pronunciation and his listening skills, simply concluding that he saw his Japanese friends and himself as illegitimate English learners is inappropriate since a much more important point is the fact that he did not detach ‘Japanese people’s English’ from the context in which he and his Japanese friends communicated with each other. As pointed out earlier, it seems that my participants did not perceive each others’ Englishes as ‘varieties’ in the way they perceived American/British/Indian English because there is not an enough level of generalisation in terms of linguistic forms of these groups’ English. However, probably because of this lack of generalisation, some participants saw each others’ Englishes in a much more dynamic way focusing on *people* whom they have communicated with, rather than generalised linguistic forms. And in this sense, traditional approach in language attitude research in which participants are asked to rate how they feel about particular varieties or accents with an assumption that these varieties/accents exist as established categories in their minds (see Chapter 3) might not work in research which looks at non-native English speakers’ perceptions and conceptualisations of English of other non-native speakers.

So far, I have looked at how the participants talked about each others’ Englishes, and in doing so, it was found that there were instances in which the participants’ views on others’ English had a close link to their views on English of their own as was particularly evident in the example 6.9, 6.10, and 6.11. In the following two sections, I would like to look at the participants’ ideas about their own groups’ English (e.g. how Chinese people see Chinese people’s English) and their own English at the individual level.

6.5 Views on English of their own groups

Participants’ talk on their own groups’ English share some patterns with their talk on the other East Asian groups’ English, such as ability-oriented discourse and educational discourse. However, their accounts were much more detailed in most cases probably because they are ‘insiders’ in a sense when they talk about English of their own group (NB: conceptualisation of insiders/outside is actually much more complex than the mere division based on nationalities. This point will be discussed later in section 7.3.1).

Since making generalisation for the participants of each country and comparing such generalised patterns between the three countries was not the purpose of the interview data analysis of this study, I did not particularly attempt to find common patterns in the accounts of the participants with the same nationalities. However, it was revealed during data analysis that there were actually certain common themes shared by the participants from the same country, if not by all of them. Therefore, I divided the rest of this section into three parts, each looking at the accounts made by the participants from the three countries respectively.

6.5.1 Japanese participants' views on the English of Japanese people

A keyword which was mentioned by most of the Japanese participants in their comments on English of Japanese was 'low ability'. Again, the focus was not on the forms of 'Japanese English', but more on the ability and performance of Japanese English users. However, what they meant by 'low ability' varied according to participants as shown below.

The following example from a female Japanese university student's (JU5) interview represents a typical view among university students who problematised Japanese people's low 'speaking abilities'.

Example 6.12

1. M: okay [...] then what do you think about japanese people's english in general?
2. JU5: **in general(.) i think it's(.) low**
3. M: low
4. JU5: yes yes
5. M: why is that?
6. [...]
7. JU5: well(.) **probably japanese are good at reading and writing but speaking and**
8. **listening is you know [bad or not good] (3) many of my friends at the university**
9. **who graduated from japanese high schools(.) seem to have an inferiority complex**
10. **in terms of listening and speaking**

A characteristic feature of the excerpt above is that there was a neat division between reading, writing, listening and speaking skills in her account and that these 'four skills' were discussed separately as abstract and decontextualised abilities. In other words, when she talked about these 'speaking skills' or 'listening skills', these abilities were detached from the question of *what (or with whom) they speak or what(or whom) they listen to for*

what purposes. Although I am not going to have an extended discussion here, I would just like to mention that such ideas of decontextualised abilities is closely related to their conceptualisation of language, which will be discussed further in the next chapter. In addition, as one might see quite easily, neat division of abilities and decontextualisation of them are reminiscent of educational practices, in particular, language tests such as TOEIC, TOEFL, and IELTS which consist of the four parts: reading, listening, writing and speaking. Influences of education and discourses surrounding educational practices on participants' conceptualisation of language will also be discussed later in section 7.4.4.

However, as mentioned above, what participants meant by the term 'low ability' varied according to participants. What was often raised particularly by Japanese participants was the point that 'they do not have what they want to say'. Here, their concerns were not language itself, but the contents and knowledge which are expressed through language. In the following example, JB4, a 33-year-old female Japanese business person emphasised the importance of the ability to think and express one's own opinion rather than abilities of English language itself.

Example 6.13

1. M: what do you think about japanese people's english in general?
2. [...]
3. JB4: well it's not good is it? **it's not good(2) [...] but i don't think it's only the matter**
4. **of language it's the matter of thinking or (.) well ability to think (.) you know just**
5. **covering superficial stuff like vocabulary or grammar or pronunciation isn't enough**
6. **to express our opinions or to say something substantial is it? so: i mean english**
7. **ability is something which includes contents(.) you know now people talk about**
8. language abilities right? in japan language abilities are
9. [
10. M: yeah it's a hot topic that these are low in japan
11. JB4: yes i think these are low(.) and **i also think japan has a social structure which**
12. **makes people's language abilities low**
13. M: what kind of social structure?
14. JB4: well in short **we don't have opportunities to express our opinions by thinking**
15. **on our own [...] now my working place is [...] definitely not a place where i can say**
16. **what i think(.) [...] when i studied abroad i tried to study hard not only my subject [...]**
17. but i also tried hard to get lots of information to express my opinions about many
18. topics(.) but now(.) it's been seven or eight years since i came back to japan and i've
19. begun not to think on my own it has become bothersome and i have few
20. opportunities to say what i think
21. M: i see so when you think about japanese people's english it's not only about
22. english language itself because what you've just said was mostly about the contents
23. or abilities to think

24. JB4: yes(.) **if you don't have what you want to send out as your message it's**
 25. **meaningless to learn languages** [...] so we need to raise our language ability in
 26. general and in Japanese too? (.) **recently international schools which use only**
 27. **English to teach subjects are very popular but <high>it's not it's not the real**
 28. **solution</high>**

It should be noted that what she meant by the term 'language abilities' (*genko-ryoku* in Japanese) is not about linguistic competence in a Chomskian sense but it is more about abilities to think and express ideas/opinions through language, as is evident in her accounts from line 3-9. In fact, this issue of 'language abilities' has been topical in Japan and taken up by mass media since MEXT (Ministry of Education, Culture, Sports, Science and Technology) announced a policy which aims to enhance Japanese people's *genko-ryoku* (language abilities) which means "abilities to communicate with others based on one's knowledge, experiences, critical thinking, and feeling and emotions" (MEXT 2006). Therefore, media discourse was likely to have a certain impact on JB4's accounts on Japanese people's English. However, it should be noted that she also referred to her own experiences to explain the negative influence of social structure of Japan on the development of communication abilities and thinking power making comparisons between her experiences in Britain and Japan (line 11-21).

The most notable characteristic of the JB4's accounts above is the fact that her focus was almost solely on 'what you speak' or 'how you develop what you speak', and emphatically not on 'how you speak' in terms of linguistic forms. What was centred in her talk on Japanese people's English was content or the (non-)existence of content, rather than English language itself. One of the reasons why her discourse was content-oriented is obviously because she thought that poor 'language abilities' and the social structure which causes it were particularly problematic in Japan. However, I would also like to argue that what made her possible to see Japanese people's English from content-oriented perspective is her conceptualisation of language in which language is not detached from what is said through language. Given this, it is clear that her way of seeing 'language abilities' is rather different from the one of JU5 in example 6.12 in which she talked about English as abstract and general skills.

What JB4 raised as problematic was mentioned also by other participants, like this example from JB1, a 36-year-old male business person. However, different from JB4, JB1 pointed to a particular group of Japanese people as an example of people who did not have

what they wanted to say, and he distanced himself from this group. For a better understanding of JB1's account below, I would like to provide some background information first. When he was 26 years old, he went to the US to study English since English skills were essential for him to get a new job which he had wanted to be engaged in. At first, he attended a language school which was operated by a university. Although he himself was not a student of that university, he made friends with some Japanese postgraduate students there who were about his age. However, he found the classes of the language school too basic and boring, so he transferred to a college where he studied international business in English. In this college, most of the students around him were either teenagers or in their early twenties who he felt were much younger than he was. In the following example, he referred to these two groups of Japanese people, college students and postgraduate students, in his accounts of Japanese people's English.

Example 6.14

1. JB1: **english of japanese students at that college was really low [...] because they**
2. **can't discuss(.) or actually they don't even have what they want to say in the first**
3. **place so awareness is so different from postgraduate students**
4. M: okay then so how would you evaluate english of postgraduate students?
5. JB1: well first of all [...] **they know some unbelievable words like you know words**
6. **that people from the social insurance agency use(.) we don't know such words in**
7. **our daily lives do we? [...] and their writing skills were really impressive [...] and**
8. **their presentations were also good and they participated in discussion without**
9. **problems**
10. M: okay **how about pronunciation?**
11. JB1: **well pronunciation is(.) it can't go in the same way** it's special i've never met a
12. **japanese person whose pronunciation i thought was good**

It is clear that he evaluated the first group (Japanese college students) negatively and the second group (Japanese postgraduate students) positively in terms of their awareness, attitudes and knowledge rather than their English language itself. What is interesting is that he did not identify himself with either group. As explained above, he practically belonged to the group of college students in the sense that he was also a student of the same college. However, he referred to college students as '*yatsura*' in Japanese, which means 'they' with a contemptuous connotation (cf. '*karera*' is the usual equivalent of 'they'). The use of this pronoun '*yatsura*' probably reflects his perception (or wish) that he was different from 'those college guys'. However, he did not identify himself with the group of postgraduate students either as can be seen from his comment that *they* (i.e. postgraduate students) know

some ‘unbelievable’ terms which *we* don’t know, which suggests the gap he perceived to exist between those postgraduate students and him.

It should be noticed that he did not make any comments on how these people’s English language sounded until I explicitly asked him about the issue of pronunciation in line 10. Having been asked, he talked about his views on Japanese people’s English pronunciation; however, it is likely that he would not talk about it if it had not been asked. This points out the possibility (or danger) which is involved in any research including mine that the topic the researcher is interested in and assumes that their participants are interested in too might actually be unimportant to them. Being asked to talk about it, participants would discuss a topic raised by the researcher probably showing a certain amount of enthusiasm. However, it should be borne in mind that what they talked about in an interview or answered in a questionnaire might comprise only a tiny part of their concerns, or it could be even something they have never thought about until they were asked to think about it by a researcher (see Ehrenreich 2010 who discusses a similar point).

6.5.2 Korean participants’ views on the English of Koreans

What is striking in the data of Korean participants’ comments on their own groups’ English is the fact that almost all participants made positive comments. Although participants referred to different reasons to support their statement that English of Koreans is good, what was common in their argument is that their talk was based on a relatively macro perspective. That is, they tended to talk about ‘good English abilities’ *of the country* with little explanation of whose abilities are good in what sense and for what purposes. The following is an example of discourse with a macro perspective. Here, a Korean university student (KU4) related Korean people’s good English skills to parents’ enthusiasm in their children’s education, which was further related to the economic development of Korea.

Example 6.15

1. M: what do you think about korean people’s english in general?
2. KU4: **quite good i think [...] because the(.) in korea parents ask very(.) very(.) TOO**
3. **very TOO MUCH anger [eager] to educate their children(.)** especially English(.)
4. there are [...] kindergarten? in which we can they can use English(.) <soft>normally
5. very expensive</soft>
6. [...]
7. M: erm what do you think about that kind of phenomenon or trend that people

8. spend LOTS of money to study english especially for their kids
9. KU4: **because(.) korea was very poor at least fifty years ago?** [...] korea was(.) very
10. poor country [...] we don't have any resource or money [...] **so maybe korea is the(.)**
11. **best the most xxx way? or: easiest way? to be rich or: is study** [...] **so korean**
12. **people korean think(.) they have to MAKE their children(.) NOT experiencing(.)**
13. **the difficult time like them(.) they want to make their childREN to enjoy their like**
14. **abundant life so(.) they push their children to study english**

A characteristic of the excerpt above is that he was describing and explaining social phenomena or situation in Korea, rather than expressing his own opinions and feelings. For instance, when he was asked what he thought about Korean people's English, although he expressed his opinion by saying "quite good I think", what followed after 'because' is a description of a phenomenon in Korean English education, which did not actually explain why Korean people's English is 'good'. In other words, although he referred to enthusiasm in English education in Korea, he did not talk about 'who can do what' as a result of such an emphasis on English language learning. Thus, his focus was not people's actual language practices or performances but generalised Korean people's attitudes towards English language learning (i.e. great emphasis on English education) which were supposed to bring good results in terms of Korean people's English abilities. In addition, interestingly, such an enthusiasm in English education was not explained in terms of motivation and reasons at the individual level, but it was explained at the level of the country which needed to develop knowledge-based economy due to the lack of natural resources.

This macro-level perspective was also seen in the type of comment which was most frequently mentioned by Korean participants, that is, 'it's getting better as young generation can speak English well' as expressed by KB5 in the following example.

Example 6.16

1. M: what do you think about korean people's English
2. [...]
3. KB5: er:m the old people[...] didn't have opportunity to speak english with native
4. speaker(.) so: **most of the old people(.) english is very poor but some but now the**
5. **new generation(.) young people(.) can speak(.) very well so** [...] yesterday? i went
6. to the onsan plant? i met the new new member in our company [...] they can speak
7. english very well
8. M: =very well okay they must be
9. [
10. KB5: **getting better@@@**

11. [...]
12. KB5: **most of korean university students go to america canada for studying**
13. **English(.) one year it's very common**

Again, although KB5 said that young people in Korea can speak English well with supporting information that most university students study English abroad, he did not talk about in what sense they can speak English well and what they can do with their English skills, probably because the general impression that the level of Korean people's English as a whole is 'getting better' is his focal point. And this point is expressed probably most prominently in the following example taken from the interview with KU2.

Example 6.17

1. M: what do you think about korean people's english
2. KU2: **korean people's english(.) nowadays(.) almost everyone can say english**
3. **even my FATHER says just english like hi hello where are you going? like this**
4. [
5. M: yeah yeah yeah
6. KU2: uhm(2) very(3) mmm **because of education(.) everyone can say english but(.)**
7. **just a little bit even just little bit(.) even very young child(.) for example TEN years**
8. **ago [...] i asked my cousin [...] at that time he was four years old five? i asked**
9. **what's that actually tha-that was apple(.) he said apple apple**
10. **<ipa>ᵻᵻ ᵻᵻ</ipa> but nowadays apple <ipa>æpl</ipa> like CHANGE**
11. pronunciation(.) so the education i:s devalo:ping so [...] they use normal english in
12. Korean i think
13. M: =okay you said you use NORmal english
14. KU2: yeah normal level(.) for example(.) when i went to Sweden [...] i can ask(.)
15. something in english even in everyone but(.) italia italy [...] if i ask something in
16. English(.) they say just italiano

An interesting point is that KU2 referred to people, like his father, who he thought to have minimum skills in English when he was asked what he thought about Korean people's English. As can be seen from his comparison of the two countries, Sweden where (he believed that) everybody speaks English and Italy where (he believed that) people do not speak English, what is important for him here is whether a country is English-speaking or not. After all, even if older people can say "hi" and "hello", and even if small kids can pronounce the word 'apple' just like a native speaker, what they can do practically with these skills is very limited. However, for KU2, it is still meaningful in terms of the "symbolic capital" (Bourdieu 1991) of the status that everybody in Korea can cope with at

least ‘basic English’, which can give outsiders the impression that Korea is *a country with English ability*. This issue of symbolic capital will be a key topic in Chapter 7.

Why this type of comment that ‘our English is getting better’ was so common in Korean participants’ talk cannot be speculated only from the data. However, it might be interesting to note that this ‘getting better’ remark was not made by any Japanese participants although it was mentioned by some of Chinese participants too. However, the point is that probably Japanese people would also answer ‘yes’ if they are asked whether they think Japanese people’s English ability is getting better compared to twenty years ago. One of the reasons why there was such a difference in the participants’ focuses when they talked about their own groups’ English might be related to each country’s economic growth and other factors which indicate the nation’s strength. Around the time of the fieldwork which was from February to April in 2010, Korea was experiencing a great economic growth particularly given by the remarkable success of Samsung. In addition, Korea obtained 14 medals (6 gold, 6 silver, and 2 bronze) at Vancouver Olympic games in February 2010 which was fifth best in the world (cf. China: 7th, Japan: 20th). Thus, at the time of my fieldwork in Korea, the growing power of the country might have been felt particularly strongly among Korean people, which could have made my participants see ‘the country’s English ability’ as a symbol of the national power. Although this is my rather personal speculation, the difference seen in the comments and focuses of the participants from different countries reminds us of the influence of societal factors on people’s ideas and perception concerning language.

6.5.3 Chinese participants’ views on the English of Chinese people

Chinese participants’ comments on their own groups’ English varied to a large extent in terms of both the contents and focuses, unlike the comments given by the participants of the other two groups who shared a certain level of commonality in their views with other participants from the same country. Indeed, Chinese participants’ comments contained characteristics of both Korean and Japanese participants’ comments, in spite of the fact that these two groups showed rather different views on their own groups’ English as was seen above. Although I will avoid repeating the same points which have already been discussed, I would like to present some examples to grasp the idea of how Chinese participants talked about their own groups’ English.

Some participants' accounts looked very similar to the 'it's-getting-better' comment which was mentioned frequently by Korean participants, as can be seen in the following example from the interview with CB5, a 32-year-old female business person.

Example 6.18

1. M: what do you think about chinese people's english?
2. CB5: i think you **know the(.) standard is getting better [...]**because olympic games so(.)
3. **and also you know th-th-the students(.) they want to study english to you know go to**
4. **another country [...] for their job actually the salary for the foreign company is higher**
5. **than the local company it's true yeah**
6. [...]
7. CB5: because you know some of people study English(.) for the for the you know go to
8. high college in another country [...] to get you know actually get(.) a better pay

The Beijing 2008 Olympic Games were mentioned as a turning point for English of Chinese people by several other participants too, which suggests that the impact of the event on people's language practices especially in terms of English language is not only perceived by scholars (e.g. Crystal 2008; Fong 2009; Hu 2004; Jenkins 2009) but also by non-linguists in China. However, again like the examples of Korean participants' comments above, she probably did not have a clear idea about how Chinese people's English in practice had changed in what ways. Instead, such enhancement of people's English abilities was perceived as a rather abstract social phenomenon, not as a first-hand experience.

However, what was different in CB5's comment from the ones of Korean participants with regard to the trend of university students studying abroad is the fact that CB5 clearly referred to the reason why young people tended to go abroad to study English; that is, because they wanted to get a job at a 'foreign' company which pays better than Chinese companies do. In this sense, she probably linked English abilities and English language learning more closely with the purposes and motivation at an individual level while some Korean participants, like KU4, associated the enhancement of English language abilities with the motivation of Korea as a whole to strengthen the country.

The next example given by CB4, a 30-year-old male business person, showed a pattern of educational discourse which is reminiscent of the example 6.12 of a Japanese participant's views on English of Japanese.

Example 6.19

1. M: what do you think about chinese people's english in general
2. CB4: erm the(.) **grammar of chinese i think it's it's good** because we think I think(.)
3. chinese study English from(.) senior school whatever(.) junior school sorry junior school
4. probably a little bit earlier than that for now so(.) I think for the grammar(.) they are
5. really good(.) **but only the problem is with the accent speaking so that's why you can**
6. **see there is lot of(.) erm kind of private language school along china and they always**
7. **got like english teachers from england or from canada or from us(.)**

It can be seen that there was a neat division between 'grammar' and 'speaking' which is strongly associated with accent in his talk above. Indeed, many of my participants divided 'grammar' and 'speaking' in this way, making a comment such as 'grammar is good but speaking is bad'. However, this is a rather strange statement as grammar is contained in what people speak. Probably such a statement is related to English language teaching/learning practices, as can be speculated from this example of CB4 who talked about what is taught at school (i.e. 'grammar') and what is not taught at school (i.e. 'speaking'). It is likely that CB4 (and other participants who made a similar comment) had a perception that grammar is a package of linguistic rules which can be taught and learned as decontextualized information, and such a concept of grammar which is detached from actual language practices triggers a statement like 'grammar is good but speaking bad'.

However, Chinese people's grammar which CB4 generally described 'good' was problematised by CU2 who referred to particular features of Chinese people's English. Example 6.20 and 6.21 are both from CU2's interview, in which she pointed out 'problems' of Chinese people's English.

Example 6.20

1. M: what do you think about chinese people's english?
2. CU2: well eh:: **there are a lot of problems@@@ [...] IT was quite difficult for me to**
3. **distinguish HE and SHE** because we in chinese the pronunciation(.) language is the
4. same
5. [...]
6. CU2: i mean when i was in junior high school and teacher told us [...] you need to retell
7. a story [...] **we stand(.) in front and we tell the story about this gu:y and then <@>SHE**
8. **and then HE and then SHE</@> and you know our teachers got confused and she**
9. **said you have to pay <@>attention to who you're talking about</@>**

Example 6.21

1. CU2: i'm very interested they will say i'm very INteresting@@@ [...] you know typical
2. you know accent [...] my teachers told me it's like uhm someone gets interested(.)
3. something gets interesting something interesting someone interested

In both examples above, she pointed out common ‘mistakes’ made by Chinese users of English: confusion of third-person English pronouns (she and he), and confusion of ‘-ing’ and ‘-ed’ adjectives. At one level, these examples of CU2’s comments are contrasting to CB4’s comments in the senses that she problematised what CB4 evaluated positively (i.e. ‘grammar’) and that she talked about particular grammatical features while CB4 talked about ‘grammar’ of Chinese people’s English in general. However, it should be noted that actually both of them talked about ‘grammar’ in the same sense; namely, ‘grammar’ as a set of knowledge which is taught/learned at school. The main difference lies in their reasoning; whereas CB4 seemed to perceive that Chinese people’s grammar is good *because* it is taught in classes, CU2 seemed to perceive that some grammatical features are problematic *so* these are taught in classes. Such a difference occurs probably because of their different backgrounds. CB4 was working for an international bank at that time, and both of his Master’s and Bachelor’s degrees were related to business while CU2 was an English-major student. Therefore, it is not surprising that CB4 talked about English in a more general sense than CU2 did, focusing on *whether* something (e.g. ‘grammar’, ‘speaking’, ‘accent’ etc.) is taught or not while CU2 focused more on the contents of what had been taught as these grammatical ‘mistakes’ were probably emphasised by her teachers and were crucial for her to get good marks in exams, presentations, and assignments. Thus, participants’ backgrounds seem to greatly affect which aspects of language/English they focused on and how they talked about these.

Having said this, it would be interesting to look at the following example which was taken from the interview with CB3, a 48-year-old business person who had worked for several international companies for more than 20 years using three different languages, Mandarin Chinese, English, and Japanese. What needs particular attention is that his way of seeing English and language was completely different from the one of participants including CB4 who talked about people’s ‘English language skills’ which consist of separate elements such as ‘grammar’ and ‘speaking’.

Example 6.22

1. M: what do you think about chinese people's english?
2. CB3: now generally the level is high(.) if one graduates from a university(.) it's pretty
3. much high [...]
4. M: do you mean in shanghai?
5. CB3: mmm(.) of course if i speak in terms of the whole of china the average is not high(.)
6. but if i speak in terms of cities [...] it's tough finding a job now so if you can't use english
7. it's out of the question [...]
8. M: =so is it difficult for people to find a job in china if you don't speak english?
9. CB3: =yeah yeah now to get a job one thing is which university you graduated from
10. and(.) another thing is what kind of careers you've had after university [...] **so you can't**
11. **get a job only for the reason that you are good at English(.) because english is only just a**
12. **tool(.) english is eyes so to speak(.) if you don't have a good eyesight you can't find many**
13. **things yeah? so english is required as a prerequisite and what is left is what you have as**
14. **your speciality(.) even if you are good at a language if you are quiet you can't**
15. **communicate(.) and if you don't have what you want to say you can't talk about**
16. **anything so it's a tool and [...] so what you studied at university is one thing and also a**
17. **character and networking abilities(.) there are loads of things and english is just one of**
18. **them**

He held a senior position of the company he was working for at the time of our interview, and it is clear that he spoke from the perspective of a manager who selects new employees. Therefore, it is natural that he did not go on to discuss linguistic features of Chinese people's English as such information is not likely to be important for him who focused more on whether an applicant was a capable worker or not, and in terms of English skills, whether an applicant was able to use English sufficiently well to work for the job. And for that purpose, as he says from line 11, only being good at English language is not enough. He eloquently discussed this point using an analogy of English with *eyes*; namely, although you need eyes to see things but only having eyes is not enough as the main issue is what you do with what you see. Thus, his focus was what potential new employees could do with English using their knowledge and experiences, not decontextualised English language abilities. This point is reminiscent of the example 6.13 and 6.14 in which participants problematised Japanese people's English in terms of the absence of the contents which people want to discuss in English, rather than English language skills in a pure sense.

6.5.4 Views on people's own English at an individual level

Having looked at the participants' comments on English of different groups, now I would like to explore participants' views on their own English at an individual level. Such a shift of the focus from groups to individual selves obviously brings some differences in their

discourse patterns. For instance, JU3 who evaluated Japanese people's English in a decontextualised way discussing their 'reading', 'writing', 'listening', and 'speaking' skills separately made a slightly but importantly different point of view in the following example. Before looking at the excerpt, I would like to provide his background information briefly for a better understanding of the interactions below. He was in his final year of his undergraduate degree in Astronomy, and he had already decided to go on to a Master's degree in the same subject of the same university in Japan. However, before he decided to do his Master's degree at that university, he had also considered about studying in the US, so he had attended a school which provides courses for GRE (Graduate Record Examination), an exam which any applicants for a postgraduate course in the US need to pass. In this school, he met a person who is described as [person1] in the following excerpt.

Example 6.23

1. M: what do you think about your own english?
2. JU3: okay well(5) **i think what i can do is to compare with other people but if i make a**
3. **comparison with other fourth grade students of astronomy well i think i can speak**
4. **and(.) listen better than they can**
5. M: uh huh
6. JU3: and(.) **and(.) well for talking to people and having fun at a pub i can barely**
7. **manage**
8. **M: =you mean speaking english at a pub? having fun**
9. [
10. JU3: yeah with [person1] do you know [person 1]
11. who is going to [place 1] soon
12. M: yeah yeah
13. JU3: so before she goes
14. M: farewell party
15. JU3: =yeah(.) so she invited me [...] so at that time it was in english and **although i**
16. **couldn't understand sometimes but i could laugh with them together and i managed**
17. **to communicate with them**
18. M: a::h okay
19. JU3: i mean i was able to follow conversation regarding speaking i was able to respond
20. to other people although i made pauses a bit [...] but i could manage to communicate
21. M: uh huh so what would you say about english of [person1]? [...]
22. JU3: **mmm well she's better than i am for all the abilities but i think i'm better if it**
23. **comes to english vocabulary for astronomy**
24. [
25. M: @@ you said she is better for all the abilities
26. but in what senses?
27. JU3: For instance [...] she responds to what the other said more quickly than i do

At first, he talked about speaking and listening abilities in general terms and made a comparison with other students of the same course, which was a very similar comment to the one we saw in the example 6.12 from the interview with JU5. However, after this, he specified a context, namely communication in English at a pub, which he had experienced shortly before the time of the interview. And in this context of pub conversation, he felt that English of ‘person1’ was better than his English in terms of ‘all the abilities’ by which he basically meant fluency or smoothness of communication (see line 27). However, what is very important to note is his comment that “but I think I’m better if it comes to English vocabulary for astronomy”. Here, he associated abilities of using English with necessary knowledge to talk about a particular topic (i.e. Astronomy in this case) and made the point that even though ‘person1’ speaks English ‘better’ than he does in a general and abstract sense, she is unlikely to manage to talk about Astronomy in English (or probably in Japanese either). Although he mentioned this point very briefly, this brief comment brings up a very important point that if there is any patterned ways of speaking for a particular genre or communities, it is as much about *what* is talked about as it is about *how* it is said.

Like this example in which JU3 referred to a specific type of vocabulary, one of the characteristics of participants’ comments on their own English at an individual level was frequent association of English abilities with contexts and purposes, which was hardly seen when they talked about English of different groups. In the following example, for instance, a Chinese university student (CU3) who was working for part time at an advertising agent showed a concern that her English was not enough for developing her career.

Example 6.24

1. CU3: i want to to to spread? my career erm(.) i think English MY English skill is not
2. enough now
3. [...]
4. CU3: i sometimes i feel very strange of myself@@ because i’m good at erm study
5. <L1Chi> *fong’ ngien* {dialect} <L1Chi> the accent but but i’m not good at to remind
6. thr-the word English word@@
7. [...]
8. CU3: i think my pronounce my pronunciation is(.) is better than others@@@ but but i
9. think my voca-voca-vocabulary? yeah vocabulary is(.) mmm(.) worse@@@
10. M: so you think your english pronunciation is better than other people
11. CU3: =yeah yeah absolutely
12. M: oh absolutely@@@

13. [
14. CU3: @@@just just pronunciation@@@ so i think it's difficult for me to
15. to (.) use english to(.) erm high level career(.) you know in china(.) many people want
16. to want to spread their to develop their career erm in the foreign company

Although her comment that her pronunciation is ‘absolutely better’ than other people might sound overconfident, she actually spoke English with what may be perceived to be close to a standard American accent. And the comment about her vocabulary in line 9 was probably right as it seemed to me that she had the smallest size of vocabulary among my participants at least in the context of my interview which dealt with issues regarding English and language. Indeed, I, as an interviewer, overestimated her English proficiency judging from her pronunciation, and it took me some time to realise that my speech rate and choice of vocabulary were not appropriate for our conversation. It seems that she had a special talent in mimicking different accents which made her possible to speak English with what sounded like a standard American accent. However, when she considered her purpose of using English which is to develop her career, she knew very well that only ‘good pronunciation’ itself is not particularly useful for that purpose. It is ironic that whereas many of my participants said that they wished to have native-like pronunciation, CU3 who had it felt that such pronunciation actually would not bring her much.

In contrast to these university students who felt that their English skills were not capable of dealing with communication in English in business contexts, business people tended to make what looks like an opposite comment: ‘my English is not very good but I can still cope with what I need to do for my business purposes’ like the following example from the interview with KB5.

Example 6.25

1. M: so now what do you think about your own english?
2. KB5: @@@ <@>very poor</@> @@@
3. M: =poor? why do you think it's very poor?
4. KB5: er:m(.) i need to study MORE
5. [...]
6. M: is there any goal or level you want to achieve?
7. KB5: oh **every everybody want to: get high score but@(.) but sss now the high score is**
8. **not important [...] we are the businessmen so for good business we u:se english as**
9. **some method(.) english is not a purpose just a method for business**
10. M: okay so erm for example do you want to speak like a native english speaker?
11. KB5: a::h that is the(.) everybody want but(.) that is the only dream
12. M: =ah dream

13. KB5: =i think it's it's very(.) how can I it's very difficult very very difficult @@ because we
14. are(.) we were not born in the native speakers' country so it's a
15. [
16. M: no no (2) but(.) is it your
17. dream as well?
18. KB5: a:::h i gave up
19. M: oh you gave up uh huh
20. KB5: **now my english ehm i'm very satisfied(.) my english because erm(.) i don't have i**
21. **don't have high score but anyway i can speak english? and i use english with my**
22. **business there is no problem with @@@ [...]** i don't have any: problem(.) with my
23. english for the business

Even in this short interaction, there was a remarkable contradiction in his comment. Whereas he said that his English is 'very poor' in line 2, he also said "I'm very satisfied with my English" in line 20. However, this apparently contradictory comment might not necessarily be a contradiction in the sense that he talked about his English based on the two different ideas; that is, the idea he thought to be held by 'everybody' and the idea he himself believed as a business person. It is important to note that when he talked about getting high score of an English test and acquiring native-like English, he said that these are what 'everybody' wishes to achieve rather than what he wants to achieve. If we look at the interaction from line 2 to line 7 carefully, it is evident that he actually did not answer my question (I think my English is very poor → why? → I think I need to study more → what do you want to achieve (by studying more)? → everybody wants to get a high score). The reason why such a weird flow appeared is because he talked about his English from what he believed to be an everybody's perspective which was actually different from his own perspective. Therefore, although he said that everyone wishes to get a high score in an English test, immediately after this he said that actually getting a high score is not that important because English for business people is a tool to achieve their business goals. In the end, being asked whether he himself had a 'dream' of speaking English like a native English speaker, he finally got to the point that he was actually satisfied with his English at that moment because it was good enough for his purposes of using English. Such co-existence of both sociocultural perspective and one's individual and experiential perspective will be the main theme later, which I will come back to in section 7.4.5.

KB8 also made a similar comment to KB5's comment that my English is not good but it is enough for business communication. What I would like to focus here is her reasoning why she thought her English was okay for business communication.

Example 6.26

1. KB8: a::h(.) THOUGH i am(.) i don't feel any big problem erm in communicate-
2. communication with our customers in English(.) but now i feel that my english is very
3. erm a lot of mistakes in grammar and short of erm terminology(.) so now i can feel that
4. my english is very erm not so good
5. M: okay but(.) you also said it is okay now to communicate with your customers
6. [
7. KB8: a::h **yeah because(.)**
8. **you know erm the european customers or other countries' customers they know that**
9. **i'm not native speaker of English so**
10. M: =and they are not native speakers
11. KB8: =a::h **but yeah you know they european countries i think their: english is perfect**
12. M: =perfect
13. KB8: =because the structure of erm(.) language is very similar of english french spanish
14. german so(.) **i think their english is perfect(.) and they are normally when we had a**
15. **meeting with them(.) they use very plain english plain terminology for ME(.) because**
16. **they know i'm not a native speaker of english**

As can be seen from the comment which I interjected in line 32 that “and they are not native speakers”, at first I (mis)expected that she was going to say that her business communication went well because of their shared non-nativeness, having heard her utterance that “because you know the European customers [...] know that I'm not native speaker of English”. However, what she actually wanted to say was that communication went well because the other end made their English comprehensible to her whose English she thought was not as ‘good’ as theirs. This point is reminiscent of the idea which Lippi-Green (1997) calls ‘unequal communicative burden’ although the perspective in this case is slightly different from the one of Lippi-Green.

That is, when Lippi-Green discusses this idea of ‘unequal communicative burden’, her focus is on people’s beliefs about communication breakdowns rather than successful communication. She argues that people who perceive themselves to be a user of ‘standard language’ tend to ascribe communication breakdowns to the other end if they perceive their interlocutors’ language to be ‘non-standard’. In other words, communicative burdens are imposed on the shoulders of non-standard language users who need to make their language understandable to standard language users. However, in the case of the example above, KB8 was talking about situations in which communication went well, and what should be noted is that she owed that success to the other end whose English she perceived to be near native English, although KB8 herself should have also contributed to such

successful communication by her effort of trying to understand her interlocutors and trying to make her utterances as clear as possible to them. It should be noted that such devaluation of non-native speakers' contribution to successful communication can be paired by unequal communicative burden which Lippi-Green originally meant. In other words, there seem to be paired assumptions that, on the one hand, communication does not go well because of those who do not speak non-standard language and, on the other hand, communication goes well thanks to those who speak standard language.

However, just concluding that KB8 is largely influenced by these ideological assumptions is not enough or appropriate as such a simplistic and only macro-oriented conclusion might bury other important points which should not be overlooked. What I would now like to point out from KB8's example for later discussion is that although her focus seemed to be placed on production in line 2-4 (i.e. 'my English is not so good because it contains a lot of mistakes in grammar and I am short of terminology'), what she said from line 7 to explain why her business communication went well was actually not about her English but her European business partners' English and her reception of it. This signals the point that she was concerned with whether she was able to understand what her interlocutors said as much as (or even more than) she was concerned about how her English sounded like. Indeed, when she was asked what she thought was important for successful international communication, her answer was solely on reception rather than production. A strong focus on listening skills was a characteristic feature of business people's comments when they talked about what they would like to improve in terms of their English skills, which seemed to be because they were concerned with their identities as 'listeners'. This point will be further discussed in section 7.3.3.

6.6 Summary and Conclusion

In this chapter, it was explored how participants talked about English of different groups and their own English in order to answer the first sub-question of RQ1. It firstly looked at participants' accounts on English of the other groups. What was prominent is the lack of generalisation of, and scarce references to, linguistic forms of these 'Englishes'. While American, British, and Indian English were mentioned in a highly generalised manner (e.g. 'it sounds elegant', 'I prefer American English to British English'), non-generalisation was the characteristic of people's comments on English of the three East Asian groups. A

common comment on English of East Asian people was ‘it depends on each person’, and this ‘it’ was almost always talked about in terms of the person’s *ability*.

Participants’ accounts on English of their own groups shared similar patterns, such as ability-oriented discourse and comments that seemed to reflect educational practices. However, there were differences too. What needs a particular attention is ‘it’s getting better’ comment which was not seen at all in accounts on other groups’ English was particularly prominent in Korean participants accounts on their own group’s English, and a strong concern shown by Japanese business people who problematised the point that people do not have what they want to say. Again, comments on ‘linguistic features’ were scarce, except for the occasional cases in which participants problematised common ‘mistakes’. When they talked about their own English at an individual level, the focus on contexts and purposes was often added to ability-oriented discourse (i.e. ‘my English is good (or not good) enough to do my work).

Thus, there were some common patterns found in their accounts. However, their views also differed to a great extent not only in terms of evaluative values but also, and more importantly, in terms of focuses. Those differences in focuses include the aspects of language they talked about (e.g. ‘speaking’, ‘grammar’, ‘listening’, ‘communication skills’, and so on), how they talked about these aspects (e.g. while some participants talked about ‘speaking’ as abstract and decontextualised ‘abilities’, other participants talked about ‘speaking’ in a much more contextualised way, not only in terms of *how* it is said but also of *what* is said), and on what kind of reasoning they relied on when they made judgmental comments; in other words, in what senses they said somebody’s English is good/bad (e.g. good/bad for certain purposes or in comparison with other people? In the latter case, who were compared with whom?). Such differences found in their discourses on different groups’ English and their own English seem to be closely related to their comments on other issues such as their beliefs about language learning, important skills for successful communication, and desired abilities. I am going to look at their comments on these surrounding issues in the next chapter, and this will lead to a discussion of their conceptualisation of language, which seems to be the basis of the accounts my participants made during interviews.

Chapter 7

Approaching metalanguage: Ideas, ideology, and identification

7.1 Introduction

Having provided results and discussion on people's talk concerning different Englishes both at a group and an individual level in Chapter 6, the current chapter explores what kind of ideas and beliefs are possibly underlying participants' accounts, and how they develop these ideas and beliefs. Therefore, the chapter specifically addresses the second subquestion of RQ1 and also RQ2 by exploring the results of the interview study.

1. How do English users in East Asia conceptualise English in the context of globalisation? Fundamentally this breaks down into the following questions:
 - How do participants describe and evaluate their own English and 'Englishes' associated with people from different countries?
 - **What are participants' ideas and beliefs about English, language, and communication in general, and how do these relate to their descriptions and evaluations of their own English and 'Englishes' associated with people from different countries?**
2. **How do English users in East Asia develop their ideas and beliefs about English/language and what are the possible influences on their conceptualisations?**

The chapter begins with an exploration of participants' conceptualisations of 'good English', 'desired abilities' and 'successful communication' that seem to play an important role when they describe and evaluate others' and own English. It will then address the issue of identifications and indexicality, by exploring participants' talk concerning how they wish to 'sound/look like' in the language performances in which they engage. Finally, people's conceptualisations of 'language', that is, how they approach this abstract concept

and how these are interrelated with their micro-social experiences and macro-social expectations, norms, and values will be considered. A concluding section will be provided in the end to summarise the results and discussion of this chapter and findings of the interview study overall.

7.2 ‘Good English’, desired abilities, and strategies for mutual understanding

It was pointed out in the previous section that when the participants talked about ‘Englishes’ associated with people from East Asian countries, their discourses were centred on performances and abilities which were often described in terms of good or bad. However, since it has not been clarified yet how the participants conceptualise such ‘good/bad English’ or ‘high/low abilities’, I would like to spend this section on exploring what was talked about (and what was *not* talked about) when they used evaluative terms such as ‘good’, ‘bad’, ‘nice’, and ‘poor’. And in doing so, I would also like to discuss what kind of English skills or abilities the participants wished to have and what kind of strategies or skills they perceived to be important for successful international communication, as these issues are closely related to their conceptualisation of ‘good/bad English’ or ‘high/low abilities’.

It should be noted that I did not include in my topic guide a question “what do you think is good English”, as such a question seemed rather abrupt and there was also a danger of framing my participants’ ideas by assuming that they should have this concept of ‘good English’. Therefore, in almost all cases it was my participants who started using those evaluative terms such as good/poor, and I asked them for clarification what they meant by these words. Since these terms such as good/bad are very general and abstract, as one could imagine easily, a broad range of meanings was expressed both inter-individually and intra-individually. As a starting point for the discussion, I would like to provide an example in which a participant used the term ‘good’ to mean different qualities according to different focuses.

7.2.1 Two meanings of ‘good English’ – the case of CB1

The following examples (7.1 and 7.2) are extracted from an interview with CB1 who was a 29-year-old female business person working for an international company. What I would particularly like to point out is the difference in the meaning of ‘good’ implied in the two examples.

Example 7.1

1. CB1: **if i speak english of course i want to do the standard english**
2. M: =standard english
3. CB1: =yeah i want to speak standard english
4. M: okay alright(.) erm you might
5. [
6. CB1: you know sorry(.) **you know i really appreciate people(.) who can**
7. **speak english he's she or he is a foreigner(.) who speak english as the second language**
8. **sounds like mother tongue it's WOW(.) you can speak so good and it's really impress me**
9. M: okay alright yeah so(.) erm so those people impressed you and(.) it means that you
10. want to speak like them?
11. CB1: =**YEAH of course it's quite very very good(.)** you know there is [...] a model she's a
12. german [...]she's host of the whole programme english i was thinking she's an(.) english
13. native speaker but [...] **she's spe- she's a german and you can(.) cannot even realise a**
14. **little bit accent(.) german accent so i quite you know you know impressed by her**

Here, what she meant by the expression “you can speak so good English” was the ability of a non-native English speaker to speak English “like a mother tongue”, and an example person who demonstrates this ability is a German fashion model hosting a fashion TV programme in English, whom CB1 mistook as a native English speaker as she did not even have a slight trace of German accent. CB1 had been quite ‘impressed’ by this German model, and this is what she wanted to do as well (i.e. to acquire native-like English and impress other people). What should be noted, although it might be obvious, is the fact that she did not say that native speakers’ English is ‘good’, but she said that *non-native speakers’ native-like English* is ‘good’. The reason why the German model impressed her was because she spoke English like a native English speaker in spite of the fact that she was (or was supposed to be) a non-native English speaker. In other words, what she evaluated highly was this ‘achievement’ accomplished by the German model, and not NS English itself. In this sense, it can be said that NS English may have its most powerful symbolic meaning when it is produced by NNSs. Speaking native-like English means he/she has accomplished something which other ‘ordinary people’ can never achieve, and it could be a symbol of his/her effort, talent, or even intelligence. Thus, the extract above shows CB1’s admiration for NNSs who speak NS-like English. However, the next example tells us that what she meant by ‘good’ was not limited to this sense.

Example 7.2

1. CB1: japanese people [...] if people they are working overseas quite long time **their english**
2. **is very well(.) you can(.) absolutely understand what they are talking their accent** erm but

3. for the research people they are not working they don't have experience working oversea
4. so(.) they just can speak english word by word [...] so:(.) it's it took time to understand
5. them(.) **but for the people who has experience is really good english**
6. M: =okay how do: those good english speakers sound like? erm those japanese people
7. CB1: erm(3) it(.) you mean the if they **if their english is good enough?**
8. M: =yeah yeah **you said SOME people are very good and some people are not very good(.)**
9. **so how do those good people sound like?**
10. CB1: **they are speaking(.) no big difference like chinese people speak english**
11. M: uh huh uh huh a::h okay
12. CB1: **so you can [...] absolutely understand what we are talking(.) we can understand**
13. M: for example did they sound like american or british people
14. CB1: er:m **no?** no i don't think so(.) **i think they they sound quite like(.) chinese who speak**
15. **english**

It is very clear that when she said that those Japanese people speak English “very well” and their English is “really good”, what was meant by the term ‘good’ was quite different from the meaning implied when she described German model’s English as very good. In this extract, the basis for saying that these Japanese people’s English is good is understandability, as her account in line 1-2 shows: “their English is very well you can absolutely understand what they are talking”. What is interesting to note is that although she used the words ‘very well’ and ‘really good’ in the beginning of the extract, when she tried to clarify my question ‘how do they sound like?’, these expressions of “very well” and ‘really good’ were toned down: “you mean [...] if their English is good enough?” (line 7). This expression might already suggest her answer that they do not sound excellent in terms of pronunciation. That is, my question which asked her to describe how they sounded like probably foregrounded this ‘sounding like’ aspect which had been backgrounded when she was talking about Japanese people’s English in terms of understandability. As a result of this sudden insertion of how-they-sound-like perspective, she might have had to modify the expression from ‘very well’ or ‘really good’ to ‘good enough’ as these Japanese people cannot be said to be ‘very good’ if it comes to how they sound. However, it should be noted again that her main focus had been understandability until I shifted her focus by my question, and this suggests that she perceived that such understandability or clarity is deserved to be described as ‘good’.

In both examples 7.1 and 7.2, CB1 was talking about someone’s ‘good English’; that is, non-native English speakers’ native-like English which is embodied by a German fashion model (example 7.1) and some Japanese people’s English which she can

“absolutely understand” (example 7.2). Although in both cases she used the adjective ‘good’, the qualities implied by this word were rather different. However, a much more crucial difference is that the former is what she wished to acquire while the latter is not her ultimate goal although she thought it was ‘good enough’ for *others*. This gap between the two meanings of ‘good’ is closely related to the dissonance which was often found between the abilities my participants wished to have and skills or strategies which they perceived to be necessary for successful communication. In the next part, I would like to present this dissonance and why and how it occurs.

7.2.2 Desired abilities vs. necessary skills for successful communication: indexicality and communicability

Indeed, CB1 who showed a rather strong desire to speak ‘standard English’ throughout her interview exhibited a rather different perspective when asked what she thought was important for successful international communication.

Example 7.3

1. M: what do you think is important for successful international communication in terms
2. of your english
3. CB1: er:m whatever their background you mean japanese german french?
4. M: =yeah yeah
5. CB1: =erm(.) for me i think the **of course it's the WILLing to the willingness to**
6. **communicate [...] you really want to trying to understand what their meaning(.)**
7. **that's the important thing [...] sometimes maybe(.) you cannot understand them or**
8. **they cannot understand you even in the mother tongue sometimes you speak**
9. **chinese and you doesn't understand(.) so(.) the important thing is you WANT to**
10. **communicate with people open your heart that's important**
11. M: =okay yeah i see i see is there anything you pay attention to when you speak
12. English(.) to other people?
13. CB1: erm **of course you speak slowly clearly or repeat(.) or just send e-mail write it**
14. **down**

Here, ‘standardness’ or ‘native-likeness’ which were the central focus when she talked about how she wanted to sound in example 7.2 does not appear at all. Instead, her discourse was centred on the willingness and effort to understand others and various strategies to get one’s messages across. What she listed as those strategies were speaking slowly and clearly, repetition, and sending e-mails for the purpose of confirmation with a written form. Her main focus here is how to achieve mutual understanding in business settings, and guessing from her non-reference to native norms in her answer here, it seems that she did not perceive speaking ‘standard’ or ‘native-like’ English to be crucial for this

aim. Indeed, she made the point that native-speaker competence itself does not guarantee mutual understanding, by pointing out that miscommunication occurs even in one's mother tongue if a willingness for understanding lacks (line 7-9). What she said in this extract resonates with the second meaning of 'good' when she talked about English of some Japanese people in example 7.2. That is, if understanding is the main focus, conformity to native norms seems not to be a big issue for her. However, it should be noted that this statement can be interpreted in the following way too; if understanding is not the only focus, conformity to native norms may become a big issue.

As discussed in Chapter 3, language is a powerful social practice that does more than just get across intended referential information. That is, even if two language forms have the same referential meaning, they can differ in terms of the social meanings. Linguistic features such as accents and lexico-grammatical forms could lead to inferences about the personality, social status and capability etc. of the person who produces these features. This is what many of my participants were concerned with in addition to establishment of mutual understanding in communication. The following two excerpts from an interview with a Korean business person (KB7) represent the cases in which participants showed rather contradicting views which seem to have resulted from two different types of focuses in their talk; i.e. communicability of language and indexicality of language.

Example 7.4

1. M: you said you did business with other non-native English speakers and what do you
2. think is important for successful international communication in English especially
3. with other non-native English speakers?
4. (5)
5. KB7: **th the important thing is (2) deliver the exact what I am saying (.) use proper**
6. **vocabulary and (.) proper time not accent or pronunciation** that's very important
7. M: you said accent or pronunciation is
8. KB7: it's not important
9. [
10. M: it's not important and the important thing is vocabulary
11. KB7: =yeah vocabulary (.) and sentence? and the content of the language [...]
12. **have you heard about Korean how can I say UN leader Mr. Ban do you know him?**
13. **the chief of united nations**
14. M: oh yes yes
15. KB7: **he's Korean and if I if I listen to his speech? his accent and pronunciation is**
16. **very poor (.) I I couldn't believe how how could he became a <@> that important**
17. **position </@> but his speech is very clear (.) he use prope:r vocabulary and very**

18. **well-organised sentence? and it is very well delivered to other people so Korean**
19. **people Korean says that's the probably ideal model** of Korean how to (.) the way of
20. Korean's English so I think many(.) many people have some impression from him

It is clear from this example that he attached great importance to conveying what one wants to say and skills and strategies needed for this aim. He cited Mr. Ban Ki-moon as a good example who realises what KB7 meant (i.e. "his speech is very clear he use proper vocabulary and very well-organised sentences and it is very well delivered to people), and also suggested that his English can be a good model for Korean people. In spite of this high evaluation, however, he made an ironical remark about Mr. Ban Ki-moon's accent by saying that it is unbelievable that he became the Secretary-General of the UN with his "very poor" English pronunciation. Although KB7's this remark sounded like a joke and it could have been his strategy to add a little dramatic effect to his talk by running Mr. Ban's English down at first then praising it, this remark is still worth attention even if KB7 did not actually mean it because his act of telling a joke about Mr. Ban Ki-moon's English seems to be based on his idea about shared assumptions about how a person with a respected career should sound when they speak English. In other words, KB7 probably perceived that there was a shared assumption that 'poor English pronunciation' and the position of the Secretary-General of the UN is a rather odd combination, which made it possible for him to make that sarcastic remark with laughter. The next extract can explain the reason why the combination of 'poor pronunciation' and highly respected position like the Secretary-General of the UN can be regarded as a mismatch.

Example 7.5

1. KB7: **I try to learn American accent I bought a CD especially (.) improve my accent**
2. **(.) the CD title is just speak like American? or using their accent? [...]**
3. so I tried **but (.) now I changed my mind because the important thing is not just**
4. **imitate or mimic their accent or pronunciation so (.) I forgot the book so@@@ I**
5. focused on improve my (.) vocabulary or some expression [...]
6. so I changed my mind
7. [...]
8. M: **but what made you change your mind of that kind of view?**
9. **(2)**
10. KB7: **the result**
11. M: ah okay
12. KB7: **I I tried to improve my accent and pronunciation but (.) I concluded that it is**
13. **very difficult to do by myself (.) so:: I think if I need to improve my accent and**
14. **pronunciation just like American or English I have to live there**

15. M: uh huh
16. KB7: it's my conclusion it's very hard to it's difficult to learn English only by books
17. or CDs
18. M: **I see I see but if you can do you want to speak like a native English speaker?**
19. KB7: **definitely**
20. M: oh definitely **why is that?**
21. KB7: **looks like more professional and yeah@@@**
22. M: okay okay I see so(.) it might be a strange question **but do Americans [...]**
23. **look professional because they have an American native accent?**
24. KB7: **@@@ (3) it is not true but (.) in my case for example if I talk to [...]**
25. **foreign people who can speak Korean little bit (.) some person can speak very**
26. **fluently and exact pronunciation accent and some people can with erm can speak**
27. **Korean very poor**
28. M: uh huh
29. KB7: but apparently (.) **I think oh that guy is more professional than this guy (.) or**
30. **more more talented and did his effort to improve**

At first, he showed a similar view to what was expressed in example 7.4 by saying that “imitating” and “mimicking” an accent or pronunciation is not important. However, it was revealed later on that what made him quit referring to books and CDs aimed for acquisition of an ‘American accent’ was not his idea or belief that having an American accent is unnecessary, but it was his realisation that this was not a realistic goal for him to achieve. Therefore, if it is possible, he “definitely” wanted to speak English like an NS. It is important to note that the given reason why he wanted to sound like an NS was not for his practical communicative needs, but it was more about ‘how he looks’ with his English (i.e. “I will look “more professional” with NS-like English”). In order to explain this point more clearly, he positioned himself as a judge, a native Korean speaker who evaluated non-native speakers’ Korean. Here, he compared three groups of people: those who speak Korean a little bit, those who speak it very fluently with accurate pronunciation, and those who speak it very poorly. Obviously, “that guy” in line 29 was meant to belong to the second group. It should be noted that he did not talk about this second group in terms of their communicative abilities, but in terms of what their abilities index. In other words, what matters to him here was the indexical or symbolic value of fluency and accurate pronunciation, rather than what they can do with such abilities. He assumed that those who speak a foreign language fluently and accurately were likely to be perceived to be more professional, more talented, and more hard-working than others. And if this is so, he obviously would like to obtain such indexical representations which would make a good impression on others.

From these examples from CB1 and KB7, it has become evident that their interest was by no means only about exchanging information using English. They were concerned very much with how they 'look like' in the language performances in which they engage, and this concern made them wish to acquire 'native-like one'. Although they did not seem to believe that acquisition of native-like English is a crucial requirement to achieve mutual understanding, they seemed to believe strongly that this could be a very powerful tool to emit the image of a 'successful', 'professional', 'talented', and 'hard-working' person. Having said this, now it is obvious that I cannot avoid discussing the issue of identities and identifications, which is the focus of the next section. However, before moving on to that, I would like to look at some cases in which participants talked about English of NSs in terms of good/bad. What is worth attention here is how they evaluate English of native speakers when the formula that 'native-like English' equals 'achievement', 'hard work', and 'professionalism' etc. is not applicable.

I have discussed so far that an apparent dissonance between participants' desired abilities and what they thought to be necessary skills for successful communication can be explained by the reason that the participants relied on different types of qualities when they talked about these two issues. That is, their main focus was mutual understanding and intelligibility when they discussed what is needed for successful communication whereas their concern shifted towards indexical and symbolic values of a particular set of linguistic forms when they talked about desired abilities. However, it should be emphasised that I do not mean that indexicality and intelligibility are totally independent issues. There is a possibility that, for instance, a positive indexical meaning shown by one's accent enhances intelligibility, or, it is also possible that good impression derived from clarity and ease of understanding gives someone's English positive indexicality. The latter possibility seems to be related to some participants' accounts of English of native speakers but in the opposite sense. Namely, unclearness or unintelligibility of some native speakers' English might associate NS English with a certain type of negative social values.

As discussed above, both CB1 and KB7 expressed their wishes to acquire native-like English for its indexical value. However, it should be noted that this value is actually not the one of 'NS English', but it is the indexical value of *non-native speakers'* native-like English which represents the sense of 'achievement'. What this implies, although it is rather obvious, is that native speakers cannot send out such positive and respected social

images simply by exhibiting their ‘native’ English. This was already expressed by KB7 in example 7.5:

M: it might be a strange question but do Americans [...] look professional because they have an American native accent?

KB7: @@@ (3) it is not true

Indeed, in contrast to the high evaluation and high symbolic value which were given to non-native speakers’ native-like English, native speakers’ English was often criticised by its very ‘nativeness’. The following is an example of such criticisms, expressed by a Chinese business person (CB3).

Example 7.6

1. CB3: well(.) it’s communication so **it doesn’t matter how well or not you speak english**
2. **you should speak english carefully and formally if you speak to people whose mother**
3. **tongues is not English(.) [...]**
4. M: when you say carefully and formally what do you exactly mean?
5. CB3: well(.) **if they are native speakers they don’t speak carefully and formally because**
6. **they try to make it informal [...] now in most cases(.) we use english with people whose**
7. **mother tongue is not english don’t we? because you know it’s a world lingua franca(.) so**
8. **we speak how to say kind of fixed sentences(.) because we learned english using**
9. **similar textbooks right? so the structure of the sentences are similar and our english is**
10. **similar so(.) we are familiar with it and it’s easy to understand(.) but native speakers’**
11. **english is kind of evolved so we’re not familiar with it @@@ that is what i meant by**
12. **carefully and formally so native speakers’ english is too fluent**
13. M: too fluent@@@
14. CB3: **or too their own way(.)** you know in japanese you say *chou* {super} elite *chou*
15. {super} busy everybody says that right? but i didn’t understand the meaning at all
16. because it was not taught in the school@@ [...] this is what i meant(.) so it’s better for
17. japanese people not to use these terms like *chou* {super} to people like me whose
18. mother tongues is not japanese because we might not understand right?

The Japanese word which he repeated from line 14 *chou*, is an informal term which means ‘super’ or ‘extremely’; therefore, for instance, a ‘*chou* elite’ which CB3 used as an example in line 14 basically means a person who graduated from (what is widely regarded as) a distinguished university. CB3 argued that such informal expressions which are circulated mainly among native speakers are “too their own way” (line 14) and therefore should be avoided if they communicate with non-native speakers of that language. In other words, the very features which make native speakers’ language ‘native-like’ could be an obstacle for mutual understanding in lingua franca settings. What is particularly interesting to note in this example resides in his account from line 5 to 23. That is, in his perception,

non-native speakers' English is associated with formality, stability, and ease of understanding (i.e. we use "fixed sentences" which we learned from similar textbooks, so it is easy for us to understand) while native speakers' English is associated with informality, instability, and difficulty in understanding (i.e. "they try to make it informal" and their English is "evolved", so it is difficult for us to understand). Here, in contrast to common discourses in which non-native speakers' English is discussed in terms of 'difference' or 'deviation' from English of native speakers, native speakers' English is discussed in terms of 'difference' or 'deviation' from English of non-native speakers.

KB5 also makes a similar point, but in a much stronger manner:

Example 7.7

1. KB5: ye:::ah when we had [...] negotiation with a native speaker [...] **how can i say the**
2. **native speaker(.) take the kind of adva-advantage**
3. M: =advantages uh huh
4. [...]
5. KB5: **when we [...] negotiate they speak english very FA:ST blablablablaba**
6. M: =is that intentional [...] do they speak fast intentionally?
7. KB5: **some native speakers(.) when how can i say some some good(.) business partners**
8. [
9. M: <@> good
10. people</@>
11. KB5: erm **when they(.) when we have negotiation(.) they speak english very slowly in**
12. **order to understand us but the(.) some <@>bad native speakers</@> @ blablablaba**
13. **but (2) but we just ignore@@@@**

According to KB5, what defines good/bad native English speakers is their communicativeness and willingness to adjust their own language use to achieve mutual understanding with their interlocutors. If they stubbornly stick to their own way of language use, there will be a sanction: "we just ignore". Thus, the social value of 'nativeness' differs according to who owns it. On the one hand, 'nativeness' of non-native speakers' English could be a symbol of 'achievement', 'hard work', and 'professionality'; however, on the other hand, native English speakers' persistence to it is a sign of 'arrogance', 'unfriendliness', and 'uncommunicativeness'. What should be noted here is that such a sign of 'arrogance', 'unfriendliness', and 'uncommunicativeness' is not irrelevant to non-native English speakers. That is, if a non-native speaker shows off his/her 'native-like English' with little consideration of others, such an act could be regarded ignorant and arrogant. Nevertheless, what was often emphasised in the talks of the

participants who expressed their wishes to acquire native-like English was only its positive side. It seemed that those participants felt as if acquisition of ‘native-like English’ automatically guarantees them a positive indexical power no matter how they communicate with other people. In this sense, ‘native-like English’ is probably seen as a reified ‘package’ which is waiting for people to ‘learn’ and ‘acquire’ it (cf. Blommaert 2010). This way of thinking has a close connection with people’s conceptualisation of language, which I am going to discuss in detail in section 7.4. However, before that, now I need to turn to the issue of identity, as noted previously.

7.3 Identifications and indexicality

As discussed in the previous section, indexicality is fundamentally about the question of ‘how I look’ with a particular set of emblematic features, and this leads to the discussion of what kind of identities people would like to project. A rather obvious but important point which should be noted here is that this conceptual work of ‘how I look’ needs the receiving end, i.e. the perspective of others. In other words, the question of ‘how I look’ is always, but not necessarily explicitly or consciously, followed by the phrase, ‘to others’. Here, Riley’s (2007) definition of *ethos* which was briefly discussed in Chapter 3 needs to be remembered. That is, *ethos* is “the ‘Me’ I perceive in others’ reflected behaviours and judgements” (p.215), to put it differently, it is “an amalgam of speaker identity (who I am and who I want to be taken for) and perceived identity (who you think I am and who you take me for)” (p.213). Therefore, it is very natural for people to try to make a particular type of impression on others to be taken for what they want to be taken for. Having said this, here are some fundamental questions which need to be posed and explored: how my participants want to be seen by others; how they project such desirable identities; and who these ‘others’ are on whom they wish to make a particular type of impression. In the rest of this section, participants’ discourses will be approached with these three questions in mind. However, this does not mean that I treat these as the three separate and independent issues; rather, I am going to show interrelationship between them.

7.3.1 Identity as ‘what I am not’

Although I have just posed ‘how do my participants want to be seen by others’ as the first question, this was not asked during interviews. Instead, their answers to this question were derived, although not always, from their accounts of why they wished to have/acquire a

particular set of linguistic forms (e.g. native-like English). One of these answers has already been given in example 7.5: ‘I want to speak English like a native speakers because I will look more professional’, which was a common view particularly among participants who engaged in international business. Although such a desire for projecting a professional identity in a given context will be discussed later, the point I would like to note for the discussion here is that these people talked about how they wish to be seen by others in affirmative sentences. However, desirable identities can be talked about in negative sentences too. In other words, if identity is ‘what I am’, it is at the same time ‘what I am not’. Indeed, this type of discourse that ‘I am not X’, ‘I don’t want to be X’, or ‘I am different from X’ was frequently observed in my participants’ talk.

Such ‘undesirable identities’ are, in most cases, associated with a strong L1 accent. The following extract from an interview with a Japanese university student (JU4) is an example which shows this association.

Example 7.8

1. M: so do you think it’s okay for non-native speakers not to speak english like native
2. speakers?
3. JU4: i think it’s perfectly okay(.) but for me for me i want to aim for more(.) but if
4. somebody speaks [english](.) with that country’s accent it’s okay if the content is
5. understandable(.) because the purpose of speaking english is not to speak it
6. beautifully(.) so as i said it’s a communication tool? to communicate with others and
7. convey the content(.) so it’s not good if it is very difficult for others to understand(.) but
8. if you can communicate with it i think it’s fine
9. M: but for yourself
10. JU4: **yes for myself(.) well erm i want to speak as British-like as possible(.) <soft> or**
11. **actually it doesn’t matter if it’s like American </soft >**
12. M: okay okay why is that?
13. [...]
14. JU4: it’s kind of pursuit or how to say(.) Japanese(.) you know **when i watch TV and**
15. **Japanese speak english**
16. M: yes
17. JU4: and now i don’t really care much but when i was small(.) **they looked ugly**
18. M: ugly?
19. JU4: yeah kind of broken(.) well it was not really broken
20. M: do you mean their english? or
21. JU4: yes their english was broken
22. M: okay so not their faces
23. JU4: no no@@@ it was their English(.) how to **say it was not really cool and probably**
24. **the impression at that time might have been strong** so it’s a little thing though

There exist two different types of discourses in this extract. The first is communication-oriented discourse which is underlined, and the second is indexicality-oriented discourse which is in bold. In addition, it should be noticed that these two different types of discourses correspond to whom he talked about. Namely, when his discourse was communication-oriented, he was talking about other people (i.e. even if somebody speaks English with an accent, it is fine if the content is understandable) while his discourse became iconicity-oriented when he talked about himself (i.e. but for myself, I would like to sound like British or American because Japanese English looked ugly to me). What is interesting is that although JU4 said that “the purpose of speaking English is not to speak it beautifully”, his wish to avoid sounding like Japanese arises from this very issue of the aesthetic value of accents. As can be seen from his muttering in line 10-11, “or actually it doesn’t matter if it’s like American”, which was added after he expressed his wish to sound as British-like as possible, the question of which particular accent he would like to have is probably not a very big issue for him. Rather, his main focus was ‘*not to sound like Japanese*’; therefore, it does not matter whether it is British, American, or probably any accent which does not carry a negative stereotype.

It is clear that his wish not to sound like Japanese has resulted from his negative perception of Japanese-accented English, but what is remarkable is that he seemed to have already established such perception when he was small (See line 17). Since Japanese-accented English (or any accent of any language) itself cannot be linguistically ‘ugly’, it is reasonable to think that as a child, JU4 had already been influenced by ideological values associated with accents, language varieties, nationalities, races, “the West”, “the East”, and so on. He explained that the reason why he still does not want to sound like Japanese is because the impression he had in his childhood was strong. However, this is not a simple issue about the strength of impression for it to last long or not because it is actually ‘the current he’ who made such a childhood impression still valid, or, to put it more precisely, it is ‘the current he’ who relied on such a childhood impression to explain his current desire. After all, it is likely that he still believes that Japanese-accented English does not evoke positive social images.

What should be noted is that this negative view on Japanese-accented English is by no means his personal view which he had established independently and freely. As discussed in Chapter 3, it is a shared principle among sociolinguists that people’s ways of

using language index their social identities. However, as Irvine (2001) stresses, for such linguistic features to be meaningful indexes, there need to be shared ideas about the indexical link between a particular set of linguistic features and social images of a particular group of people. Therefore, JU4's wish that he did not want to have a Japanese accent because of its negative aesthetic values suggests that there *is* a tendency, as shown by the questionnaire results of this study (see Chapter 5), that people, whether they are Japanese or non-Japanese, perceive Japanese people's English negatively, or at least not positively, which made JU4 not want to have a Japanese accent. It cannot be explained from my interview data what actually makes Japanese-accented English have negative social connotation although there are various possible factors including perceived distance from the 'standard English', negative stereotypes of Japanese people, political/economic/symbolic power relationship.

However, what is at least clear was none of my Japanese participants including JU4 pointed out the possibility that social connotations of Japan/Japanese people give Japanese-accented English negative indexicality. This might be because they did not believe (or did not want to believe) that there were such negative social images with the group they think they belong to, or, because they perceived that this is simply the issue of Japanese-accented English's distance from the 'standard English'. In other words, they might have neutralised this issue by believing that evaluation of an accent is nothing to do with ideological social images of people who speak it, but it is a neutral linguistic issue of 'correctness'.

However, the story becomes rather different if one does not identify him/herself with the group s/he is supposed to belong to. Now I would like to look at some extracts from the interview with a Chinese university student (CU2) who clearly perceived that there were negative stereotypes with Chinese people rather than Chinese-accented English, which made her think "I don't want to sound like *them*".

Example 7.9

1. CU2: i have a not SO much like a you know the chinese(.) all the foreigners think you
2. know [...] chinese should be very noisy <@>throw things around and spat on the
3. floor</@> @@@ really right?
4. [
5. M: @@@ that's a kind of stereotypes
6. CU2: =yeah stereotypes ehm old perception but(.) for me you know they are quite
7. surprised(.) because i'm not like that? [...]

8. M: yeah okay you're NOT that stereotypical chinese
9. CU2: no i went to japa:n and [...]i think it's very comfortable because you know it's
10. very easy to(.) fit in [...] but some chinese people they do not fit it they are still very
11. LOUD noisy [...] yeah i get really pissed off i think arghhhh i don't want to <@> speak
12. chinese for sure people like them</@> you know @@@

When she said that she is “not so much like Chinese”, what is implied in the ‘Chineseness’ here is how she thinks Chinese are seen by outsiders (i.e. ‘foreigners’). She listed only negative and pejorative stereotypes of Chinese people during her interview, but it seemed to be okay for her because she is “not like that” (line 7). Her non-Chineseness in this sense was further reinforced by the comfort she felt when she went to Japan. In other words, in her mind, the ease of fitting in another culture works as a proof of her non-Chineseness. However, it should be noted that one of the reasons why she was so much “pissed off” by the behaviours of other Chinese people was probably her perception that she is indeed Chinese. That is, if those people who were noisy and loud in Japan were Japanese or any non-Chinese people, she would not be ‘pissed off’ that much although she might have been a little annoyed. Her irritation came from the fact that she is supposed to belong to the same group with these people whose behaviours she thought to be unacceptable. Therefore, her severe criticisms of other Chinese people should not be interpreted as a sign that she sees Chinese people from the perspective of an outsider. Rather, it is more appropriate to say that she sees Chinese people from the perspective of an insider with an imagined outsider’s perspective. Language is definitely one of the important tools for her to make herself look differently from negatively stereotyped Chinese people: “I don’t want to speak Chinese for sure people like them” (line 11-12). Although here her focus was more on how she spoke Chinese rather than English, this view seems to impact her feeling towards Chinese-accented English which will be discussed shortly.

Before that, however, I would like to look at another extract which illustrates her alternative strategy of positioning herself as a ‘civilised citizen’ in Shanghai, which makes her still ‘Chinese’ but different from ‘other Chinese’. It should be noted that she was not originally from Shanghai. She was born and grew up in a rural area of China, but she decided to go to a university which was far away from her hometown as she was “quite bored” there. Although her university was not located in Shanghai, she was doing her internship at an international company in Shanghai at the time of the interview. In spite of the fact that she had been living there only for three months at that time, she showed a

strong attachment to Shanghai and people there who she thought were different from ‘other Chinese’. The following accounts were given after she talked about her experiences in Japan and disappointment with other Chinese people’s behaviours there.

Example 7.10

1. CU2: because you know [...] in china(.) we can feel that too because especially very
2. **obvious in shangha:i because you know people in shanghai generally they are different**
3. **than people from other:: the provinces for sure(.) and(.) they do not speak really LOUD**
4. except for some senior citizens you know like <loud and high>i can hear you</loud and
5. high> @@@
6. [...]
7. CU2: but you know the thing is for(.) for other people from all of china they are crowded
8. to shanghai(.) and they want to find a job and earn more money here and **some people**
9. **are from the countryside(.) they they’re never never ever taught to be you know civi:l**
10. **and to be xxx gentle or something for them so it’s kind of like natural NATURAL but**
11. **natural does not necessarily mean good right? @@@**
12. [
13. M: okay@@okay uh huh
14. CU2: =so(.) it’s when i hear someone talking really loudly shouting on the phone in the
15. train i got really pissed off you know(.) **and people around because xxx hhhhhh**
16. something like that

Whereas she was talking about negatively stereotyped Chinese people from the imagined perspective of non-Chinese people in example 7.9 (i.e. ‘all the foreigners think Chinese are noisy [...] right?’), here she said “we can feel that too”, suggesting that Chinese people especially those who are in Shanghai share similar feelings with outsiders. However, she can still find some ‘uncivilised’ or ‘natural’ people in Shanghai who ‘shout’ on the phone while they are on the train. Here, the point is that it is not only her who is annoyed by this kind of behaviour; other ‘civilised’ people on the train also have the same feeling (see line 15-16). Here her sense of ‘we’ becomes clear. That is, ‘we are Chinese but certainly different from *them* whose behaviours are unacceptable, so *we* can understand foreign people’s negative feeling towards *them*’. Thus, this identity of a ‘civilised citizen in Shanghai’ safely puts her in the category of ‘Chinese’ while keeping her outside the group of negatively stereotyped ‘them’.

Having said this, it is probably easy to imagine how CU2 wished to sound when she speaks English, as the following extract illustrates.

Example 7.11

1. CU2: we have also erm chinese accent also quite quite strong
2. M: yeah yeah
3. [
4. CU2: some people
5. M: =is it? **but you don't have a chinese accent at all**
6. CU2: **oh really thank you@@@**
7. [
8. M: @@@@ are you HAPpy with my comment like i you don't
9. have a chinese accent
10. CU2: well of course that's that's where we're working working toward to
11. M: mmm why do you want to(.) kind of get rid of your chinese accent?
12. CU2: well just just you know for for like a w-well first with the you know to to learn
13. english then you need to speak like a native english speakers that's a: requirement [...] i
14. need to speak like a native speakers(.) [...] and **the other thing [...]** **when we try to**
15. **speak mandarin(.) and then(.) many people get their own accent from their provinces**
16. **we think it's a lot of fun(.) and laugh at them so people get hurt <@>and you know**
17. **they try to get rid of their accent</@> [...]** **that's why you know many people just**
18. **picking up you know british accent or: american accent** or something
19. M: =okay i see **so you think probably other people will laugh at chinese accent**
20. CU2: **yeah we laugh that(.) chinese accent by ourselves@@@**
21. M: <@>okay so you laugh at chinese accent</@>
22. CU2: **i will if one does @@@ <@>why NOT? we just think it as a joke you know</@>**

My comment in line 4 that she did not have a Chinese accent was not made with the intention of pleasing her. At least to me, she actually did not sound Chinese, and I would have found it very difficult to tell where she was from only with her English. In this sense, it can be said that her attempt not to sound Chinese was quite successful. Considering the fact that she had never studied or lived in an English speaking country, I guess she had consciously tried to 'reduce' her accent. She listed two types of motivation for this. The first (underlined, from line 11 to 13) is based on her belief that anyway native speaker competence is the default goal and requirement in English language learning. This seems to reflect her background that she was an English-major university student at that time and that she had graduated from a high school which was specialised in English language teaching and learning. Since this section mainly focuses on the issue of identity, I am not discussing further why she had come to believe that NS English is the default goal/requirement here; however, I will come back to this extract in section 7.4.4 in which the influences of education on participants' ideas and conceptualisation of language and language learning are discussed.

The second motivation (in boldface, from line 13 to 21) derived from her belief that she would be laughed at by other people if she had a strong Chinese accent. What is worth attention is her comment that she herself would laugh at other people if they have a strong Chinese accent. Therefore, here, other people's imagined reaction is actually based largely on her attitudes towards other people. It should be noted that she was a rather special case in the sense that she explicitly said that she would laugh at other people's strong accent. In most cases, what my participants who expressed their wishes to sound like native English speakers said is 'it is okay for others to have their own accents but I would not like to have it'. Or, such 'non-standard' accents were even seen favourably by some participants although they themselves did not wish to have it. Nevertheless, example 7.11 given by CU2 addresses an important point that one's speculation about 'how others are likely to see me' is closely related to 'how I see others'. In short, people's concern about whom they want to be taken for or whom they do not want to be taken for needs some *others* who represent desirable or undesirable qualities. In the cases of JU4 and CU2 above, they seemed to pay great attention to others who represent undesirable identities which they would like to avoid. In the cases of other participants including CB1 and KB8 (see example 7.3 and 7.5), their focus was on others who represent desirable qualities.

So far, I have addressed the first question which I posed in the beginning of this section (i.e. how do my participants want to be seen by others) focusing particularly on the cases in which participants tried to approach desirable identities by avoiding undesirable identities. However, it is important to note that the participants whom I looked at in this section talked about how they want to (or do not want to) be seen by others in a rather decontextualised way. In other words, although both JU4 and CU2 expressed a view that they did not wish to have L1 accents because of negative social connotations these accents might index, neither of them discussed it in relation to the essential factors of communication such as interlocutors, contexts, and purposes. Having said this, now I would like to turn to other cases in which participants talked about their desirable identities with actual contexts of using English. In doing so, the following sections address all the three questions which I posed previously: how my participants want to be seen by others; how they project such desirable identities; and who are these 'others' on whom they wish to make a particular type of impression.

7.3.2 Showing solidarity

Among various strategies used for making a good impression on others, what people consciously or subconsciously perceive to be particularly effective may be showing closeness to others. This point was raised quite frequently by my participants especially by those who have lived abroad. A Korean university student (KU3), who had lived in Australia for ten months for his working holiday (i.e. to work in a country with a tourist visa, which is usually admitted only to young people for their overseas experiences), was one of them. He firstly explained the difference between American-accented English and Korean/Japanese-accented English and then discussed why getting rid of these non-standard English features were desirable.

Example 7.12

1. KU3: yeah american accent is like flow? of the water? but japanese and korean people
2. speak like <flat >i(.) like(.) to(.) </flat >
3. M: yeah so they separate it
4. KU3: yeah separate
5. [...]
6. M: they separate words(.) but do those japanese people do you think they need to
7. change their way of speaking LIKE american people's way for example?
8. KU3: hhhh i think(.) my opinion is just it depends on the goal
9. M: =it depends on the goal
10. KU3: =**yeah in my case(.) i just want to(.) travel around the world? and maybe**
11. **pronunciation is important [...]** if i say like this way <flat >i (.) like (.) </flat> maybe
12. **they think it's really maybe they treat treat? treat behaviour of me as foreigner [...]**
13. **but(.) when i speak very frequently [fluently] and the pronunciation is perfect almost**
14. **native speaker? maybe they are <imitating>ah you're very good at speaking english**
15. **let's drink together</imitating>**

An interesting and peculiar point in this example is his conceptualisation of 'the world' and 'foreigner' (see line 10-15). Guessing from his comment, which was given prior to this interaction, that "I really wanted to travel around the world but when I went to some special places like Europe or some part of Asia..." (See turn 18 in KU3, Appendix 6), what he meant by the phrase 'around the world' was literally 'around the world' (i.e. various places across the world), not only L1 English-speaking areas. Nevertheless, he seemed to believe that while Korean-accented English makes local people regard and treat him as a 'foreigner', this foreignness will be lessened and people will be friendly to him if he speaks English very fluently with the "perfect pronunciation", which is "almost like a native English speaker" (see line 13-14)..

There seems to be misconception at two different levels. The first is obviously to do with his assumption that native-like English will be welcomed anywhere in the world and it will lessen his ‘foreignness’. The second is probably less obvious than the first one, which is to do with his idealistic and monolithic view of language. That is, his idea that ‘if I speak perfect English like a native speaker, people will be friendly to me’ seems to be based on an abstract and idealistic concept of language which is detached from language in use. To explain this point more clearly, I need to refer back to Wenger’s (1998) concept of a community of practice (CoP). As discussed in Chapter 2, a CoP evolves based on people’s mutual engagement in shared interests and practices, which constructs and makes use of its members’ shared repertoire. Therefore, to go back to the case of KU3, if he is an outsider of a community of practice and does not speak the language of that community (not in the sense of ‘different languages’ but in the sense of shared repertoire), he is likely to be seen as a ‘foreigner’ or a ‘stranger’ to that community. However, what this means in the other way is that if he is involved in a particular community of practice and share a repertoire, including the one of language, with the members of the community, his regional accent alone cannot be a big issue. It seems that idealised indexicality of accents make other aspects of language and communication invisible to some participants including KU3 (certainly not all of them though), which seems to have resulted from reification and decontextualisation of language which was discussed in Chapter 2.

This issue of showing solidarity through one’s English was raised by other participants too but in a much more ambivalent way, like the following example from the interview with a female Korean business person (KB3). Since she had lived in Japan for five years when she was small, even after she came back to Korea, she had a Japanese accent when she spoke English, which was pointed out by her English teachers. The following extract starts with her talk on how she felt when she was told that she had a Japanese accent.

Example 7.13

1. KB3: i was really embarrassed? and then(.) was a little strange because korean people
2. have a korean accent and they THOUGHT it’s normal but they think it’s little weird for
3. Japanese accent I have so(.) **i didn’t want to: have a japanese or korean accent i still**
4. **have but i thought i need to improve my pronunciation**
5. M: =why did you think that you don’t want to have even Korean accent in English?
6. KB3: mmm **well when i stayed in japan(.) i thought that natural speaking is much**

7. **convenient and easier to adjust(.) my environment and making friendship with other**
8. **people so(.) maybe [...] better communication skill? so i thought it's much(.) easier?**
9. **for communication?**
10. M: erm you said now you use english with indonesian people and people from chili
11. chilian [...] and also american northern american people and(.) erm how can i say this
12. erm it's very difficult to explain but i think(.) your english is very northern american
13. English
14. KB3: yeah
15. **M: =so do you think it's advantageous for you to speak in that way rather than to**
16. **have a korean-accented english when you do your business**
17. KB3: mmm **that's tricky er:m(.) sometimes yes but sometimes no i think erm**
18. **especially with native speakers(.) that's much easier to speak like them but [...] some**
19. **people like northern english accent but [...] i think some people if i have korean accent**
20. **they feel more friendly? or they feel comfortable but sometimes difficult to**
21. **communicate but(.) i think there are advantage and disadvantage**

Although her comment that she did not want to have either Korean or Japanese accent when she spoke English might be an intriguing theme for people who study psychology of bilinguals, here I would like to focus on her own explanation why she did not want to have either accent. At first, she explained this motivation based on her experiences in Japan. That is, 'natural speaking', by which she seemed to mean native speakers' common styles of speaking, would make communication easier. However, this belief was destabilised when she was asked whether her Northern-American-like English made her communication easier when she used English in business settings. She was quite sure that her English made communication with native speakers easier (she had a Canadian colleague at the time of the interview), however, she was uncertain about whether this is the case for communication with other non-native speakers too.

Her uncertainty derived from the possibility that non-native speakers might feel comfortable with and friendly towards other non-native English speaking people if they have their own accents. This view is opposite to the one expressed by KU3 above that people would be friendly to him if he speaks English like an NS. The crucial difference between these two views lie in how the idea of 'foreignness' is treated by these two participants. In the case of KU3, a Korean accent was a sign of 'foreignness' to whomever while 'foreignness' in KB3's view is something shared by non-native English speakers, that is, 'foreignness' *to English*. Being shared, foreignness ceases to have the connotation of distance, difference, and unfriendliness and instead begins to have the connotation of closeness, similarity and friendliness. KB3 seemed to have awareness that even language

uttered by the same person in the same way could have very different types of indexicality according to his/her interlocutors, which made her say that there were both advantages and disadvantages of speaking native-like English.

A sense of solidarity can be established through *non*-linguistic features, which may be particularly so in the case of English users who are from different L1 backgrounds. This point was raised in the last part of the following example from CB2 who had also lived in Japan. It is interesting to see how the strategies which he thought to be useful changed as the focus of the talk shifted from the case of Japanese to English.

Example 7.14

1. CB2: **if i use local language in communication(.) for instance using some words which**
2. **are popular there then our distance will be closed very quickly**
3. [...]
4. M: then in the case of English(.) as you said you use english with japanese taiwanese
5. koreans chileans or indians in most cases
6. CB2: yes yes that's right
7. M: in that case(.) i mean **when english is used as an international language(.) what**
8. **would you say about local language? to close our distance**
9. CB2: mmm(.) well but anyway **english is used mainly for business(.) so probably there is**
10. **no local language or real language any more(.) so i can't say it for English(.) but**
11. **regarding Japanese if i use popular expression(.) especially young people are very**
12. **happy [...]** for instance *pū-tarou* {flater}
13. M: <@> ah *pū-tarou* {floater } </@>
14. CB2: @@ yes yes so **if i know these words then other people talk to me more(.) if we**
15. **talk only about business our distance cannot be closed**
16. M: do you also try to close that kind of distance when you speak english?
17. CB2: **yes i do(.) in the case of english too [...]**for example when i go to chile [...] **i study**
18. **culture there [...]** **so if it is santiago what are special products there or where are**
19. **famous tourist spots(.) if it is india geography culture and also religion of course [...]**
20. you know i **search on the internet as much as possible beforehand then when we have**
21. **a chat after work i kind of put it into practice(.)** because of course we talk about
22. something after work but if i **go there without any knowledge i don't have anything to**
23. **talk about @@@**

Judging from his frequent references to the expression 'closing distance with others' during the interview, it seems that this is an important theme for him when he thought about communication. It should be noted that although there is a difference in the types of strategies he used for Japanese (line 11-15) and English (line 17-23), in both cases these were aimed for closing distance between him and his interlocutors, and these are

fundamentally similar in the sense that he tried to share some *knowledge* with his interlocutors. While his focus was on the linguistic knowledge (i.e. using popular informal expression) in the case of communication in Japanese, it was more on cultural knowledge in the case of communication in English. His shift of the focus from linguistic knowledge to cultural knowledge is based on his idea that there is no ‘local language’ or ‘real language’ in English (NB. he used the term ‘real language’ interchangeably with ‘local language’, meaning a type of language which is used by its native speakers).

However, what is interesting is that he was not saying that there is no local language in English because it is used by people whose L1s are different but because “English is used mainly for business”. Here, what is foregrounded are the context, purpose, and the content of communication (i.e. business), which CB2 perceived to produce non-locality of English. In other words, non-locality is not a characteristic of English used as an international language but it is a characteristic of *business communication in any language*, as is reflected in his comment that “if we talk only about business our distance cannot be closed”, which was made when he talked about his experiences of using Japanese. What this association between business settings and non-locality means is that locality can be recovered in some other contexts (i.e. after-work communication in the case of CB2). The only difference between the cases of Japanese and English is the mode of expressing locality: using ‘local language’ for the former, and using ‘local cultural knowledge’ for the latter, and both of them are his conscious accommodation strategies to establish a sense of solidarity with others. However, what should be noted is that the reliance on showing cultural knowledge to establish a sense of solidarity might be heavier in ELF communication which involves people who do not share the same first language than in communication takes place in other languages.

What I would like to point out here is that although CB2 said that talking only about business does not close the distance between people, it is probably also true that closing distance between each other is anyway not very much expected in business settings. Although establishing a sense of solidarity with each other could be an important factor to conduct business successfully, building a good relationship itself is obviously not the main goal. Indeed, CB2 reported that he made use of ‘after-work communication’ to close distance between him and his business partners, which is difficult to be done during work. Having said this, the point I would like to make now is that when my participants had

business contexts in their mind, what are foregrounded as desirable identities is actually little to do with friendliness or a sense of closeness. Instead, trustworthiness, reliability, formality, and professionalism were their main focus, as shown in the next section.

7.3.3 Identification dispositions in professional contexts

Social competence is being able to understand what an appropriate figure is like for a particular context (Machin and Van Leeuwen 2005), and language plays an important role as one of the characteristics which compose such an appropriate figure. Indeed, the impact of assumed contexts on my participants' ideas regarding how they should sound when they speak English seems to be substantial. In the following example, a 25-year-old Chinese business person showed different views about communication in English according to different contexts. The extract starts with my question which was given in reaction to his comment that American-accented English sounds good.

Example 7.15

1. M: okay how about chinese accented english does it sound good?
2. CB6: mmm(.) no
3. M: =no why not?
4. CB6: mmm because(.) **because they don't(.) americans don't speak chinese english**
5. **right?**
6. M: =no they don't
7. CB6: =yeah so(.) **be friends [...]** **don't care the pronunciation of me(.) because the most**
8. **important is communication [...]** **but if in erm business(.) you should pronounce very**
9. **correct [...]** **because there are so: many logical sentences in the finance working and(.)**
10. **there couldn't be any(.) erm any: mistakes [...]**
11. M: okay okay i see so you think in your business(.) you need to have a very correct
12. pronunciation
13. CB6: yeah
14. M: =not only grammar
15. CB6: yeah yeah
16. M: =okay i see i see so WHAT's the difference between that business occasion and friend
17. communication [...]
18. CB6: **yeah because bad pronunciation(.) it's not very respectful respectful in the(.) in**
19. **the business trading you know <soft>but friends</soft> the emotion is more**
20. **important so if we can understand each other erm it's the(.) language the language is**
21. **not is not the(.) difficult part we prove our emotion**

The central issue in this extract is *when* he needs 'very correct pronunciation'. He apparently perceived that 'very correct pronunciation' is crucial for business communication while it is not absolutely necessary for communication among friends. It

seems that what he meant by ‘very correct pronunciation’ is associated with American English, which can be speculated from his account in line 4-5 that ‘Chinese-accented English does not sound good because Americans do not speak it’ and also his strong attachment to American English which was expressed throughout the interview (see example 6.1). What needs a particular attention is the reason he gave why ‘very correct pronunciation’ is necessary for business communication; that is, because there should not be any mistakes in the field of finance (see line 9). This might sound a reasonable account on the surface level as it must be true that mistakes or miscommunication should be avoided as much as possible in his work. However, it is not clear why ‘very correct pronunciation’ (i.e. standard American pronunciation in CB6’s mind) is necessary for this purpose, since American English obviously does not guarantee mistake/miscommunication-free business.

It seems that illogicalness of this statement “I need to have the standard American pronunciation to avoid any mistakes in my work” is resulted from the disjuncture that whereas his belief in the necessity of ‘very correct pronunciation’ is based on the symbolic value of the standard American pronunciation, avoidance of mistakes/miscommunication in his work is a much more practical issue. Indeed, he explained in line 18 that he needs very correct pronunciation in business contexts because ‘bad pronunciation’ is ‘*not respectful*’. This is about the issue of ‘how he looks’, and it does not actually have a direct causal link to miscommunication/mistakes in his work. Thus, his association of correct pronunciation and avoidance of mistakes reflects his belief that if he speaks English with ‘very correct pronunciation’, at least he is *safe* when mistakes or miscommunication occurs because he is doing something ‘right’ in terms of English. On the other hand, if he speaks English with ‘bad pronunciation’, it could be his vulnerability which might be taken advantage of. Although he explained that ‘I need very correct pronunciation to avoid any mistakes in my work’, what this actually means was ‘I need to show a respectful identity through very correct pronunciation not to allow others to ascribe any fault to me’. Therefore, his comment that ‘very correct pronunciation’ is not particularly needed for communication with his friends probably means that such a respectful identity is not necessary or even desirable in a relatively close and casual relationship where “emotion is more important” (line 19-20). Thus, CB6 perceived that different contexts require

different types of language to project identities which he wishes to see in the eyes of other people who are in these different contexts.

Accent or pronunciation, however, is not the only linguistic aspect which my participants focused on when they touched on the issue of what kind of identities they wished to project in business contexts. In the following two examples (7.16 and 17), I would like to examine the case of a Korean business person (KB1) who did not seem to care much about pronunciation or accent. Instead, his focus was largely on written English particularly on business letters. The extract below starts with my comment which followed his account that he did not have a specific target in terms of English language ability and that his only wish was to keep his current skills.

Example 7.16

1. M: so now you want to keep your current ability
2. KB1: yes(.) i just don't want to forget@@@
3. M: okay then [...] for instance you don't feel like you want to speak like Americans
4. KB1: ah i **used to think like that** [...] **if you listen to someone you can immediately**
5. **recognise ah that is a korean a foreigner right?(.) so i tried to speak like native english**
6. **speakers** [...]
7. M: why did you think in that way
8. KB1: a:h i **just thought it is cool to speak like natives(.) you know in streets i saw**
9. **someone speak english very fluently yeah? so(.) i thought like i could get attention in**
10. **my office if i speak like that way**
11. [...]
12. M: you said(.) if you speak Korean accented english other people can notice that oh that
13. person is Korean(.) and do you think there is a possibility that it becomes a disadvantage
14. for you?
15. KB1: erm i don't think so it's not disadvantageous(.) if you can make yourself
16. understood(.) you know we study english to be understood by others right? so the
17. purpose is to make yourself understood so(.) i think **reducing an accent is just a**
18. **decoration?@@**

His expression that “reducing an accent is just a decoration” resonates well with how he felt about native-like English when he was younger. He had wished to sound like native English speakers for the reason that it was cool and he would get attention in his office, which is exactly how a decoration or accessory would work. However, such a decoration which would make KB1 look ‘cool’ was not an absolutely necessary element he needed to have for his work, and this is why he had stopped aiming to acquire ‘native-like pronunciation’. However, the story is rather different if it comes to written English. In the

following extract, KB1 put a strong emphasis on the correctness and formality of business letters written in English. His use of the word ‘face’ is particularly worth attention.

Example 7.17

1. KB1: yes so when i write in English(.) i look up a word(.) i mean i refer to examples [...]
2. whether there is an example which i want to use [...] if there are several words which
3. have the same meaning(.) i don't just use the one i'm familiar but i take a moment and
4. look for the word which is closest to what i want to express and then use it [...] **i have a**
5. **lot of experiences but it takes long for me to write in english especially when i**
6. **translate from Korean to english it takes time because i check every word**
7. M: so when you say writing in english i guess you send e-mails too but
8. KB1: yeah yeah e-mails and i also write letters on behalf of my bosses(.) you know **when**
9. **i myself communicate with others it's fine because the other side knows that i'm not a**
10. **native speaker(.) so if they don't understand they just e-mail me so it's no problem**
11. **but(.) when i write on behalf of my bosses if i make mistakes it causes them troubles**
12. **so(.) i try to use english as correctly as possible**
13. M: is it the same whomever you're writing to?
14. KB1: yes it is so [...] **if it is my letter it's my face(.) and if it is my boss's letter it's my**
15. **boss's face(.) so if i write a letter on behalf of my boss it means it shows my boss's**
16. **english language ability(.) so it should be as correct as possible and it doesn't matter**
17. **whom i'm writing to**

It can be seen from his long account from line 1 to 6, that he wrote his business letters with great care, which is particularly the case when he wrote one on behalf of his boss. As he described these letter as ‘faces’, there may be a widely-held belief that written English in formal business letters are taken as an index of the writer’s carefulness, reliability, professionalism, and so on.

However, what is interesting is that he mentioned in line 8-9 that he actually did not care much about his own letters since any unclear points can be clarified later by further communication. Nevertheless, he did not think this applied to the cases when he wrote letters on behalf of his bosses. This seems to be because, firstly, indexicality of one’s English in business letters is a more grave issue for those who hold a high position in a company. And the second (and probably more important) reason is that although the letter KB1 wrote on behalf of his boss is the ‘face’ of his boss to outsiders (i.e. people who received that letter), it is at the same time KB1’s face to his boss. If the other end who receives the letter asks his boss for clarification on the letter, it means that not only does his boss lose face to his/her business partners but KB1 also loses his boss’s trust, and this seems to be why he paid such a great care when he wrote business letters in English.

So far, I have looked at two participants who referred to different linguistic aspects of English (i.e. pronunciation and correctness of written English) through which they tried to project their professional identities. Although their views differed at the level of linguistic aspects they focused on, there is a point in common that both of them attempted to project their identities through *language they produce*. This statement might sound odd if one thinks that the relationship between language and identity is of course about produced language and projected identities. However, what I would like to argue here is that people might also be concerned with their identities as listeners. As mentioned earlier, there were frequent references to listening skills during interviews when my participants discussed how they thought about their own English. Especially business people seemed to care a lot about whether they could follow conversation in their work/meetings. In addition, some participants also expressed their feeling that they did not want to ask their interlocutors to repeat even if they could not get the point, which might reflect their wish that they did not want to be seen as ‘incompetent listeners’. Having said this, now I would like to have a look at example 7.18 which represents this type of view. The extract starts with my questioning comment on JB2’s account that it is difficult for him to get all the points in his communication and there are often some minor points remaining unclear.

Example 7.18

1. M: but it’s something you’re going to clarify later?
2. JB2: yeah of course we’ll clarify it later(.) and i also try to do it during our
3. communication(.) but **if there are a lot of people probably i would not ask for**
4. **repetition (.) well i might do if it is one to one communication**
5. M: uh huh
6. JB2: mmm(.) so **when i use english for business it’s kind of different from other**
7. **situations(.) when i studied abroad i did some work with other people [...] i could just**
8. **ask them questions as many times as i liked** and then i tried to understand them(.) **but**
9. **in my business work i can’t ask them to repeat many times because there are other**
10. **people so(.) it’s necessary for me to understand at my first try**

What is interesting is that JB2 said in another place that he would not mind repeating himself at all if the other does not understand him. Nevertheless, as can be seen from the extract above, asking for repetition is something he would like to avoid in business contexts particularly when it is not one-to-one communication. This way of thinking is understandable since asking for repetition in the presence of many people means showing his non-understanding in front of all of them and also using all of these people’s time for

him. However, the important point is that he did not think in the same way for other contexts. He did not hesitate to ask others questions when he studied abroad and participated in some group projects. Therefore, the context of business gave him a certain idea about how he should act as a business person and according to that, asking for repetition may not be a wise idea. This should explain why his focus was solely on listening and comprehension when he was asked what his target was in terms of English language skills, as can be seen in the extract below.

Example 7.19

1. M: what do you think about your own english now?
2. JB2: **er:::m well compared to before it's getting a little better** but still not enough at all
3. M: if you say not enough at all do you have any kind of target?
4. JB2: erm target(.) target is (.) **but speaking is okay you know(.) i can still manage**
5. **however non-fluent I am so the target is only about understanding what the other says**
6. **without asking that person to repeat because speaking is manageable(.)** that's all

Having looked at these three examples in which participants referred to different language aspects both at production and reception levels as resources of their projection of identities, now I would like to add a point regarding the issue of whom my participants wish to make a particular type of impression on; in other words, who their imagined audience is. Bell's (1984) four audience types which was discussed in Chapter 3 serve as a useful reference point here: Addressee (directly addressed audience), Auditor (known and ratified but not directly addressed audience), Overhearer (similar to 'auditor' but not ratified audience), and Eavesdropper (audience who is not known to be present). An interesting point found in the interviews is that when my participants touched on the issue of how they are (or would like to be) seen by other people, these 'other people' were often auditors, overhearers, and eavesdroppers who shared the same L1 with them, not addressees from other countries to whom they needed to speak in English. For instance, a Korean business person (KB6) claimed in the following extract how stressful it is to speak English in the presence of other Korean people.

Example 7.20

1. M: what do you think about your own english?
2. KB6: <@>so bad</@>@@@

3. M: so bad? why is it bad?
4. KB6: uhm(.) korean i think koreans culture(.) it's very sh:::y or shame? [...] **so(.) when i**
5. **get o:n bus or subway: in the subway? when i talking on the pho:ne(.) speaking in**
6. **english? people s-s-staring <@>at the</@> the the man me this case so [...] korean**
7. **people's(.) stereotype is(.) am i correct? of(.) the sentence grammatically [...] so if i say**
8. **something wro:ng(.) when i speak english? @@@ <@>people</@> erm point about**
9. **oh that is (2)**
10. M: **mistake?**
11. KB6: =yes mistake(.) that is korean culture i think [...] **so if i speak(.) with abroad who is**
12. **from english culture(.) nation? but it's not stressful [...] but besides(.) <@>korean**
13. **company colleague this is stressful because</@> <imitating>a:h his english oh that**
14. **grammar is grammatically that sentence is not correct</imitating>**
15. M: oh okay so if nobody is sitting next to you it's okay
16. KB6: =<lound>in this situation it's very</lound>.(.) **it's not stressfu:l(.) it's very I can**
17. **speak fluently**

It might sound strange that KB6 started explaining Korean people's tendency to check other people's English when he was asked why he thought his English was 'so bad'. However, it can be interpreted that he thought that this 'badness' of his English was caused by the pressure he felt from other Korean people who checked his English, since he was able to speak English fluently if there were no other Korean people listening to him (line 16-17). What should be noted is that these Korean people were usually not his addressees. They may have been auditors in the case of business meetings, but in most of other cases they were overhearers or eavesdroppers especially in public settings (e.g. on the train). Feeling uncomfortable and worrying about grammatical correctness because of the eyes (or ears in this case) of people whom he was not even talking to might sound illogical or over-anxious. However, such feelings may be reasonable in a sense because it is natural for those overhearers or eavesdroppers who had no interest in the content of what KB6 spoke paid more attention to the forms of English he produced rather than the content. In contrast, the actual addressees of KB6 probably did not care much about how KB6 spoke English because understanding the content and getting accurate information was the priority for them. Therefore, indexical value of one's English may have more substantial effect on people's impression when it is received by those who share the same L1 with the speaker; namely, those who do not actually need to be addressed to in English.

Given this topic of the perceived importance of showing professional identities through one's English to those who share the same L1, I need to mention the role of English language tests in business contexts. Although it might seem to be a diversion from the focus of this section, i.e. identity, the issue of English language tests cannot be ignored

when I discuss how people show their capability/reliability to their employers/potential employers. A notable tendency in my participants' comments on English language tests is that while they severely criticised that these tests do not reflect people's practical English skills at all, they thought that showing a high English test score was a 'must' to get a good job or to be promoted. Having said this, now I would like to examine how such tests which were perceived to be 'meaningless' in terms of showing people's practical English skills came to have some 'meaning' or 'index' in recruiting/promotional settings. For this aim, I provide the following example which is given by a third-year Korean university student (KU2) who needed to submit a result of TOEIC to apply for an international investment bank.

Example 7.21

1. KU2: **very ironical situation even if some people who got nine hundred score in**
2. **toEIC[...] they ca:n't speak english very well(.) they know a lot of knowledge but(.) they**
3. **can't use it(.) just to get a good job[...] that is the main purpose(.) to study english I**
4. **think**
5. M: =okay yeah but what do you think about that system this current situation in korea
6. everybody has to take a toEIC test erm kind of rega-regardless of their purposes and
7. their jobs and
8. [...]
9. KU2: rubbish?
10. M: yeah@@@ some people say it's rubbish yeah
11. KU2: **maybe EVerYone everyone says toEIC is rubbish(.) but we have to follow them**
12. **because company take the toEIC maybe if the company take another test like ielts we**
13. **have to change [...]**
14. M: **but do you think ANYway companies NEEDS some kind of english test to JUDGE**
15. **their applicants**
16. KU2: **yeah if i don't if i don't have the score i can't apply for it**
17. M: yeah **but as you said not many people ACTually use english in their workplace**
18. [
19. KU2: YEAH YEAH
20. M: =**but they still need to take the test**
21. [
22. KU2: YEAH **definitely yeah because i think(.) [...] i mean this**
23. **toEIC is(.) just(3) just just COMPANY want to know your ability**
24. M: a::h i see
25. KU2: =**we don't want a bad person we want smart person(.) SO(.) you have to get(.)**
26. **some score**

In the beginning of this extract, he pointed out that TOEIC does not reflect one's actual practical English skills, saying that it is 'ironic' that a person who holds a very high score

might not be able to use English. However, from line 11 to 26, he showed his acceptance of this system that everyone has to submit a score of an English test to apply for a job because anyway “we have to follow them”. Until here, it seemed that he thought that TOEIC test was ‘meaningless’ although he had to take it and obtain a good score in order to get a good job. However, being asked whether this test was really necessary for job application processes even though there were many people who actually would not use English in their work, he began to put some values on English tests, which can be speculated from his comments such as “company want to know your ability” and “we want smart person so you have to get some score”. Although these comments might seem to be a contradiction as he had expressed that TOEIC scores did not show one’s practical English skills, what needs to be noted is that in these comments he did not use the word ‘English’ at all. What these sentences such as companies want to know your ‘abilities’ or companies want to hire ‘smart’ people suggest is that he thought that TOEIC score could be an index of an applicant’s general capability although it might not be the one of English. In short, although a result of TOEIC cannot be a proof of one’s English language skills as KU2 pointed out, it could be an index of one’s ‘hardworkingness’ or ‘smartness’ without which (it is assumed that) high scores cannot be obtained. This is reminiscent of the perceived indexicality of ‘native-like English’ which is not a crucial element to accomplish the purposes of communication but could be a useful tool to convey ‘professional’, ‘intelligent’, ‘talented’, and ‘hard-working’ impression.

However, people who are sceptical about the indexical value of TOEIC scores may seek something else which carries much stronger value. The following example from an interview with a Japanese business person (JB5) represents such a case. Although JB5 was an employee of a major IT company at the time of the interview, he had already decided to quit his job to get an MBA degree in the UK. In the following extract, he explained why he had chosen to do an MBA in the UK.

Example 7.22

1. JB5: basically holding an mba degree is not so much valued as people expect(.) but(.) **the**
2. **reason why everybody wants to get an mba degree is because we want something**
3. **extra(.) so for instance in my case i need information technology skills plus something**
4. **extra(.) [...]** and **when we think about this something extra(.) it’s good if you can use**
5. **english properly and it’s better if you can say you have studied english which can be**
6. **used in business [...]** of course **alternatively you can just make do with toaic or**

7. **something but saying that i have studied english through an mba course is a much more**
8. **sound proof than a toeic score [...]**
9. M: what do you mean by just making do with toeic?
10. JB5: well it might be misleading if i say just making do with but (.) okay then how do you
11. think Japanese companies examine their employees' or applicants' english abilities?
12. M: well i guess they use tests don't they?
13. JB5: yeah because it's easy(.) [...] they can just use something ready-made(.) you know
14. that is toeic@@ **but actually everybody knows that toeic is a deficient test [...]** so
15. **nobody of the human resources team thinks that(.) ah okay this person is promising**
16. **because the toeic score is over seven hundred**
17. M: =nobody thinks like that but
18. JB5: =<@> yeah but they use it </@> so in that sense(.) a higher value is attached to
19. **studying abroad or graduating from an mba course abroad(.) so i thought doing an mba**
20. **abroad is better than doing an mba in Japan and also than studying for toeic(.) i can kill**
21. **two birds with one stone**

He clearly perceived that how powerless the indexical value of a TOEIC score is, and this awareness made him search for a 'better one' that is getting an MBA degree in an English-speaking country. Although his argument itself was very clear, what was surprising is that his explanation of his motivation for getting an MBA was solely about this indexical value an MBA degree had in the job market. He did not even mention what he wanted to learn from an MBA course or what kind of experiences he expected to have in his life abroad. His main (or even the only) focus here is the qualification of MBA and its indexical value. The point I would like to make from these examples of participants' comments on TOEIC scores or an MBA degree is that there is a perceived necessity of making one's English ability *visible* in the job market by, for instance, quantifying it (e.g. TOEIC scores) or showing a qualification (e.g. an MBA degree obtained from an EMI university). However, what is ironic is that such reified English abilities, particularly test scores, are not perceived to be reliable either by employers who require their applicants/employees to submit a test score or applicants/employees who submit it. This sounds as if both the players and the judges of the game follow a rule which they think is absurd. The reason why such a rule is still maintained may be because, as JB5 pointed out, a ready-made English language test which is provided by a third sector is an easy tool for employers to screen applicants/employees.

However, what I would like to point out is that submitting a TOEIC score is probably an easy choice for applicants/employees too. As was pointed out by so many of my participants, high TOEIC scores do not guarantee English skills which can be used in practice. What this means is, to put it the other way around, a high score can be obtained

without practical English language skills if one acquires techniques for getting a high TOEIC score, which could be much easier than other ways of demonstrating one's English skills such as giving a presentation or having an interview in English. In short, applicants/employees who have to submit a score of an English language test may not necessarily be mere victims who are forced to follow the provided rules, but they actually take part in maintaining this system. Otherwise TOEIC could not have spread so widely especially in East Asia.

7.3.4 Deconstruction and reconstruction of indexicality

One of the main points I have argued throughout this section is that there was a great concern among my participants about how their English language practices make them 'look like' to other people. What was commonly seen in my participants' comments concerning this issue of the 'perceived me' in other people's eyes was that there seemed to be rather clear-cut assumptions about causal relationships such as 'if I speak native-like English, I will look professional' (see example 7.5) , or 'if I speak English with a Chinese accent, other people would laugh at me' (see example 7.11). In this section, however, I would like to look at two cases in which these kinds of assumptions about linguistic indexicality seemed to be 1) destabilised and 2) deconstructed and reconstructed.

The first example is from an interview with a female Chinese university student (CU4) who had lived in England for one year to study her major which was art restoration. Although she had a rather solid belief that speaking native-like English is 'better', this idea appeared to be destabilised when she was asked whether people who speak English with a strong accent need to reduce it.

Example 7.23

1. CU4: there are kind of stores opening by Indian people so normally you listen to
2. their speaking it's like really (.) really strong accent by their own accent affects
3. [
4. M: yeah yeah so
5. you you went to those shops or restaurants? probably
6. CU4: yeah like cu::rry or something@@@
7. [
8. M: **okay @@@ do you think they have to change**
9. **their accent so that other people can understand them?**
10. CU4: **hmmm not sure because I know like I know one chinese lady (.) she's been**
11. **there for twenty or thirty years [...] but she still speaking in a chinese way [...] and her**

12. English is really not very good? so just communicating is alright
 13. [...]
 14. M: you talked about the Chinese lady who had been in England for 20 years and
 15. []
 16. CU4: **yeah I**
 17. **think it's over twenty [...] and she also a conservator in a British library British**
 18. **museum maybe**
 19. []
 20. M: o::h right that's great
 21. CU4: = **yeah it's quite successful career but she don't need to speak like really <@>**
 22. **native yeah </@>**

What is interesting is that CU4 immediately referred to the case of a Chinese lady although my question to her was whether she thought Indian people whom she described to have a very strong accent need to change it. As can be seen from the latter part of this example from line 14, the Chinese lady whom CU4 mentioned seemed to be very successful in her career as a conservator, and this must have been inspiring for CU4 who was studying art restoration. The fact that such a successful person did not speak English like a native speaker might have made her uncertain about whether one really needs to reduce a non-standard accent, which is probably why she immediately referred to the case of this Chinese conservator although she was asked about the case of Indian people. Here, a general assumption that native-like English is a symbol of success is destabilised by the Chinese conservator who did not come under this assumption. What this suggests is that symbolic values of a particular set of linguistic features are by no means everlasting but these are changeable. For instance, even if non-native English accents signal negative social connotation to some people, it could be modified as people observe, encounter, and communicate with real people who play an active role in the international arena with their own styles of English.

The next example represents the case in which such modification seemed to occur rather radically in an event, which changed the participant's ideas about how he should project himself through his English. In the following extract, a Korean business person (KB2) who used to wish to speak 'NS-like English' explains what made him discard this idea.

Example 7.24

1. M: how did you change your mind because you said when you were in university(.)
2. you THOUGHT you wanted to speak english like a native english speaker
3. KB2: ah erm when i went to canada one time i argued with english teacher (.)about
4. the global time like like (.) for example now it's it's one thirty [in korea] maybe in
5. canada maybe in vancouver now ten thirty-two
6. M: okay
7. KB2: = at that time (.) we were talking about time gap [...] i said in taiwan
8. it's a maybe it's just one hour gap from korea so i said like maybe nine o'clock now
9. <imitating> nonono it's eight o'clock now </imitating> so no i'm sure it's nine
10. o'clock <imitating> hhhh you don't understand what i mean you don't understand
11. my english </imitating> what? you know it's a different issue so oh my god i thought
12. he's crazy
13. M: yeah @@
14. KB2: = **it doesn't mean native speaker doesn't mean he is like better than me**
15. M: exactly you're very right yes
16. KB2: **so i think a-a-at that time i thought i think it's very important to show (.) erm**
17. **my opinion and who i mean just who i am it's very important (.) so (3) what i can do**
18. **the be:st is just to show my o:wn style so doesn't mean like follow erm following the**
19. **native i just changed everything after that day**

To summarise his monodrama from line 7 to 19 as this part might be a little confusing, KB2 and his English teacher were talking about what time it was in Taiwan, and although KB2 said that it was 9 o'clock based on his knowledge that there is an hour gap between Korea and Taiwan (which is actually right), this was not taken seriously by his English teacher for the reason that KB2 would not understand his English. He was angry about this teacher's attitude which KB2 thought had resulted from the teacher's belief that he was superior to KB2 because of his status as a native English speaker.

Considering from the fact that he dared go to Canada and stayed there for thirteen months to study English and also from his comment that he used to wish to sound like a native English speaker, it is likely that KB2 had had an assumption that he would make a good impression on others if he speaks native-like English. However, what is remarkable is that this bitter event for him did not compel him try harder acquiring native-like English not to be looked down by his teacher any more, but instead it made him decide to hold onto his own style of speaking. This is probably because he realised that it was a huge contradiction to seek for prestigious symbolic capital by acquiring native-like English while he strongly felt that native English speakers were by no means superior to other people just because of their 'nativeness'. Thus, he deconstructed his previous ideas about

linguistic indexicality and decided to speak with his own style. However, this does not mean that KB2 was stubbornly sticking to his own style as something established and stable. His idea of styles was actually much more audience-centred and flexible, which was revealed in the very end of our interview as shown below.

Example 7.25

1. KB2: maybe it's erm because of my position i'm i'm in
2. **charge of erm selling my product xxx so i think about how to:: how to give**
3. **customers my impression in the good way**
4. [
5. M: okay
6. KB2: = **so maybe it's many times it can prompt my styles it's precious style (.) how**
7. **to emphasise my words or use some specific words [...] so i always think about this**
8. **kind of things so maybe so (.) i i naturally NATU rally change my my style like this**
9. **way**

After coming back from Canada where he deconstructed the assumption that native-like English would make him look 'better', he joined the company which he was working for at the time of the interview. Here, he started constructing his own style of using English which was "prompted" in communication with his customers to whom he tried to give a good impression. As can be seen from his expressions such as "*many times* it can prompt my styles" and "I naturally *change* my style", his concept of style is not something which remains the same once it is established, but it is always under negotiation in his communication with others. What I would like to point out now is that KB2's idea of styles seemed to be interrelated with his ideas about language. Just like his own style which is constructed and negotiated through his language practices, he seemed to perceive that language at a macro level is also something constructed through people's language practices, rather than something which is out there (his actual talk on this issue will be seen shortly in example 7.26). Having said this, now the chapter turns to my participants' ideas and conceptualisation of language which are underlying their views about various language-related issues.

7.4 Conceptualisations of language

What struck me during data analysis is that there was a stunningly wide range of views about language among my participants. On the one hand, some participants presented views which appeared to be very close to those of sociolinguists; on the other hand, other

participants showed the type of beliefs which are often dismissed as ‘myths’ by sociolinguists. This section starts by looking at the former first (i.e. sociolinguist-like views), and then I will turn to the latter (i.e. ‘mythical’ views). It will be discussed why such big differences in participants’ ideas about language exist, and how participants deal with these different types of ideas.

7.4.1 Language as sedimented practices

To go back to the case of KB2 as previously noted, His following comment on appropriacy of language use in a given context resonates with his idea of styles which are constructed and negotiated in his history of communication. That is, he perceived that appropriate language use in his workplace was the result of sedimented language practices of people who had been engaged in that business area.

Example 7.26

1. KB2: **i had to meet the the foreigners(.) it's NOT like FRIENDS they are they are**
2. **customers i have to use like a elegant and and sometimes[...] i wanna**
3. **give my speech like a(2) let's say sometimes persuade them xxx really strongly so(.)**
4. **i need [...] to learn english in professional way**
5. M: okay in a professional way
6. [
7. KB2: yeah [...] i THINK **using the appropriate vocabulary is**
8. **very important** that's what i mean
9. M: okay **who decides appropriate vocabulary?**
10. KB2: **it's like a custom [...] in my opinion there are many**
11. **people in the past already made many like rules(.) in THIS way in this case then use**
12. **this word not this word**
13. M: uh huh okay okay
14. KB2: so i have to learn more
15. M: **were they native english speakers who decided that kind of custom**
16. KB2: **erm no i don't think native speakers made like this custom it's like in OUR**
17. **business way [...] we use many special in a special way maybe if i don't have that**
18. **kind of experience i don't know how to use the word like that**

It is clear that he did not think that appropriate ways of using English in his working context was given from someone as a set of rules. Rather, he perceived that it had been constructed in the history of people's communication in his business community (and in this sense, my question in line 9 ‘who decides appropriate vocabulary’ was inappropriate, which was adjusted by KB2). Therefore, obviously he did not believe that native speakers had a special right in the processes of constructing such customs of language use (although

they are likely to be involved in these processes too) because, as he emphasised, it is “*our business way*”. Having said this, and given his comment that he would not be able to use English appropriately in his business community if he does not have experiences, what comes to be important again is the contexts. It should be noted that KB2 did not talk about appropriate use of English which can be accepted in any contexts, but he talked about appropriate use of English in his particular business community. Thus, what he felt he needed to learn more (line 14) is the ‘English’ used his business community. This point is well-explained in the following extract, which is directly continued from the end of the previous example. Just to give some information for a better understanding of the extract, it needs to be mentioned that he was working for a copper trading company.

Example 7.27

1. M: okay so in your area you have [...] specific appropriate way of using
2. english
3. KB2: =yes right
4. M: okay i see
5. [
6. KB **because because my company(.) sell the product but(.) product is not erm**
7. **familiar with [...] normal people i mean**
8. M: probably i don't know these words
9. [
10. KB2: **maybe you know gold silver copper but you know gold silver**
11. **and copper?**
12. M: yeah yeah
13. KB2: **but not easy to SEE them(.) right?**
14. M: hmm
15. KB2: **can you see the copper? in your environment?**
16. M: no no i can't
17. KB2: can(.) do **you know(.) which company or who use the copper?**
18. M: no: i don't know
19. KB2: **so: that's what i mean(.) erm er sma- very small group of people in our society**
20. **eh have the business for copper so they they i think they have this kind of specific**
21. **words? or methods? many people think we're expert(.)**
22. M: yeah
23. KB2: **we're really different from the normal people and there is always like very**
24. **special words and i want to use these kind of words i feel like i need that kind of**
25. **experience that and words and want to learn how to use it**

What he tried to tell me by asking me questions from line 10 to 17 is that I did not know gold, silver, or copper in the way he knew these. What is interesting is that my answer ‘no’ to his question “can you see copper in your environment” is actually wrong in

hindsight because there should be many products made of copper around me (e.g. a one-penny coin). The point is that I could not think of any example of copper products immediately and ended up saying ‘no’ whereas he must have been able to name a long list of copper products surrounding us without any difficulty. What this means is that there is a huge difference in our knowledge of copper because I am not a member of his community, and this well-expresses the point that what makes KB2 as he is is what he knows. Although there was a tendency that my participants had their attentions caught by their knowledge about *how* they should sound to make a good impression on others, this is only a small aspect of their knowledge. Most of their knowledge is expressed through *what* they talk, and this is what KB2 put more emphasis on, which seemed to result from his continuous consideration about language use in the business community he belonged to.

However, it should be pointed out that he might not have seen himself as a full member of this copper trading community since he felt that he needed to learn more about words used in this community. It is important to note that what he meant by the verb ‘learn’ was not mere memorisation of meaning of these words. As can be seen from his comment from line 24, to learn a word for him means to *experience* that word, which will enable him to use it in the real sense. It seemed that KB2 always approached my interview questions with his business community in his mind, which is likely to have made his views about language-related issues rather different from the ones of other participants who seemed to perceive language as a monolithic entity, as we will see shortly in section 7.4.3. However, before that, I would like to see some more examples which are related to this issue of ‘shared knowledge’ in English language practices.

7.4.2 The importance of shared knowledge in communication

What was often pointed out especially by business people is that understanding does not solely depend on language itself but it is also contingent on their familiarity with the content of communication, as is expressed by CB3 in the following extract.

Example 7.28

1. CB3: Hong Kong and Singapore are strong too so i did business with these people too(.)
2. i think everyone is good at English(.) **but people who are most difficult to understand**
3. **are indians**
4. M: why is that?
5. CB3: it’s pronunciation usually(.) i can understand Singaporean or Hong Kong people

6. M: but i guess they have their own accents too
7. CB3: yes they do they do(.) but usually i can understand them but indians are difficult(.)
8. [...] **but if i know what we are going to discuss i can understand to some extent once**
9. **the discussion starts(.) but if it is something i don't know at all and they suddenly**
10. **start saying something i can't make out what it's all about@@@**

Given the fact that he suddenly started talking about Indian people's English in line 3 without being asked how he thought about their English or who were particularly difficult for him to understand, it seems that CB3 had wanted to have a word about Indian people's English during the interview. Nevertheless, he did not simply brand Indian English as unintelligible but added a proviso that the degree of understanding depends on how much he is informed about the topic of conversation. Although he certainly had a feeling that pronunciation of Indian people's English was especially difficult for him to understand, he was not saying that 'Indian English' *as a code* is unintelligible, but he talked about it within the framework of communication where the amount of shared knowledge plays a crucial role.

As mentioned above, the importance of shared knowledge or shared repertoire in communication tended to be raised by business people; however, a university student participant JU3 also referred to this point as shown in the following extracts. Although JU3 expressed his wish to speak English like native speakers earlier in his interview, it was revealed later on that this wish was subject to conditions. In the following example (7.29), I attempted to clarify how he wished to sound if 'native-like English' is more desirable for him, but this attempt unexpectedly revealed his view that he did not think that he wanted to sound like a native English speaker anytime anywhere.

Example 7.29

1. M: or there might be something else to sound like native english speakers in addition to
2. pronunciation it might be idioms or some fixed expressions or
3. JU3: mmm well i **think it's good if i can speak like that outside my studies but i want to**
4. **keep recognising idiomatic expressions as idiomatic expressions@@ i mean in short i**
5. **don't want to use difficult expressions for my studies**
6. M: okay okay i see
7. JU3: **so for instance in my workplace? or in places where we do research [...] i want to**
8. **speak english which is understandable to everybody with an awareness that some**
9. **expressions are understandable only to native english speakers so(.) in the contexts of**
10. **my research i don't think i want to speak like native english speakers**

Just to give information about JU3 briefly, although he was an undergraduate student at the time of the interview, he had already decided to go on to a master's degree in Astronomy expecting to do a PhD in future as well. Therefore, he knew that the main context for him to use English would be in his academic communities where he was very likely to communicate not only with native English speakers but also with non-native English speakers. He was also aware that using native-like English in such a context is not a wise strategy, which led him to conclude "in the contexts of my research I don't think I want to speak like native English speakers". This point was further explained in the next extract.

Example 7.30

1. JU3: i think everybody does this very naturally for instance **it's not only about language**
2. **if(.) there are two astronomers and a linguist probably they don't talk about astronomy**
3. **don't they?** even if there are two
4. M: even if they do they talk about something very simple
5. JU3: =yes yes so **we naturally say something which is understandable considering the**
6. **context because it is communication** [...] it's the same thing(.) **if there is a non-native**
7. **english speaker erm i speak in the way that everybody can take part in but** erm how can i
8. say(.) **going back to astronomy if there are only two astronomers we want to talk about**
9. **astronomy and it's quite comfortable because both of us are very familiar with the topic**
10. M: yes yes
11. JU3: **so if i apply this to english** i think native speakers kind of lower their level to speak
12. with non-native speakers [...] but i mean **if they can talk at the same level i would (.) i**
13. **mean non-native speakers would feel comfortable too and both sides would feel good**
14. **so in that sense i wish if i can reach the level which is close to the one of native speakers**

What is intriguing is that he paralleled the content of conversation (i.e. expert knowledge of astronomy) with a linguistic variety (i.e. 'native-like English' – although it is actually not appropriate to call it a 'variety') in this extract to emphasise the point that people naturally attempt to make their utterances understandable to their interlocutors. To summarise his argument, if certain knowledge, whether it is an idiomatic English expression or technical knowledge about Astronomy, is not shared by someone present, interactions which need such knowledge should be avoided to make sure everybody can take part in communication. However, the other side of coin is that communication would go very well if a certain amount of knowledge, whether it is an idiomatic English expression or technical knowledge about Astronomy, is shared between the participators. Although there is a little weirdness with his argument because of his neat division between the content and language, his way of thinking that the amount of shared knowledge is a

key factor for mutual understanding both language-wise and content-wise is worth attention.

In this section so far, I have looked at examples in which my participants discussed their views on English/language in relation to their actual language practices in the communities they belong to. Although such an approach seemed to keep them away from the idea of the single monolithic norm, these participants were by no means majorities. In fact, many others emphasised the importance of having the single ‘standard’ to ensure mutual intelligibility, as can be seen in the next section.

7.4.3 Belief in the ‘standard’

What needs to be noted is that the participants who strongly believed in the importance of following/maintaining the ‘standard’ were not saying that following/maintaining the ‘standard’ itself is the goal. Rather, just like the participants whose comments were quoted in the previous section, their main focus was to achieve mutual understanding in communication too. However, a big difference lies in their ideas about how mutual understanding is achieved. As can be seen from the following examples, the basic logic of those believers in the ‘standard’ is that mutual understanding is ensured by everyone aiming for the same point; therefore, there needs to be a solid benchmark; i.e. the ‘standard’ of English.

Example 7.31

1. CB6: **we NEED a standard**
2. M: uh huh
3. CB6: **and there’s a native people OFFer the standard if the chinese english is the**
4. **standard of english it’s aRIGHT(.) because(.) back to the point we use the language to**
5. **communicate and we need the standard so everyone can can can reach the standard**
6. **to say english so [...] we can understand each other**
7. [
8. M: uh huh
9. CB6: **=if you speak english in japanese japanese way and i speak in chinese way and(.)**
10. **xxx i think <@>we can’t understand each other</@>**
11. M: =do you think so? if i speak english in japanese way if you speak english in chinese
12. way we cannot really
13. [
14. CB6: **the GAP will be(.) more and more WIDE**
15. [
16. M: okay okay
17. CB6: =between us maybe now maybe **now you speak your japanese english i speak my**

18. **chinese english** we can understand each other but the trend we leave the gap(.) to wider
19. and wider and **one day maybe our children get together and <sighing>they could not**
20. **understand each other</sighing> so the language will lose his founda-function**

Although CB6 said at first that native speakers should offer the standard, immediately after this statement he modified it by saying that “if the Chinese English is the standard of English it’s alright”. Therefore, the important point for him is that whatever it is, there should be something as a yardstick to be followed otherwise ‘our Englishes’ will eventually be unintelligible. This anxiety about unintelligibility caused by diversity is expressed by some other participants too, and a characteristic of their logic is that differences in ‘Englishes’ resulted from different L1 influences were emphasised while people’s various conscious/subconscious attempts to understand each other in their interactions were completely ignored.

As can be seen from his expression in line 17 and 18 that “you speak *your Japanese English* I speak *my Chinese English*”, CB6 had reified concepts of ‘Chinese English’ and ‘Japanese English’ as different and separate entities, which is a pre-condition for his idea that the ‘gap’ between these two ‘varieties’ would get ‘wider’ in the future unless we follow the ‘standard’. What needs to be pointed out here is his general tendency to treat language as a code, such as ‘Standard English’, ‘Chinese English’, and ‘Japanese English’ which seemed to be conceptualised independently from people’s actual use of language and purposes of communication. In other words, what is missing in his argument that there is a possibility that English may lose its function as a lingua franca one day as a result of diversification is ‘people’ who communicate and try to understand each other, and who apparently do not want to lose this function of English as a lingua franca. After all, English will remain functioning as a lingua franca to the extent that it is used as a lingua franca by people who make various efforts to establish mutual understanding in their interactions. However, the absence of ‘people’ in CB6’s perspective seemed to make such micro-level communicative efforts invisible to him, and this probably has resulted in his strong belief that what ensures understanding is everybody’s effort at conforming to the single common ‘code’ (i.e. ‘Standard English’), not to *each other* who are involved in communication.

When my participants talked about the necessity of having and following the ‘standard English’ to maintain mutual understanding, in most cases they also discussed or

mentioned the issue of ‘whose English’ is the ‘standard’. In the following example taken from the interview with KU4 who had studied English in the UK for one year, he expressed his idea that ‘British English’ and ‘American English’ should be the standard, but a very interesting point is that here he talked about the ‘standard’ of texting language (or SMS language).

Example 7.32

1. KU4: when we went to **vietnam or Philippine? they use English(.) x their style of their**
2. **style** right?
3. [...]
4. KU4: **i can't understand their like their text [...] text especially [...] mobile phone text**
5. M: oh text okay okay alright you couldn't understand it
6. KU4: no so(.) **if they communicate with THEM(.) just they can use(.) but(.)** as i told we
7. like **now we are communicating internationally international mean like everyone can**
8. **understand [...]** so maybe: **most of people who speak English(.) we say(.) the standard**
9. **english uk or america** chinese english <@>or korean english japanese</@>@@ no(.)
10. not standard
11. M: =not standard okay i see i see okay **by the way di-could you understand british**
12. **people's text messages?**
13. (2)
14. KU4: **no**
15. M: =no @@@@
16. [
17. KU4: @@@@
18. M: <@>it's difficult isn't it?</@>
19. KU4: =yes **yes right but(.) we have to und- TRY to understand uk one**
20. M: okay okay don't we(.) if your friend is are from the philippine
21. KU4: yes(.) if i wanna communicate with Filipino(.) we have to understand xxx i'll try(.)
22. but(.) **the filipino x one of my friends the filipino have to try to(.) use the like standard**
23. **English(.) to mainly understand**
24. M: =even text messages
25. KU4: =yeah(.) to communicate together

Although it is not clear how his Philippine friend's texting language was actually different from that of British people, the point is that KU4 believed that ‘British texting language’ (if there is such a thing) was legitimate no matter how difficult it was for him to understand, whereas his Philippine friend's texting language was dismissed for the reason that it was unintelligible. An irony is that ‘British texting language’ which KU4 thought we had to understand and follow as the ‘standard’ has been the target of criticism for the reason that it may ‘contaminate’ English. For instance, a British journalist John Humphrys claimed in a news paper article that texting is “wrecking our language” and expressed his anxiety that “[t]he danger - for young people especially - is that they will come to

dominate. Our written language may end up as a series of ridiculous emoticons and everchanging abbreviations” (Mail Online: 24 September 2007).

However, such “sloppy” and “irritating” language for John Humphrys is still the ‘standard’ (of texting language) for KU4, and the reason for such legitimacy is that it is used by British people. Thus, the important point for KU4 is *who* produce language, rather than how it works. Indeed, there is a possibility that KU4’s Philippine friend simply copied some expressions from his/her British friends’ text messages. However, the same expression can be legitimate or illegitimate according to whether it is produced by the authority (i.e. British people in this case) or not (i.e. his Philippine friend in this case). Such ‘authority’ given to British people in KU4’s idea was not limited to their language. As can be seen in the next example in which KU4 answered my question of what he thought about English of Japanese people, he seemed to rely on British people as the benchmark in terms of their perception too.

Example 7.33

1. KU4: **hmmm better than Korean?**
2. M: better than is it?
3. KU4: =yeah if like SOME level of english? [...] **japanese english is better**
4. M: =why do you think so
5. [
6. KU4: **because @@@@ <@>my teacher told like that</@>**
7. M: your teacher?
8. KU4: =yeah in uk
9. M: =in bristol? and wa-was he or she: a
10. KU4: he or she both of them
11. [...]
12. M: and were they british
13. KU4: yeah
14. M: they TOLD you
15. KU4: =yeah [...] japanese english is like more CLEAR to understand(.) they said
16. M: uhm that’s very weird(.) @@ i don’t know and did you agree with them
17. (2)
18. KU4: **because i’m not uk i’m i’m not english so i just acce- take their opinion(.) i don’t**
19. **know**

As can be speculated from rising intonation in line 26 and 28 in the transcript, he sounded that he was actually not sure (or probably did not believe) that Japanese people’s English was ‘better’ than that of Korean people. Nevertheless, he said that it was better because his British teachers at a language school in Bristol said so. What is stunning is his comment from line 18, “because I’m not English so [...] I take their opinion” which sounds as if he

does not have a right to state his thoughts about Japanese people's English because of his status as non-English. What is worth attention here is a likely possibility that he had actually asked his British teachers which English (i.e. Korean people's English or Japanese people' English) they thought was better. Indeed, there were other Korean participants who said that they had asked native English speakers this question (e.g. KB5: turn 230-232 in Appendix 6). Such an attempt of drawing a comparison is likely to be generated from a sense of rivalry between Korea and Japan. However, the point I would like to draw attention is that they chose native English speakers as the judges who decide which is 'better', treating them as 'authorised listeners' who can make a legitimate judgement on people' English.

Given that native English speakers were seen as the yardstick both at the production and reception levels by some participants, now I would like to discuss educational influences on the development of such a view.

7.4.4 Influences of educational practices on people's ideas of language

While participants such as CB1 and KB8 whose extracts were examined in section 7.2 expressed their wishes to sound like native English speakers to obtain positive indexicality of 'native-like English', some participants, especially university students who had the same desire did not seem to have any particular reason why they wished to sound like native English speakers. Rather, 'native-like competence' was treated as a default goal which cannot be questioned. The following extracts represent such a case, and educational influences on establishment of NS-oriented views can be seen.

Example 7.34

1. M: you also said you want to acquire british accent rather than(.) chinese accent
2. CU1: =because **whe-when we learn english we have the tape(.) the text is in the tape**
3. **you can hear that(.) the text is read by mmm perhaps xxx**
4. [
5. M: native
6. [
7. CU1: **by natives so british is very**
8. **good i think**

His comment that he wished to have a British accent because this is what is recorded in audio teaching materials shows the process that 'what is taught' directly became his goal.

It should be noted that at the time of the interview, he was using English for his internship at an international company hoping to join the same company officially from the following year. Therefore, CU1 was not a type of student who was forced to study English just to pass tests; rather, he had a clear purpose of using English for his work. Nevertheless, his talk about English during the interview was detached from this purpose, and educational discourses were dominant instead. Such a treatment of ‘native-like competence’ as a default goal seemed to be even more deep-rooted in the case of CU2 who was an English-major student at a university which specialised in foreign languages. She had also graduated from a high school which put a great emphasis on English language teaching. The following examples (7.35 and 7.36) suggest how her educational experiences in these institutions had helped her construct the idea that ‘native-like competence’ is a default goal which everybody is supposed to aim for.

Example 7.35

1. M: **you don't have a chinese accent at all**
2. CU2: **oh really thank you@@@@**
3. [
4. M: @@@@ are you HAPpy with my comment like i you don't
5. have a chinese accent
6. CU2: well of course that's **that's where we're working working toward to**
7. M: mmm why do you want to(.) kind of get rid of your chinese accent?
8. CU2: well just just you know for for like a w-well first with the you know **to to learn**
9. **english then you need to speak like a native english speakers that's a: requirement**
10. **[...] i need to speak like a native speakers(.)**

What is worth attention in this extract is the point that her discourse is centred on the issue of ‘what is required’: “to learn English you *need* to speak like a native English speaker”, “that’s a *requirement*”, “I *need* to speak like a native speaker”. However, she did not talk at all about *why* speaking like an NS was a ‘requirement’ probably because she just took it for granted and had never been bothered to think about why it is a ‘requirement’. Having said this, it can be argued that there might have been a process of naturalisation in CU2’s mind. That is, constant exposure to the idea that everybody is supposed to speak English like a native speaker has made her believe that aiming to acquire ‘native-like competence’ is a people’s ‘*natural*’ wish and act. And as far as it is believed to be ‘*natural*’, it remains unquestioned. Although she did not refer to what she was taught at her school and university in this extract, the following extract suggests a rather direct educational

influence on her ideas about language and communication.

Example 7.36

1. CU2: you know native speakers they use a lot of you know erm phrases
2. M: yeah like idioms
3. [
4. CU2: yeah idioms and phrases and also quotations from books and bibles [...] so
5. **i think it's ve:ry important to to to know the background a:nd(.) then use it**
6. [...]
7. M: **mmm even with kind of(.) among asian people do we need to:**
8. CU2: **=yeah because you know we have different culture**
9. M: yeah we have different culture b
10. CU2: **=if [...] i talk to you(.) with a chine- with a very stro:ng chinese cultural**
11. **background i guess you'll get lost right? @@@**
12. M: so(.) **oh how can i say do you follow american culture or british culture when you**
13. **speak English**
14. CU2: **YEAH**
15. M: okay i see
16. [
17. CU2: **because you know we learned introduction to british culture british literature**
18. **and american literature american culture** and also: you know [...] canadian and(.) erm
19. australian(.) and of course we many learn the(.) the history of the britain because it's a
20. long history and very old(.) you know country and also we learn(.) erm us history and
21. literature [...] and you know classics @@@@
22. M: @@@ okay
23. CU2: **=but you know it's funny that i i talked with my friends he's american he doesn't**
24. **know the classic like erm pride and prejudice [...] the scarlet letter and the(.) yeah so i**
25. **think but you know it's already in their LIFE so okay for them i mean they can igNORE**

Similar to other participants who believed that people needed to conform to the 'standard English' to maintain mutual understanding, CU2 also believed in the necessity of having a common 'meeting point' and applied this idea to the issue of culture too. She believed that 'British culture' and 'American culture' needed to be the benchmark even for communication among non-native English speakers otherwise we would "get lost". What needs to be noted is that her idea that miscommunication among people who are from different cultural backgrounds can be avoided if they follow 'common' cultural norms (i.e. 'Inner-Circle cultural norms' in CU2's idea) is based on the assumption that everyone learns these cultural norms ("you know we learned introduction to British culture...").

However, an irony is that, as CU2 herself pointed out, L1 English speaking people might not be familiar with what she had learnt as cultural backgrounds (e.g. the Bible and famous literature). Although she made a rather strange argument that NSs do not need to

learn about these as such cultural backgrounds are “already in their life” (line 25), what is quite easy to predict is that communication breakdowns will occur if she quotes from Jane Austen’s *Pride and Prejudice* in her conversation with people who have never read it, whether they are British or non-British, or, NSs or NNSs. Since CU2 had already started using English outside her university context such as her part-time work at an Italian shoes company and her internship at an international bank, it is possible that she had subconsciously noticed that conforming to cultural norms of L1 English-speaking countries did not always work. Nevertheless, as can be seen from the extract above, changes in her ideas at a conscious level had not occurred yet, and what prevented her from changing her ideas was probably the influence of the education she had received. In other words, an emphasis on learning British/American cultural norms in her English language learning processes might have diverted her focus away from the importance of negotiating and understanding each others’ cultural backgrounds in an on-going communication, even if this is what CU2 was doing in her actual communication.

In this section, I have looked at two participants whose ideas about language seemed to be strongly affected by educational treatment of language. Although they are rather extreme cases in the sense that their views were directly influenced by education with very little modification added by themselves, other participants also seemed to be influenced by what they think to be widely and socially accepted ideas about language and communication. In the following section, I would like to explore some cases in which participants conceptualised language and communication mediating such ideological beliefs and their experience-oriented ideas.

7.4.5 Reconceptualisation of language and its difficulties

As discussed in Chapter 2, when people’s views on language are explored, there is a need for approaching them as a form of “meso-politics” (Pennycook 2010: 22). That is, people’s ideas about language need to be seen as what they construct in their own lives by mediating their practices/experiences and social, cultural, and ideological preformations. The focus of this section is this mediation, and it explores how my participants construct/reconstruct their ideas about language and communication.

When Seidlhofer (2001) points out that there is a ‘conceptual gap’ between how people use English as a lingua franca and how English is conceptualised, what is meant is

that despite the fact that people adapt and appropriate English for their communicative needs in their lingua franca contexts, the concept of English still remains native-speaker-oriented particularly in the discourse of ELT. However, what is seen in the following examples is what seems opposite to this; that is, although a participant (JB2) showed ideas about English which appeared to be free from what is called native English ideology, these ideas are not thoroughly reflected in his behaviours. Firstly, I'd like to present two extracts (7.37 and 7.38) which represent his ideas about and approach to language and communication. This is followed by discussion with an extract which indicates that his behaviours may not necessarily resonate with his beliefs about language and communication.

Example 7.37

1. JB2: **my pronunciation is not good at all but i don't think it's a bad thing**
2. M: why is that? well [...] because i have an impression that lots of people try to correct
3. their pronunciation
4. JB2: that is because(.) mmm **for example when i said something at a supermarket like**
5. **tesco [...] i felt like i want to do something with my pronunciation(.) but you know**
6. **speaking at a supermarket is not a situation in which i really need to have**
7. **communication** right? so for instance **when i studied abroad i had situations like we**
8. **had to do research in this way otherwise we would get into trouble(.) then i just did**
9. **my best to speak what i wanted to say so in that case it's not a matter of**
10. **pronunciation** or something
11. M: then what matters?
12. JB2: **i just focus on getting my messages across and don't care about how i pronounce**
13. **at all**
14. M: when you focus on getting your messages across (.) erm i'm just wondering but what
15. do you do for that
16. JB2: [...] well there are various ways for that(.) **obviously writing things down or drawing**
17. **a diagram** [...] and also **ways of speaking i mean logic** and also **repetition and in that**
18. **case i can't be bothered by pronunciation** [...] so **when i really need to communicate**
19. **with others** [...] **pronunciation itself is not critical**

The key concept which explains JB2's little concern with pronunciation is contexts. That is, although he felt that pronunciation is an important factor to maintain intelligibility in a context like a very short and minimum information exchange held between a customer and a cashier at a supermarket in which both participants are probably new to each other and have little shared knowledge, he did not think that the same applied to other contexts such as discussion at a meeting for his MA team project work. In such a context where he had various resources which facilitate his communication (e.g. "writing things down",

“drawing a diagram”, and “repetition”), the weight placed on pronunciation itself for mutual understanding was felt to be little. Such little attention to linguistic forms and a rather strong focus on communication processes and achievement of communicative goals were also seen in the following example in which JB2 talked about Japanese people’s English.

Example 7.38

1. M: you said Japanese people’s english is not bad so it’s like so-so? but why do you think
2. it’s so-so?
3. JB2: **it’s so-so because** [...] as i said we don’t want to leave things unclear so(.) because
4. of that(.) **communication is not smooth** and(.) because it’s not smooth it’s not excellent
5. **but the other side of the coin is that we don’t finish our conversation with**
6. **uncomfortable compromises** [...]
7. M: it’s kind of characters of Japanese?
8. JB2: yeah i kind of end up with discussing that point
9. M: yeah it’s of course an important aspect but setting it aside for now and what do you
10. think about their english language itself? i mean Japanese people in general?
11. JB2: **well it’s a matter of what it means to be good at [english]** but for example i don’t
12. think Japanese people are good at small talks **but it’s not really a matter of language**
13. **itself so it’s difficult you know(.) [to define what it means to be] good at english**
14. M: how would you define it?
15. JB2: **well if i only take up the aspect of english language itself it might be about**
16. **smoothness**
17. M: do you mean communication is smooth or
18. JB2: mmm yes i mean smoothness of communication **but it is more about superficial**
19. **aspect of communication** because i mean you know **to be able to communicate in the**
20. **real sense is to be able to convey what you want to say and not to finish**
21. **communication leaving things unclear but if i take up the aspect of language itself it**
22. **might be better if it is smoother**
23. [...]
24. JB2: **but what i was said by others was that my english is not excellent but it is very**
25. **understandable and it is also substantial**
26. M: who told you that?
27. JB2: several people told me that like [person 4] and [person 5]
28. M: i guess you were happy with that weren’t you
29. JB2: yes i was (.) so **this is the point you know my english is not good but it is**
30. **understandable but when you talk about what it means to be good at english it usually**
31. **means what is probably called fluency so if you’re fluent in english people say your**
32. **english is good so if i’m asked whether i think Japanese people are good at english i**
33. **would say i don’t think it’s good but i don’ think it’s that bad**

What is underlying in his ambivalent expression that “I don’t think it’s good but I don’t think it’s that bad” are two different types of ways to approach and evaluate people’s

language practices. On the one hand, he positively evaluated Japanese people's tendency not to leave things unclear in their communication (this generalisation seemed to be established through his experiences in his workplace and his experiences of studying in the UK). However, he also felt that their persistence even with minor points leads to the lack of smoothness in their communication, which is the main reason why he would not say that Japanese people's English is 'good'. It needs to be noted that this attachment of a negative value to the lack of smoothness in communication is what he thought to be socially and widely accepted idea, and that he did not sound like he agreed with it. The following expressions indicate his uncertainty about and distance from the idea which associates 'good English' with 'fluency'.

“if I only take up the aspect of English language itself it might be about smoothness” (line 15-16)

“I mean smoothness of communication but it is more about superficial aspect of communication” (line 18-19)

“it usually means what is probably called fluency” (line 30-31)

What needs a particular attention here is his proviso that “if I only take up the aspect of English language *itself*”. That is, he was saying that the association of 'good English' and 'fluency' is valid only when language is seen in a contextual vacuum, and it needs to be noted that this reification of language as a condition was triggered by my question in line 10: “what do you think about their English language *itself*”. Without my question, he probably did not choose to “take up the aspect of English language itself” as it does not go well with his ideas about communication and language that “to be able to communicate in the real sense is to be able to convey what you want to say and not to finish communication leaving things unclear”. Superficial 'smoothness' of communication has very little to do with his idea here. Nevertheless, he was aware that this superficial 'smoothness' of communication is what is generally thought to be an important element for 'good English', which led to his expression that Japanese people's English is 'not good'. In other words, according to socially accepted ideas about 'good English', he cannot say it is good; however, when it is considered in terms of his own idea about communication, it is actually “not that bad”.

Although he showed his uncertainty about such a socially accepted idea of ‘good English’, he was by no means free from it. This point is well-reflected in the following extract which suggests how such awareness could influence his behaviours.

Example 7.39

1. M: and did you actually use english for your work?
2. JB2: yes occasionally [...] but yeah **sometimes i spoke english on the phone when i**
3. **made some document so in that case i made a phone call from a meeting room**
4. **because it was embarrassing**
5. M: why was it embarrassing?
6. JB2: you know because most of people of that company were good at english

As can be seen from his comment from line 24 to 29 in example 7.38, he seemed to be proud of his English which was appreciated by his international colleagues even if his English was not excellent in terms of what is generally thought to be ‘good English’. Nevertheless, in the actual context of his workplace, he chose to go to a meeting room to make a phone call not to allow anybody hear him speak English. As JB2 explained, this act had arisen from the sense of embarrassment, and an important point is that this embarrassment was based on his idea that other colleagues were ‘good’ at English. Although he believed that his English was ‘not bad’ if he was based on his own theory of language and communication, he was aware that not everybody would evaluate people’s English in the same way. In addition, he was also aware that other people would not evaluate his English positively if they are based on a socially-accepted idea of a ‘good’ English speaker (i.e. ‘fluent’ English speaker), which made him feel embarrassed to make a phone call in English in front of other colleagues. Thus, even if people have their own philosophies of language which are rather different from the one which is socially and widely accepted, their acts cannot be free from it for the very reason that it is widely accepted. A concept which is relevant here is Blommaert and Varis’s (2011) ‘micro-hegemonies’ discussed in Chapter 4. That is, “the robust hegemonies that appeared to characterize Modernity have been traded for a blending within one individual life-project of several *micro-hegemonies* valid in specific segments of life and behavior, and providing the ‘most logical’ solution (or the ‘truth’) within these segments” (ibid.: 2). This explains JB2’s behaviour of hiding himself in a meeting room to make a phone call which did not necessarily match his philosophy of language but probably was the ‘most logical solution’ not to lose his face in the given context.

The existence of ‘micro-hegemonies’ was most prominently observed in the accounts of some participants who had children. Namely, while they criticised the current trend of putting too much emphasis on English skills both in educational and business (i.e. recruitment and promotion) contexts, they chose to send their children to kindergarten or primary schools which are specialised in English language teaching or even teach subjects in English. The following participant, KB4 was one of them. Although he had sent his two sons to a kindergarten which provided English lessons, he expressed an ambivalent view when he was asked whether early English education was beneficial for Korean children.

Example 7.40

1. M: do you think it's a very good thing for korean kids?
2. KB4: <sighing>ahhhh</sighing> i don't i'm not sure it's a x the general TREND so: [...]
3. there is no debate seriously: but [...] parents acknowledge english would be [...] tool?
4. for their children? when they: debut in the social life [...] so **it's the kind of obligation**
5. **of parents to provide some opportunities to learn the english as long as earlier stage(.)**
6. so yeah @@@@ but you know erm **when i started alphabets at the seventh grade**
7. **and my english was not(.) good** when i graduated the university **but now i can**
8. **communicate in english with you**
9. [
10. M: yeah yeah sure
11. KB4: **so the necessary make the people learn and improve communication level**
12. **so my concern is that(.) erm children(.) don't acknowledge WHY they have to learn**
13. **english at their level just they were(.) pushed to atTEND [...] english classes by**
14. **PARents @@@ [...]<soft>i don't have the confidence</soft> it REALLY bring the good**
15. **performance for my children's generation**

Although KB4 knew from his own experience that people usually develop their English communication skills by using the language in the actual contexts out of necessity (see line 7-11), he also felt that it is parents’ “obligation” to let their children to learn English as early as possible (line 3-5). This view was more clearly expressed in the following comment which was given later in his interview:

Example 7.41

1. KB4: i think the (2) people who really necessary to speak english would be limited
2. depending upon their position but current situation is that every children erm should
3. prePARE the(.) future social position by learning english <loud>i understand that(.)

4. children are very early to:(.) foresee what he they will be [...] so from the perspective
5. [of] parents? they want to: bring the the(.) whole opporTUnity

Throughout the interview, he repeatedly stressed that not everyone needs English skills and that proficiency in English does not necessarily guarantee the future success. Nevertheless, he had made a decision to send his children to a kindergarten which provided English lessons with a hope that it would give them greater chances in the future. However, it may be imprudent to claim that this apparent disjuncture between his disbelief in the idea of English as a key to success and his language policy as a father of two sons is a ‘contradiction’ which is caused by KB4’s ‘confusion’ or ‘uncertainty’. Rather, it should be seen as the choice which KB4 *as a parent* thought to be most logical in the given context with its social conditions.

What he knew from his experiences was that English is not a ‘must have skill’ for everyone and that even if English becomes to be necessary for some people for some reasons, it is not too late for them to start learning it by using it (like the case of KB4 himself). However, at the same time, KB4 just like many other parents is likely to think about the paths he did not take and naturally wished to provide their children with the one which seemed to take them efficiently to a ‘successful future’. Although such a concept of ‘successful future’ is highly abstract and unsubstantial and KB4 must have been aware that such an imagined-to-be-good path does not necessarily guarantee a ‘success’, he still wished, as a parent, to provide as the best opportunities as possible with his children. What needs to be noted here is that parents are very unlikely to think about their children’s future in a social and contextual vacuum. They obviously take account of social conditions and social structures in which their children are placed, and try to make the most logical choice for them. Therefore, in this sense, it is inappropriate to simply claim that KB4 who sent their children to a kindergarten which provides English lessons is directly influenced by, or even a victim of, ‘linguistic imperialism’ (Phillipson 1992 and 2010), as such an argument completely ignores local contexts and agencies. Indeed, as mentioned earlier, KB4 had established an idea that not everyone needs English skills and that proficiency in English does not necessarily guarantee the future success, which does not follow what ‘linguistic imperialism’ argument. Although this view of KB4 is not consistent with his educational policy for his sons, it should not be seen as a result of his confusion or ambivalence. Rather, it is a result of his attempt to follow the most logical path according

to his different speaking positions with different micro-hegemonies.

What the extracts from the three participants' interviews which have been discussed in this section present is that their ideas, behaviours, and decision-making are bound by social structures and ideological values which are embedded in their local contexts. However, this does not mean that they are mere carriers or re-producers of such social preformations. Rather, they are agencies who construct their ideas from their actual experiences in their contexts, which are a part of their social structures.

7.5 Summary and conclusion

Given the previous chapter's findings on how people describe, evaluate, and talk about English of different groups and their own English at an individual level, this chapter has identified, explored, and analysed metalinguistic ideas, beliefs, and conceptual work that seem to underlie their talk concerning English. The chapter began with identifying two different meanings of 'good English' that were found in a participant's talk. That is, 'good English' in terms of communicative effectiveness and 'good English' in terms of indexical and symbolic values. The existence of these two different types of 'goodness' were also seen in participants' talk about desired abilities and necessary skills for international communication. It was found that while participants, especially those who engaged in the business sector, acknowledged that strategies which enhance mutual understanding in a lingua franca context, such as choice of simple vocabulary, avoidance of idiomatic expressions, use of different tools which are available (e.g. post-meeting e-mails), and slow speech rate were nothing to do with 'nativeness' and more important than 'native-like English', some of them still wished to (not necessarily tried to) 'sound like' native English speakers because they believed that it had an indexical value that suggests desired qualities such as professionalism and intelligence. This necessarily led the chapter to the issue of identifications and indexicality, which were explored in relation to participants' account on how they would like to be seen by others. Such desire was approached from avoidance of 'undesirable identities' ('identity as what I am not'), expression of solidarity, and identification dispositions in professional contexts. Although in many cases people had relatively clear and strong ideas about the indexicality of particular forms (e.g. 'people will laugh at me if I have a strong Chinese accent'), it was also found that indexical meanings of linguistic performances are not static values that stay in people's mind for

ever, as was seen in examples in which some indexical links were destabilised, deconstructed, and reconstructed through participants' experiences.

In addition to participants' ideas about indexical values of certain linguistic practices, the chapter also approached participants' higher-level conceptual work about abstract ideas such as 'language' and 'standard'. A great level of diversity in people's approaches to language as a concept was characteristic in this respect. While some participants who approached language in a practice/communication-oriented manner seemed to be free from the idea of language as a demarcated, pre-given entity with prescribed rules, some of them seemed to believe that these prescribed rules, or 'standard' language that serves as a common meeting point are what guarantee our mutual understandings. Finally, it considered how participants whose own approaches to and theories of language did not seem to align with what is perceived to be social expectations were dealing with such discrepancy.

What has become evident in the analysis of participants' metalinguistic ideas is that their approaches to and conceptualisations of language were largely interrelated with their life histories and experiences, purposes and experiences of learning and using English, and socially constructed values, ideas, and expectations which they have been engaging with. However, what needs to be noted here is that these are not 'external factors' that directly and intactly influence people's constructions of ideas and orientations because both individual experiences and social values are always accompanied with interpretations. For instance, English language education that people have received is not an external force that shape their ideas and practices. How influential it can be in what ways ultimately depends on how people experience it and how they make sense of their experiences. This is the focal point when I consider the positioning of this study in relation to previous literature, research methodology, and implications for educational practices, which will be discussed in the next chapter.

Chapter 8

Conclusion

8.1 Introduction

This final chapter looks back through and beyond this thesis. It firstly gives a summary of this project by exploring each research question in relation both to literature and findings of the study. This is followed by a discussion of limitations of the current research and suggestions for future research. Finally, it considers what this thesis brings both in terms of its academic contribution and implications for educational practices.

8.2 Summary of the PhD: bringing ideas of linguists and non-linguists together

As stated in Chapter 1, this thesis aimed to bring theories of language by linguists and theories of language by non-linguists together. This section summarises this attempt by exploring each research question.

8.2.1 RQ1.1: Descriptions and evaluations of different ‘Englishes’

The first subquestion of RQ1, “how do participants describe and evaluate their own English and ‘Englishes’ associated with people from different countries?”, was explored both in the questionnaire and interview studies. In the questionnaire study, it was found that whereas American English was evaluated favourably overall, East Asian Englishes and Indian English tended to be evaluated negatively, which resonates with previous research which investigated attitudes towards different varieties of English (e.g. Lindemann 2003 and 2005; Jenkins 2007; McKenzie 2008a and 2008b; He and Li 2009). However, it was also found that there were substantial differences in attitudinal profiles between university students and business people. That is, business people generally showed significantly more positive attitudes towards East Asian groups’ English than university students. From the data analysis, it was speculated that business people’s actual experiences of communication with their East Asian interlocutors might have affected their views in a positive way.

However, as pointed out in the end of Chapter 5, it is very likely that participants conceptualised labels such as ‘Chinese people’s English’ or ‘Japanese people’s English’ differently, which cannot be explored in the questionnaire of the current study. This issue

of conceptualisations of these ‘Englishes’ was approached in the analysis of interview data. As discussed in Chapter 6, a prominent finding was the lack of generalisation of, and scarce references to, linguistic forms of the East Asian groups’ ‘Englishes’. Whereas Inner/Outer Circle Englishes were mentioned in a highly generalised manner (e.g. ‘it sounds elegant’, ‘I prefer American English to British English’), non-generalisation was the characteristic of people’s comments on English of the three East Asian groups. A common account was ‘it depends on each person’, and this ‘it’ almost always referred to the person’s *ability*. This lack of generalisation and scarce references to linguistic forms of the East Asian groups’ English present an obstacle for the direct application of previous research on L1 speakers’ attitudes towards L1 varieties/accents to research on attitudes towards non-native ‘varieties’ that are actually not perceived to be ‘varieties’.

Another point which needs to be noted in relation to this research question is that participants’ accounts were very much context/purpose-oriented when they talked about their own English at an individual level. In other words, they talked about how good their English was in relation to the purpose of using English (i.e. whether they can get the job done), rather than whether it is good or bad in relation to an abstract ‘standard’. This resonates with Seargeant’s (2009) argument that how people conceptualise English largely depends on their purposes of using the language, and at the same time, how they conceptualise English also seemed to affect their language practices.

8.2.2 RQ 1.2: Ideas about English, language, and communication

The second subquestion of RQ1 was also explored both in the questionnaire and interview studies:

- What are participants’ ideas and beliefs about English, language, and communication in general, and how do these relate to their descriptions and evaluations of their own English and ‘Englishes’ associated with people from different countries?

In the questionnaire data, it was found that despite the similar degree of agreement on the idea that they study (or studied) English because it is an international language, there were significant differences between the two groups regarding the idea of expected interlocutors. That is, students tended to assume NSs as the main interlocutors whereas both NSs and NNSs are equally perceived to be potential interlocutors by business people. Their actual experiences of using English with other NNSs were thought to be one of the factors that

contributed to this difference. In the interview study, participants' ideas about English and communication were approached in a much more open manner. One of the notable points was that there was a difference in their accounts on 'necessary skills for successful international communication' and 'desired abilities'. When participants, particularly business people, talked about the former, their focus was strongly on the establishment of mutual understanding and various communicative strategies that contribute to it, which resonates with ELF researchers' findings on what ELF users *do* they in their communication (i.e. strong focus on communicative efficiency rather than 'correctness' or 'nativeness').

However, when they talked about desired abilities, many of them (though not all) referred to 'native-like' competence as they thought it would project their 'professional' and 'reliable' identities. This was considered in relation to the issue of indexicality and identifications that was discussed in Chapter 3 (e.g. Le Page and Tabouret-Keller 1985; Joseph 2004; Coupland 2007; Riley 2007; Bucholtz and Hall 2010). It was found that those participants who wished to sound like native English speakers were concerned about how they would be seen or *read* by others through their English, and in this regard, 'native-like English' was considered to index a social image which they desired. However, what needs to be noted is that this does not mean that people blindly admire 'NS English' itself or 'native English speakers'. What they desired is a sign of 'achievement' that is indexed by non-native speakers' native-like English. Therefore, for instance, even if many participants tick a box of "I want to speak English like American people" in a questionnaire study, a bold conclusion such as 'American English is given a high status' needs to be avoided since what substantially matters is *who* embodies it, i.e. *them* speaking American-like English, not Americans in general.

What was notable in people's conceptualisations of language and communication was a great level of diversity in their ideas. While some of them showed a similar idea to that of many accounts in literature review, such as language as a product of sedimented practices (e.g. Hopper 1998; Pennycook 2010) or the importance of shared knowledge in communication, reminiscent of 'shared repertoire' in Wenger's (1998) notion of communities of practice, some of them showed a strong attachment to ideas that most sociolinguists would dismiss as a myth, such as the existence of the 'standard' that guarantees mutual understanding in any communication (see e.g. Milroy and Milroy 1985;

Cameron 1995; Lippi-Green 1997 for such sociolinguistics accounts). Such a stark difference in participants' ideas seemed to be related to what they have been experiencing and how they interpret their experiences, which needs to be discussed in relation to RQ2 of this project.

8.2.3 RQ2: Processes of constructions of ideas

In answering RQ2, "how do English users in East Asia develop their ideas and beliefs about English/language and what are the possible influences on their conceptualisations?", what substantially matters is participants' experiences and perceived sociocultural norms and expectations. In many cases, traces of educational practices were found, such as talking about other people's English in terms of their average test scores or aiming at 'native-like competence' because it was the unquestionable, default goal given by the school one used to go to. In some cases, these education-oriented beliefs seemed to remain rather intact, but in many cases, particularly in cases of business people, those beliefs seemed to be rewritten constantly. Many of them reported that they *used to* want to speak English like a native speaker, an idea which had been altered because they realised it was unattainable and/or unnecessary for their purposes of using English. Therefore, although identifications of 'Standard English ideologies' or 'native English ideologies' in films, publications, or academic practices (e.g. Lippi-Green 1997; Jenkins 2007; Seidlhofer 2011) are informative and useful, it should not be assumed that people are mere carriers or reproducers of these social preformations because how powerful these ideological values are is ultimately dependent on how people interpret and make sense of them in contexts. As Linell argues, "human beings are embedded in social environments whose traditions have already constructed meanings, but these meanings, norms and expectations live on only to the extent that they are actually oriented to in new situations" (2009, p.63).

People make sense of what language is by mediating their own experiences and more macro-level social beliefs, and they try to produce the best solution in a given situation in the form of actual practices. Such solutions could be attempts to use English as 'correctly' as possible in a business document, reusing interlocutors' non-standard forms to avoid miscommunication, sending one's children to a kindergarten that teaches English, trying to know and use specific terminology in the field, and aiming or not aiming to reduce one's own accent. These decisions might, at a surface level, sometimes look 'illogical' or problematic in the eyes of some linguists who have their views on what

people should and should not (have to) do. However, whether it is illogical or not cannot be determined externally by researchers drawing only on what is 'logical' in their version of the world. Fundamentally, the extent to which this logic is in the eye of the beholder is limited, if that beholder is peripheral to and excluded from the consideration and performances of this situated logic.

8.3 Limitations and further research

Since the issue of reflexivity has already been discussed extensively in section 4.6, this section only identifies and discusses other limitations to avoid repetition. Firstly, it needs to be pointed out that some contradictions can be identified in this research. That is, theories which I drew on, the use of questionnaires as a research tool and categories employed therein, and what was found in the interview data do not necessarily align with each other. In Chapters 1 and Chapter 2, nation-based categories of English that have been employed in some areas of linguistics, particularly in the field of World Englishes, were criticised for the reason that people's linguistic practices in English cannot be reducible to their first languages. In addition, in the interview data analysis, it was found that participants talked about East Asian people's English in a diverse manner, which suggested that there were no unified or stereotyped views on it. These pose an obvious question as to whether the use of categories such as 'Chinese people's English' or 'Korean people's English' in the questionnaire study is justifiable.

This question needs to be considered on two levels: firstly, whether it is feasible to avoid any pre-defined categories in a questionnaire study at all, and secondly, if the previous question is answered negatively, whether and how a questionnaire study which has to employ pre-defined categories can be justified. Regarding the first question, it would be very difficult for a researcher not to use any framework in a questionnaire which asks people what they think *about something*. A research method in the field of language attitude studies that tried to avoid these predefined categories as much as possible is the hand-drawn map task used in perceptual dialectology (see section 3.4.2.1). However, as pointed out earlier, it needs to be noticed that this method also restricts their perspectives by giving them a map; that is, participants are forced to mark the boundaries of accents *geographically* (and their focus is restricted only to *accents* too). Given this, it would be more constructive to think how we can deal with these pre-defined categories that limit and form participants' focuses. What I would say regarding this point is that a careful

design and appropriate presentation, the latter of which explicitly makes the point that the questionnaire categories used do not necessarily match participants' categorisation, are crucial.

Questionnaires are a useful tool which enables researchers to access a broad picture of people's ideas, opinions, and feelings. Indeed, in this research, significant differences were found between university students and business people' attitudes, which is interesting in itself. However, what needs to be noted is that categories and question items used in this questionnaire do not necessarily represent participants' categorisations or ideas, and it is hoped that this was explained clearly in section 5.5. Nevertheless, if I were going to do the same research again, I would favour phenomenological exploration of notions with which people engage rather than providing pre-formed categories for people to engage *with*.

Another point which needs to be noted is that the participants of this study are by no means representative of the three countries where fieldwork was conducted. This study targeted English users, and many of them have worked or studied abroad before. Opportunities that have befallen these individuals could be seen to position them in what could be termed an elite minority of the national populations they are from, and it is acknowledged that their views, abilities, and experiences do not mirror the wider population.

Finally, it needs to be pointed out that this research substantially relies on participant's views, and it lacks first-hand knowledge about participant's everyday English language practices. However, as discussed in section 4.7, any research has to be conducted with some degree of limitation in its structure, and I hope that this research, which has engaged rigorously with people's accounts of, feelings about, their practices and experiences that were expressed through their own words, has provided valuable insights and conceptual depth. Therefore, the lack of observation in this research is not necessarily taken as a shortcoming, but it is taken as an aspect which can be explored in future research. Longitudinal, ethnographic studies that give researchers opportunities to observe participants' actual practices, married with phenomenological accounts of the perceptual nature of these experiences, are expected to bring further insights regarding how people's everyday practices interrelate with their ideas and beliefs about language and communication.

8.4 Implications and contributions

The starting point of this thesis was that the English language, which has spread so widely across various regions and contexts, has given us (i.e. both linguists and non-linguists) opportunities of not only observing the processes of linguistic change but also *thinking about* the nature of language. This thesis also took this opportunity. It has considered the question of ‘what language is’ and ‘what English is’ by delving into both academic literature and people’s ideas and beliefs. This section discusses what this attempt brings both in terms of its academic contribution and implications for educational practices.

8.4.1 Academic contributions

It is considered that this research can particularly contribute to two areas of linguistics, that is, the fields of ELF research and language attitude studies, but that it can feed into wider areas of applied linguistics and sociolinguistics, as the people and ideas researched here do not begin or end with the aforementioned fields. As pointed out in section 2.5.2, ELF studies have tended to focus exclusively on ‘innovative forms’ or ‘non-native features’ of ELF interactions, and ELF users’ identification practices have often been discussed only in relation to their ‘non-nativeness’, ‘multilingual identities’, and ‘L1 identities’. However, what was found in this study is that there were various other qualities that my participants wished to embody through their performances, such as how competent, professional, knowledgeable, and reliable they are, and that they tried to approach these qualities by engaging in various practices, which cannot be delimited by communicative practices that ELF researchers have foregrounded, such as convergent accommodation strategies, code-switching, or lexical innovations. Here, what I am trying to say is *not* that ELF researchers are wrong because my participants said something different, but that language practices in ELF need to be considered more openly and inclusively in a wider social picture, not only in terms of ‘non-native forms’ that appear in micro-level communicative processes. In this sense, the current project which has rigorously explored how participants tried to position themselves in their social environments with norms and expectations is expected to provide valuable insights in order to place ELF in a wider social picture.

As for the field of language attitude studies, what needs to be noted first is that previous studies in this area have often been conducted within the framework of ‘attitudes *towards something*’, such as ‘varieties’ or ‘accents’, with an assumption that these categories exist in people’s minds. Therefore, in these studies, how these ‘varieties’ or

'accents' are conceptualised by participants have rarely been researched (except for several cases in discourse-oriented studies such as Liebscher and Dailey-O'Cain 2007). Although this type of research might be feasible if the varieties or accents in question are widely recognised, the story of the current research is rather different since the English of East Asian people is generally undefined and is not recognised as a 'variety' or 'pool of varieties'. However, this very 'undefinedness' has given this research an opportunity to explore how people talk about their own and other people's language practices in a very open and inclusive manner, and the data obtained from such a process provides valuable insights to existent findings and theories in this field.

8.4.2 Implications for educational practices

When a language is taught and learnt, what is taught and learnt is not only forms of the language but also ideas about language and communication, and these are both taught and learnt by people who already have ideas about language and experiences of communication. The current research has observed some degree of the impact of educational practices on participants' accounts of language, such as reference to decontextualised skills of reading, writing, listening, and speaking, a strong attachment to the correctness of some particular forms that were picked up and repeatedly taught in language classes, and a general belief that the 'model' used in language teaching is 'correct'. This is not to say that teachers need to avoid any ideological constructs, such as form-based 'correctness', in the classroom, since it is simply impossible to avoid common perceptions of such notions. However, what may be useful for teachers is to be aware that their ideas about and approaches to language and communication necessarily affect how they present language in the classroom, which may be passed on to students to a greater or lesser extent. In this sense, it might be helpful for them to reflect upon what kind of assumptions and beliefs are underlying their ideas about language and consider how these could potentially impact on their teaching practices and their learners' experiences.

The need for teachers to reconceptualise and unpack existing beliefs and assumptions about language, communication, teaching and learning has been called for by ELF scholars among many others, and it is considered that this can be most effectively achieved through teacher education (e.g. Sifakis 2007; Seidlhofer 2011; Sifakis and Fay 2011; Dewey 2012). It is important to make a distinction between previous ideas of codifying a variety of English might fit the identities, norms, abilities and political

positionings of learners of English, and the current move towards placing great emphasis on understanding and facilitating interactions, both in terms of the situated and interactional nature of language that is produced contextually, and in the aspects of culture that emerge and are negotiated in contextualisation practices. What is emphasised in this line of argument is the importance of going beyond certain concepts that see language and/or as decontextualised, stable entities, and instead placing a greater emphasis on raising teachers' awareness of their interactive, fluid, and dynamic nature. This is in line with the notion of Intercultural Awareness (ICA) (Baker 2009; 2012), in which cultures and language are understood as fluid, hybrid and emergent in communication, rather than as definable entities. This conceptualisation of culture, in turn, can be considered to be an important, pervasive element in the context of lingua franca communication.

Although the abovementioned directions have potential to enhance language education, there are some approaches following similar lines that conflict with the accounts given in this research, and in much of the literature above. For instance, it has been argued by some scholars that there is a need to expose students to different 'varieties' of English for the purpose of raising their awareness (e.g. Kachru 1992; Matsuda 2003; Hu 2004; Hino 2009; Matsuda and Friedrich 2011; Wen 2012). However, although introducing the concept of different varieties of English to students might serve as a good starting point to let them know and think about language variation and change, this needs to be done carefully with a critical, i.e. measured and realistic, perspective, since if linguistic differences were represented only in relation to the labels of, for instance, different countries, an attempt at raising students' linguistic awareness by such means might serve more to produce and reinforce misconceptions about language and communication than to nurture understanding of language use. Therefore, rather than simply introducing nation-based varieties to students and telling them that every variety is equal and therefore should be accepted, open engagement with differences across uses, users and contexts of English could be more beneficial, and would certainly be more commensurate with the kinds of conceptions of English that people in this study held.

This gap between exposure to varieties and engagement with variation could be engaged with through discussion of, for example, whether/how these differences could be categorised, what the potential benefits and/or problems are in relation to the categorisations of uses, users and domains that students perceive, what a variety being

‘accepted’ might mean, what similarities and differences are masked by our labels and categories, and how/whether students would like to speak English and why. These are just some examples of how realistic engagement with English that embraces much of its global complexities can help students to embrace, and engage with, the language more realistically.

8.5 Conclusion

To end this thesis, I would like to summarise the major achievements of this project below:

1. It incorporates problematisations of uncritical demarcations of English language practices that are solely based on users’ first languages (e.g. China English).
2. The above has been achieved hand-in-hand with an exploration and application of theories and approaches that consider language from usage-/performance-based perspectives (e.g. integrationism, emergentism, and language and performativity).
3. The aforementioned points have facilitated open engagement with the words that the participants produced to express their ideas, beliefs, feelings and views concerning their own and other people’s English, which has, in turn, led to the following main findings in relation to RQ 1.1
 - There was a lack of generalisation of, and scarce references to, linguistic forms of English associated with East Asian English users. That is, while American, British, and Indian English were mentioned in a highly generalised manner (e.g. ‘it sounds elegant’, ‘I prefer American English to British English’), non-generalisation was the main characteristic of people’s comments on English of the three East Asian groups. A common comment on English of East Asian people was ‘it depends on each person’, and this ‘it’ was almost always talked about in terms of the person’s *ability*.
 - However, probably because of this lack of generalisation, some participants saw English associated with the three East Asian groups in a considerably dynamic way, focusing on *people* with whom they have communicated, rather than generalised linguistic forms.

4. The deconstruction and unpacking of terms such as ‘good English’ and ‘native-like English’ have allowed further exploration of what exactly was meant by participants who used these words. For example, values expressed by the adjective ‘good’ were rather different depending on participants’ foci (e.g. ‘good English’ in terms of communicative effectiveness vs. ‘good English’ in terms of indexical and symbolic values). It was also found that while some participants wished to sound like native English speakers to gain a particular symbolic value, this does not necessarily mean that people blindly admire ‘NS English’ itself or ‘native English speakers’. That is, what they desired is a sign of ‘achievement’ that is indexed by non-native speakers’ native-like English.
5. The findings make clear how people’s approaches to symbolic values of various English language practices, ranging from accents to accuracy in written documents, are related to the issue of identification. This was explored particularly in relation to participants’ account of how they would like to be seen by others. Their identification practices include the avoidance of ‘undesirable identities’ (‘identity as what I am not’), expression of solidarity, and identification dispositions in professional contexts.
6. Finally, it is evident in the analysis of participants’ metalinguistic ideas that their approaches to and conceptualisations of language were largely interrelated with their life histories, socio-communicative purposes and experiences of learning and using English, as well as socially constructed values, ideas, and expectations with which they (have) engage(d).

Having summarised the main achievements of the project, now I would like to refer back to the epigraph from Harris, which was quoted at the very beginning of this thesis:

“The way people think about language is at the heart not only of many social and political issues but of their view of their own cultural identity and of their relations with other members of what they take to be ‘their’ community of communities. To treat these matters as marginal or ‘non-linguistic’ (in order to focus linguistic inquiry elsewhere) is *already* to promote a certain way of thinking about language” (1998, p.4).

It is hoped that this thesis has demonstrated the value of exploring how people think about language, which this quote advocates. What the data gathered in and referred to in this study have constantly shown is that what is accessible in participants' talk on language is emphatically not only their ideas of English or language at a face value. Participants' micro-level everyday practices and macro-level social expectations and norms were merged and condensed into their accounts on language through their interpretive filters, which is an invaluable source that helps linguists to gain better understandings of language both as a practice and concept.

This research relates to the still evolving fields of ELF research and language attitudes studies, which have the potential to foreground the holistic lives and practices language users and uses in their accounts, and avoid treating such constitutive elements of language as 'accompanying baggage' to formal linguistic analyses, as Harris suggests. Although this era of holism in Applied Linguistics and Sociolinguistics research has not yet been realised, it is hoped that this research, and research that draws on it and develops its themes along similar lines, can form new voices that advocate criticality, realism and dialogue in accounts of global communicative practices.

Appendices

Appendix 1: Questionnaire for the Main Study: the version for Chinese people

English language questionnaire (China)

I. Introduction

My name is Mariko Kitazawa, a PhD student at the University of Southampton. Currently I am working on my research project which investigates East Asian people's perception of English as an international language, and I would like you to participate in this project by answering this questionnaire.

In this questionnaire, I would like to ask you to answer the following questions concerning English language. This is not a test so there are no "right" or "wrong" answers, and you do not have to write your name on it. I am interested in your personal opinion. Please give your answers honestly as only this will guarantee the success of the investigation. Thank you very much for your help.

II. Personal questions

Firstly, please answer these few personal questions.

1. **Gender**

- male
 female

2. **Age**

- 18-19 20-29 30-39 40-49 50-59 60+

3. **Are you an undergraduate university student?**

- yes
 no

4. **If so, what is your major at your university? (Please ignore this question if you answered 'NO' to the question 3.)**

Your major:

5. **If you answered 'NO' to the question 3, what is your occupation?**

Your occupation:

6. **Have you ever lived abroad?**

- yes
 no

7. **If yes, where? / which language(s) did you use there? (Please ignore this question if you answered 'NO' to the question 6).**

Country (or countries)

Language (or languages)

8. How often do you use English with native English speakers?

- not at all sometimes often every day

9. How often do you use English with NON-native English speakers?

- not at all sometimes often every day

III. Evaluation of different English

In this section, I would like you to evaluate English of people from the six different countries on the six scales. Please tick the box which is closest to your opinion.

Note: Even if you have never talked with people from the following countries in English, please answer the questions if you have any kind of idea about their English.

1. Korean people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Any other comments about Korean people's English

2. American people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Any other comments about American people's English

3. Japanese people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Any other comments about Japanese people's English

4. Indian people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Any other comments about Indian people's English

5. German people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Any other comments about German people's English

6. Chinese people's English

	strongly agree	agree	partly agree	partly disagree	disagree	strongly disagree
Pronunciation is correct	<input type="checkbox"/>					
Grammar is correct	<input type="checkbox"/>					
It's fluent	<input type="checkbox"/>					
It's easy to understand	<input type="checkbox"/>					
It's acceptable for international communication	<input type="checkbox"/>					
I'm familiar with this English	<input type="checkbox"/>					

Any other comments about Chinese people's English

IV. Your opinion about English language and English language learning

Now, please read the following statements and answer to what extent you agree/disagree with the statements.

1. I study (or studied) English because it is an international language.

strongly agree agree partly agree partly disagree disagree strongly disagree

2. I study (or studied) English to communicate with native English speakers.

strongly agree agree partly agree partly disagree disagree strongly disagree

3. I study (or studied) English to communicate with other non-native speakers.

strongly agree agree partly agree partly disagree disagree strongly disagree

4. I study (or studied) English for my career.

strongly agree agree partly agree partly disagree disagree strongly disagree

5. I study (or studied) English to pass tests.

strongly agree agree partly agree partly disagree disagree strongly disagree

6. I want to speak English like a native English speaker.

strongly agree agree partly agree partly disagree disagree strongly disagree

7. It is okay for me to have an accent when I speak English if other people can understand me.

strongly agree agree partly agree partly disagree disagree strongly disagree

8. My English does not have to have accurate grammar if other people can understand me.

strongly agree agree partly agree partly disagree disagree strongly disagree

9. I want to keep my own accent when I speak English.

strongly agree agree partly agree partly disagree disagree strongly disagree

V. Thank you very much.

If you would like to add any comments about the issues which were covered in this questionnaire, please use this section. Feel free to say whatever you like since your honest opinions are important to me.

If you are happy for me to contact you, please provide your name and e-mail address.

Name:

E-mail address:

Thank you very much for your cooperation. You are very welcome to e-mail me at mk3g08@soton.ac.uk if you would like to discuss any issues regarding this questionnaire.

Appendix 2: E-mail template for the questionnaire study

Hello,

My name is Mariko Kitazawa, who is a PhD student at the University of Southampton in the UK, and I am currently working on my PhD research project on East Asian people's perceptions of English language.

As I am very interested in Chinese people's opinions about English, I would like to request that you kindly answer an on-line questionnaire, if you are either 1) **a university undergraduate student** or 2) **working in the business sector**.

It will take you about 15 minutes to complete the questionnaire. Questions are not difficult, and of course, you do not have to write your name on it.

The questionnaire is available from:

<http://www.surveymonkey.com/s/eng-questionnaire-china>

In addition, I would really appreciate it if you could forward this e-mail to your **Chinese** colleagues/friends/classmates, if it is okay with you. They should also be either 1) **university undergraduate students** or 2) **working in the business sector**.

If you would like further information on this questionnaire, please refer to the document which is attached to this e-mail. If you have any question or concern, please contact me at any time.

Thank you very much for your cooperation.

Best wishes,

Mariko Kitazawa

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Modern Languages
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University of Southampton

Appendix 3: Statistics tables for Chapter 5

3.1 Group statistics for Japanese participants' evaluations of English of Japanese

	status	N	Mean	Std. Deviation	Std. Error Mean
J-pro	student	86	2.19	.744	.080
	business	91	2.63	.852	.089
J-gra	student	86	3.88	1.089	.117
	business	91	3.98	.816	.086
J-flu	student	86	2.06	.873	.094
	business	91	2.33	.817	.086
J-easy	student	86	4.26	1.229	.133
	business	91	4.53	1.015	.106
J-accept	student	86	2.48	.891	.096
	business	91	3.78	1.041	.109
J-familiar	student	86	5.05	.718	.077
	business	90	5.21	.727	.077

3.2 Independent samples t-test comparing Japanese university students and business people's evaluations of English of Japanese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
J-pro	Equal variances assumed	5.346	.022	-3.655	175	.000	-.440	.120	-.678	-.203
	Equal variances not assumed			-3.669	173.932	.000	-.440	.120	-.677	-.203
J-gra	Equal variances assumed	14.334	.000	-.654	175	.514	-.094	.144	-.379	.190
	Equal variances not assumed			-.649	157.313	.517	-.094	.145	-.381	.193
J-flu	Equal variances assumed	.005	.945	-2.138	175	.034	-.272	.127	-.522	-.021
	Equal variances not assumed			-2.134	172.431	.034	-.272	.127	-.523	-.020
J-easy	Equal variances assumed	6.651	.011	-1.607	175	.110	-.272	.169	-.605	.062
	Equal variances not assumed			-1.599	165.096	.112	-.272	.170	-.607	.064
J-accept	Equal variances assumed	.899	.344	-8.925	175	.000	-1.303	.146	-1.592	-1.015
	Equal variances not assumed			-8.964	173.312	.000	-1.303	.145	-1.590	-1.016
J-familiar	Equal variances assumed	2.332	.129	-1.511	174	.133	-.165	.109	-.380	.050
	Equal variances not assumed			-1.511	173.802	.132	-.165	.109	-.380	.050

3.3 Group statistics for Korean participants' evaluations of English of Koreans

	status	N	Mean	Std. Deviation	Std. Error Mean
K-pro	student	80	2.53	.636	.071
	business	85	2.89	.802	.087
K-gra	student	80	3.86	.725	.081
	business	85	3.86	.710	.077
K-flu	student	80	2.40	.686	.077
	business	84	2.75	.709	.077
K-easy	student	80	4.78	.779	.087
	business	85	4.79	.846	.092
K-accept	student	80	2.89	.711	.080
	business	85	3.65	.812	.088
K-familiar	student	80	5.19	.765	.085
	business	85	5.40	.581	.063

3.4 Independent samples t-test comparing Korean university students and business people's evaluations of English of Koreans

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
K-pro	Equal variances assumed	.053	.818	-3.262	163	.001	-.369	.113	-.593	-.146
	Equal variances not assumed			-3.285	158.497	.001	-.369	.112	-.591	-.147
K-gra	Equal variances assumed	.170	.680	.033	163	.974	.004	.112	-.217	.224
	Equal variances not assumed			.033	161.914	.974	.004	.112	-.217	.224
K-flu	Equal variances assumed	.463	.497	-3.209	162	.002	-.350	.109	-.565	-.135
	Equal variances not assumed			-3.212	161.958	.002	-.350	.109	-.565	-.135
K-easy	Equal variances assumed	.554	.458	-.104	163	.917	-.013	.127	-.264	.237
	Equal variances not assumed			-.105	162.922	.917	-.013	.127	-.263	.237
K-accept	Equal variances assumed	2.583	.110	-6.374	163	.000	-.760	.119	-.995	-.524
	Equal variances not assumed			-6.399	162.180	.000	-.760	.119	-.994	-.525
K-familiar	Equal variances assumed	.037	.848	-2.017	163	.045	-.213	.105	-.421	-.004
	Equal variances not assumed			-2.000	147.346	.047	-.213	.106	-.422	-.003

3.5 Group statistics for Chinese participants' evaluations of English of Chinese

status	N	Mean	Std. Deviation	Std. Error Mean
C-pro student	91	3.70	.707	.074
business	82	3.55	.834	.092
C-gra student	90	3.66	.603	.064
business	82	3.28	.805	.089
C-flu student	91	3.21	.782	.082
business	82	3.35	.866	.096
C-easy student	91	4.70	.983	.103
business	82	4.65	.961	.106
C-accept student	91	3.99	.753	.079
business	82	3.63	.854	.094
C-familiar student	91	5.38	.592	.062
business	82	5.32	.735	.081

3.6 Independent samples t-test comparing Chinese university students and business people's evaluations of English of Chinese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
C-pro	Equal variances assumed	5.248	.023	1.319	171	.189	.155	.117	-.077	.386
	Equal variances not assumed			1.307	159.653	.193	.155	.118	-.079	.388
C-gra	Equal variances assumed	7.907	.006	3.477	170	.001	.375	.108	.162	.588
	Equal variances not assumed			3.431	149.341	.001	.375	.109	.159	.591
C-flu	Equal variances assumed	1.758	.187	-1.156	171	.249	-.145	.125	-.392	.102
	Equal variances not assumed			-1.150	164.050	.252	-.145	.126	-.394	.104
C-easy	Equal variances assumed	.007	.932	.385	171	.701	.057	.148	-.235	.349
	Equal variances not assumed			.385	169.868	.701	.057	.148	-.235	.349
C-accept	Equal variances assumed	6.737	.010	2.906	171	.004	.355	.122	.114	.596
	Equal variances not assumed			2.887	162.478	.004	.355	.123	.112	.598
C-familiar	Equal variances assumed	.625	.430	.668	171	.505	.068	.101	-.132	.267
	Equal variances not assumed			.661	155.541	.510	.068	.102	-.134	.269

3.7 Group statistics for Korean participants' evaluations of English of Japanese

	status	N	Mean	Std. Deviation	Std. Error Mean
J-pro	student	80	2.68	.708	.079
	business	85	3.18	.743	.081
J-gra	student	80	3.70	.664	.074
	business	85	4.02	.723	.078
J-flu	student	80	2.36	.621	.069
	business	85	2.82	.710	.077
J-easy	student	80	3.61	.803	.090
	business	85	4.18	.819	.089
J-accept	student	80	2.90	.773	.086
	business	85	3.46	.933	.101
J-familiar	student	80	3.78	.795	.089
	business	85	4.53	1.076	.117

3.8 Independent samples t-test comparing Korean university students and business people's evaluations of English of Japanese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
J-pro	Equal variances assumed	.131	.717	-4.435	163	.000	-.501	.113	-.725	-.278
	Equal variances not assumed			-4.441	162.975	.000	-.501	.113	-.724	-.279
J-gra	Equal variances assumed	.359	.550	-2.988	163	.003	-.324	.108	-.537	-.110
	Equal variances not assumed			-2.996	162.898	.003	-.324	.108	-.537	-.110
J-flu	Equal variances assumed	.286	.594	-4.427	163	.000	-.461	.104	-.667	-.255
	Equal variances not assumed			-4.445	162.151	.000	-.461	.104	-.666	-.256
J-easy	Equal variances assumed	.046	.831	-4.462	163	.000	-.564	.126	-.814	-.314
	Equal variances not assumed			-4.464	162.718	.000	-.564	.126	-.813	-.315
J-accept	Equal variances assumed	7.805	.006	-4.176	163	.000	-.559	.134	-.823	-.295
	Equal variances not assumed			-4.200	160.459	.000	-.559	.133	-.822	-.296
J-familiar	Equal variances assumed	15.096	.000	-5.098	163	.000	-.754	.148	-1.047	-.462
	Equal variances not assumed			-5.143	154.490	.000	-.754	.147	-1.044	-.465

3.9 Group statistics for Chinese participants' evaluations of English of Japanese

status	N	Mean	Std. Deviation	Std. Error Mean
J-pro student	91	2.21	.659	.069
J-pro business	82	2.76	.883	.097
J-gra student	91	2.91	.812	.085
J-gra business	82	3.78	.737	.081
J-flu student	91	2.03	.605	.063
J-flu business	82	2.34	.707	.078
J-easy student	91	3.34	.957	.100
J-easy business	82	3.88	1.070	.118
J-accept student	91	2.34	.819	.086
J-accept business	82	3.35	.894	.099
J-familiar student	91	3.55	.873	.091
J-familiar business	82	4.17	1.195	.132

3.10 Independent samples t-test comparing Chinese university students and business people's evaluations of English of Japanese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
J-pro	Equal variances assumed	8.461	.004	-4.651	171	.000	-.547	.118	-.780	-.315
	Equal variances not assumed			-4.582	148.908	.000	-.547	.119	-.783	-.311
J-gra	Equal variances assumed	.040	.842	-7.336	171	.000	-.868	.118	-1.102	-.635
	Equal variances not assumed			-7.373	170.987	.000	-.868	.118	-1.101	-.636
J-flu	Equal variances assumed	10.805	.001	-3.094	171	.002	-.308	.100	-.505	-.112
	Equal variances not assumed			-3.069	160.333	.003	-.308	.101	-.507	-.110
J-easy	Equal variances assumed	1.112	.293	-3.487	171	.001	-.537	.154	-.842	-.233
	Equal variances not assumed			-3.466	163.424	.001	-.537	.155	-.844	-.231
J-accept	Equal variances assumed	1.785	.183	-7.776	171	.000	-1.013	.130	-1.270	-.756
	Equal variances not assumed			-7.740	164.972	.000	-1.013	.131	-1.271	-.755
J-familiar	Equal variances assumed	9.697	.002	-3.932	171	.000	-.621	.158	-.933	-.309
	Equal variances not assumed			-3.870	147.017	.000	-.621	.161	-.939	-.304

3.11 Group statistics for Japanese participants' evaluations of English of Koreans

	status	N	Mean	Std. Deviation	Std. Error Mean
K-pro	student	86	3.19	.901	.097
	business	91	3.12	.892	.094
K-gra	student	86	3.99	.888	.096
	business	91	4.05	.780	.082
K-flu	student	86	2.83	1.020	.110
	business	91	3.22	.917	.096
K-easy	student	86	4.03	1.057	.114
	business	91	4.37	.902	.095
K-accept	student	86	2.88	.887	.096
	business	91	4.24	.750	.079
K-familiar	student	86	3.63	1.107	.119
	business	91	4.31	.985	.103

3.12 Independent samples t-test comparing Japanese university students and business people's evaluations of English of Koreans

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
K-pro	Equal variances assumed	.122	.727	.483	175	.630	.065	.135	-.201	.331
	Equal variances not assumed			.483	174.227	.630	.065	.135	-.201	.331
K-gra	Equal variances assumed	2.228	.137	-.531	175	.596	-.067	.125	-.314	.181
	Equal variances not assumed			-.529	169.192	.598	-.067	.126	-.315	.182
K-flu	Equal variances assumed	.112	.738	-2.708	175	.007	-.394	.146	-.682	-.107
	Equal variances not assumed			-2.700	170.484	.008	-.394	.146	-.682	-.106
K-easy	Equal variances assumed	.900	.344	-2.298	175	.023	-.339	.147	-.630	-.048
	Equal variances not assumed			-2.287	167.438	.023	-.339	.148	-.631	-.046
K-accept	Equal variances assumed	1.276	.260	-11.019	175	.000	-1.358	.123	-1.601	-1.115
	Equal variances not assumed			-10.968	166.822	.000	-1.358	.124	-1.602	-1.114
K-familiar	Equal variances assumed	4.293	.040	-4.321	175	.000	-.680	.157	-.990	-.369
	Equal variances not assumed			-4.307	169.973	.000	-.680	.158	-.991	-.368

3.13 Group statistics for Chinese participants' evaluations of English of Koreans

status	N	Mean	Std. Deviation	Std. Error Mean
K-pro	student	91	2.36	.810
	business	82	2.88	.760
K-gra	student	91	2.99	.782
	business	82	3.51	.707
K-flu	student	91	2.14	.754
	business	82	2.72	.708
K-easy	student	91	3.10	.920
	business	82	3.56	.918
K-accept	student	91	2.48	.923
	business	82	3.29	.896
K-familiar	student	90	3.23	.925
	business	82	3.60	1.110

3.14 Independent samples t-test comparing Chinese university students and business people's evaluations of English of Koreans

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
K-pro	Equal variances assumed	1.086	.299	-4.303	171	.000	-.515	.120	-.752	-.279
	Equal variances not assumed			-4.317	170.711	.000	-.515	.119	-.751	-.280
K-gra	Equal variances assumed	.637	.426	-4.598	171	.000	-.523	.114	-.748	-.299
	Equal variances not assumed			-4.623	170.997	.000	-.523	.113	-.747	-.300
K-flu	Equal variances assumed	.768	.382	-5.172	171	.000	-.577	.111	-.797	-.357
	Equal variances not assumed			-5.189	170.708	.000	-.577	.111	-.796	-.357
K-easy	Equal variances assumed	.372	.543	-3.303	171	.001	-.462	.140	-.738	-.186
	Equal variances not assumed			-3.304	169.219	.001	-.462	.140	-.738	-.186
K-accept	Equal variances assumed	.553	.458	-5.838	171	.000	-.809	.139	-1.083	-.536
	Equal variances not assumed			-5.847	170.059	.000	-.809	.138	-1.082	-.536
K-familiar	Equal variances assumed	3.635	.058	-2.346	170	.020	-.364	.155	-.671	-.058
	Equal variances not assumed			-2.326	158.269	.021	-.364	.157	-.673	-.055

3.15 Group statistics for Japanese participants' evaluations of English of Chinese

status		N	Mean	Std. Deviation	Std. Error Mean
C-pro	student	85	3.11	.976	.106
	business	91	3.12	1.042	.109
C-gra	student	85	2.81	.893	.097
	business	91	3.33	.895	.094
C-flu	student	85	3.56	1.128	.122
	business	91	3.57	.979	.103
C-easy	student	85	3.14	.990	.107
	business	91	3.76	1.078	.113
C-accept	student	85	2.68	.966	.105
	business	91	4.04	.942	.099
C-familiar	student	86	3.56	1.123	.121
	business	91	4.29	.958	.100

3.16 Independent samples t-test comparing Japanese university students and business people's evaluations of English of Chinese

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
C-pro	Equal variances assumed	.453	.502	-0.098	174	.922	-.015	.152	-.316	.286
	Equal variances not assumed			-.099	173.998	.922	-.015	.152	-.315	.285
C-gra	Equal variances assumed	.444	.506	-3.840	174	.000	-.518	.135	-.784	-.252
	Equal variances not assumed			-3.840	173.239	.000	-.518	.135	-.784	-.252
C-flu	Equal variances assumed	4.482	.036	-.042	174	.966	-.007	.159	-.320	.307
	Equal variances not assumed			-.042	166.750	.966	-.007	.160	-.322	.309
C-easy	Equal variances assumed	.067	.797	-3.946	174	.000	-.617	.156	-.926	-.308
	Equal variances not assumed			-3.958	173.949	.000	-.617	.156	-.925	-.309
C-accept	Equal variances assumed	1.245	.266	-9.465	174	.000	-1.362	.144	-1.646	-1.078
	Equal variances not assumed			-9.457	172.469	.000	-1.362	.144	-1.646	-1.077
C-familiar	Equal variances assumed	4.310	.039	-4.646	175	.000	-.728	.157	-1.037	-.418
	Equal variances not assumed			-4.625	167.344	.000	-.728	.157	-1.038	-.417

3.17 Group statistics for Korean participants' evaluations of English of Chinese

	status	N	Mean	Std. Deviation	Std. Error Mean
C-pro	student	80	2.84	.849	.095
	business	85	3.72	.734	.080
C-gra	student	80	3.23	.729	.081
	business	85	3.52	.825	.090
C-flu	student	80	3.31	.667	.075
	business	84	3.82	.679	.074
C-easy	student	80	2.89	.729	.082
	business	85	3.45	.764	.083
C-accept	student	80	2.80	.786	.088
	business	85	3.48	.881	.096
C-familiar	student	80	3.33	.776	.087
	business	85	4.49	.868	.094

3.18 Independent samples t-test comparing Korean university students and business people's evaluations of English of Chinese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
C-pro	Equal variances assumed	1.604	.207	-7.139	163	.000	-.880	.123	-1.124	-.637
	Equal variances not assumed			-7.107	156.444	.000	-.880	.124	-1.125	-.636
C-gra	Equal variances assumed	2.706	.102	-2.409	163	.017	-.293	.122	-.533	-.053
	Equal variances not assumed			-2.418	162.349	.017	-.293	.121	-.532	-.054
C-flu	Equal variances assumed	.520	.472	-4.836	162	.000	-.509	.105	-.717	-.301
	Equal variances not assumed			-4.838	161.843	.000	-.509	.105	-.717	-.301
C-easy	Equal variances assumed	4.860	.029	-4.808	163	.000	-.560	.116	-.789	-.330
	Equal variances not assumed			-4.814	162.967	.000	-.560	.116	-.789	-.330
C-accept	Equal variances assumed	2.266	.134	-5.237	163	.000	-.682	.130	-.940	-.425
	Equal variances not assumed			-5.256	162.540	.000	-.682	.130	-.939	-.426
C-familiar	Equal variances assumed	1.643	.202	-9.103	163	.000	-1.169	.128	-1.423	-.916
	Equal variances not assumed			-9.134	162.580	.000	-1.169	.128	-1.422	-.916

3.19 Group statistics for Chinese and Korean participants' evaluations of English of Japanese

Group Statistics

	country	N	Mean	Std. Deviation	Std. Error Mean
J-pro	China	173	2.47	.818	.062
	Korea	165	2.93	.766	.060
J-gra	China	173	3.32	.889	.068
	Korea	165	3.87	.712	.055
J-flu	China	173	2.18	.671	.051
	Korea	165	2.60	.705	.055
J-easy	China	173	3.60	1.045	.079
	Korea	165	3.90	.857	.067
J-accept	China	173	2.82	.993	.075
	Korea	165	3.19	.901	.070
J-familiar	China	173	3.84	1.080	.082
	Korea	165	4.16	1.020	.079

3.20 Independent samples t-test comparing Chinese and Korean participants' evaluations of English of Japanese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
J-pro	Equal variances assumed	5.790	.017	-5.390	336	.000	-.465	.086	-.635	-.295
	Equal variances not assumed			-5.398	335.892	.000	-.465	.086	-.635	-.296
J-gra	Equal variances assumed	16.027	.000	-6.181	336	.000	-.543	.088	-.716	-.370
	Equal variances not assumed			-6.214	326.321	.000	-.543	.087	-.715	-.371
J-flu	Equal variances assumed	6.753	.010	-5.621	336	.000	-.421	.075	-.568	-.274
	Equal variances not assumed			-5.614	332.847	.000	-.421	.075	-.568	-.273
J-easy	Equal variances assumed	9.055	.003	-2.952	336	.003	-.308	.104	-.513	-.103
	Equal variances not assumed			-2.966	328.726	.003	-.308	.104	-.512	-.104
J-accept	Equal variances assumed	3.015	.083	-3.554	336	.000	-.367	.103	-.570	-.164
	Equal variances not assumed			-3.563	335.195	.000	-.367	.103	-.570	-.164
J-familiar	Equal variances assumed	.416	.519	-2.795	336	.005	-.320	.114	-.545	-.095
	Equal variances not assumed			-2.798	335.965	.005	-.320	.114	-.544	-.095

3.21 Group statistics for Japanese and Chinese participants' evaluations of English of Koreans

	country	N	Mean	Std. Deviation	Std. Error Mean
K-pro	Japan	177	3.15	.895	.067
	China	173	2.61	.826	.063
K-gra	Japan	177	4.02	.832	.063
	China	173	3.24	.790	.060
K-flu	Japan	177	3.03	.985	.074
	China	173	2.42	.785	.060
K-easy	Japan	177	4.21	.992	.075
	China	173	3.32	.945	.072
K-accept	Japan	177	3.58	1.064	.080
	China	173	2.87	.994	.076
K-familiar	Japan	177	3.98	1.097	.082
	China	172	3.41	1.030	.079

3.22 Independent samples t-test comparing Japanese and Chinese participants' evaluations of English of Koreans

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
K-pro	Equal variances assumed	.016	.900	5.925	348	.000	.546	.092	.364	.727
	Equal variances not assumed			5.931	346.866	.000	.546	.092	.365	.727
K-gra	Equal variances assumed	1.401	.237	9.055	348	.000	.786	.087	.615	.956
	Equal variances not assumed			9.060	347.698	.000	.786	.087	.615	.956
K-flu	Equal variances assumed	2.652	.104	6.418	348	.000	.612	.095	.424	.800
	Equal variances not assumed			6.435	334.506	.000	.612	.095	.425	.799
K-easy	Equal variances assumed	.005	.944	8.601	348	.000	.891	.104	.687	1.095
	Equal variances not assumed			8.606	347.763	.000	.891	.104	.687	1.095
K-accept	Equal variances assumed	4.505	.034	6.493	348	.000	.715	.110	.498	.931
	Equal variances not assumed			6.498	347.309	.000	.715	.110	.499	.931
K-familiar	Equal variances assumed	.008	.931	5.003	347	.000	.570	.114	.346	.795
	Equal variances not assumed			5.008	346.594	.000	.570	.114	.346	.794

3.23 Group statistics for Japanese and Korean participants' evaluations of English of Chinese

	country	N	Mean	Std. Deviation	Std. Error Mean
C-pro	Japan	176	3.11	1.008	.076
	Korea	165	3.29	.904	.070
C-gra	Japan	176	3.08	.929	.070
	Korea	165	3.38	.791	.062
C-flu	Japan	176	3.57	1.051	.079
	Korea	164	3.57	.718	.056
C-easy	Japan	176	3.46	1.079	.081
	Korea	165	3.18	.796	.062
C-accept	Japan	176	3.39	1.170	.088
	Korea	165	3.15	.901	.070
C-familiar	Japan	177	3.93	1.101	.083
	Korea	165	3.93	1.009	.079

3.24 Independent samples t-test comparing Japanese and Korean participants' evaluations of English of Chinese

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
C-pro	Equal variances assumed	1.017	.314	-1.706	339	.089	-.177	.104	-.382	.027
	Equal variances not assumed			-1.712	338.352	.088	-.177	.104	-.381	.026
C-gra	Equal variances assumed	.826	.364	-3.161	339	.002	-.296	.094	-.481	-.112
	Equal variances not assumed			-3.177	335.998	.002	-.296	.093	-.480	-.113
C-flu	Equal variances assumed	34.728	.000	-.051	338	.960	-.005	.098	-.198	.188
	Equal variances not assumed			-.051	310.689	.959	-.005	.097	-.196	.186
C-easy	Equal variances assumed	27.489	.000	2.756	339	.006	.284	.103	.081	.488
	Equal variances not assumed			2.782	321.532	.006	.284	.102	.083	.486
C-accept	Equal variances assumed	27.818	.000	2.066	339	.040	.235	.114	.011	.458
	Equal variances not assumed			2.083	326.853	.038	.235	.113	.013	.457
C-familiar	Equal variances assumed	1.110	.293	.043	340	.966	.005	.114	-.220	.230
	Equal variances not assumed			.043	339.913	.966	.005	.114	-.220	.229

3.25 Groups statistics for university students and business people's evaluations of English of Indians

	status	N	Mean	Std. Deviation	Std. Error Mean
l-pro	student	257	2.32	.914	.057
	business	258	2.57	.858	.053
l-gra	student	257	3.15	.974	.061
	business	257	3.96	.945	.059
l-flu	student	257	3.85	1.160	.072
	business	258	4.62	.906	.056
l-easy	student	256	2.20	.760	.048
	business	258	2.16	.867	.054
l-accept	student	257	2.76	1.087	.068
	business	258	3.02	.992	.062
l-familiar	student	257	3.85	1.186	.074
	business	258	4.17	1.142	.071

3.26 Independent samples t-test comparing university students and business peoples' evaluations of English of Indians

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
l-pro	Equal variances assumed	.010	.921	-3.259	513	.001	-.255	.078	-.408	-.101
	Equal variances not assumed			-3.259	510.693	.001	-.255	.078	-.408	-.101
l-gra	Equal variances assumed	1.539	.215	-9.604	512	.000	-.813	.085	-.980	-.647
	Equal variances not assumed			-9.604	511.524	.000	-.813	.085	-.980	-.647
l-flu	Equal variances assumed	13.775	.000	-8.333	513	.000	-.764	.092	-.944	-.584
	Equal variances not assumed			-8.329	483.783	.000	-.764	.092	-.944	-.584
l-easy	Equal variances assumed	3.233	.073	.561	512	.575	.040	.072	-.101	.182
	Equal variances not assumed			.561	504.409	.575	.040	.072	-.101	.182
l-accept	Equal variances assumed	9.849	.002	-2.800	513	.005	-.257	.092	-.437	-.077
	Equal variances not assumed			-2.799	508.398	.005	-.257	.092	-.437	-.077
l-familiar	Equal variances assumed	2.588	.108	-3.141	513	.002	-.322	.103	-.524	-.121
	Equal variances not assumed			-3.140	512.092	.002	-.322	.103	-.524	-.121

3.27 Groups statistics for university students and business peoples' evaluations of English of Americans

status	N	Mean	Std. Deviation	Std. Error Mean
A-pro student	257	5.47	.600	.037
A-pro business	258	5.14	.661	.041
A-gra student	257	5.34	.701	.044
A-gra business	258	4.97	.711	.044
A-flu student	257	5.74	.474	.030
A-flu business	258	5.64	.526	.033
A-easy student	256	4.09	1.008	.063
A-easy business	256	4.08	1.072	.067
A-accept student	257	5.45	.648	.040
A-accept business	258	4.87	.899	.056
A-familiar student	257	4.69	.787	.049
A-familiar business	258	4.85	.844	.053

3.28 Independent samples t-test comparing university students and business peoples' evaluations of English of Americans

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
A-pro	Equal variances assumed	6.397	.012	6.026	513	.000	.335	.056	.226	.444
	Equal variances not assumed			6.028	508.584	.000	.335	.056	.226	.444
A-gra	Equal variances assumed	11.652	.001	6.003	513	.000	.373	.062	.251	.496
	Equal variances not assumed			6.003	512.955	.000	.373	.062	.251	.496
A-flu	Equal variances assumed	13.217	.000	2.172	513	.030	.096	.044	.009	.183
	Equal variances not assumed			2.172	507.888	.030	.096	.044	.009	.183
A-easy	Equal variances assumed	3.853	.050	.085	510	.932	.008	.092	-.173	.189
	Equal variances not assumed			.085	508.035	.932	.008	.092	-.173	.189
A-accept	Equal variances assumed	5.608	.018	8.442	513	.000	.583	.069	.447	.719
	Equal variances not assumed			8.447	467.637	.000	.583	.069	.447	.719
A-familiar	Equal variances assumed	.352	.553	-2.172	513	.030	-.156	.072	-.298	-.015
	Equal variances not assumed			-2.172	510.807	.030	-.156	.072	-.298	-.015

3.29 Correlations between the participants' perceived frequencies of using English with NNSs and the evaluations of their own groups' English

[Japan]

	English with NNSs	J-pro	J-gra	J-flu	J-easy	J-accept	J-familiar
English with NNSs Pearson Correlation	1	.358**	.163*	.272**	.214**	.521**	.118
Sig. (2-tailed)		.000	.030	.000	.004	.000	.118
N	177	177	177	177	177	177	176

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

[China]

	English with NNSs	C-pro	C-gra	C-flu	C-easy	C-accept	C-familiar
English with NNSs Pearson Correlation	1	-.020	-.110	.071	-.219**	-.087	-.130
Sig. (2-tailed)		.793	.150	.354	.004	.253	.089
N	173	173	172	173	173	173	173

[Korea]

	English with NNSs	K-pro	K-gra	K-flu	K-easy	K-accept	K-familiar
English with NNSs Pearson Correlation	1	.105	-.019	.127	.181*	.223**	.018
Sig. (2-tailed)		.180	.813	.104	.020	.004	.815
N	165	165	165	164	165	165	165

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

3.30 Correlations between the participants' perceived frequencies of using English with NNSs and the evaluations of each others' English

[Japanese people's English]

	English with NNSs	J-pro	J-gra	J-flu	J-easy	J-accept	J-familiar
English with NNSs Pearson Correlation	1	.276**	.257**	.143**	.239**	.328**	.295**
Sig. (2-tailed)		.000	.000	.009	.000	.000	.000
N	338	338	338	338	338	338	338

** . Correlation is significant at the 0.01 level (2-tailed).

[Chinese people's English]

	English with NNSs	C-pro	C-gra	C-flu	C-easy	C-accept	C-familiar
English with NNSs Pearson Correlation	1	.168**	.094	.182**	.254**	.322**	.387**
Sig. (2-tailed)		.002	.083	.001	.000	.000	.000
N	342	341	341	340	341	341	342

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

[Korean people's English]

	English with NNSs	K-pro	K-gra	K-flu	K-easy	K-accept	K-familiar
English with NNSs Pearson Correlation	1	.093	.198**	.192**	.201**	.406**	.249**
Sig. (2-tailed)		.083	.000	.000	.000	.000	.000
N	350	350	350	350	350	350	349

** . Correlation is significant at the 0.01 level (2-tailed).

3.31 Correlations between the participants' perceived frequencies of using English with NSs and the evaluations of each others' English

[Japanese people's English]

	English with NSs	J-pro	J-gra	J-flu	J-easy	J-accept	J-familiar
English with NSs Pearson Correlation	1	-.002	.018	.027	-.019	.011	.013
Sig. (2-tailed)		.972	.737	.619	.731	.841	.808
N	338	338	338	338	338	338	338

[Chinese people's English]

	English with NSs	C-pro	C-gra	C-flu	C-easy	C-accept	C-familiar
English with NSs Pearson Correlation	1	-.033	-.010	-.031	.064	.011	.185**
Sig. (2-tailed)		.541	.860	.570	.239	.835	.001
N	342	341	341	340	341	341	342

** . Correlation is significant at the 0.01 level (2-tailed).

[Korean people's English]

	English with NSs	K-pro	K-gra	K-flu	K-easy	K-accept	K-familiar
English with NSs Pearson Correlation	1	-.011	.070	.013	-.041	.074	-.011
Sig. (2-tailed)		.843	.192	.807	.447	.165	.839
N	350	350	350	350	350	350	349

[Indian people's English]

	English with NSs	I-pro	I-gra	I-flu	I-easy	I-accept	I-familiar
English with NSs Pearson Correlation	1	-.013	.092*	.149**	-.034	.045	.130**
Sig. (2-tailed)		.765	.037	.001	.443	.313	.003
N	515	515	514	515	514	515	515

[American people's English]

	English with NSs	A-pro	A-gra	A-flu	A-easy	A-accept	A-familiar
English with NSs Pearson Correlation	1	-.099*	-.025	-.071	.161**	.004	.099*
Sig. (2-tailed)		.025	.565	.109	.000	.928	.025
N	515	515	515	515	512	515	515

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

3.32 Group statistics for university students and business people's responses concerning motivation of learning English

status	N	Mean	Std. Deviation	Std. Error Mean	
mtv intl	student	257	4.92	.787	.049
	business	258	5.06	.858	.053
mtv NS	student	257	5.23	.786	.049
	business	258	4.79	.784	.049
mtv NNS	student	257	3.91	1.136	.071
	business	258	4.71	1.020	.064

3.33 Independent samples t-test comparing university students and business people's responses concerning motivation of learning English

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
mtv intl	Equal variances assumed	.084	.773	-1.928	513	.054	-.140	.073	-.282	.003
	Equal variances not assumed			-1.928	509.561	.054	-.140	.073	-.282	.003
mtv NS	Equal variances assumed	.151	.698	6.344	513	.000	.439	.069	.303	.575
	Equal variances not assumed			6.344	512.985	.000	.439	.069	.303	.575
mtv NNS	Equal variances assumed	1.217	.271	-8.315	513	.000	-.791	.095	-.978	-.604
	Equal variances not assumed			-8.313	506.827	.000	-.791	.095	-.978	-.604

3.34 Group statistics for university students and business people's responses concerning desired abilities

status	N	Mean	Std. Deviation	Std. Error Mean
NSlike	student	257	4.62	.821
	business	258	4.43	1.290
accent ok	student	257	3.20	1.047
	business	258	4.34	1.044
grammar ok	student	257	3.11	.937
	business	258	3.79	1.076
want accent	student	257	2.29	.705
	business	258	2.55	.950

3.35 Independent samples t-test comparing university students and business people's responses concerning desired abilities

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
NSlike	Equal variances assumed	59.929	.000	1.936	513	.053	.185	.095	-.003	.372
	Equal variances not assumed			1.938	436.253	.053	.185	.095	-.003	.372
accent ok	Equal variances assumed	.122	.727	-12.400	513	.000	-1.143	.092	-1.324	-.962
	Equal variances not assumed			-12.400	512.972	.000	-1.143	.092	-1.324	-.962
grammar ok	Equal variances assumed	8.466	.004	-7.623	513	.000	-.678	.089	-.853	-.503
	Equal variances not assumed			-7.625	504.119	.000	-.678	.089	-.853	-.503
want accent	Equal variances assumed	20.385	.000	-3.454	513	.001	-.255	.074	-.400	-.110
	Equal variances not assumed			-3.456	474.099	.001	-.255	.074	-.399	-.110

Appendix 4: Interviewees' information

Name	Nationality	Status	Age	Gender	Interview Length
CB1	China	Business person: international bank	29	Female	1:01:56
CB2	China	Business person: trading	43	Male	1:23:01
CB3	China	Business person: trading	48	Male	0:54:59
CB4	China	Business person: international bank	30	Male	0:59:07
CB5	China	Business person: international bank	32	Female	0:48:42
CB6	China	Business person: accounting finance	25	Male	0:59:41
CU1	China	University student: Social Science	20	Male	0:45:38
CU2	China	University student: English	21	Female	0:56:55
CU3	China	University student: Computer Engineering	19	Female	0:44:32
CU4	China	University student: Art Restoration	22	Female	1:16:35
CU5	China	University student: Computer Science	20	Male	1:20:31
JB1	Japan	Business person: publisher	36	Male	0:55:06
JB2	Japan	Business person: electronics corporation	36	Male	1:05:45
JB3	Japan	Business person: computer engineering	25	Male	0:59:17
JB4	Japan	Business person: trading	33	Female	1:20:21
JB5	Japan	Business person: IT communication	34	Male	1:02:58
JU1	Japan	University student: English	20	Female	0:57:01
JU2	Japan	University student: Chemistry	18	Female	1:05:45
JU3	Japan	University student: Astronomy	22	Male	1:02:30
JU4	Japan	University student: English Literature	19	Male	1:01:08
JU5	Japan	University student: Psychology	19	Female	0:44:48
KB1	Korea	Business person: investment bank	40	Male	0:42:09
KB2	Korea	Business person: trading	34	Male	0:48:02
KB3	Korea	Business person: IT	29	Female	0:40:33
KB4	Korea	Business person: investment bank	42	Male	0:56:55
KB5	Korea	Business person: computer/IT	38	Male	0:40:42
KB6	Korea	Business person: bank	32	Male	0:48:36
KB7	Korea	Business person: motor corporation	41	Male	0:46:57
KB8	Korea	Business person: trading	42	Female	0:33:47
KU1	Korea	University student: Law	26	Female	0:40:54
KU2	Korea	University student: Mathematics	20	Male	0:53:02
KU3	Korea	University student: International Studies	21	Male	1:08:32
KU4	Korea	University student: Business Studies	22	Male	0:42:19
KU5	Korea	University student: English Literature	20	Female	1:12:42

Appendix 5: Finalised codes divided by the research questions

RQ1: subquestion 1	RQ1: subquestion 2	RQ2
Chinese comments on English of Chinese	(Language and) culture	Experiences of using English
Japanese comments on English of Japanese	Reasons and motivation for learning English	Experiences of using other foreign languages
Koreans' comments on English of Koreans	Beliefs about language learning	How you have learnt (or learn) English
Others' comments on English of Chinese	Change in attitudes and ideas about English	Identity
Others' comments on English of Japanese	Desired ability	Language and power
Others' comments on English of Koreans	Concepts of 'good English'	Other important personal stories
Comments on one's own English	Concepts of the 'standard'	
English of NSs	Concepts of English as an international language	
English of other NNSs or in general	Ideas concerning 'native-like English'	
Comments specifically on accents	Ideas concerning 'non-native like English'	
	Comments on issues related to participants' L1s	
	Necessary skills and strategies for successful communication in English	
	Perceived attitudes or behaviours of others	

Appendix 6: Interview transcripts

CBI

1. M: okay so then do you use English for your business or for your work now?
2. CB1: yes I do normally sometimes I pick up the telephone number calling from London office
3. M: London office okay
4. CB1: yes
5. M: and anything else for your work?
6. CB1: ehm sometimes we got visitors who is foreigners from a western so I speak English with them
7. M: uh huh so which countries?
8. CB1: uhm normally they come from UK or American they are
9. M: okay okay I just want to check I don't know but what kind of things are you doing in this company
10. CB1: oh I am PA personal assistant of xxx
11. M: ah okay and he is the president of this company?
12. CB1: ahm he is the managing director
13. M: okay managing director and is this a Chinese company or
14. CB1: no we are a British company
15. ah okay so this is a kind of Shanghai branch or
16. CB1: ahm yes it's Shanghai office
17. M: Shanghai office okay of that British company
18. CB1: in Shanghai office
19. M: okay I see I see okay you said those foreign people are mainly from the UK or America
20. CB1: yes
21. M: no Japanese or Indians or Koreans?
22. CB1: so far no
23. M: so far no okay mainly English speaking people no Europeans like Germans or
24. CB1: ahm no no so far no but we have some colleagues who is working in London office they are Australians
25. M: Australians okay I see but basically native English speakers
26. CB1: speaker yes
27. M: okay have you had any chances to speak or to do business with those non-native English speakers
28. CB1: ahm at my work I don't think I I I'm speaking with them who is non-English native speaker because it's only ahm you know several times talking it doesn't I don't know them so much so I'm not sure whether they are (native) English speakers but in my life I got some friends they are non-English native speakers they come from Germany France yeah
29. M: okay so is so how did you meet them?
30. CB1: ahm friends and the my friends' friends in their friends' circle so we got some friends they are coming from different countries Shanghai is quite international
31. M: yeah I've noticed yesterday I went to the New World? a very nice place and I couldn't find Chinese people there I've found lots of western people and probably Japanese as well it's a very international place
32. CB1: yeah in some restaurants and some certain kind of pubs? we just met people who are 99% people are from Europe or non-Chinese
33. M: exactly yes so is that very popular to have that kind of friend circle in Shanghai?
34. CB1: ahm I think in our office I'm quite special
35. M: oh you're quite special
36. CB1: I have a very you know international friend circle because I I my major I study in university is commercial English
37. M: commercial English
38. CB1: so I'm quite open to accept different cultures from different countries I like to make friends from different countries so erm some of my friends come from different countries
39. M: okay okay but you think you are quite special
40. CB1: yes I think so not everyone like this@@@
41. M: I see I see @@@
42. CB1: yes@@@ some other as I know some other colleagues they are you know their friends are only limited to the Shanghai local people
43. M: uh huh
44. CB1: Shanghainese (.) or Chinese
45. M: yeah yeah I see okay I think your English is very good
46. CB1: thank you
47. M: but how did you acquire your English skills?
48. CB1: ah::: at the beginning because I was studying English in university and at that time I think my English is not so

- good and I'm not very dare to communicate in English since I come to Shanghai
49. M: uh huh
50. CB1: ehm ah I start to learn how people talking how native people English speaker talking and I tried to improve myself by talking with them or by reading the newspaper or reading the uhm watching the tv movies something yeah
51. M: okay so you're not from Shanghai originally
52. CB1: no I'm not
53. M: where where in china are you from
54. CB1: I'm coming from Hubei province it's the centre of China
55. M: okay I see and you've moved to Shanghai to work?
56. CB1: 8 years ago yeah
57. M: 8 years ago so your university wasn't in Shanghai?
58. CB1: no in my hometown
59. M: okay alright I see and is that all? have you studied abroad?
60. CB1: no
61. M: no?
62. CB1: no it's a pity
63. M: wow but I thought you probably you must have studied abroad because your English is very good
64. CB1: thank you yeah actually it's it's it is my dream I wanted to study abroad I don't have I didn't have chance to do that and most of my ahm English or French or German German friends you know suggest me to abroad to study my English improve my English level or even my you know London colleagues say <high pitch> oh you've never been to abroad but your English is excellent <high pitch>
65. M: yeah yeah
66. CB1: so@@@ but one day I will make it @@@
67. M: but why why do you want to go abroad and study there because your English is very good @@@ already
68. CB1: ahm for good I think there is no limitation
69. M: okay
70. CB1: I don't think it's not good it's not good as my mother tongue
71. M: uh huh
72. CB1: so I wanted I really want WANT to improve my English it's ahm GOOD enough to you know really really know the English culture or British culture
73. M: uh::m
74. CB1: this is what I'm really interested in
75. M: okay are you particularly interested in British culture or English culture?
76. CB1: ehm or British or English culture is there any big difference?
77. M: ahm actually England is a part of the united kingdome so it could be British culture yeah because you said you want to know British culture so it's not American culture or
78. CB1: yeah
79. M: okay
80. CB1: European and American
81. M: ah: okay
82. CB1: if you say from the big region to devided big region for American culture or European culture I prefer European culture
83. M: you prefer European culture
84. CB1: yes yes I don't know why maybe I'm working in British company?
85. M: yeah yeah probably@@
86. CB1: yeah maybe@@ and you know people from Eueropean they are more you know more gentle and more you know ahm delighted you know to open communicate yeah I'm really you know ahm want to know the culture background so I can know the people well
87. M: uh::m I see I see so you particularly want to know about European culture rather than other Asian culture like Indian Singapore or Malaysian Japan
88. CB1: that's right@@@
89. M: ah::@@ okay why is that?
90. CB1: ehm because English is the is the original language of European region
91. M: uh huh
92. CB1: I don't say I deny to accept culture from different country but as my you know my current interest is the you know to know more about this culture or and ehm for my own opinion English is more is increasely getting wider and wider to be used in the world
93. M: yeah that's right
94. CB1: it's going to be you know like a world language
95. M: yeah it is a world language
96. CB1: you know if you can really majored in English very well you can communicate with people from every cultural

- background it is really amazing
97. M: yeah yeah that's right yes ahm you said that you want to improve your English more probably
98. CB1: yeah
99. M: so what's your goal or level or is there any kind of level you want to achieve in the future?
100. CB1:uh:::m ah:m it's a for me now it's a little bit difficult to read some you know newspaper for the you know like economic newspaper
101. M: uh huh
102. CB1: or some you know little bit research this more you know written English for me it's I think I don't think I'm good enough for me it's still took some time to
103. M: read news paper
104. CB1: yes and I wish I could use English as a tool like my mother tongue
105. M: like your mother tongue
106. CB1: yeah
107. M: okay I see does it mean that you want to speak English like native English speakers
108. CB1: yeah that's my dream@@@ yeah
109. M: do you even want to change your accent like your pronunciation
110. CB1: YES yes I'm trying to practise actually I'm trying to practise myself now very decent accent
111. M: decent accent
112. CB1: yeah decent accent it sounds VEry VEry VEry nice for me and you can feel the people is really well educated and you are you are very happy to talking with him or her so this is currently I want to improve another side of my English
113. M: yeah okay
114. CB1: the accent
115. M: so what kind of accent do you want to acquire?
116. CB1: ah:::m I'm not sure I can't change my accent now but the as my English friends or colleagues they said my accent is a it's quite good it's quite nice @@@
117. M: yeah it's very good
118. CB1: but I really want to improve a little bit like a cannot say like English accent very decent one they pronounce very clearly every letter every word is very very enough clearly so I just want to try to improve and close to them copy how they you know pronounce
119. M: okay do you mean British standard pronunciation not American
120. CB1: no no American pronunciation is too fast and
121. M: @@@
122. CB1: unformal informal
123. M: informal okay
124. CB1: they pronounce very fast
125. M: I see so you want to acquire standard British accent
126. CB1: YEAH that's right standard
127. M: like BBC?
128. CB1: mmm yes English English
129. M: English English okay that's very interesting so ehm is there anything else? about your goal?
130. CB1: you mean the future my goal
131. M: yeah
132. CB1: uhm I'm quite happy to work in this company British company for almost 1 and half year almost 2 years and the it's really what I'm thinking about you know to learn English or to communicate with people in English and you know I was do you know that I was working in a Japanese company for three years
133. M: no I didn't know that@@@ which company was it?
134. CB1: I was working in Matsuda
135. M: Matsuda in China?
136. CB1: in China in Shanghai
137. M: in Shanghai ah::: alright and did you use Japanese as well? no?
138. CB1: a little bit a little bit but the most of our working language if I communicate with the director that's English it's a management head office in Shanghai
139. M: okay
140. CB1: a branch in Shanghai so management I was a CFO's PA so the management people they were working xxx America it's a motor xxx so they relocated from there and working in China trying to open the market in China
141. M: uh huh
142. CB1: so most of them were speaking English so
143. M: you mean those Japanese people
144. CB1: yes Japanese management so I you know communicate with them in English
145. M: uh huh
146. CB1: yes I quite enjoyed the time there and know much more about Japanese culture@@@

147. M: okay I see ahm what did you think about Japanese people's English you don't need to be polite because I'm Japanese I want to know your honest opinion
148. CB1: ehm for Japanese people you know they are quite different different kind of if people they are working overseas quite long time their English is very well you can absolutely understand what they are talking their accent but for the research people they don't have experience working overseas they just can speak English word by word
149. M: okay
150. CB1: so you just try to have to guess the meaning so it's it took time to understand them but for the people who has experience is really good English
151. M: okay how do those good English speakers sound like? ehm those Japanese people
152. CB1: erm it you mean the if they if their English is good enough?
153. M: yeah yeah you said some people are very good and some people are not very good so how do those good people sound like?
154. CB1: they are speaking no big difference like Chinese people speak English
155. M: uh huh ah::
156. CB1: so you can imagine we are talking like you know absolutely understand what we are talking we understand
157. M: for example did they sound like American or British people
158. CB1: mm no?
159. M: no
160. CB1: I don't think so I think they sound quite like Chinese who speak English
161. M: ah::: okay that's very interesting
162. CB1: for them it's the second language and for us it's the second language so@@@ can understand
163. M: okay I see so was it easy for you to understand their English?
164. CB1: yes yes sure
165. M: ah::: okay but they okay so you didn't really think that they have a strong Japanese accent
166. CB1: no I don't think so
167. M: no ah::: I see so it's quite similar to Chinese people who can speak English
168. CB1: yes yes that's right
169. M: okay that's very interesting and you also said that those people who cannot really speak English speak English word by word
170. CB1: yeah
171. M: could you describe that? I can't really understand what you mean by word by word
172. CB1: uhm it's very funny maybe just because of the cultural difference? they call me just like ahm if my erm my Chinese colleague or my British colleague maybe they just call me Amanda but they call you Amanda san @@
173. M: Amanda san yes@@@
174. CB1: yeah@@@ and say mmm mmm just like how to say if they want you do I help? They must xxx very polite and they come to your to your desk and say mmm erm sss Amanda san or pass me some paper or some some material and point out something and I can't understand what's the major meaning so I blablabla just order questions and choose one which is his question mostly they just they are working for the research of the market so ahm it's most of the time they are the people they are communicate with just Japanese people or Chinese people who can speak Japanese
175. M: yeah uh huh okay I see I see ehm so you use English with Japanese people as well and also other British and American people so it's a kind of real international communication in English
176. CB1:: yes
177. M: and my question is what is what do you think is important for successful international communication? in terms of your English
178. CB1:: ahm whatever their background you mean Japanese German French?
179. M: yeah yeah
180. CB1:: for me I think the of course it's the willing to the willingness to communicate and honest and you really want to trying to understand what their meaning that's the important thing even though sometimes maybe you cannot understand them or they cannot understand you even in mother tongue you speak Chinese and you doesn't understand so that's so important thing is you want to communicate with people open your heart that's important
181. M: okay yeah I see I see is there anything you pay attention to when you speak English to other people?
182. CB1: ahm of course you speak slowly clearly or repeat or just send e-mail write it down
183. M: okay yes
184. CB1: you know e-mail is the most you know efficient way for people to understand you
185. M: uh huh uh huh I see so to avoid misunderstandings
186. CB1: yes ahm but for me for my experience first talking with people and then drop an e-mail to him or her then you can double you know different way to communicate with people
187. M: yeah yeah and you can check the information
188. CB1: yes and confirm

189. M: uh huh yes I see okay erm so what do you think about your own English now?
190. CB1: my own English
191. M: yeah yeah
192. CB1: mmm I think my personal ability I think my spoken English is better than my written English
193. M: oh I see
194. CB1: I don't think my written English is good enough
195. M: mmm
196. CB1: it's not I don't think it's most of Chinese are people like me most of them I GUEss they are shy to communicate
197. M: yeah exactly yeah
198. CB1: so they can't improve their spoken English so fast but for me you know I like to communicate with people even though I say something wrong I like to speak and people correct me I will be very happy so my spoken English improve very fast even than my written English @@@@
199. M: I think I guess it's opposite
200. CB1: yeah
201. M: usually people are very good at reading and writing
202. CB1: written
203. M: yes
204. CB1: and I think it's same for Japanese people
205. M: yes
206. CB1: they sometimes write a brilliant e-mail but can't really speak English that happens a lot
207. M: yes but in your case it's opposite
208. CB1: yes yes yes maybe depends on my character I like to speak
209. M: yeah yeah probably so you want to improve your written English
210. CB1: yes
211. M: okay
212. CB1: written and reading
213. M: is there any kind of particular goal or mmm I don't know dream or level you want to achieve in terms of written English
214. CB1: ehm yeah for another opinion sorry I just add some things about Japanese communication
215. M: yeah sure
216. CB1: I realised they can understand you but they cannot speak it out their meaning this is a you know communication problem I met before they totally understand what you're talking but they cannot speak it out but after they drop you e-mail and you can see what they are thinking thoughts now I can realise remember something
217. M: okay yeah yeah
218. CB1: for my goal I think ahm I'd like to improve and reading and writing English
219. M: uh huh
220. CB1: it's not just use very how to say it's more freely
221. M: okay more freely mm
222. CB1: and formal English
223. M: formal I see what what is formal English it might be a tricky question but how do you define formal English
224. CB1: it's written English you know we are using business e-mails
225. M: yeah
226. CB1: and letters and it's you know very respectful and some very formal words you have to know where you use very properly and you know that's very for sure it's very big difference between speaking English and written English
227. M: yeah yeah okay I see but you your undergraduate degree was commercial English isn't it
228. CB1: yes
229. M: is it business English
230. CB1: yes yes
231. M: and I don't know what students are doing in business English but did you learn how to write a business e-mail or I don't know what did you study at the university?
232. CB1: ahm I I graduate 10 years ago at that time there was no e-mail@@@
233. M: @@@@ oh okay alright
234. CB1: just started to use the computer but we haven't used the e-mail just telegraph I remember
235. M: telegraph
236. CB1: so I know some telegraph language it's like a short short letter or some trading words and mmm commercial commercial you know special word for commercial
237. M: I see
238. CB1: yeah commerce and there was speaking English of course and written English yes of course and some put real xxxality people who are acting as a business people and company people they are you know meeting some clients

- and you are just acting it like real
239. M: so who were the teachers were they Chinese who taught you business English
240. CB1: ahm yes yes at that time all my teachers were Chinese
241. M: Chinese no native speakers
242. CB1: no foreigners no
243. M: okay how did you find Chinese teachers of English were they good?
244. CB1: ahm in my memory they were very good
245. M: oh they were very good
246. CB1: yes very experienced teaching
247. M: okay so you were happy with Chinese teachers?
248. CB1: yes I was the chairman on the class
249. M: oh you were the chairman of the class
250. CB1: yes yeah yeah@@@
251. M: what did you do as a chairman
252. CB1: how can I say xxx it's the head of the class?
253. M: I don't know could you write it down for Chinese character then I can probably understand
254. CB1: (writing down Chinese characters: 'leader of the class') it's a head in the class you will be the leader
255. M: ah::: it's a kind of the leader of a group or
256. CB1: you see? in which you're Japanese and I'm Chinese and we can communicate in writing
257. M: yes Chinese letters which is very convenient
258. CB1: @@@@
259. M: @@@@ yeah okay so you learned business English in your undergraduate level
260. CB1: yes yes
261. M: okay but you learned how to write a telegraph?
262. CB1: yes
263. M: and you don't use it now@@@
264. CB1:: no never@@@@ and I forgot how to use it
265. M: of course if you don't use it you forget it
266. CB1: yes@@@
267. M: okay what do you think about Chinese people's English in general?
268. CB1: ahm I think in China most of ahm big cities first level cities like Shanghai Beijing Guangzhou people's English is absolutely excellent
269. M: excellent
270. CB1: yeah excellent yes because foreigners here many people who is from different countries so the people need to communicate
271. M: yeah
272. CB1: they have lots of chance to improve their own English for the other cities
273. M: uh huh
274. CB1: I think if ehm native English native speakers come to China they would meet some problem to communicate
275. M: yeah I see so if you are if I'm in Beijing or Shanghai or Guangzhou probably people I meet can speak English even at a station or in a little shop I don't know
276. CB1: they can speak English even waitress
277. M: even waitress okay I see that's great
278. CB1: yeah in Shanghai at least I know you have no absolutely no problem or even you go to some Japanese restaurant they speak Japanese
279. M: okay that's great
280. CB1: yeah
281. M: and I'm not sure but I went to Korea as well in Seoul and lots of told me that it's important for them to be able to speak English to get a job in Korea
282. CB1: okay
283. M: and is that the same in China do you think?
284. CB1: ahm in China in Shanghai nowadays if you know English very good it's not very very outstanding advantage to acquire a job or xxx job it's just a basic skills
285. M: okay alright
286. CB1: I think so
287. M: but it means if you canNOT speak English you can't really get a job in Shanghai?
288. CB1: mmm get a decent job
289. M: ah::: okay
290. CB1: it's there are so many jobs if you really want to do some jobs related different cultures and related to different you know people from different world you have to know English very well
291. M: uh huh uh huh so I suppose so people in Shanghai or those big cities are quite rich compared to other people in China

292. CB1: quite open
293. M: yeah
294. CB1: Shanghai@@@ quite international
295. M: yeah hhh how can I say do you think it's a bit unfair because people who can speak English can get a good job and can get good salary but people who cannot speak English cannot get a decent job and cannot get good salary as you said do you think it's a bit unfair or it's okay
296. CB1: ehm I don't think it's unfair because mmm it doesn't mean any people who doesn't speak English they cannot get a decent job
297. M: uh huh
298. CB1: and good salary as well maybe they can get better salary in local companies or government company they also can get very good job
299. M: okay without English
300. CB1: they don't speak English ehm if maybe they like you said they got you know lower job or lower salary but I think in everyone's life they have different choice
301. M: uh huh
302. CB1: you have to choice to study English as your another window to the world that's your advantage that's your you know excel excellent point to reach your goal or you don't speak English so if you force him or her to speak English to to as a goal to reach a better salary I think it's for her or for him it's unfair
303. M: okay yeah I see ahm have you talked with Korean people in English before?
304. CB1: yeah I have been Korea one time @@@
305. M: okay and what do you think about Korean people's English?
306. CB1: ahm it's quite difficult to communicate because two years ago I have visit their Korea for five days one week
307. M: was it just for a trip
308. CB1: you know I was just a tourist
309. M: okay
310. CB1: yes and Korean people are very nice in the restaurant in the you know the shops I tried to buy some cosmetics and some dresses
311. M: yeah I know
312. CB1: yes and they are very nice very kind you are because I just speak English so I tried to communicate with them in English they sound like they can understand you part of your meaning but they really really cannot even say a word @@@ cannot even say a word to express their thought so it's hard to communciate with them in English but the people are very nice
313. M: okay very nice yes did you meet any people who can speak English in Korea?
314. CB1: very seldom during the one-week trip I didn't meet@@@ unfortunately
315. M: was it in Seoul?
316. CB1: in Seoul yeah
317. M: okay and do you think it's quite different from Shanghai?
318. CB1: VErY different Seoul is the capital
319. M: yeah
320. CB1: as I think as I you know suppose it should be very international city as Shanghai but not so many people can two years ago cannot cannot speak English yeah but it's funny I met some shop assistant in the cosmetic shops they can speak Chinese
321. M: yeah I think so they can speak very good Japanese as well
322. CB1: ahm yes yes yes I think so
323. M: that's very interesting they want you to buy their product
324. CB1: yes yes they can speak Chinese as well
325. M: okay alright so you went to go to those cosmetic shops
326. CB1: yeah xxxx plaza
327. M: okay so did you go to Myeongdong
328. CB1: yes two times
329. (Her mobile phone started ringing and she answered her phone)
330. M: okay so if you compare Japanese people Chinese Korean people who who are the best English speakers you think?
331. CB1: absolutely Japanese
332. M: Japanese? why do you think so?
333. CB1: mmm Japanese people who are ehm compared with Korean people they are more open to learn the different culture because I know maybe because I know more Japanese people than Korean people
334. M: yeah yeah that's true
335. CB1: because I've never worked with Korean people and I don't have friends from Korea
336. M: yeah
337. CB1: as my opinion much more my people people I know they can speak English well
338. M: okay I see that's quite surprising even when you compare Japanese and Chinese do you think Japanese are

- better English speakers?
339. CB1: ahm this I cannot say
340. M: okay you cannot say maybe equal or as I know Chinese people are much better than Japanese people so I know more Chinese people than Japanese people but for the better English speakers no Japanese who speak English who can if they can speak English very well they have equal level as Chinese people
341. CB1: okay I see I see okay ahm alright now I'd like you to read this and let me know what you think
342. (reading)
343. M: what do you think? do you agree with this linguist?
344. CB1: ahm no I don't agree @@
345. M: no why no?
346. CB1: as I understand the people thinking people from different culture if you want to communciate or deal with you have to you you just know the language you don't need to know the life style or background or culture you still can communciate with them as my opinion ehm if you really want to reah effci effective communication you must know the background from the people even you are even though the background is the English background or Japanese or Korean background you have to know a little bit you can really make a effective communication
347. M: okay so you mean that if you communicate with Japanese person for example you need to know that person's background Japanese background
348. CB1: yes
349. M: okay okay alright ahm how about this sentence like Korean doesn't need to sound like American in orded to use Englihs well with Filipino do you agree with this or do you think Korean also need to sound like American or British
350. CB1: you mean the accent
351. M: accent yeah
352. CB1: I don't think they need to to be sound like American or British
353. M: uh huh
354. CB1: it's like every people from different countries they have their own or special accent
355. M: yeah yeah
356. CB1: you just with very natural way to communciate or to speak that's your honest way that's the best way
357. M: oh I see it's the best way but you also said you want to acqurie British accent
358. CB1: yes if I can if I improve I wanted to want to wish to but if people just pronounce like that and I know it's really hard to improve it takes time maybe you stay in London or stay in American for five or ten years so you can improve a little but if I can I want to improve but if I'm just you know living in China living in Japan I cannot all people speaking like this so just I have to accept it
359. M: yeah okay you have to accept it if it's possible you want to
360. CB1: if I have chance to study more I will of course I'm willing to
361. M: so do you want to eliminate your kind of Chinese accent
362. CB1: I want to yes I want to talking like native speakers of course they are the standard
363. M: uh huh does it mean that you lose kind of your Chinese identity when you speak English if you lose your Chinese accent
364. CB1: no I'm not lose if I speak Chinese I still perfect standard Chinese accent but if I speak English of course I want to do the standard English
365. M: standard English
366. CB1: yeah I want to speak standard English
367. M: okay alright ahm
368. CB1: sorry you know I really appreciate people who can speak English he's she or he is a foreigner who speak English as the second language sounds like mother tongue it's WOW
369. M: yeah yeah
370. CB1: you can speak so good and it's really impress me
371. M: okay alright yeah so ah::m so those people impressed you and it means that you want to speak like them?
372. CB1: yes Of course it's quite very very good you know there is a host who is who she was a model she's a German
373. M: uh huh
374. CB1: her name is what's her name is Kemi Kem she's a she was a model and she was a German and she can she now is the host of you know people who are tailor who is doing clothes making clothes and designer designer pick picking up the show
375. M: uh huh
376. CB1: she's the host of that and she's host of the whole programme English I was thinking she's an English native speaker but she speak she's a German and you can cannot even realise a little bit accent German accent so I quite you know you know impressed by her
377. M: okay
378. CB1: by her English
379. M: okay I see but you also have kind of German friends
380. CB1: yes
381. M: yeah so they don't sound like her that model?

382. CB1: no
383. M: no ah::: okay so you can tell that they have a German accent
384. CB1: my friends yeah my friends they they have some kind of German accent
385. M: okay is that difficult for you to understand their English?
386. CB1: SomeTimes but most of part I it's not problem and they can understand me@@@
387. M: @@@okay alright but you think it's not enough for you? they can understand you those German French Japanese people can understand you with your accent at the moment but you
388. CB1: th th the very difficult people they are French their accent is more strong such as they say I have (/ʌf/) to have (/ʌf/) you know they don't pronounce eitch so they ave to ave very funny but later you can understand what they are talking but at the beginning you absolutely don't know what they are talking even though they are speaking English are you speaking English?
389. M: @@@
390. CB1: @@@ very funny
391. M: do you like French accent
392. CB1: Yes when they speak French oh::: that's amazing language it's very decent language
393. M: decent
394. CB1: yeah it's amazing
395. M: when they speak English with a French accent what do you think do you like it?
396. CB1: ahm(.) if (.) how can I say ehm if you know English with the French accent you mean? it's different people some people they speak English with very strong ahm French accent but you cannot understnad
397. M: you cannot understand?
398. CB1: I cannot I'm not so like it I don't like it
399. M: uh huh
400. CB1: but some people who speak English with very Good you know a little bit very good good part of a French accent it's amazing
401. M: ah::: okay so if it's understandable and if it's very good English with French accent it's very good
402. CB1: yeah
403. M: can you say the same thing to Chinese accent like very understandable English with slight Chinese accent is it good like
404. CB1: no@@@@
405. M: no? why not
406. CB1: ahm @@@ you know I know some Chinese people who speak English with very strong Chinese accent mmm to be honest it's not so you know acceptable because because they speak every word too clearly and too short by short so it's not like a sentence sometimes it sounds like Chinese they are speaking Chinese@@@
407. M: @@@ okay
408. CB1: So I think::: I don't wish my English is pronounce like that
409. M: okay do you think their English is difficult for other people to understand?
410. CB1: uhm for the English native speakers they are very easy to understand you
411. M: okay
412. CB1: but for the people who doesn't speak English but they understand maybe took more time to understand you
413. M: okay I see so for example Japanese who can't really speak English well might be
414. CB1: strong accent yeah people mmm English native speakers can understand you very well
415. M: okay why do you think so is that your experience?
416. CB1: ahm yes yes ahm you can see from just like for example for Chinese language I know some friends who can speak Chinese who is a non-Chinese native speakers but they speak Chinese they just speak Chinese but you can understand most of the meaning
417. M: yeah that's right you're very right yes ahm you said English is a world language and international language now
418. CB1: yes
419. M: and some people say that Chinese might be the future international language in the world because now China is kind of its economy is very dramatically developing and invreasing and now China has this power so in the future Chinese language I mean Mandarin basically might be become an international language in the future do you think so?
420. CB1: ahm I don't think so
421. M: you don't
422. CB1: I still thinking ahm I'm I believe English will be the world language because you know of course the most population who speak the language who speak is Chinese because the population in China and the but the worldwidely the area who speak who speaks Englihs is much more much more expanding than Chinese because er erm for itself English itself with I think it's more easy to learn than Chinese and e:: how to say it's just like people said to learn English is like grammar school to learn French like university @@@ going to university to learn German going to the junior school and Chinese also quite difficult especially for wetern people
423. M: okay yeah yeah exactly because it's very difficult for them to read
424. CB1: yeah the character

425. M: and other people also say because China has the power now and it might be difficult for other people to learn Chinese but now China English or Chinese English is developing
426. CB1: yes
427. M: and they think it should be kind of ahm appropriate or China should be accepted internationally so what do you think? do you agree with that?
428. CB1: ahm I have a question about Chinese English what does it exactly mean?
429. M: ahm for example you know some people say Chinglish
430. CB1: yes
431. M: and if you say Chinglish it has a negative meaning like ah:: I can't really for example you say Chinese people tend to say big voice rather than loud voice
432. CB1: ah::: yes
433. M: yeah your voice is big and what else I don't know some idioms some Chinese idioms also translated into English so so when people say Chinglish it has negative meanings and it's mistakes so big voice is a mistake but when people say China English it's a variety it's legitimate variety so big voice is okay
434. CB1: @@@ yeah I understand
435. M: so what do you think? China English should be accepted internationally or do you still need to kind of speak standard English?
436. CB1: I really want to trying to you know correct myself to speak standard English this is my opinion my desire I wanted to but you cannot stop the you know you cannot it's a trend to like you said China is going to be stronger and stronger and people who speak Chinglish is much more than before and people influence by the environment so you cannot stop it or improve it as you know cultural background in China but I really want to speak standard English
437. M: okay
438. CB1: to acquire the you know continue the English ahm to use in formal way proper way
439. M: okay okay you don't really want to speak China English
440. CB1: no no
441. M: I heard that for example long time no see
442. CB1: yes yes from Hong Kong
443. M: yeah you knew that do you use that?
444. CB1: yes sometimes because it's you know some ahm some word or phrases you have been ahm mixed up from original from British English speakers or from Chinese English speakers it's already because first part people who speak English are from Southern of China Hong Kong they they translate into English so it's like long time no see so it's we always say that always say and English native speakers also accept it
445. M: yeah yeah
446. CB1: so they also say that long time no see then then actually it's coming it's it's not a standard English but already use it as a standard way@@@
447. M: okay yeah that's very funny but the point is so probably long time no see is probably a mistake probably 20 years ago or 30 years ago because native speakers don't use it but now it's acceptable because native English speakers use it
448. CB1: yes
449. M: so but for example mmm people say two coffees two teas
450. CB1: two teas? two coffee?
451. M: yeah rather than two cups of coffee or two cups of tea
452. CB1: yeah
453. M: do you think it's a mistake?
454. CB1: yes yes of course it's mistake
455. M: okay it's mistake
456. CB1: two coffee two cup of coffee two coffee? i::: it's not a very big mistake but if you want to make it short or you just people just understand you
457. M: uh huh
458. CB1: use the speaking English it's okay
459. M: it's okay I see actually in England people say two coffees British people in starbucks can I have two coffees now so I think it might be kind of changing in England or probably in America people don't really say two cups of coffee now
460. CB1: @@@ yeah in America English is more freely it's more casual
461. M: but you want that formal British English rather than casual American English
462. CB1: yes yes
463. M: is that I don' know in China which is popular American English or British English?
464. CB1: ahm I think their English is in the middle
465. M: in the middle
466. CB1: yeah it's like you said it's Chinese English@@@
467. M: but do people want to sound like American or British? which is popular?

468. CB1: the accent is ahm the accent is close to American accent but the expression is more English way because the textbooks when we was a teenagers we studied English ahm from the English textbooks even though the spelling s i how to say like colour
469. M: colour with you
470. CB1: c-o-l-o-u-r and neighbour
471. M: like centre
472. CB1: yeah it's English English so I think the expression or speaking is more like English English
473. M: okay the pronunciation is more American
474. CB1: how do you think my pronunciation?
475. M: I think yours is not really American
476. CB1: uh huh
477. M: I don't know how to say it's very difficult but I don't say that you have a strong Chinese accent you don't have it
478. CB1: thank you@@@ I'm very happy
479. M: @@@ are you happy with that?
480. CB1: I don't I don't hope my English has a very strong Chinese accent
481. M: no no not at all your accent is I would say it's very neutral
482. CB1: neutral
483. M: neutral I don't know how to say because it's not very British either because British people say I can't do that and you don't do that
484. CB1: no I don't be carefully
485. M: it's very clear to me
486. CB1: yeah yes
487. M: and I don't know it's very funny and interesting because usually people are either like British or American but I can't tell which English you have studied
488. CB1: @@@@
489. M: it's very neutral very hybrid of British and Chinese and probably
490. CB1: you're right because I was learning English with different ways different media newspaper eh::: from the TV and from the movie English movie American movie you know both of that
491. M: okay I see mmm that's very interesting it's very personal quesiont but which accent do you like if you have any preference? like including french accent german accent british american
492. CB1: mmm currently I prefer standard
493. M: standard okay currently
494. CB1: @@@@ yeah English English
495. M: it means in the past was it different
496. CB1: mmm in the past because I cannot tell the American accent and English accent so I was thinking before I like American accent and mmm for actually my another goal is I like to speak my English and people cannot tell I'm a English non-native English speaker so this is my my goal @@@ as I said my goal and I can you know speak English accent or American accent and it's my own accent like now you are here it must be very interesting because I know some people who can speak English in English accent American accent French accent some people can do that of course they are very experienced but they can speak English with different ways WOW that's very very funny it's like three people stay in front of you
497. M: yeah that's right some people can do that very well
498. CB1: yeah very language talented
499. M: okay I think I've covered everything but do you want to add something or is there anything you forgot to say?
500. CB1: ahm I think that's all I remember
501. M: okay thank you that was very intereing so.....

CB2

1. M: ああこういう資料も全部英語で
2. CB2: で さらに中国でお客さんとコミュニケーションをとるときはもちろん中国語なんですけどでも契約書を書くときは英語だし あとはまあ多分ちょっとうちから (取引情報が含まれているためこの部分は省略)
3. M: はあはあ ここでも中国語の訳も書くんですね 最初に英語で書いて
4. CB2: 書いて で 間違えないように お互いミスしないように あるお客さんは中国 英語はまあある程度はわかるんですけども でも やはり わからない場合もあるかもしれない だからそのために お互いにミスが出ないように 英語と中国語と両方書いて で 最終的に確認してお互いに注意を払うと で やはりベースは基本的に英語から中国に訳するんですけど英語がわからなければ仕事はちょっとできません
5. M: この契約書以外にもこう話すときにも英語は使われますか 例えば韓国の方とか
6. CB2: それはもちろん それはやりとりするときにももちろん英語 例えば会議する時にAグループ例えばAグループに例えば 中国台湾の会議 毎年やるじゃないですかその時にもう 資料はもちろん英語だし話をするときも英語 うーんBグループとミーティングする時にも同じだし 資料も英語で話をするときも英語 あとはたまに うーん お

- 互いにその x x x swap をやるじゃないですか その時は韓国の方も直接英語でもう連絡してもし中国でやる場合にはやはり上海になりますよね 中国でやるときは だからそのきは我々も英語を使ってBグループの人とコミュニケーションをとります
7. M: わかりました その例えばチリだったりインドだったり とかそういう人ともやりとりはありますか
8. CB2: うん えー それはそのまだ x x さんの関係のほうで X 作ったじゃないですか C クラブそれはお互いのアジアのその交流みたいでそのやはり交流する時にその英語基本的に
9. M: CB2 さんもそういう機会がありましたか
10. CB2: それは一度そのチリそれはいつだったかな 別の会議だったかも
11. M: うんうん
12. CB2: だからそのあの 政界の山の会議みたいな鉱山会議みたいなのでチリは銅生産が一番多いですから その会議には行ったことはあります
13. M: CB2 さんはそういう会議などでもチリの人韓国の人インドの人なんかの その英語を母語としない人が主な中で英語でコミュニケーションをしてきたと それでそういう場合においてこう コミュニケーションがうまくいくように気をつけていることはありますか
14. CB2: はい あります やはりさっきおっしゃったとおりで英語は僕の母国語じゃないじゃないですか
15. M: そうですね はい
16. CB2:ほんとにこの言葉使ったら話がどうか やはり実際に色々まずまあ何か話したいこと 事前に色々ちゃんと準備して@@@それで それに基づいてみなさんと話します もちろん雑談する時に全然使わないですけど やはり仕事の面では事前に用意することが
17. M: うんうん 他にはありますか 例えば話すときに特に気をつけていることなど
18. CB2: うーん あとは話すときには まあ うーん
19. M: そのうまくいくためには お互い何に気をつけるというか何が重要でしょうか
20. CB2: うーん個人的にはまずはやはりお互いの立場を理解しないとイケないですよ
21. M: はい
22. CB2: で 私英語を使うのさっきおっしゃったとおりでやはり書類の面では使うことは多いですから
23. M: うんうん
24. CB2: で やっぱり本来お互いに話の目的事前に自分で理解して頂いて やはりお互いの状況は事前に色々勉強しないといくら英語がうまくても多分うまくいかないんじゃないかなと個人的におもいます
25. M: 今そのお仕事で英語を使われていると それでそのお仕事で使えるくらいの英語のレベルに到達されているということだと思うのですが今まで英語はどうやって勉強してきましたか
26. CB2: えー 私は大学時代は一応貿易英語を勉強していました
27. M: 貿易英語というと business English ということでしょか
28. CB2: そうそうそうそう 基本的に business のレターはどういう風にかあとはその話の内容は基本的にそのビジネス上の英語あとはビジネス上の話になる 大学ではそういう勉強をしました
29. M: それはそういう学部だったんでしょうか?
30. CB2: はいそうです
31. M: ビジネス英語学部ということですか?
32. CB2: そうです
33. M: そうですか なるほど その学部を当時選ばれたのはなんででしょうか
34. CB2: で 一応は私は私のときで 90年代 まあ卒業したのは90年代でしたけど まあだいたいわかるのは その時は中国は開放政策を始めたばかりで やはり海外輸出で海外のお客さんはしょっちゅう中国に来られるじゃないですか 色々なビジネス目的で それでやはり私もそのときもと海外のことは知っていたですもし海外と商売をするなら必然的に英語じゃないとなかなか難しいですから 英語はもちろんだけれど海外のことももっと知っていたですからそれでその学部を選びました
35. M: その海外というとその当時どこの国のことを考えてましたか?
36. CB2: うーん アメリカはもちろん念頭にありましたけれどそれだけではなかったですね やっぱりアジアでは日本と韓国ですね
37. M: ああ そうするとその当時も もうすでに日本と韓国なんかとやり取りする場合も英語だと思ってるじゃないか
38. CB2: そうですね まあもうちょっと それで うーんと ちょっと自分のキャリアの話に戻ると
39. M: あ はい
40. CB2: 自分は大学を卒業して北京にある貿易会社に勤めたんです それでその時は日本向けの農産物を輸出していたこともあるし韓国向けのものもありました あとはヨーロッパ ロシア
41. M: ちなみにC B 4さんはロシア語はおできになる?
42. CB2: 僕はできません それはもっと僕の父親母親の時代かな
43. M: はいその頃は中国では外国語というと英語よりもロシア語だった
44. CB2: そうみんな学校で習うのはロシア語が中心
45. M: でもC B 4さんの世代はもう英語
46. CB2: そうですね完全に英語ですね あとはまあ xx みたいにもっと若い世代だと小学校から英語ですよ 先生もそのイギリス人とかアメリカ人とかネイティブの先生がやってる 僕の学校時代はそういう外国人の先生はいませんでしたから@@@
47. M: じゃあ中国人の先生に英語をおしえてもらっていた
48. CB2: そうそうそう 大学に入ったらちゃんとネイティブの先生もいたんですけど
49. M: やはりネイティブの先生の方がいいですか?
50. CB2: それはそうですよ
51. M: それはどういう点でいいと思いますか?
52. CB2: やはりその発音 僕やはり中国で英語を勉強した時はやはり文法を中心に勉強したので話をするのは学校ではチ

- チャンスがなかった 言葉は特に話すのはやっぱり練習というか使わないとできるようにはならないですよ
53. M: そうするとC B2さんは話すのはどこでできるようになりましたか?
54. CB2: やはりその卒業して貿易会社に入って話すのはちゃんと話せないで商売ができないですから@@@
55. M: じゃあ大学ではそんなに話せなかったけれど
56. CB2: そうです話せなかった
57. M: そのお仕事をできるようになってからできるようになってきた
58. CB2: そうです
59. M: その時は日本語は
60. CB2: ああ日本語はまだ話せない時です
61. M: ああ じゃあその北京で農産物の輸出をする会社に勤められていた時は日本の取引先に対しても英語を
62. CB2: そうです
63. M: じゃあ日本語はどこで覚えられたんですか?
64. CB2: 日本語はもう日本に行ってからです 日本では工作機械を作る会社に4年勤めたんですよ 大阪に四年住みました でもその時は私日本語はまったくできなかったのが最初は英語を使っていました それでまあ仕事はそれ問題なくコミュニケーション取れるんですけど やっぱりアフターファイブは@@@もうちょっと簡単な話 やっぱりみんな自分の母国語を使いたい やっぱり母国語を使った方が絶対に親しくなれるじゃないですかだから 僕も日本にいるならやっぱり日本語を話した方が仕事もよりうまくいくようになるかなと思ってそれで勉強を始めました だからその前まではずっと英語 あともっと日本語が必要なのはやっぱり不動産屋とか買い物とか行かなくさいけないでしょ@@@ 若い人はいいかもしれないけどやっぱりお年寄りの年配の人ではできないから
65. M: そうですね 特にC B2さんはその同じアジア人だから一見日本人に見られるかもしれない それで英語を話すとはどうやっていうふうにも
66. CB2: そうそうそう
67. M: なるほど ええとそうすると今のご自身の英語力に関してはどう思われますか?
68. CB2: うーん やはり今ということていうと昔に比べれば私は英語力は落ちましたね なぜかという と やっぱり仕事の面では全然困らないけれど でもやはり仕事の面では使わないから日常生活では中国語と日本語のみですからその面では今はもう日本語の方が英語よりもできると思いますね やっぱりすごく実感したのは言葉というのは使わないと忘れて行くものだなあと あとはやっぱり日本語を勉強した時に思ったことですけどやっぱり言葉はその国に行かないと覚えられない特に その 本当の言葉 現地で実際に使われている言葉というのはその国に実際にいって勉強しないとなかなか使えないですよ
69. M: その現地の言葉とか本当の言葉を使うというのは重要だと思いますか?
70. CB2: 重要だと思いますね やっぱりそのさっきも言ったようにコミュニケーションで 現地の言葉を使うと 例えばそこで今何がやってるかとかそういうこともわかっていてそれでそういうのを使うとやっぱり距離が一気に近くなりますよね
71. M: その英語の場合 C B4さんの場合普段英語は日本人台湾人韓国人チリ人あるいはインド人の人たちと使うことがもう大半なわけですよ
72. CB2: はいはいそうです
73. M: その場合 英語が国際語として使われている場合 それは現地の言葉っていうとどういうことになるんでしょうか 距離を縮めるためには
74. CB2: うーん
75. M: ちょっと難しい質問なんです
76. CB2: うーん でもなんだろうな英語はやはりビジネス中心ですから まあ現地の言葉とか本当の言葉ということはそれはもうないんですよ だから僕はもう英語に関してはそれは言えないんですけど ただ日本語に関してはやっぱりとくに若い人なんかはそのはやってる言葉なんかを言うとやっぱり嬉しいんですよ 最近は僕もちょっとわからないですけど以前はぶー太郎とか
77. M: ああ ぶー太郎 @@@
78. CB2: @@@そうそう そういう言葉がわかれば何かみんなすごいみんなもっと話してくれるんですよ ただそのビジネス上の話だけでも距離が縮まらないんですよ
79. M: うーん その距離を縮めるという努力は日本語の時だけです か それとも英語で話するときも何か
80. CB2: あ 英語の時もありますよ 今僕はやはり英語を使うチャンスは日本語を使うよりも少ないですけど ただやっぱりぼくが例えばチリなんかに行く時は 事前に向こうの文化をちゃんと勉強しますね 残業で@@@ サンチアゴであればそこで何が名物とか観光地はどこが有名とかか インドだったら地理も文化もそうですけどやっぱり宗教とかも もちろん 100%じゃなくてもいいですけどまあできるかぎり まあインターネットで調べて で仕事が終わって雑談するってときになったらそれをまあ形にするとかか やはり仕事が終わったら何か話はもちろんするんですよ でそういう時に何も知らない状態で行くと やっぱり話すことがない@@@
81. (He answered a phone and the interview was interrupted)
82. M: そのさっき今はもう英語はお仕事する上では支障がないとおっしゃっていて
83. CB2: そうですね 今は でも 最初はやはり正直言う問題ありましたね その例えばいくら英語が日常生活でペラペラでも といつか私はそんなにペラペラではないですけど@@@ でも仕事の上ではやっぱり専門用語がわからないともうどうにもならないですよ 私の分野いうと色んな設備の名前とか精練のプロセスの中に色んな専門用語があるんですけど最初はゼロだったのでやはり全部わかるようになるまでには1年半かかりました でx xさん(日本の同僚)にはその面でもたくさん教えてもらいましたね その僕は彼が中国に来る時には通訳として働いたので それで僕はもちろん日本語から中国語に通訳してはいたんですけどx xさんは英語でプレゼンをすることもとても多かったのとそのプレゼンを僕は英語から中国語に同時通訳することが多かったんです そういうときに この言葉は知ってるかと聞かれたりして で わからないと正直に答えると丁寧に教えてくれて それで大体の言葉を覚えましてね すごく勉強になってその通訳をしたのはすごくあとの仕事に役立ちました あとはそれとは別に韓国の支社とやり取りする時 あとはお客さんに説明の文書を作る時なんか調べながらやってそれで大抵のことはわかるようにな

- ったし専門用語も使えるようになったと思います
84. M: 今のご自分の英語力には満足していらっしゃいますか？
85. CB2: うーん 100%満足はしていないけどやはりその言葉として 時間がたつとどんどん新しい言葉が出てくるじゃないですか だから勉強しないとどんどん遅れると自覚してます でもただ今仕事が忙しいので うーん 本当はもうちょっと英語勉強したいですけどちょっと時間がない たまに英語の新聞とか雑誌とか読みますけど それくらいですね
86. M: その到達したいレベルというのはありますか？
87. CB2: ああそれは あります どの国の人と話しても母国語の英語の人でなくても自由に英語を話せるようになりたいですね わかるようになりたい その例えば今母国語じゃない人と英語でしゃべるじゃないですか 韓国人とかもそうだしインド人とかで インド人はすごく難しいです ただし 英語が母国語の人はみんな簡単に聴きとるんですよ でも私はすごく難しいんですよ それが僕もわかるようになりたいです アメリカとかイギリスの人は比較的インドの人の英語わかってる それは結構差があるんじゃないかなあと 생각합니다
88. M: うんうん それはわかります私も感じますね ある人の英語が全然わからなくて周りはどうしてるんだろうって思うと友達のイギリス人とかは案外簡単に理解してたりする こうキャパシティが違うんですね
89. CB2: うんそうそう
90. M: あとその今聴きとるということに関しておっしゃってたんですけれどその話す方では目標というか何となく頭に描いていることはありますか
91. CB2: うーんそれはやっぱりネイティブみたいに話すことですかね
92. M: うーん それはなぜですか
93. CB2: やっぱり僕は今はやはりある程度自分の発音はちゃんとそのネイティブの人発音するように注意してます で どういう風に注意するかっていうのはやはり以前はやはり時間がたっぷりあった時にはその うーん テープを聴いたりドラマを見たりするんですけど 最近はあんまり時間がなくて
94. M: それはドラマとかテープっていうのはどこのものですか
95. CB2: やっぱりアメリカですかねえ アメリカのが多いですね 僕はイギリスの英語はきれいだと思うんだけどやっぱりドラマで面白いのはアメリカだから@@@
96. M: @@@でもそれで発音が勉強できれば一石二鳥ですね
97. CB2: でも時間がないからうまくいかないんですけど あともう一つはネイティブの発音をするにはやっぱり現地の人に会うのが必要だと思います
98. M: やっぱりその中国の人が英語を話すとその私が日本語のアクセントというかなまりがあるのと同じように若干中国語のアクセントが入るかとは思いますが
99. CB2: そうですねそうですね
100. M: それはCB2さんの英語にもあると思いますか？
101. CB2: そうですね 多少は でも まあ以前よく外国人と話をしたときは 多少はまああまり使わない時よりはいいですけど ただそのなまりはありますね あとは中国人なげなまりがあるかということやはり現地それぞれ中国の言葉は訛りあるじゃないですか
102. M: 方言
103. CB2: そうです 方言ですね でやはり方言持っている人更に英語発音するときに
104. M: ああ
105. CB2: まあそれはしょうがないかな
106. M: 英語にも出ると言うこと
107. CB2: うん それで 出るし あとは 以前は僕より歳が上の人 みんなその時は外国に行くチャンスも少ないしそうですね その大学に行ってもやはり中国の先生が多いですから そのときの先生がほんとに発音が悪ければもうその通りにやっちゃうんですよ 若いうちに覚えたことはなかなかかわすれませんから @@@
108. M: そうですね 中国の先生からの影響っていうのは大きいと
109. CB2: そうですね でも最近では 80年代以降はやはりどんどん外国の先生を中心として学校を開くとか自分が学校の先生になるとかそれはやはり若い人みんなの発音がとてもきれいになりましたね なおかつ今私の子供 彼らはもう幼稚園から英語を習いますからなおかつある幼稚園は外国の先生が教える でもし外国の先生いない場合はみんなほとんど週末塾に英語を習いにいきますよね で塾の先生はがいかくじんだから
110. CB2: ああそうですか
111. M: CB2さんのおじょうさんも？
112. CB2: はい今は週に1回土曜日に塾に通ってるんです で土曜日はアメリカ人の人に習うやはりその 発音は全然違うんですよ でまあうちの子はしゃべったまあ今単語しか覚えてないけどただその単語の発音は僕よりうまいですね @@@
113. M: ああーそうですか そのCB4さんも そのご自分のその多少ある中国訛りというのはできればなくしたいと思えますか
114. CB2: それはそうですよ もちろん でやっぱり その まあ郷に入ったら郷に従ってありますよね だからその英語の場合はネイティブの英語になりたいというのはもうすごく思いますけどでも今なかなか難しいですよ どんどん忘れていっちゃう
115. M: その例えば幼稚園でさっきそのある幼稚園はもう外国の先生がそれは英語を教えるということですかそれとも毎日こう色んなことを英語を通してやる？
116. CB2: いやそれは英語だけ 英語だけ ただ みんな英語若いですから幼稚園ですから 教科書そのままのやるだけじゃなくて色んなゲーム作ったり そういうのをしてあげたりはしてると思います
117. M: それはいいことだと思いますか？
118. CB2: いいことだと思いますよ 私の子供は実は上海にいた時に 上海の幼稚園に入ったんですよ で その時に覚えたものは今も全部覚えてますからその小さい頃に覚えることっていうのはすごく大事だと思います
119. M: うんうん 例えばその 小さい頃から英語をやるということが中国語の習得の妨げになるということはあると思

- いますか？
120. CB2: 妨げ？という？
121. M: ええとその日本でも今小学校から英語の教育を始めようという動きがあるんですがその中で反対をする人たちもいて それでその反対の理由としてはそんなに早いうちから英語の勉強を始めると日本語ができなくなっちゃうんじゃないかという人たちもいるんですね それについてはどう思われますか
122. CB2: ああ 今中国では問題ないと思います むしろ英語は早ければ早いほどいいと思われていますから そのそういうふうな議論はないと思います あんまり聴いたことないですね でも ただもし できれば早めに行かせた方がいい それはもうみんな思ってるんですよ
123. M: じゃあもう早ければ早いほどいいと
124. CB2: そうです 小さい時に脳はちゃんとたくさん吸収できるから みんななぜそういうふうに言うかという 日本の場合には方言はそんなに違わないですけど 中国だったら例えば上海語ありますよね でももう中国は標準中国語が全土で使われているから学校ではもう幼稚園から標準中国語 でも家に帰ったら上海語 あるいは広東語 でもそれがその上海語 広東語の妨げになるかといったら全然そんなことはないですよ むしろ標準中国語を覚えるのが遅くなる方がずっと問題ですから
125. M: ああなるほど
126. CB2: あとは今国際結婚の率も高くなってきてますから 特に上海の若い女性でも子供は普通に2つの言語を覚えますから だからそれはやっぱり問題ない
127. M: なるほど あとはその今上海とか広州とかその何と言うか海岸沿いの割と裕福な都市では小学校とか中学校とか英語の授業だけではなくて例えば算数とか理科とかそういう科目も英語で教えるという学校が出てきているのですね 例えばおじょうさまをそういう学校に行かせたいとは思いますか？
128. CB2: ああ それは思わないですね やはりそれはある程度はレベルがないとなかなか理解できないじゃないですか まあ歴史とか文学はいいですけども 算数は英語で教えてもらったら@@@ ある程度の英語レベルじゃないとなかなか理解できないでしょう x x さんの子供は今国際学校に入ってるんですよ で歴史も英語で教えてるんですよでも理解ができなくて色々家で聞いてるみたい そういう話を聞きましたから明日聞けるかもしれない
129. M: うんうん 聞いてみます
130. CB2: だからこれから中国で全体的には言えないけどさっき言ったように沿岸部とか大都市とか若い人の英語力はどんどんアップすると思います
131. M: それがその 貧富の差につながることはあると思いますか？その英語ができる人だけがいいお仕事につけたり
132. CB2: うーん それは多少あるかもしれないけれど 100パーセントじゃない そのもっと大きいのは地域の差だと思うんですよ今は 例えば沿岸部はやはりそのいい学校があつていい先生もいっぱいいて それで今上海何かでいうと外国人はたくさんいる でまあ中国の会社に入りたとなると 今はもう外国人たくさんいるわけですよ それは外資だけじゃなくて中国の会社も そうなるとまあ多少英語ができなければもうどの会社でも仕事にはならない
133. M: それは国営でもそうだと
134. CB2: うん あとは国内で大手企業はやっぱり海外に行くチャンスは多いですよ それでやはりそういう英語を使うチャンスはどんどん増えてきた で やはりその若い人は会社は出世するために入る
135. M: 出世するには英語は必要ですか？
136. CB2: それはそうです 必要です
137. M: それで今若い人はできるようになってきてるとさっきおっしゃっていたんですが、今の中国人の英語に関してはどう思われますか
138. CB2: うーん やっぱり年代による その中国の 50年代以上の人それは英語のレベルは日本人よりは下ですよ でも60年代以降の人で で大学に行っていれば 多分日本人の話すレベルとはあんまり変わらないと思いますけどね 若い人たちはもうみんな今海外行く時に困らないんじゃないかと思う まあ大学を卒業した人という前提で言っていますけれど
139. M: 日本人の英語っていうのはどうですか
140. CB2: ぼくその知ってる範囲 話したことある範囲ではみんなうまいと思います あとは日本人は最近海外留学して戻って人が多いと思いますよ で以前大阪で務めた会社では 女の子をひとり部署に採用しましたが彼女はアメリカで2年間ホームステイをした子で英語はうまかったですね あとはもう一人男の子もオーストラリアで1年間留学してたかな 彼も英語はうまかったですね あとは留学をしていない人たちは読むのはすごいけど話すのはあんまりかな まあ使うチャンスが少ないかなと
141. M: そのやっぱり採用された時に英語がうまいということはやっぱり決め手になるものなんですか
142. CB2: うーん僕はその時に採用する決め手だったのはひとつは英語でもう一つは中国語 その当時はアジア向けの輸出がすごく多かったので でやはり両方できれば仕事がうまくできるかなあと思って 僕はやっぱり中国で貿易の経験があつてそれはわかっているから その二つは重視しましたねもちろん その推薦状なんかも見ましたし その誰それの紹介というコネクションというのもありましたけれど
143. M: 発音はどうですかね？
144. CB2: ああ発音は 60年代以上の方は英語はみんなしゃべれるしその話す能力もすごいしでもただその 発音は若干なまりというかその原因は多分日本語はいっぱい外来語があるので 英語はそのまま外来語としてカタカナにしたじゃないですか それでみんな そういうカタカナは英語の発音でそのまま覚えてそのままつかってるから だから発音は良くないかなと
145. M: ああカタカナの発音
146. CB2: そうそう でも最近ではさっき言った通り日本の若い方は海外で学ぶことが多いからだから最近では若い人の英語はそんなに悪くないと思いますけどね
147. M: ああ なるほど
148. CB2: 例えば今我々 p p c 本社の中に20代30代の英語を聞くとまあ全然そんなになまりはない感じがします
149. M: なるほど そのカタカナの発音の英語っていうのはわかりにくいですか
150. CB2: うーんそう やはり日本語が わからないと分かりにくいですよ

151. M: そうですよ
152. CB2: でも僕は日本語がわかるから何も感じない 逆に今は僕はそういう影響を受けて自分の英語の中にしょっちゅう出るんですけど@@@ 逆にその 英語の発音よりは簡単で使いやすい
153. M: なるほど その昨日もおっしゃってたんだけどホットチョコレートって
154. CB2: そのパスポートとか@@@
155. M: もう完璧ですね 韓国人の方たちはどうですか
156. CB2: 彼らもやはり多少年上の人はやはりなまりは感じますよ 年配の方 でも英語力は高いと思いますね ただ日本人よりは英語ができるのかもしれない えおれは多分英語が絶対必要だったからなんだと思うんですよやっぱりその韓国は特に外との交流が絶対必要だったと思います その経済の発展のために 日本は日本語だけでも何とかやってきたというかアジアの中で力を持ったから他の国の人たちが日本語を話すようになってきたというのがありましたよね
157. M: そうですね そのCB4さんのように日本語がすごく流暢な中国のかた韓国の方にお会いする機会をたくさんあるんですけどその逆って言うのはあんまりないんですよ 中国語や韓国語がすごく流暢な日本人っていうのは逆のパターンよりずっと少ない そういう意味でなんというか日本人は甘えてきたとのかもしれない
158. CB2: 僕の感じではやっぱり今韓国の若い人はすごく英語ができると思う
159. M: うん私もそう思いました ええと あとはその さっきインドの方の英語が難しいとおっしゃっていた
160. CB2: はい そうですねすごく難しいです
161. M: それはなぜですか
162. CB2: それはやっぱりそのインドの人たちはインド語をそのアクセントをそのまま英語に入れて使ってるじゃないですか だからだと あとはやはり教育の問題ちょっといったら失礼かもしれないけれど でも 植民地時代にみんな英語は使っていて でお金持ちは人はイギリスに留学とかしたと思うんですだから お金持ちは人はきっと英語できると思うんです そう言う人にもあったことありますね それで彼らの英語は結構うまいと思いましたでもずっとインドで育った人はもっとブローケンというかインド独特の英語なのかなと あとはまあもともと早口じゃないですかだからその早いっていうのとなまりが組み合わさってすごく難しくなってる もうちょっとゆるゆるしゃべってくれると聞きとれるんですけど でも 彼らの普通のスピードでしゃべるとわからなくなる
163. M: うんうん そうですね私もインドの英語は難しいことがよくあります それでもインドの人たちはなまりが強いとでも 彼らは自分たちの英語に誇りを持っていてそれでわざとなまりを直さないんだという見方もあるんですね
164. CB2: うんうん
165. M: でもその一方で中国が今どんどん経済的に成長してきていて今世界的にすごく大きな力を持ち始めていると それで それに伴って中国語がその共通語になるのではないかという意見もあるんですがそれについてはどう思われますか
166. CB2: うーん それはあるかもしれないですね 僕の考えではまず中国はすごく人口が多いと 今13億ですけど でもそれプラス華僑がたくさんいる 前にその もし英語が話せれば その英語が母国語の人 何億人か忘れましてけど その何億人と話せるということを知ったことがありますけれど もし中国語が話せれば13億人と話すことができる@@@
167. M: そうですね
168. CB2: そういふ点からみるとまあ将来は中国語 が ビジネス上でたくさん使われた時に 世界語になるかもしれない
169. M: うんうん でもその一方で漢字を覚えるのは親しみがない人にはすごく難しい そういう意味で中国語自体が国際語になるかどうかはわからないけれど ただ もう一つの意見としてはチャイナイングリッシュ というのが国際的に認められてもいいんじゃないかというのがあるんですね チングリッシュではなくてバラエティとしての中国英語というか それに関してはどう思われますか
170. CB2: それは可能性はあると思いますよ その日本語でも英語に影響してますよね TSUNAMI とか SUSHI とかは英語でそのまま使いますよね だから中国語もそういう影響を英語に与えるということはあると思いますよ
171. M: うんうん それで そうした場合なんですが CB2さんはそのチャイナイングリッシュを使いたいと思いますか それともスタンダードの英語を使いたいと思いますか?
172. CB2: うーん まあ 言葉として 例えば僕一番気になるのは 何が通用するかということですよ チャイナイングリッシュにせよスタンダードにせよチングリッシュにせよ どんな言葉が世の中でたくさん使われてるか そのたくさん使われている言葉はとりあえず確保したいですね 例えば一生懸命スタンダードの勉強をしても今の言葉からすると古い言葉だったりする そうすると遅れると思われると それは嫌ですよ
173. M: うーん なるほど 今そのスタンダードの英語が通用しない場面っていうのはありますか
174. CB2: うーんそれはないと思います 逆にその新しい言葉特にその IT 産業とかそれはもう毎日毎日発展するじゃないですか それで逆にチングリッシュとか中国の中国式の英語チャイナイングリッシュ それはイングリッシュに影響されるかもしれないし 逆にイングリッシュそのチャイニーズほんとのチャイニーズが影響されるかもしれない ご存知の通り例えば今GDPはそのままだ中国の文章の中に使われるしあと今MP3 (MP-san) とかMP4 (MP-su)とかそれもそのまま使ってるんですよ 経済の専門用語もある程度は特に若い世代の間では英語のまま使ってますよね
175. M: その専門用語が 専門用語という外来語が中国語に入る時というのはそれは漢字の当て字をするんですかそれともアルファベットをそのまま
176. CB2: うーんその というか 難しい奴はそのまま英語で訳するのですけれどもただしGDPとかMP3とかMP4とかその訳中国に訳するとすごく長くなるものはそのまま使いますよ GDPもMP3も中国語でそのまま訳をすると3倍くらいの長さになってしまいますから あとは今すごく感じているのは中国は資源が足りないで海外から調達するんですが 例えば鉱山の名前なんかはそのままだアルファベットにしておいたほうが役にたつんじゃないかと思うんですよ わざわざ漢字に直してしまった状態で覚えるといざ外国の人たちと話をするときにもう一回もとの名前を勉強しなきゃいけない それは効率が悪いかもしれないですね
177. M: それは会社の中で特に使われているような言葉ですよ
178. CB2: はい
179. M: そういったものは誰が例えば訳を作るんですか

180. CB2: それはねえもう決まっていし標準って言うのは全然ないんですよ 誰かがその言葉を見つけて最初に訳してそれが広まったらそれ だから何か基準はないんですよ だから合ってるかどうかとかいいか悪いかとかは わからない
181. M: ああじゃあ人によって使う漢字が違うっていうこともありうるかも知れない
182. CB2: うーん たまにあるかもしれないですけど 大抵の場合はある形に統一されてますね ただやっぱり最初に中国を見ちゃった場合はもうそれで覚えちゃいますから 海外に行った時にそれが何だかはわかってるのに英語というかもとの名前がわからないばっかりに時間をロスしたり 混乱したりはありますね@@@ だから僕が思うのは文書の中でそういう固有名詞はそのままオリジナルを載せて それで下の方というか注釈で中国語の説明をつけるというのがいいかもしれないですよ あとは会社の名前とかもね その中国語と英語のオリジナルと全然違うんですよ 逆もそうなんですけど
183. M: ああ 私もそれは思いました何だったかな ああ 私の泊まっているホテルの名前が中国語表記と英語表記でもう全然意味が違いましたね
184. CB2: そうそうそうなんです 違うんですよ だから外国人は混乱することが多い 自分の国で予約してプリントアウトして持ってきて これどこですか?ということになる@@@ ただ中国は自分の文化があって自分の文化を大切することは大切だけど でも国際的になってきていて外国人もたくさんくるじゃないですか そこでお互いにかかるように そこをすり合わせできていけばいい そういう意味で僕がさっきいったのは英語から中国語に影響はまああるかなあ じゃあ
185. M: それはいくら入ってきてもいいと思いますか それともある程度のところでこう
186. CB2: それはもちろん ある程度ね たくさん入ってきたらやはり中国の文化もなくなりますからそれはよくない で僕まあやはり名前くらいかな そのまま使った方がいいのは
187. M: 人の名前
188. CB2: うん人の名前とか あとはそのやはり都市の名前専門用語 うちの会社の場合だと山の名前ですけど
189. M: なるほど そういうのは でも中国語に訳せるものは訳した方が
190. CB2: そうですね やはり中国でもさっき説明したとおり英語そんなに平均的にはレベルではないですから英語全然わからない人もいるし だからもちろん訳する必要はあります 英語の普及率っていう面だとまだまだかなと あとは例えば大学まで行っただとしても使わないと忘れますからね 実際に仕事を始めて英語を使う人っていうのはどちらかというと少数派だと思いますから あいさつくらいはできるかもしれないですけど
191. (reading)
192. M: どう思われますか
193. CB2: うーん 僕は反対ですかね@@@
194. M: というど
195. CB2: ええと もく僕の理解が間違っていなければ そのわざわざアメリカ人やイギリス人の真似をする必要はないということですよ
196. M: そうですね 一部分はそういうことを書いてます
197. CB2: それはその その点で僕は賛成しますけどただ言葉を勉強する時に相手の国のことをしっかりわからないとその言葉はうまく話せないんじゃないかと また日本語の話になってしまいますけど 僕が日本語すごく早く話せるようになったのは毎日日本人と話をして使っていく中でなぜこの敬語はこの場面を使うのかとか なぜこの言葉を使っているのかとか それはやはり文化とかライフスタイルがわからないとそれはできないんじゃないかと ただ 何て言うのかな 全部自分の国の文化を忘れて全部をアメリカとかイギリスのライフスタイルにする必要はないけれど知ることは大切だと思う 英語に関してはほんとに僕はビジネス上でしか使ったことがないしネイティブっていうのも周りにいない 僕も外国に行ったことはありましたが その短期でしたからほんとに向こうの文化とかライフスタイルがわかったとはいえずにだから何でこの言葉をここで使うのかなぜここではこれを使ったら失礼かということはやっぱわかってないですよ ただ教科書に書いてある情報はわかりますけど それは何か本当じゃないただ真似するだけで僕もまだ日本語の敬語はうまくできませんから 難しい
198. M: それは私も難しいです ただその日本語と英語の違いっていうのは 日本語は国際語ではないですよ
199. CB2: ではない うん
200. M: だから外国の方々日本語を話すときっていうのは 大抵日本人と話をするときですよ
201. CB2: うんうんそうです
202. M: でも英語というのはまただいぶ事情が違って国際語だと そうなると英語を使う時に必ずしも英語話者に話しているわけではないことが多い
203. CB2: はい
204. M: そうなると 例えばじゃあアジアの人達だけで英語を使う時なんか そういう時も みんながアメリカとかイギリスの英語の使い方に標準を合わせてコミュニケーションをとるのかそれともその中でこうお互いに合わせていくんでしょうか
205. CB2: それはやはりそのまあ多分その合わせないといけないと思いますけど そのみんなイギリス式あるいはアメリカ式で勉強してきてるわけだし うーん でも難しいですね 僕は間違ってるかもしれない
206. M: そんなことないです 正しいか正しくないかなんてなくて 私はほんとにみなさんが考えていることを知りたいだけなので
207. CB2: 韓国の方たちはどうでした?
208. M: うーんと半々でしたね これを読んでその通りだとおっしゃる方もいればスタンダードはその英語が母語の人たちに合わせるべきだと言う方もいましたし こうおもしろいなと思ったのはある方が日本人とメールをする機会が多いと それでまあ相手からメールをもらったんだけどその中に英語の文法的には間違ってる表現があったと それでその方はその間違いには気づいてはいるんだけど もうそれは混乱を避けるためにもそのままその表現を使って返信するとおっしゃっていました
209. CB2: ああなるほど それは同じです私もそうしますね 意味がわかればいいですしやっぱり直したら失礼だと思うので

210. M: あとはまあ面白いなと思ったのは そのアメリカの英語もイギリスの英語ももう一つの種類でしかないよ アメリカの英語がいいというんであればそれは韓国の英語もインドの英語も同じようにいいんだと だけど色々な国の人が集まったならそれはお互いに歩み寄らなきゃいけないと つまりそれはノンネイティブのみがネイティブの方にちがうところとするんじゃなくて ネイティブも他の人たちに近づかなきゃいけないと だからあんまり慣用句は使わない あんまり早くしゃべらないと それはネイティブの方も努力しなければいけないとおっしゃってる方もいました
211. CB2: ああー なるほど それはそうですね 僕もそう思いますただしまあやはり 自分がすごく英語がうまい人って言うのはそれに気がつかないことが多いですよ@@@ 逆に自分の英語がうまいからひけらかしたいっていう人もいますよ@@@ 結局できない人が気を使うんですよ ああ自分が間違ってた自分が聞き取れなかったから悪い あとはもうそれで話したくなくなったり だからなんだろうなあ そういう現実を考慮するとやっぱりそれはできた方がいいんですよ やはり一回仕事でミスアングラダスタンダがあるとならそれはもう自分のせいだと思うんですよええ 自分が聞き取れなかった そう思って反省する
212. M: それは ええと 相手が例えばインドの方でも同じですか?
213. CB2: ああそうですね 一回目は僕は自分の能力が至らないからだと思った でも 周りの人もみんなわからないと聞いてすごく安心しました@@@ ちょっと失礼かもしれないですけど
214. M: @@@わかりました ええと私はもう質問はすべてカバーしたんですが 何かつけくわえたいことなどはありますか?
215. CB2: これは面白いですよええ すごく日本の大学に戻ったら色々できるんじゃないんですか?

CB3

1. M: ではまず最初の質問ですが今お仕事で英語は使われていますか
2. CB3: あんまりない 前は少しありましたが今は僕は英語というよりは大体中国語と日本語ですね ただし日本語と中国語のお客さんと真中に通訳がいるというような場合は時間がかかってしまうのでそういう場合は英語を使って直接やりとりをすることもありますが あとはまあ同僚の x x さんが中国語ができないので簡単ですが英語でやりとりをすることもありますね
3. M: でも C B 5 さんは日本語が上手ですよええ
4. CB3: はいでも他の中国人の同僚は英語ができるとは限らないのでいちいち通訳を入れるのも時間もお金もかかりますからこのオフィスでは英語はよく使いますね
5. M: 日本人以外で今英語を使うことはありますか
6. CB3: うーん 今はあまりないですけど昔三井物産にいた時はインドだとかチリだとか色々な国の人たちと英語でコミュニケーションはとっていました 社内で使うことはあまりなかったですけどその外からお客さんが来たときは英語ですね
7. M: 今まで英語はどうやって勉強されてきましたか
8. CB3: 専門的にやったことはほとんどないですけど まあ大学では勉強しましたかね
9. M: 大学では何を勉強されたんですか
10. CB3: え
11. M: その学部は
12. CB3: 僕は中国の大学では中国語でも日本の大学院では法律を勉強しました
13. M: ああ日本の大学にも行かれたんですね
14. CB3: 僕は修士ですけどね 博士はなかなか@@
15. M: いやいや@@@ じゃあ英語は中国の大学で勉強されたんですか
16. CB3: そうです
17. M: 先生はどこの方たちでしたか?
18. CB3: え
19. M: その例えば外国人の先生か中国人の先生か
20. CB3: ああ 僕の時代はね英語を外国人が教えると言うことはなかったですよ ほとんど中国人 今は外人の英語の先生はたくさんいると思いますけどね 昔はいなかった それで大学院時代は全然英語の勉強はなかったんですけど僕が一番英語を使ったのは物産にいたときですね 社内では使わなければ社外とのやりとりで 当時はメールなんかなかったですからテレックスを使っていました テレックスは 4 枚なのでそれを分担して書くんですけど もうほとんど省略した英語です そのあとはもう例えばプロジェクトなんかをやる時は日本語のこのほうが多かったですね その難しい専門用語なんかもでてきますからそうすると英語だと難しくなってしまう けれどナショナルスタッフだけじゃなくてインターナショナルスタッフも交えてのミーティングのときなんかには効率を考えて英語です そうすると一つの c c に入ると全部わかるし e-mail は特にそうですね
21. M: わかりました 大学時代に英語を勉強していたのはどんな授業でしたか 例えば C B 4 さんはビジネスイングリッシュを勉強したらしいんですね そのテレックスの打ち方だったりとか
22. CB3: ああ僕はもう全然普通の英語の授業でした 中国語の学部でしたから 大学を卒業した時にはできるようになってましたけど 日本の大学院にいたときは日本語ばかり勉強しましたから英語は忘れちゃったね @@@ だからもうほとんど物産につとめるようになってから使うようになりました でも使わないとだめになりますね でも物産のあたりは僕も色んなブローカーの人たちとやりとりをしていましたから中国人と日本人以外で取引をするときはごく短いやりとりですけど英語を使います 専門的な言葉ですけど
23. M: その海外のブローカーの人というのは英語を母国語とする人ですかそれとも英語が母語ではない人ですか
24. CB3: そうですね 今おっしゃってる母国語というのはイギリス人とかアメリカ人とか?
25. M: そうですね あとはオーストラリアの方とか
26. CB3: そうですね まあイギリスアメリカも金融はもちろん強いんですけどあとは香港シンガポールも強いですからそういう人ともやりとりはしますよ みんな英語はうまいですよ 一番 そのわかりづらいというところでは インドの

- 人が分かりにくいですね
27. M: それはなぜですか
28. CB3: やっぱり発音ですね シンガポールとか香港の人はたいていわかるんですよ
29. M: でも彼らも彼らでアクセントというのは
30. CB3: それはありますよ あります でもだいたいわかるけれどインドは難しいですね 一応 イギリス人に聞いたんですよ そしたらそういう役所とかまあ色んなところにインド人はいるけれど やっぱりわかりにくいと イギリス人にしてもわかりにくいって言ってましたから やっぱりアクセントは独特の母国語のものが出ますよね でもこれから話すこととか議論することが何かはつきり察しがついていけば議論し始めると何となくわかる それが全然わからないところ 急に何か言われるともう何が何だかわからなくなっちゃう@@@ いろいろある
31. M: ああなるほど そうすると ええと そのシンガポールや香港の人とやりとりをしていたと インドの方も含めてですけど そう言う風に色々な外国人の人と英語でコミュニケーションをとる時に お互いがちゃんと理解できるように C B 3 さんが気をつけていたこと心がけていたことはありますか
32. CB3: うーん それはもうコミュニケーションですから 英語いくらうまく関係なくて 特に相手が英語が母国語でない人であればそれはいいに話さないといけないですね これは日本語でもそうだと思いますけど
33. M: ていねいというと具体的にはどういうことですか
34. CB3: うーん 逆に母国語の出身のところから出てこられると彼らはいいじゃないですね 簡単にしようとして何かあれば最初は慣れないところもありました だんだんわかるようになりましてけど 今はもう母国語じゃない人が英語をしゃべるといことがほとんどでしょ その世界共通語だから その僕らは大体なんというか決まった文章を話すじゃないですか その 同じような教科書で勉強してきてるでしょ だから文の構造とかも似てるからだいたい似たような英語 だから親しみがあるし わかりやすい でも母国語の人の英語って何か進歩してるでしょ だから慣れない@@@ それが丁寧ということですよ だから母国語の人がしゃべる英語っていうのはもう流暢過ぎる
35. M: 流暢過ぎる@@@
36. CB3: あるいはちょっと自分の言い方過ぎる 日本語だって超エリートとか超忙しいとか言うでしょ みんな言うけどどういう意味か全然わからなかった でもだって学校で教えてくれなかったのよ@ しらないもん そういうようなことですよ だから日本人がね 例えば僕のように日本語が母語出ない人に話すならそれは超とかは使わない方がいい だってわからないかもしれないでしょ
37. M: はい じゃあ例えばアメリカ人の人なんかも英語でコミュニケーションをとる時に相手がアメリカ人でなければアメリカならではの言い回しとかは使わない方がいいと思いますか?
38. CB3: 使わない方がこちらとしては楽ですよ そうでないと 今あのやっぱり海外のあの英語教育すごく普及してますけど ただし その使っている言葉の中ではもちろんビジネス用語は世界の中でだいぶまあかかってきてる
39. M: はい
40. CB3: そのかわってきてるのはもちろん今の見てる感じではビジネスでは昔のようなものすごく丁寧なビジネス文書みたいなのはだんだん変わってきてる 変わってきてるのも逆にいうと最初のお世辞とか礼儀上のものが昔は多かったんだけど今はストレートで少しずつ変わってきてる と思ってるんですよ それが僕の印象ですけど その意味では昔はそういうところをもっと煩雑で丁寧だったんですけど それは悪いことじゃない悪いことじゃないんですけどでも同じようにやっぱり昔の例えば教科書で色々教えられたものと僕らの年代だいたいこうやってきて僕らだけでなく他の非母国語のところの人たちも同じような教科書で勉強してる 例えばあの 北澤さんみたいに母国語の国で留学するとそういう変化が勉強するとすぐわかるんですけど そういう今の言葉の語学の進化がわかるんだけど非母国語で留学にいかなければ昔の時間帯の状況のままとまっちゃうそうすると昔の考え方 理解 ということはそのまま受け止めてるんですよ だからすぐは帰ることはなかなか難しい そうすると急にばあつと言われるとわからないですよ
41. M: うんうん それは例えばアメリカ人やイギリス人が急にばあつというわからないということですか
42. CB3: うん だから もちろん 母国語の人でも恐らくイギリス人もアメリカ人も僕たちには当然だしお互いも自分の自分のローカルと同じような言い方はしないと思う そうでしょ やっぱりお互いの文化の同じあのもともとはオリジナルの一応ソースのところはイギリスから出たんですけど それも変わってきてる しかも イギリスの中でももともとはほとんどはフランス語がいっぱい入ってるドイツ語がいっぱい入ってるし アメリカではイギリスの言葉 英語が定着しましたが そのあとイギリスにもヨーロッパの言葉をどんどん取り入れて発達してる でもアメリカの方でもそのインディアンとかの言葉を取り入れて独自のものになってるだから同じ母国語と言ってもそこはよくわからない@@
43. M: うんうん 今英語もヨーロッパの言葉に影響されて変わってきてるとおっしゃっていて そうすると 中国語も英語や他の言葉に影響されて変わってきていると思いますか
44. CB3: うん それはもちろん 日本語なんかの写真ということばがある 今中国でも小説やなんかで使われてますしね
45. M: 英語はどうですか
46. CB3: 英語もそうですね 例えばカラオケとか そういうカラオケというのはもちろん英語の表示じゃないですけど発音はそのままいいますしね あとはソファとか 確かに言葉は交流は多いですよ
47. M: わかりました 今C B 5 さんはご自身の英語力はどう思いますか?
48. CB3: へた@@@
49. M: なぜそう思われますか?
50. CB3: それはまあ下手とかやっぱり日本語と英語と比べると日本語の方がはるかに自由に話せますから
51. M: うんうん 今ご自身の英語を下手だとおっしゃいましたけれど その逆で英語がうまいとか上手という表現がありますよね
52. CB3: うん もちろんもちろん
53. M: その うまいとか上手というのはどういうことだと思いますか 英語がうまいということの定義
54. CB3: いやそれは英語もそうだけけど中国人にとってこの日本人の中国語はうまいとか 日本人にとってこの人の日本語はうまいとか僕はやっぱり基準 うまいというのは基準は難しいですよ 何をもってしてうまいというのか 流暢なのか堪能なのか その例えば 普通の生活をするうえで支障がないくらいに話せるというのはいいと思うんです

- よね でももっとうまいというのは その国の英語であれば英語文化圏の考え方を理解できるとそれは厳しく言う必要だと思います
55. M: それはアメリカ イギリス オーストラリアとかの人たちの考え方ということですか
56. CB3: そう彼らの考え方 それはもう教えてくれるんじゃないかって その言葉を通して どういう風に考えているかがわかるようになる
57. M: ああなるほど あの昨日CB4さんから伺ったんですがCB5さんのお嬢さんは今上海のインターナショナルスクールに通われていると
58. CB3: はい そうですそうです
59. M: それは授業は全部英語ということですか
60. CB3: そうです 全部英語 先生もみんなイギリス人かあとはアメリカ人の先生が
61. M: それは算数とか歴史とか全部?
62. CB3: そうです 中国語以外全部
63. M: 今お嬢さんは何年生ですか
64. CB3: 上が今高校3年 下は今小学校5年生
65. M: 両方ともインターナショナルスクールに
66. CB3: そうです 二人とも昔は日本の学校に行っていましたから日本語は完璧だけど 英語はまだだから
67. M: うんうん それは数学歴史全部英語なんですか
68. CB3: そうです科学も歴史も全部あとは地理 化学 色々もう すべてです いやものすごく難しい 教科書を見ても
69. M: うん お嬢さん方をそういう学校に行かせようと思ったのはなぜですか
70. CB3: いやなぜですかというと 僕は日本は長かったですから二人とも日本の学校に行ってたんです 日本語はまったく問題ないし もちろん漢字も書けるし文化も理解してる ただ下の子はちょっと忘れてきてるかもしれないから今塾に行かせてるんですよ 日本語の
71. M: ああ そうなんですか
72. CB3: でも上海の日本人学校は日本の公立の学校みたいにゆったりしてるんですよ 北澤さんは違ったのかもしれないけど
73. M: 私ずっと公立です@@@
74. CB3: ああそうですかそれは素晴らしい でもご存知の通りゆったりしているとあんまり宿題もないし 日本人学校に行けば言葉は保てると思うけれど他はあんまりなんですよ あとはローカルの学校は他の学校と比べると遅れると言うか 例えば4年生なのに2年生の内容をやっていたりするんですよ それでインターナショナルの学校に そういう考え方 だから。
75. M: なるほど その学校で数学なり理科なり歴史なりを英語で教える英語で勉強することの利点は何だと思いますか
76. CB3: いやもう授業は全部英語だからもう中国語では教えてくれないんですよ
77. M: うんうん そのいいところは何だと思いますか
78. CB3: いいところ (.) うーん正直言うとメリットとデメリットと両方あるんですよ
79. M: 両方ある
80. CB3: うん なぜかというところ いろいろなところ全部我々は勉強昔は勉強した英語はごく限られてる 逆に言うとじゃあ会社に入ったらもうビジネスの会話 そういうところにしか特化してない 例えば生物とか科学とか どうやって英語でいうかわからない
81. M: うんうん わからないですね
82. CB3: うん だから子供のころから英語でそういう科目も勉強すればあとあと広がる 考えが それはすごくいい と英語 ただし 僕は中国語でも勉強してほしいとは思っている 英語だけになってしまうと 同じ単語なんかを中国語や日本語で何と言うのかはわからなくなるかもしれない だから中国語の授業だけじゃなくて他の授業も中国語でもできるといいなと思う でも 同じことを勉強するにしても 例えば教科書でこの項目を扱うと それで中国語の教科書 英語の教科書 日本語の教科書と比べると同じ内容なだけけれどそのアプローチの仕方とか考え方 発想の仕方は全然違う だからその言葉だけじゃなくて発想を子供のころから学べるというのはとてもいいと思います
83. M: わかりました なるほど ではちょっと質問を変えますが その今まで日本人とお仕事をする機会はたくさんおありになったと それでその中で日本人の英語を聞く機会というのはありましたか
84. CB3: はいありましたよ もちろん 日本にいたころも日本人にも英語でコミュニケーションをとることもたくさんありました 正直にいうとね 最初は難しかったわからなかった@@@
85. M: @@@それはなぜわからなかったんですか
86. CB3: わからないというよりは 教え方 要するにアクセント 発音のところ 例えば今北澤さんとかお父さんもそうだし 今の子とか色々海外で経験やコミュニケーションがあって色々気をつけてやってると思うんだけど日本の中ではものすごく外来語が多いじゃない
87. M: 外来語そうですね
88. CB3: 外来語という例えば僕も日本語を勉強したからもう日本人のような発音をするんですよ@@@外来語で影響されて だからもう外来語で発音するんですよ 例えば僕の印象が強かったのは いやいや私はタイアード タイアード?なんだ?ああ tired ですね 日本語は要するに外来語はいちいち全部はつきり発音するから
89. M: そうですね カタカナで
90. CB3: そう だからそういうのはちょっと慣れない 今はだいぶ少しずつ聞いたことあるんですよ 何度もお客さん来る時に 彼らは自分の英語でコミュニケーションをとる それで今はもう中国のお客さんまでだいぶ日本人とコミュニケーションを重ねれば大分わかってくる@@@理解できる でも日本でもうまい方はめちゃくちゃうまい 発音はもう まあ少しは自分の母国語ですからアクセントは少しはありますけど 問題はないと想います ただし海外に行かれてないそういう日本人だったらたぶんこういうアクセントは強いとおもう
91. M: アクセントは強い うんうん やっぱそういう人たちはアクセントを直すべきだと思いますか?
92. CB3: いやそれは別にいいじゃない

93. M: @@@
94. CB3: いや人生は疲れるから余計疲れなくてもいいでしょう でも専門家になってやりたければいいけど あるいは学校で英語の先生になるのであればそれはやっぱり一番正しい source である 本流である 言葉を教えてあげなければいけないですけど でも他の人が理解できるならいいですよ もう本人次第ですよ だってあんまり仕事も忙しい言葉もそんなにうまくない じゃあ発音までとなるとだって疲れるよ@@@ もちろん言葉自身でいうと直して頂きたいということもあるんですけど 人間だって同じ国でも色んな発音があつて 中国でも北京語をしゃべる時北と南と全然完全に違いますからね だからその意味ではね なかなか それは直してほしいって思ったって直らないもん @@@
95. M: C B 3 さんはどちらのご出身ですか
96. CB3: ぼくは上海
97. M: 上海 じゃあ上海語も 上海語が母国語ですか
98. CB3: 母国語というよりは方言ですね
99. M: でもその標準の北京語も
100. CB3: はいマンドリン語もしゃべれますし あとはもちろん自分の戸籍はもともと父親のおじいさんの出身は寧波といつてまた別の言葉色々ありますね 日本もそうでしょ 鹿児島とか全然違うんでしょ
101. M: @@@
102. CB3: 北澤さんはどこ
103. M: 私は千葉県です
104. CB3: ああじゃあ東京都同じ言葉ですね
105. M: そうです 父は滋賀なので昔は関西弁だったと思うんですけど
106. CB3: じゃあ北澤さんも関西弁で話せるんですか
107. M: うーん 言ってることはもちろんわかりますし 真似をしようと思えば真似できないこともないですけど ただ関西の人たちが私の関西弁を聞いたらほんものじゃない変だって言うとはおもいますね
108. CB3: うんうん 英語もそれと同じですよ やっぱりそこで暮らさないと直らない アクセントを直そうとしてもそこに住まない限り直せないでしょ
109. M: うんうん うんうん C B 5 さんは北京語を話す時はその標準の発音で話されるんですか?
110. CB3: いやいや僕は全然ローカルのアクセントついてる 私は時々標準になったなと言われたとしても C B 2 さんと比べればもうすぐわかる あの人南だなーと言われるよ@@@
111. M: C B 2 さんは標準?
112. CB3: C B 2 さんは北京だからもし彼と一緒にしゃべると比べると C B 2 さんは本流 でも 北京も その今テレビとかラジオとかでアナウンスしているのと比べるとローカルのアクセントはまた少し違うから でも色んな方言があるなかで何が一番標準に近いかなと言えば北京のだと思います 標準でもほんとは 正しい日本語だと 例えば今いつも飛行機に乗った時 あの スチュワーデスのアナウンスああいうのはものすごくきれいな日本語で流されてますよね
113. M: はい あの やっぱりその違いもおわかりになるということですよ
114. CB3: ああそれはわかりますね やっぱりいくら中国人外国人が日本語を勉強したとしても僕も結構長いんですけど 長かったですけど 丁寧な日本語を正しく使うっていうのはすごく難しい
115. M: いやでもすごく丁寧できれいな日本語だと思います
116. CB3: いやいや そんなことないレベル低いですよ
117. M: そんなことないです 今の若い人に比べたら よっぽど C B 2 さんの日本語の方が
118. CB3: いやへたです ほんとはね 例えばこういうアナウンスはすばらしい日本語を使っていると さすがです しかも流暢ですね
119. M: わかりました では中国の方の英語はどうですか
120. CB3: 今レベルは結構高いですよ 大学を出ていれば かなり高い 若い人をみるとそうですね 大学を出てればだいたいできる
121. M: それは上海においてですか
122. CB3: うーん もちろん全土で考えると平均はそんなに高くはないですよ でも都市部で言えば今もう就職がきつから英語ができないと話しにならない 要するに道具として使うと
123. M: うんうん 英語ができないとお仕事を見つけるのは難しいですか
124. CB3: うんうん 今就職はひとつはどんな学校を出ているか もう一つはその大学を出てどういう経歴か どんな専門か ただ英語うまいという理由だけで採用されることはないですよ 英語はもう一つのツールでしかない 英語は何かと言えば目のようなものです 人は目がよくないと色々なものを見つけられないでしょう だから必要性として求められると そのあとはもう自分のどういう専門が残ってるかということですよ 言葉がいくらできて無口だとコミュニケーションはとれないし話すことがなければ何も話せないから 要するに道具だと あとは経験 経験がなければ一から全部教えなければいけない 教える人もあんまりいないし 大学で何を勉強してきたか あとは性格ですかね 人間関係 色々あります 英語はその中の一つ もちろん一流大学を出ていればある程度頭がいいとは思いますが絶対ではないです
125. M: わかりましたでは
126. (Reading)
127. CB3: いいんじゃない
128. M: なぜいいと思いますか?
129. CB3: うーん 言葉はある程度必ずしもそれを勉強してネイティブとまったく一緒にする必要はないんじゃないかなと さっきと一緒に 言葉を勉強するのは道具を手に入れるため 相手が何を考えているかを理解するのも自分が考えていることを伝えるのも全部言葉を通してだからそういう意味ではもちろんベストとしては相手とまったく同じであることかもしれないでも人間それぞれ文化を持っていますしなかなかまったく一緒になることはできない
130. M: わかりました
131. M: 中国語が世界共通語になる可能性は?

132. CB3: 中国語の重要性が増すのはこれは間違いないと思います でも 中国語が英語のような共通語になるかと言われるれば それはアジアの中だけで考えても難しいと思います なぜならば中国語は子供の頃から勉強しないといけないようにならない 一つの文字でも色んな意味があるでしょう 日本人は漢字に親しみがあるからできるようになるかもしれないけれど他の国 韓国も漢字は使わないし そういう意味では難しいと思います それであとは共通語になるにはその国の経済と必要性によると思うんですけど ビジネスの中では一番中国語は共通語になりつつあると思うんですけど それはほんとにコミュニケーションをとる共通語ということというよりはある単語何かを中国語で知っていた方がビジネスがやりやすいというレベルとだと思えます だって英語は今までは 歴史は最初は英語はそんなに庶民的な英語として使われていたわけでしょう 貴族はフランス語を使っていた でもイギリスはスペインと海戦をやって勝ってから支配を確立して英語が普及してきた あとは英語は勉強しやすい
133. M: ああそう思われますか
134. CB3: はい あとは英語圏の国が今の文化経済価値観で力を持ってる まあ一番の先進国という意味ではアメリカです そうするとそういう国の価値観を勉強するためにはその言葉を勉強する でも中国は今少なくとも政治的な面ではまだ合意していませんから そうするとなぜ あちらの価値観を勉強しなければいけないとなると 色々難しいんですけど でも損はないですよ 中国語を勉強しても なぜかという中国語を勉強して中国人の考え方がわかればビジネスとして 政治の面でも色々やりやすくなるんじゃないかと
135. M: うんうん さきほどその英語はもちろん国際語として使われているとその道具だけではなくて物の考え方もそこに反映されると
136. CB3: そうそうそう だって英語は勉強しないと例えば英語がわからないと今までは多分なんでアメリカきつとまずその言葉から 例えば日本語だって 世界中で日本語は勉強されている もちろん今でも経済力はある でも今若い人は別に経済のこと関係ない なぜ日本語を勉強するかと例えばやっぱりマンガが好き@@@だから いやマンガが好きなら自分は好きなものから言葉を勉強する マンガ読んでも言葉がわからないから それで勉強し始める 要するにそのマンガはやっぱり文化でしょ その文化につながるために言葉を勉強する だから一緒ですよ そうすると自分がああいう 価値 例えば人間の価値観 そういうところに憧れると そうするとその言葉を勉強する
137. M: その我々も例えば日本人や中国人も英語を勉強するならそのアメリカやイギリス人の価値観やものの考え方と一緒に勉強しないとイケないと思いませんか
138. CB3: そうですね だって日本人 例えば 単純に文法で考えると日本語と中国語は文法は違うんですけど 日本人だと最初に あれこれ言って それで「と」 それで相手の顔色見て 正しければ「と」 思います と 正しくなければ「と」 思わないんですけど
139. M: @@@@
140. CB3: そうでしょ@@@ そうすると 中国人とかイギリス人とかはまず I see 私はこう思うまず自分の思うことを言う理由を述べるでしょ だからよくみんな日本人は曖昧だという 物事をはっきり言わないという評判がある それはあるんですよ
141. M: そうすると C B 3 さんは日本語を話す時により曖昧になりますか?
142. CB3: いや 僕は性格が曖昧でないですから率直なので曖昧にはならないんですけどでもそういう点はあるんですよ この「と」は日本人の性格にも影響してるんじゃないですか わーわーと言って どうにも相手は同意してないということがわかる そうすると「と」あの人は言ってるんですけど とか@@@ もうすぐ調整できる
143. CB3, M: @@@@
144. M: ああ 私は気付いていなかったです 日本語がそういうことができる言語だということに自分自身ではわからなかった
145. CB3: もちろん日本人にとっては普通のことなんだと思います でも我々外国人からしてみると何だか本音がわからないんですよ 本当は自分の考えがあるのはわかるんですけどそこはしっかり持っているんですよ でも 周りの雰囲気を見て・・・と、思うんですけどでもこういう風に考える人もいます と言ったりするでしょう 英語も中国語もそれができないんですよ これこれこうだ と言ったらもう変えられない 韓国語も日本語と同じようにできるんですけどね でも韓国人は何と言うか性格がすごくはっきりしてるから曖昧にはならないんですよ@@@
146. M: なるほど すごくおもしろいです
147. CB3: うん だから僕は言葉というのはただ言葉だけではなくてその国の文化とか考え方とかを学ぶというのが大きいですよ 下手すると言葉ができたとしても不愉快なことを言うてしまう可能性もある
148. M: うんうん そうすると 例えばですけど C B 5 さんがインドの人と英語でコミュニケーションをとると そのときは C B 5 さんはインドの人の文化とか考え方を理解しようとするかそれとも 英語をはなしているから 英語圏の文化とか考え方を
149. CB3: うーん 正直インドの人と話をすればもう何を言っているのかを理解するのにせいっぱいで 文化とかそういうところまでは気がまわらないかもしれない 例えばドイツ人とかフランス人 ドイツ人はあんまり英語がうまくないけれども こっちも向こうの言っていることを一生懸命理解しようとするし それは向こうも同じでこちらが何を言っているのかを理解したい 別に あなたの 感覚とか考え方をわかりたいということまでは求めてない 例えば母国語のイギリス人もそうだけれど もし話しをするなら彼らの言葉をまず勉強する そのあとは話しを通して色々感覚とかわかるんですけど でも逆にいうと イギリス人だからこそアメリカ人だからこそ彼らの英語を勉強した時にそういう文化とか少しづつわかるということだから理解できる だからね 例えばインド人とかは考え方とか文化とかはまったくわからない そうすると 話していてもわからない だからもう何を言いたいかを自分が理解したいというだけです それは非常に難しい でも理解するのは難しいですよ 中国人同士でも難しい それは出身地の違いだけではなくて例えば会社が違えば社風が違う 感覚も違う 言葉に関して言えば みんながみんな完全に同じベース同じ土台でコミュニケーションをするのはとても難しい 夫婦ふたりだってわからない 喧嘩するでしょ 北澤さんもお父さんも国際派だけど世代の違いがあるから きつとわからないところはあと思う そうでしょ 同じだと思えます
150. M: もう国籍が違おうが同じだろうが夫婦だろうが親子だろうが
151. CB3: うんうん ただ 矛盾してしまうかもしれませんが さっき僕は言葉はやっぱり勉強するのは相手の国の文化とか考え方も勉強するという でも僕は同じにはならないと

152. M: うんうん

153. CB3: でも言葉自身は使う時は単純に道具として 理解 何を考えているのかを理解するあとは自分が何を言いたいかを理解してもらいたい それだけで 言葉を使うんですけど そこは できたら さっき言ったように そこができたらうまいということです

CB4

1. M: okay so firstly I'd like to know about you a bit so you're working for a bank now?
2. CB4: yeah actually we are a part of the bank we're XXX and now we're going to be a part of another bank xxx which is gonna be finalised the deal is gonna be finalised I think on the 1st of June so we'll totally change our name brand everything probably the office location will change as well
3. M: uh huh
4. CB4: so that's a big change for us at the moment
5. M: okay alright I see and anyway it's a British company or
6. CB4: we used to be a part of British actually know because we only joined xxx like for last year I think only one year something like that before we were called xxx which is kind of xxx company and the parent company is based in the US
7. M: uh huh
8. CB4: it's kind of a big engine supplier gas supplier in the US and then they have a joint venture between XXX and XXX so XXX holds 51% of the share total share so we changed the name XXX now but you know the story about XXX about financial crisis so they got a big loss so now they are forcing to sell their part of business to somebody's else and now XXX who is willing to take this business so that's why we're gonna change our name again
9. M: alright I see and do you use English for your work now?
10. CB4: yeah everyday because I speak to XX and my colleagues in London
11. M: are they usually from London only British people?
12. CB4: yeah that's right
13. M: so you don't really speak with other non-native English speakers like
14. CB4: no XX I speak XX daily
15. M: okay okay but what do you mean by XX you said
16. CB4: I mean the guy actually who introduced you to me XX
17. M: oh@@@ XX okay yeah Mr. XX?
18. CB4: yeah he's my colleague in Japan we're working in the same group
19. M: ah I see I see so XX is Japanese isn't it?
20. CB4: that's right
21. M: anyone else? non-native English speakers?
22. CB4: yeah I think they're Japanese XXX and XXX because we got three colleagues who work in Japan
23. M: uh huh
24. CB4: so we're we always like speaking on the phone daily that's it probably I speak to some kind of Singaporean because some colleagues are in Singapore but I GUESS it's kind of part of Chinese nation
25. M: alright
26. CB4: so no big difference I think
27. M: okay but you don't speak Mandarin with Singaporean people
28. CB4: no mmm sorry say that again?
29. M: So you don't use Mandarin language Chinese language with Singaporeans
30. CB4: no sometimes I do sometimes I do
31. M: okay
32. CB4: but because you know some just there is difference between Mandarin and Cantonese some guys who can speak only Cantonese but I can't speak Cantonese so use English
33. M: okay in that case you use English
34. CB4: sometimes I speak to HongKongnese as well
35. M: okay in English

36. CB4: yeah
37. M: okay I see I'm just wondering but how did you acquire your English skills? you speak English very well I think
38. CB4: oh thanks@@@ because I think we got the same because I used to study in the UK
39. M: okay
40. CB4: I stayed in the UK for 8 years almost
41. M: what? 8 years?
42. CB4: yeah
43. M: oh
44. CB4: because I first time I came to UK about 1999

45. M: 1999
46. CB4: and then spent two years in London and then I moved to a small town because the cost of living in London is too expensive right?
47. M: yeah yeah
48. CB4: I moved to this small city called Preston you know that? it's quite close to Manchester actually
49. M: alright I've been to Manchester many times
50. CB4: right right and I do my undergraduate study in Preston then I did my Master's degree in Liverpool university of Liverpool
51. M: okay I didn't know that so you did your undergraduate and master's degree in England
52. CB4: that's right
53. M: but before that you came to England you said
54. CB4: uh huh
55. M: because you said you came to the UK in 1999
56. CB4: 1999 yeah
57. M: and were you a high school student?
58. CB4: yeah before I went to the UK
59. M: so you also went to a British high school
60. CB4: no no only universities
61. M: no only universities okay so why did you decided to do your degrees in the UK
62. CB4: because probably I think the competition in China is too is too errr how to say you know we got so many we got big population in China
63. M: yeah
64. CB4: so it's always hard to find a good job xxx so you should be like keep yourself motivated and got more stuff to learn and to know the world so that's why I decide to go to the UK
65. M: alright when you were eighteen or something
66. CB4: yeah to be honest my first xxx is to go to Japan live xxx Japanese cause it's quite close to home two hours flight yeah?
67. M: yeah@ definitely
68. CB4: but at that time I think it was quite difficult for ahm I think at that time it's quite difficult to apply to visa to Japan
69. M: okay was it easier for you
70. CB4: at that time yeah I think at that time and I also got a few friends who studied in the UK so why not?
71. M: okay I see when you went to the UK first could you were you able to speak English?
72. CB4: not really not really
73. M: @@@
74. CB4: it's quite embarrassing actually
75. M: @@@
76. CB4: when the for the first three months I couldn't speak a word
77. M: you couldn't speak a word@@@
78. CB4: yeah because I learned from the scratch xxxx I was really bad when I was in China@@@ I mean I'm not really a good student when I was in China not really
79. M: okay so you just went to the UK and you started it from the scratch
80. CB4: yeah yeah that's right
81. M: ah:: okay@@ but how did you acquire your English skills in the UK
82. CB4: ahm actually I I went to a language school first you know there is a lot of language schools in London in the UK and I did from the beginner level and then I think I spend about six months and I did the IELTS
83. M: IELTS yes yes
84. CB4: you have to take IELTS exam to enter a university
85. M: okay I see so you went to a language school first and took IELTS and then you got in the university in Preston
86. CB4: that's right that's right
87. M: okay I see so you went to a language school in London
88. CB4: uh yeah
89. M: okay I got it yes okay so probably in your university and also in your language school there were lots of non-native English speakers of course
90. CB4: that's right yes
91. M: and that's kind of real international communication
92. CB4: that's right
93. and what do you think is important for successful international communication in English?
94. CB4: uh:::m I mean if you want to because obviously we are not native speakers for English right?
95. M: no
96. CB4: so if you keep practising on English and skills especially for for:: speaking you have to CB4: like practise daily and speak to everybody and try to use not to use your native language

97. M: uh huh okay
98. CB4: and try to understand different special different accents because there are lots of English accents it was quite difficult for me to understand
99. M: yeah yeah like what?
100. CB4: like Indian to be honest I got really problem with Indian because I have a colleague in London and I think his English is much better than me I mean the grammar and wording everything but I just couldn't understand his accent even my my English colleagues sometimes they couldn't understand but his writing and everything that is fine just his accent
101. M: his accent okay so you think you you need to understand different accents
102. CB4: yeah yeah xx xx
103. M: okay I see
104. CB4: I think sometimes from the environment speaking environment you can guess I think this is important or not important something doesn't really matter
105. M: @@@ okay uh huh okay so you said you we need to practise speaking
106. CB4: Yeah
107. M: everyday
108. CB4: yeah
109. M: then so how did you practise your English in England
110. CB4: I mean ahm @@@ I'm not really a quiet person so when I was in the university I always hung out with my friends they are English and a few of them are Spanish and from Russian they were quite good and nice they always take care of me and take me out in weekends we hung out we drink we watch football whatever so I think that's big stuff for me so big improvements probably
111. M: uh huh okay I see you listed English people Spanish and Russians and so they are kind of Western or mmm no Europeans in a sense
112. CB4: yeah that's right
113. M: so no Asians at your universities
114. CB4: ah::m I think yes I do I have actually when I was in a master's degree I do have a friend who's from Japan and he and his wife his family actually studied in the UK so we always like working as a team we quite get close relationship and in addition I got a really really good friends who's from Korea as well and we were always drinking and watch football and playing video games so I think the key point is I'm not really hanging out with the Chinese group because if you want to learn English there's no point in hanging out with your own nation because always you can speak it's quite weird like when you guys say two Chinese speaking in English sometimes
115. M: yeah that's weird
116. CB4: so there's no point in doing that so I always trying to hanging out with other nations trying to practise and probably to understand more about their culture as well
117. M: yeah yeah now there are a lot of Chinese people in England but was it the same when you were in the UK
118. CB4: yeah that's right yeah
119. M: so you kind of tried to avoid
120. CB4: not tried to avoid cause actually I was quite different I got I think I got quite different personality with them because they were always like staying their home probably watching tvs and movies whatever so I'm not really like the guy who like stay in his own home and all day watching movies or playing internet I like to like going out with friends and shopping (joking?) around and playing football so I think that's big difference it's not really avoid because I also had some good friends Chinese in the UK as well
121. M: uh huh okay but quite many of them didn't really go out so it's not you who avoid them
122. CB4: yeah yeah probably this is only like westernised Chinese guy@@@
123. M: okay@@@ I see okay ahm what do you think about your your own English now?
124. CB4: ahm my own English right right to be honest it's much better than the first time @@@ when I came to England but I still some I do got a problem with grammar I do think I got an accent as well because just just something I can't really avoid and there is another big issue for me at the moment because obviously I haven't got the environment the whole environment like who can speak English because every day I face my colleagues in Shanghai and our customers are Chinese so there is like really no I think in the 24 hours like everyday 24 hours probably I speak English only for like one hour that's it every day because if you that is a kind of language which is your second tongue it's not your native mother tongue you don't practise you will lose it something like I think
125. M: yeah that's right yeah do you want to reduce your accent?
126. CB4: yeah I try I try but it doesn't really work@@@
127. M: @@@ okay so what kind of accent do you want to get because there are lots of accents like American British
128. CB4: actually I quite like American accents because xxx American movies but I think English is the best English
129. M: okay why is it the best one?
130. CB4: eh::: my personal feeling is the English people when they speak English it's quite feels like how do I say I think it's kind of got used to it all the habit because it's not really something I can say I think probably because I have been staying in the UK for 8 years so I spend my best(?) time of my life so far in the UK so probably I get something I got some feeling for the country so I like the accent

131. M: but you said you also like American accent
132. CB4: yeah because the movies it's quite funny actually and the I mean the American accent is quite kind of when they speak I think it's quite much I feel much warm than English accent you know what I mean
133. M: yeah yeah
134. CB4: because when they like greeting each other friends family whatever how's it doing xxx their English like xxx alright? So I think it's for the American it's quite informal but English is always like trying to be a gentleman and formal something like that
135. M: yeah yeah formal but you feel some kind of distance
136. CB4: yeah yeah that's right word distance yeah@@@
137. M: @@@
138. CB4: sometimes especially in London people always try to keep their self in their own space and keep some distance with the others
139. M: okay you felt that especially in London
140. CB4: yeah that's right because London is a big city and you can see people very tired and a big suitcase walking on the street there are business men and don't bother them because if you want to like say excuse me where can I get to somewhere there there's nobody got like help you they're busy
141. M: uh huh is that same in Beijing?
142. CB4: Is it?
143. M: I don't know is it?
144. CB4: I don't think so no if you are a foreigner I think it's much better because like now the things are changing in China so it's kind of international city and people are especially after Olympic games people are more openized for foreigners and they're willing to help don't you think? that's a big change
145. M: because big cities tend to be kind of very cold cities like London Paris Tokyo and in rural areas people are much more friendly
146. CB4: yeah yeah
147. M: okay now Beijing it's a bit different
148. CB4: yeah yeah I think there is a kind of joke I was told my friend and because I moved before I came back to China I went back to London again and working in XXX and one of my friends who actually my colleague as well when I was in university and he called me and say how how you are doing now in London and I say it's okay but now the London people are like London weather it's very cold
149. M: @@@ yeah @@@ I can understand it yeah alright
150. CB4: yeah
151. M: probably the weather makes them behave like that they are quite a bit depressed
152. CB4: uh huh yeah I know I think this is fair because you don't know people and you feel they are sometimes quite keep distance from but when you actually know the people life for example I work in actually work in a company and the colleagues around me they are English they are quite friend sometimes after work we went downstairs bar and have a beer and probably talking about football quite nice
153. M: okay you like football
154. CB4: yeah I do I do I really do@@@
155. M: @@@ because you said football matches quite many times
156. CB4: yeah that's right because it was a part of my life when I was in the UK we can watch premier ship and playing football
157. M: yeah is that why you chose Liverpool
158. CB4: not really@@@ not really because I thought Liverpool the cost of living first it's quite cheap as well
159. M: uh huh okay
160. CB4: and actually quite close to the town which I ahm doing my undergraduate Preston I think it's only like less than 1 hour train takes so not really I quite like to stay for one city or something like for quite long time
161. M: so you live northern part of England?
162. CB4: yeah yeah
163. M: I was just curious but did you understand Northern English accents
164. CB4: yeah I know Liverpool accent is quite difficult one because they call Liverpool Scouse xxx they got a strong accent
165. M: yeah
166. CB4: and I had a lecturer when I was in Liverpool and he is originally from Liverpool
167. M: okay
168. CB4: he had a really strong accent and when we had a first lecture with him we couldn't understand a single word obviously
169. M: @@@
170. CB4: because he speaking speed is really fast as well when he speak he didn't realise there is like international students over there not only UK students and so after the lecture we have to went to some native speakers and to get their notes
171. M: okay

172. CB4: and next time I get a recorder like this (pointing to my recorder)
173. M: okay like this one@@@
174. CB4: @@@ and after the lecture I listened again and again I think it takes me about takes me about 3 months to get used to him
175. M: okay do you think that lecturer should have kind of reduced his accent
176. CB4: that's right yeah that's what we did after we graduate and you know there is always like feedback@@@
177. M: oh did you write it down?
178. CB4: yes we did
179. M: okay alright
180. CB4: yeah but anyway it was after we graduated
181. M: yeah yeah so probably now students in that university might not have that difficulty
182. CB4: that's right
183. M: what do you think about Chinese accent of English?
184. CB4: yeah Chinese got a strong accent and I do
185. M: you don't really
186. CB4: improve myself but I think it's fair for like Chinese or Japanese or Korean have their accent because obviously we are not native speakers and but I think for English most important is communication
187. M: yeah
188. CB4: because we can understand each other
189. M: uh huh
190. CB4: that's most important issue
191. M: uh huh yeah
192. CB4: so it should be ahm forgivable if you had an accent
193. M: you said forgivable
194. CB4: yeah forgivable sorry
195. M: but you also said you want to kind of reduce your accent
196. CB4: yeah I think I don't think there is a change because I never can see myself going back to England again probably like live abroad so there is no motivation any more@@@
197. M: okay I see what do you think about Chinese people's English in general
198. CB4: ahm the the grammar of Chinese I think it's good
199. M: oh it's good okay
200. CB4: yeah because we think I think Chinese studied English from senior school whatever junior school sorry probably a little bit earlier than that for now
201. M: yeah yeah
202. CB4: so I think for the grammar they are really good but only the problem is the accent and speaking so that's why you can see there is lot of ehm kind of private language school along China as well and they always got like English teachers from England or from Canada or from US they try to speak to the children or kids like one by one to reduce their accent I think it's gonna be improve it's definitely gonna improve
203. M: yeah yeah do you think it's good thing that China has lots of private English schools and it has lots of native English teachers
204. CB4: yeah that's right
205. M: okay okay alright right
206. CB4: that's something which people probably Chinese should to like 10 years earlier should be do that
207. M: ah I see I see so you think Chinese teachers of English so there are there are Chinese teachers of English in China of course but do you think native English teachers are better than
208. CB4: yeah much better and yes I think the way of the teaching is different as well totally different
209. M: okay how is it different?
210. CB4: I found they speak difference between them ahm lesson between Chinese and English yes in China when I was in a highschool I always feel boring teacher standing in front of you and reading a book and talking about everything on the text(textbook) but when I was in England I found I quite like not not all of them
211. M: uh huh
212. CB4: but some of my lecturers they are really funny because they kind of get yourself into the licence and they make you like to think and they joke around probably sometimes they make a joke because for example if I was in China I fall asleep during the lesson and I got a really hard punishment but when I was in the UK the guy was gonna like laughing at you and say okay if you feel not really comfortable you can put your feet on the chair and he grab a chair you know @@@ so I think it's really totally different because in China you have to pay some respect to teachers and there is some distance but in the UK I think we still should pay some respect to lecturers as well but they're trying to be a friend of you they respect you as well so I think it's a real difference
213. M: okay yeah it's different I agree with you but do you think Chinese kind of it doesn't have to be English education but Chinese education also need to change like British style or Western style or
214. CB4: ah:: that's a I think the truth should be change but it's not really it's difficult to to like how can I say to to be realised

215. M: yeah
216. CB4: because you know such a big populations you can't
217. M: yeah you cannot
218. CB4: that's the Chinese problem
219. M: is that a problem?
220. CB4: yeah it's a big problem we can't
221. M: okay so mmm it's the same in Japan like teacher has that authority and all the students respect that teacher and of course there is this kind of distance and students are usually silent
222. CB4: yeah
223. M: so teacher is a teacher students are students so do you think that type of education is not really good
224. CB4: ahm I think it's like common it's a common xxx or common theory things always have two sides bad or good or bad and good but I think about this one is ahm as I said the students like have some distance with teacher and they are not really working together but a good stuff is the teacher I think the teacher is really really working really hard and trying to get our students work hard as well and probably to graduate and get a good job but in the UK I think this I think this difference not from not between China and UK or Japan and UK it's the difference between the Eastern world to Western world because we got totally different culture and xxx when they think about they want to have their kids to have their own choice their own way they can do whatever they like probably they don't need to go to the university if they want and they have working at as a farmed or construct worker if they enjoy their life I think the most important they try to enjoy their life
225. M: uh huh
226. CB4: but in China
227. M: yeah
228. CB4: it's quite difficult because we got such a big population if you don't have a good job you can't enjoy your life@@@
229. M: no no yeah that's right yeah I see so it's not really like western style is better or Eastern
230. CB4: yeah it's really hard to say which one is better which one is good but I think one day they can combine together and find a good solution to the case
231. M: okay
232. CB4: because like xxx quite numbers of friends and colleagues and they have their kids like quite small age now but they are planning send them to overseas because they think the competition in China is really passive (?) xxx so that's why I think the education system in China is it's facing a big challenge a really big challenge so as you see there are a lot of Chinese students who study in the UK and especially you can see the the education tuition fees for the there is big difference and overseas and UK and European union students so the UK universities are always making lots of money from overseas
233. M: yeah yeah exactly
234. CB4: so now the Chinese I think Chinese government they lost lots of money flowing out of the country to the western world so I think they can do something about it probably
235. M: yeah erm you said erm western world and eastern world are different their styles are different but in the future it might kind of combine you said that
236. CB4: yeah
237. M: and now I think erm the western influence is really big in Eastern world like American movies and also the education styles and starbucks everything like mainly American but do you think ahm it's possible that the Eastern world also influences Western world
238. CB4: yeah yeah that's right because I think in the UK if you see down street especially from the fashion style there are people like wearing kind of the shoes which is kind of Chinese style before and they're trying to get some like Chinese characters on the t-shirt and tattoos I think
239. M: yeah exactly
240. CB4: that's that's a big difference influences so far
241. M: okay so it's changing
242. CB4: yeah yeah because we stay in the one world so obviously we are like influence each other
243. M: yeah okay and you also said that you use English with Japanese people like XX-san
244. CB4: yeah
245. M: and what do you think about Japanese people's English?
246. CB4: ahm your English is the best one so far
247. M: @@@ thank you
248. CB4: to be honest when I was in the language school I had a few Japanese friends and they had really strong accent
249. M: strong accent
250. CB4: really strong one
251. M: could you kind of demonstrate it
252. CB4: yeah ehm how do I say there is a word because ehm yeah can you say library
253. M: library
254. CB4: yeah you're really good because erm my friend Japanese one she can't really speak this one because it's quite

- difficult for him for her to pronounce it the the middle one library sorry ahm because she always got this one got this one wrong my language teacher he's always always tell her the her pronunciation of this one is really not very correct
255. M: is that la and ra thing or
256. CB4: I think so because I'm not really familiar with Japanese I I heard some people told me in Japanese in Japan sorry in Japanese there is no pronunciation for certain English characters or erm
257. M: yeah right right
258. CB4: so sometimes you cannot really speak that right or pronounce it
259. M: no okay yeah that's right we don't have this differentiation of la and ra so these two sounds are the same in Japanese
260. CB4: right right
261. M: so yeah probably I don't know but I guess something like libulaly
262. CB4: yeah sounds like that
263. M: so probably all /l/ and put some vowels like laibulaly probably
264. CB4: yeah yeah
265. M: okay
266. CB4: sorry it's a long time ago so can't really remember
267. M: that's fine but now you have Japanese colleagues
268. CB4: yeah XX is fine because they use they using English daily as well because we have to report London everyday on daily basis
269. M: yeah
270. CB4: and XX myself and myself and XX we did a trip to UK every year
271. M: every year
272. CB4: yeah for stay for week and so I think XX's pronunciation is the best in the Japan's office and XXX she's the second one and she's quite good as well and XXX I think his speaking speed is really fast I think like his Japanese
273. M: alright @@@ XXX okay so he speaks English very fast
274. CB4: ahm that's fine XXX is fine another colleague called XXX he's really fast
275. M: okay another one
276. CB4: he's really fast sometimes yeah but XXX is fine
277. M: okay I see you said XXX is the best one among your Japanese colleagues
278. CB4: yeah
279. M: and ahm how does he sound like? when he speaks English
280. CB4: sound like? mmm for me ahm I think he don't he doesn't have a strong accent
281. M: uh huh
282. CB4: but sometimes he got a little bit (.) but his English is really ehm for me it's really easy to understand and:: clearly understand that's it because from communication we have to like clearly understand each others' view in order to no mistakes because we have to make no mistake on business so that's important so especially we speak about numbers or buying or selling so that's very important
283. M: uh huh (.) when you want to make your English very clear to everybody ehm how do you pronounce words? Mmm do you try to pronounce like British person when you want to make it very clear? Or American? Or in your own way?
284. CB4: sss in theory yes because English is the native language so if you think you want to make your point clear or maybe have to like pronounce in English way or American way I think in theory yes
285. M: okay in theory
286. CB4: yeah
287. M: what do you mean by in theory? is that
288. CB4: because it's not it's not it's quite difficult for non-native speakers pronounce like exactly like English one or American one
289. M: uh huh uh huh okay
290. CB4: mmm but sometimes when I was speaking go Masao we sometimes got some confusion on the numbers I think especially when we are speaking about numbers like seven::: mmm oh sorry like fifty or fifteen
291. M: oh yes
292. CB4: something like that it's quite difficult for the non-native speakers like to got this right
293. M: yeah
294. CB4: fifteen fifty and forty fourteen that's fine (?)
295. M: so probably you would say one five or five zero
296. CB4: yeah that's right we xxx that yeah we always say numbers like individually
297. M: yeah yeah that's much better
298. CB4: yeah that's no mistake the way of to avoid that
299. M: yeah that's right um I have mmm I don't know how to say this but I'm England and sometimes to me Chinese accented English or Korean accented English it's sometimes much clearer than native English British English does the same thing happen to you like non-native English is easier for you to understand than native English?

300. CB4: @@@ (clearing his throat) yes yes you're right
301. M: mmm
302. CB4: because ahm I think xx non-native English speakers the most important point before they speak anything out
303. M: uh huh
304. CB4: they're trying to get the point
305. M: yeah
306. CB4: I mean they have at least they have to got the the point right important point right
307. M: yeah
308. CB4: so that's why you can easy to understand
309. M: oh yeah you're right
310. CB4: but for English they just don't care they just like speak out they don't care
311. M: @@@ yeah yeah that's right I was just wondering why sometimes it's much clearer to me but you're right native English speakers usually speak a lot we don't really get which is the most important point
312. CB4: yeah right when you speak to the non-native speakers it's always like emphasise the important thing and xxx so make you to like pay more attention to you can understand I think
313. M: uh huh uh huh okay I see what do you think about Korean people's English?
314. CB4: <low key> ah::: strong accent as well </low key>
315. M: strong accent as well
316. CB4: very strong very strong
317. M: okay is it difficult for you to understand?
318. CB4: mmm I don't really have much Korean friends as I told you I got only one and the thing is his English is quite good because he also he also did his undergraduate study in the UK so we can really understand each other very well so I don't have any problem with him
319. M: okay okay but you also said it's strong accent is it
320. CB4: yeah yeah because we had some we had some colleagues form Korea as well so each year when I was when I went to the UK I met the Korean guy and we spoke to each other and I though he got really strong accent but we still understand each other so
321. M: does it sound does it is it similar to Japanese accented English?
322. CB4: no no not really for me I think I can easily differentiate if you're Japanese or Chinese or Korean
323. M: okay from our English
324. CB4: yeah
325. M: I see ahm how can you do that?
326. CB4: I don't know but I just kind ahm first I think probably from the pronunciation
327. M: uh huh
328. CB4: secondly from the way of your speaking
329. M: mmm
330. CB4: from your body language
331. M: ah::: @@@
332. CB4: that's Japanese is like more greeting and more general more gentle and because you always bow when you're speaking and but Chinese we never care
333. M: @@@
334. CB4: so just like walking straight away and say hello whatever and for Korean they bow as well but xxx the speaking the pronunciation all the accent is really strong
335. M: okay ahm I see and that their accent is also different from Japanese accent
336. CB4: that's right yeah
337. M: which is easier for you to understand?
338. CB4: mmm just no difference really no difference for me
339. M: uh huh
340. CB4: I only got problems with Indians @@@ always always
341. M: @@@
342. CB4: Indian one
343. M: alright do you think they need to reduce their accent
344. CB4: definitely yes I don't know why they don't are you staying in you know in school accommodation or private accommodation
345. M: uh yeah I'm in a student accommodation
346. CB4: okay fine because when I was in the UK I ahm I rent a flat outside the the student accommodation and because I used the internet xxx so I had landline my house flat and sometimes I do get some phone calls from like insurance or from BT
347. M: @@@
348. CB4: and they are ALWAYS Indian ALWAYS Indian
349. M: okay @@@ yeah that's right
350. CB4: so that was a bit headache

351. M: alright so how did you manage your those phone calls
352. CB4: mmm sometimes because @@@ to be honest the way they're doing business is they never give you a chance or give you a minute to right to talk always like keep talking fast like balabalabalabalabala so after the it's not really funny or not really polite but it's kind of joke I always just when I hear just Indian guy and doing some stuff calling me ahm I just wait and not say anything because I think he won't allow me to say anything so I just listen listen and when he speak starts spoke speaking I just ask him are you done yet? then hang up the phone
353. M: @@@ okay I see
354. CB4: it's not really like interesting or whatever selling just really be headache
355. M: uh huh @@@
356. CB4: but I think their pronunciation sorry except pronunciation the grammar and writing is the best
357. M: the best one among non-native English speakers?
358. CB4: yeah
359. M: you also said you sometimes speak with Singaporean people how's their English
360. CB4: they're quite good as well because you know they always use English as well for the the kind of official language right?
361. M: yeah yeah exactly
362. CB4: so they're fine and HongKongnese is fines
363. M: so thogse Singaporean people don't really use Singlish?
364. CB4: mm yeah
365. M: do they use that?
366. CB4: not really
367. M: no
368. CB4: you said Singlish we call Chinglish as well you know the word yeah?
369. M: yeah definitely
370. CB4: xxx Chinglish
371. M: Chinglish has a bit negative connotation like broken English or I don't know mistakes or wrong or it's the same as Japanglish or Singlish or Spanglish whatever but now in China some people say that China will have something like China English rather than Chinglish
372. CB4: Yeah
373. M: Have you ever heard of it?
374. CB4: yeah I heard it because there was a quite funny erm story was going out recently now recently a month or something like that when one day I was surfing on the internet and there was a king of topic saying that which Chinglish one English don't have English doesn't have we we erm we bought some new word about new explanation or expression into English just like quite it's not really serious one but it's really funny long time no see something like that
375. M: ah long time no see comes from Hong Kong
376. CB4: yeah it's not really English right? it's not English and let's say (.) but I mean only for Chinese if you look at these words and because they translate it direct into English it's really funny
377. M: yeah (.) erm some people say that China English will develop and will be accepted internationally like American English or British English
378. CB4: uh huh uh huh
379. M: and probably now Indian English or Singaporean English kind of are getting accepted do you think China English will be accepted in the future as a variety of English
380. CB4: mmm I THINK so you know why because the big population@@@
381. M: yeah yeah exactly and the economy of China is
382. CB4: yeah it's possible might be
383. M: how about Chinese as an international language not China English Chinese Mandarin
384. CB4: yeah I think most people especially from the western world they are realising that now they are learning Chinese they are sending their students their kids to China to study Chinese and now the thing the Chinese language I mean the it's getting more and more important among the world
385. M: yeah right yeah
386. CB4: and because it's kind of I think because just all of the world every country should have some at least some business relationship with China or Chinese so if you want to do the business with Chinese people you are not only drinking or whatever you have to understand you have to erm to:: can speak at least a little bit of Chinese and even for our boss or colleagues because they're travelling to China a lot to visit customers and before they went to they are always like trying to have a Chinese name and have a Chinese business card
387. M: yeah yeah
388. CB4: so I think that's a that's like from they realise the important of China the important of Chinese I think
389. M: uh huh yeah right do you think Chinese language will take over English in the future
390. CB4: to be honest I don't know
391. M: you don't know
392. CB4: I really don't know I'm not sure don't know maybe yeah xx I still find when you watch the I don't know if you

- have the same thought as mine if you watch the Chinese sorry watch the American movies or English movies especially for some comedy stuff because the sense of humour from the west and the east is totally different
393. M: Yeah it's different
394. CB4: And if you watch the originally like they speak English mmm speak English
395. M: Uh huh
396. CB4: You feel that funny if you translate into Chinese or whatever it doesn't mean anything
397. M: @@@ no @@@
398. CB4: It doesn't make sense even
399. M: No it's not really funny@@@
400. CB4: So I don't think like Chinese can be instead of any language or whatever but do you xxx should be working together to to way of communication to make people like more easily to understand each other and communication anyway language kind of I think is vehicle to communication right? so there is nothing really like who is which is more important in the world it doesn't really matter or doesn't I don't really care I just think about we can understand each other that's it
401. M: uh huh yeah yeah I'm just curious but ehm did some other people like British people tell you that you're not really typical Chinese?
402. CB4: why?@@@
403. M: have you ever I don't know mmm because you don't really sound like Chinese people you speak like American or British
404. CB4: do I?
405. M: Yeah yeah
406. CB4: I never thought I have an American accent I never thought that
407. M: No it's not really pronunciation but your way of speaking and you're very open
408. CB4: Uh huh
409. M: And you're not really shy@@@
410. CB4: @@@
411. M: My friends in England especially in Southampton Chinese students are so:: shy and quiet they don't really speak up
412. CB4: Trust me I used to be one of them
413. M: Okay alright
414. CB4: I used to be one of them
415. M: Okay so you've kind of changed
416. CB4: Yeah because as I said if you want to practise your English and you want to know getting to know people you have to be openise you have to be if you're feeling really shy and you're not feel free to speak and everybody is speaking you just sit there and listen you can be a good listener but you are not really good like participator or something
417. M: No no
418. CB4: So I used to be one of them@@@ but now @@@
419. M: Okay do you think you have that bit western identity?
420. CB4: @@@ ah:: thanks I think yes I do yeah
421. M: Do you think you have that western identity
422. CB4: Yes I do as I said I liked hanging out on the weekend and have drinks after work with colleagues I do
423. M: Uh huh but you still have your Chinese identity
424. CB4: Yeah yeah definitely yeah
425. M: Alright alright is that does it change when you speak English and when you speak Chinese
426. CB4: Eh:: I THINK so yes because if you speak Chinese which means you communicate with Chinese people
427. M: Yeah exactly yeah
428. CB4: So you have to be careful with the cultural difference or whatever but I think when I speak English I feel more FREE to TALK
429. M: okay@@
430. CB4: and whatever feel more like myself I think probably release kind of release I think
431. M: ah:: you feel more yourself when you speak English
432. CB4: yeah I think so yeah kind of release I think@@@
433. M: okay uh huh I see okay ehm now this is the last question but could you just read this and
434. (reading)
435. CB4: Okay actually I agree as I said the most important the language is to understand each other so if whatever Chinese or Korean or Japanese who can make clear point about whatever they want to say and the receiver get the information I think that's important that's it
436. M: Uh huh okay that's it when people talk about language I think it's the same in Chinese but people say like that is the standard language standard Mandarin
437. CB4: Yeah
438. M: And now English is used as an international language and if we talk about standard what is standard in English?

439. CB4: You mean English standard
440. M: Yeah standard English yeah
441. CB4: Ahm one of my professor
442. M: Uh huh
443. CB4: When I was in the postgraduate study
444. M: Uh huh
445. CB4: And he told me even in the UK the people who speak English English speaking English they are not real English there is only one place who can speak really traditional and the real English it's called Christ church or whatever that is a small town in really old something like that he told me in that small town the people they speak is the standard English is the real English so even in the uk they're not really speaking real English
446. M: Uh huh uh huh
447. CB4: So I think it'S really difficult to say like what is the standard for English I mean there is no standard as I said still the same the English or Chinese Japanese only a language and which helps people to communicate that'S the real issue which they can exist
448. M: Yeah I agree with you what did you study by the way in your master's degree sorry I should've asked this
449. CB4: I did my master's degree in marketing
450. M: Marketing okay so regarding business
451. CB4: Yeah
452. M: Okay and undergraduate degree was?
453. CB4: Ahm management I'm really lazy guy I don't like the number so whatever so I'm not really doing economics or accounting something like that I can't really do well with the numbers
454. M: Okay and you finish your master's degree and then you you said you worked in London as well
455. CB4: Yeah yeah for not really long for half a year
456. M: Was it ahm easy for you to get a job in London?
457. CB4: Not really
458. M: Not really
459. CB4: Not really ahm you know English sorry England is not really an immigration country so foreigners it's quite difficult to get a job especially for the work permit because in the uk if you work you have to apply for the work permit so it's really difficult and when I was working in the UK it'S not really like apply for work permit it's only like internship or something like that
460. M: Was it internship when you were working
461. CB4: Yeah yeah some kind of yeah and they send me back to Shanghai
462. M: Are you enjoying your life in Shanghai?
463. CB4: Not really
464. M: Why not?
465. CB4: Ahm actually Shanghai is south of China right? and the city is great really modernised city sky high and especially during the night but I just feel it's not really my my my home I kind of lah I think there is something missing in the city
466. M: Okay you mean Shanghai
467. CB4: Yeah and to be honest I don't like the big city as well
468. M: Uh huh
469. CB4: I feel like quite like lots of pressure and stress I don't like big city
470. M: Okay but I think you look like a guy in a big city
471. CB4: Yeah I do like to hanging out doing stuff with my friends but I don't I just don't like when I get in the tube or the bus during the rush hour people like pushing you or whatever get xxx I just don't like this kind of life I like to enjoy chill out relax so I'm lazy guy probably@@@
472. M: do you want to go back to your hometown in the future?
473. CB4: Mmm it' impossible but actually I prefer Beijing to shanghai Beijing obviously got this history and I suggest if you have some time you visit
474. M: Yeah I will
475. CB4: Yeah the city has got his own story own history and culture but Shanghai I just feel something is missing
476.
477. CB4: Shanghai got really big ambition
478. M: Ah:: some people said to me that Shanghai is not china do you agree with that?
479. CB4: @@@ actually actually the the I can kind of got the same feeling because Shanghainese there is big conflict between Shanghainese and the rest of Chinese because they are always thinking about their like they are big city urban city and they got more money whatever especially they have their own local dialect because I couldn't speak Shanghai dialect as well CB4: I couldn't understand either so it's really difficult for me to like to get into the society or to whatever
480. M: Ah::: okay I see
481. CB4: So that's different but in Beijing you never problem with that sorry

CB5

1. M: my first question is do you use English for your work now
2. CB5: yeah yeah
3. M: for what kind of purposes do you use it?
4. CB5: mmm you know work for the e-mail
5. M: e-mail okay
6. CB5: e-mail and some you know speaking with the colleagues in the US or the in the UK
7. M: in the US or UK so they are main communicators like do you have any colleagues in Japan Korea Indian or any other countries?
8. CB5: not so often you know maybe some clients in Japan
9. M: in Japan okay in that case do you use English?
10. CB5: yeah
11. M: okay
12. CB5: always use English you know the the e-mail between the customer in Chinese also use English
13. M: oh okay even to Chinese people
14. CB5: yeah
15. M: why is that? why?
16. CB5: you know this is international trading so some some words must be used in English
17. M: okay so e-mails are basically in English even to Chinese people
18. CB5: yeah yeah
19. M: and you also speak English with
20. CB5: ehm with you know colleagues in the US or UK or some Japanese in Japanese office yeah I speak Chinese with the xxx customers in China
21. M: on the phone?
22. CB5: yeah on the phone
23. M: or do you also meet them in person
24. CB5: ehm yeah sometimes
25. M: sometimes
26. CB5: you know we have you know entertainment before formal meeting with them
27. M: okay alright ahm how long have you used no no how long have you worked for this company
28. CB5: over 12 years
29. M: over 12 years okay so you have been using English for your work for 12 years
30. CB5: yeah
31. M: okay I see how did you acquire your English skills?
32. CB5: @@@
33. M: I think your English is very good so
34. CB5: not so good we have actually I have to use the English so yeah
35. M: okay so you learnt speaking English from your work from your experience
36. CB5: yeah actually speaking English in the in the school college and then I use that in the in the work so not to improve you know especially in the in the study just you know in the work yeah
37. M: okay so have you ever studied abroad like in a foreign country before?
38. CB5: no not yet
39. M: no okay so you started learning English from primary school or
40. CB5: yeah primary school
41. M: okay
42. CB5: and college
43. M: and what was your major at your college
44. CB5: in college you know international trading
45. M: international trading okay
46. CB5: so so we must study some English yeah
47. M: okay what kind of classes were
48. CB5: ahm you know in the course I remember English and international trading to learn some terms what is xxx what is adobe(?) something like that and another course actually I don't remember exactly the name@@ long long ago@@
49. M: long time ago @@@ okay were teachers Chinese or native English speakers?
50. CB5: almost Chinese people
51. M: okay
52. CB5: yeah we had one or two foreign teachers from mmm European country
53. M: European country okay but not the UK not British people or not American people?
54. CB5: ehm maybe actually I don't remember yeah yeah
55. M: uh huh but most of the teachers were Chinese

56. CB5: Chinese
57. M: okay I see right ehm you said your English is not very good
58. CB5: YEAH @@@
59. M: why do you think so?
60. CB5: you know I I only studied English in China not not like CB7 you know CB7 studied in the in the UK
61. M: the UK yes yes
62. CB5: you know actually English for me is you know work skill so
63. M: okay work skill
64. CB5: so I can I can you know understand what the the customer or my colleagues xxx it's okay for me @@@
65. M: it's okay for you but is there any level or goal you want to achieve in terms of English skills?
66. CB5: sorry?
67. M: is there any kind of for example do you want to speak English like X does? or or native English speakers? do you want to speak English like a native English speaker?
68. CB5: actually I'm not so eager to speak like actually you know most work for for us you know to to communicate with the customers in China you know we we need to you know in the moning we receive the e-mail from the US you know some some attitude about the the business we need to inform our customers in China and we push them to to complete the work and then you know by the closing time we need to get the information from the customer from in China and then report to the US so you know most of the working time we need to talk with the Chinese customers
69. M: customers okay
70. CB5: so sometimes for for urgent urgency we need to talk with our colleagues in US or UK so mostly we talk with the Chinese people and sometimes we need to talk with our colleague in the US but all the time we need to write e-mail in English so that's all that's our normal work
71. M: yeah so are you happy with your English skills now?
72. CB5: so so @@@
73. M: so so okay so you said your English is not good but what is good English what is your definition of good English?
74. CB5: good English you know I think good English should express the what you want to say exactly
75. M: uh huh
76. CB5: I don't think I can get this level
77. M: okay yeah yeah how about pronunciation does it include like good pronunciation how can I say good English should have good pronunciation?
78. CB5: yeah it's right yeah
79. M: okay is there pronunciation you want to get? like an accent?
80. CB5: you know I think the pronunciation you know at least I can understand what you say
81. M: yeah
82. CB5: it's okay
83. M: ah it's okay uh huh I see
84. CB5: but you know I I don't like you know Indian people yeah
85. M: @@@ okay why not?
86. CB5: you know I remember once time Indian people ca-called us I @@@ I don't know what he said at all you know so it's really difficult to understand what he said
87. M: so do you think they have to change your pronunciation?
88. CB5: yeah maybe I think
89. M: maybe uh huh okay
90. CB5: so Indian people you know I actually don't understand what he said
91. M: okay I met quite many university students as well
92. CB5: uh huh
93. M: and I did quite similar interviews with them
94. CB5: uh huh
95. M: and most of them said that they want to speak English like a native English speaker like they want to have that American pronunciation or British pronunciation but you don't really think like that that's my impression is that right?
96. CB5: yeah you know actually my my my you know the the xxx I can understand what you say
97. M: yeah
98. CB5: that's okay I don't care about pronunciation so you know must be like a British or or US people
99. M: uh huh how
100. CB5: because you know we we were know I was in China
101. M: yeah
102. CB5: I'm not a British so
103. M: exactly no so have you changed your opinion? I don't know because those university students said they were very young and they said they want to speak like American people so when you were I don't know when you were in university did you think like them or

104. CB5: mmm actually no I I
105. M: no
106. CB5: I didn't think about this because you know
107. M: you didn't think about this
108. CB5: I studied English for once when I was in college or school that was a cost we must pass it so so I'm not concentrated on this mmm English study but you know I joined this company so I must use the this language so mmm yeah you know erm my sta-standard is not so high so yeah what I can understand it's okay
109. M: so so
110. CB5: actually in the work nobody care you know you you are British or US or Chinese you know the the language is the skill for the work so all people can understand what you say it's okay because you know we need to spend more time on the work and how to solve the problem no problem to care about you know your pronunciation is good or not so understand is okay
111. M: yeah yeah I agree with you
112. CB5: @@@
113. M: erm did you have any difficulties when you communicate with native English speakers because they speak very fast or I don't know but
114. CB5: yeah sometimes you know you know how to say that they they some words they said we can't understand it's no problem we can ask them to you know speak slowly or erm you know some complete problem we can ask them to us to to understand more it's no problem because you know we need to sort our the problem it's not you know English sPEEch so you know
115. M: okay yeah so do you think those native English speakers also try to speak slowly or clearly when they speak with non-native English speakers?
116. CB5: yeah yeah as well because you know same sense(?) one foreigner came to China he studied Chinese
117. M: yeah
118. CB5: yeah when we talk with them communicate xxx so we must speak slowly I know some words they can understand yeah so I think it's easy to understand because you know when I met some students in China who study Chinese
119. M: uh huh
120. CB5: yeah same sense
121. M: same okay I see I'm just curious but did you know that you will use English in this company before you got this job
122. CB5: before?
123. M: yeah like when you just graduated from
124. CB5: yeah this is my first job
125. M: yeah this is your first job so did you know that you will have to use English in
126. CB5: yeah yeah
127. M: okay
128. CB5: when I you know erm interviewed with my boss he ask me to introduce myself in English
129. M: in English okay
130. CB5: you know I KNOW this is a foreign company we must use English so yeah this is so so
131. M: okay because lots of students I don't know who want to speak English choose that kind of international company but you said you are not really keen on studying English but you chose this company so what what was the main reason for you to choose this
132. CB5: yeah @@@ you know my father's friend introduced this job to me so okay let's see
133. M: @@@xxx
134. CB5: so he called me go to erm he erm you know find this job for me so I need to go to interview with with some people and I think okay
135. M: okay I understand I got it
136. CB5: you know this company is the second job he introduced to me
137. M: uh huh
138. CB5: the first is the law lawy you know for the law lawyer
139. M: lawyer?
140. CB5: yeah
141. M: ah:: okay are you a lawyer
142. CB5: no no no so you know I fall (fail) so so he introduced this company as my you know the second job
143. M: yeah second one and and you just went to the interview and they accepted you
144. CB5: yeah yeah
145. M: okay I see erm what do you think about Chinese people's English?
146. CB5: I think you know the standard is getting better
147. M: getting better yeah
148. CB5: you know because Olympic games so and also students they want to study English to you know go to another country yeah continue their study or for their job actually the salary for the foreign company is higher than the local

company

149. M: yeah

150. CB5: it's true yeah so you know because some of people study English for the for the you know go to high college in another country some other people want to get you know actually xxx get a better pay it's true xxx in China it's true

151. M: yeah yeah and you also said you sometimes talk with Japanese people in English

152. CB5: uh huh

153. M: and what do you think about Japanese people's English?

154. CB5: Japanese mmm I think your English is very good

155. M: @@@ not really thank you@@@ don't care about me

156. CB5: yeah you know some of Chinese no Japanese sometimes I can't understand what he said but I think it's okay we can we can repeat repeat again so it's okay yeah

157. M: so is it a bit difficult for you to understand

158. CB5: not so difficult

159. M: not so difficult

160. CB5: yeah it's much better than than Indian people@@@

161. M: okay how about Koreans? any ideas?

162. CB5: Kor you know I have xxx know many Korean people

163. M: okay so in your ideas Indians are difficult ?

164. CB5: yeah Indian people are terrible@@@

165. M: @@@ okay alright are there any other people whose English is a bit difficult for you to understand?

166. CB5: India mmm I remember people erm Singapore

167. M: Singapore okay that's interesting

168. CB5: because you know the I remember our office was in the China Wall hotel before

169. M: uh huh

170. CB5: around 2000 you know I've never xxx this company the the Singapore company so I heard their you know speaking in xxx actually I don't know what he say

171. M: uh huh okay

172. CB5: it's difficult to understand

173. M: okay that's interesting because I don't know because Singaporean people speak Cantonese

174. CB5: yeah

175. M: I don't know that's their mother tongue and

176. CB5: no mmm actually English is Singaporean's formal (?) language

177. M: yeah it's an official language as well

178. CB5: yeah

179. M: so I don't know erm I thought Singaporean people's English might be easy for Chinese people to understand but

180. CB5: no no

181. M: okay so it's different from Chinese people'S English

182. CB5: yeah you know Hong Kong Hong Kong people speak erm Cantonese

183. M: yeah

184. CB5: and Singapore people also speak Cantonese but you know we can understand easily you know what what Hong Kongnese speak but it's difficult to understand Singapore people say so I don't know why

185. M: right right you don't know why do you know the can you tell the difference what's the difference between Hong Kong English and Singaporean English?

186. CB5: erm Hong Kong people pronunciation is good it's very good but Singapore people you know I can I can't understand

187. M: yeah yeah when you say Hong Kong people's pronunciation is good

188. CB5: yeah

189. M: does it mean that they speak like American or British?

190. CB5: yeah

191. M: ah:: okay so they sound like native English speakers

192. CB5: yeah

193. M: okay I see erm have you ever heard of Chinglish before?

194. CB5: Yeah @@@

195. M: I don't know what's your definition of Chinglish?

196. CB5: Chinglish you know sometimes actually it's a it's a lot of joke about about the Chinglish @@@

197. M: @@@ like what?

198. CB5: yeah because you know in the morning we talked about this topic Chinglish do you know actually it's a joke you know

199. M: yeah

200. CB5: you know cousin

201. M: cousin
202. CB5: actually in Chinglish it's watch sister
203. M: watch sister?
204. CB5: yeah
205. M: watch sister?
206. CB5: yeah that's a pronunciation you know the the because you know erm the actually the cousin in Chinese Chinese erm mean is (she's writing down Chinese character) this is cousin so Chinese mean but you know in the same pronunciation is
207. M: watch ah::: okay so is this this character? (I'm writing down)
208. CB5: yeah this is Chinese *byeao*
209. M: *byeao*
210. CB5: actually if you only use this this wording is watch
211. M: watch okay so it's *byeao* sister
212. CB5: yeah
213. M: okay and you translate this into sister and you just use that sound of *byeao*
214. CB5: yeah@@@
215. M: watch
216. CB5: yeah watch (she points to her watch)
217. M: ah::: okay I see I see that's interesting
218. CB5: so you know there are a lot of about Chinglish in China
219. M: yeah yeah I heard something about like colour see see?
220. CB5: yeah colour see see
221. M: is it famous?@@@
222. CB5: actually it's give you a xxx it's colour see see
223. M: @@@
224. CB5: there are a lot of this joke
225. M: do you think if you use these words foreign people understand it or not?
226. CB5: actually they cannot they cannot but I remember wording long long time no see
227. M: long time no see yeah
228. CB5: yeah it's very popular and foreigners know this
229. M: yeah now everybody use this and it's kind of Chinglish or it could be China English
230. CB5: yeah@@@
231. M: have you heard of China English as well? rather than Chinglish?
232. CB5: erm I I don't know
233. M: no no okay China you know Chinglish has a bit negative meaning it's wrong or mistake so it's broken English but some people say that because China is getting power now and it's going to be a leading country in this world
234. CB5: yeah
235. M: and then their English Chinglish will be accepted as a kind of I don't know a variety of English China English
236. CB5: yeah@@@
237. M: do you think that will happen in the future?
238. CB5: er:::m yeah it should be good it should be good for the Chinese yeah you know you know the culture the culture should be exchanged yeah so you know right now this world is you know at same time and sometimes you know one country you know happen something happened at the same time all of world know that so I think it's the different culture exchange and know each other well
239. M: uh huh
240. CB5: so it's good
241. M: okay so it's good
242. CB5: I know a lot of people want to know China and know China's history so it's good
243. M: uh huh do you think it's changing now?
244. CB5: yeah it's changing now
245. M: I see so and do you think that western culture dominate in China like American movies or American culture or Western culture
246. CB5: Actually you know Chinese people know US or Japanese more but sometimes you know foreign people actually don't know Chinese or Chinese history well so it should be known know this more and understand to understand what is Chinese xxx or you know China government are xxx it should be understand better because you know China has the you know 2000 more years of history
247. M: yeah yeah definitely yes
248. CB5: so sometimes Chinese people thinking is not you know it's not so directly you know like foreigner and there is a long xxx but actually foreigner you know sometimes understand don't understand the the meaning I told so I think this change is good
249. M: okay so you know as you said a kind of logic or way of thinking is quite different in China and in Western countries probably

250. CB5: yeah yeah
251. M: and in that case do you think I don't know Chinese people need to change? or western people have to understand Chinese people?
252. CB5: actually you know all people need to change
253. M: all people need to change
254. CB5: yeah Chinese people also need to change
255. M: uh huh
256. CB5: so you know Chinese people change more and can understand the other countries more you know you know I know this from my job I have to face the the the customer in China and I also face to my colleague in the US
257. M: yeah
258. CB5: so you know sometimes you know two two you know one sense they have Chinese have a commerce and US people have another commerce you know as as us we have to you know you know complete the with them and you know have to push them to to sort out the problem you know every day you know in the past when you have to face this situation every day but right now it's it's getting better
259. M: oh
260. CB5: because you know this this job this area you know foreigner you know it's a you know this a matter of the the circle Chinese people getting this circle you know around the 15 years or even more Chinese people notice this this actually this game know this game more and more
261. M: uh huh
262. CB5: so you know right now I think this job is a sometimes you know you will feel this job is very easy sometimes it's very difficult you know Chinese notice again (know this game?) actually it's it's better you can communicate and express more easily so it's good
263. M: yeah do you think also American people or British people try to get close to Chinese way?
264. CB5: yeah yeah of course you know every people want to earn money you know Chinese is Chinese is a big market so they want to earn money in this market so they have TO
265. M: yeah I see I see erm do you think Chinese language I mean Mandarin will be an international language in the future like it takes over English
266. (she shakes her head)
267. M: No
268. CB5: no no
269. M: why not?
270. CB5: it's not it's not easy
271. M: it's not easy wh wh what is not easy?
272. CB5: you know Chinese has a long history
273. M: yeah
274. CB5: yeah it's not easy for all of people to know that
275. M: uh huh
276. CB5: actually I think I think I don't know you know the Chinese xxx at all
277. M: yeah because it's too long history
278. CB5: yeah so so actually you know China is a big market yeah people want to get earn money from the market it's better for other country people to know to know China or Chinese it's good but you know it's very long and difficult to you know China Chinese language will be the you know popular culture in xxx so it's very long and difficult
279. M: I see I see okay this is the last question but could you read this and let me know what you think
280. (reading)
281. CB5: mmm I cannot say agree or disagree you know I think actually you know it's it's a good communication for people know the know the know the background or culture is better so I cannot say agree for yeah
282. M: okay
283. CB5: part of agree
284. M: yeah okay so you think it's better for us to know people's background for better communication
285. CB5: yeah it's sure if you know the background of the of the problem or some we can understand quickly
286. M: uh huh yeah
287. CB5: yeah so I think it's better for all the people to know the background
288. M: yeah okay so I just want to check but when you say people's background is it that person's background I mean if that person is Japanese is that Japanese background rather than American or English language's background
289. CB5: yes it depends on depends the sense you know in a simple sense background it not so need but if the sense is very completed background is good
290. M: okay I see I see okay I've covered everything but do you want to add anything or do you have any questions?
291. CB5: No
292. M: Thank you very much

CB6

1. M: so now firstly I'd like to know about you a little bit so what kind of company oh I think you're a colleague of [person1]
2. CB6: ehm highschool
3. M: okay okay so you're working for a different company
4. CB6: yeah she is she is my little sister@@@
5. M: okay@@@ [person1] is your little sister okay and what kind of job are you working for now?
6. CB6: erm after I graduated from college I entered [organisation1] or I don't know
7. M: oh [organisation1] yeah yeah I know I know
8. CB6: you've heard of that company before?
9. M: yeah yeah sure sure it's like an international like accounting?
10. CB6: yeah audit I'm a I have been an auditor for about two and half years and I served for several projects includes petrol China aluminium China such like xxx enterprises and now I'm working for [organisation2] I don' [organisation2]
11. M: oh [organisation2]
12. CB6: yeah
13. M: like an personal computer company
14. CB6: I yeah I'm thinkpad xxx several months ago [organisation2] purchase the IBM thinkpad for the enterprise whole so so I'm an accountant in [organisation2]
15. M: okay I see and do you use English for your work?
16. CB6: erm I use English more when I was in [organisation1] because I we had several foreigners erm partners
17. M: uh huh
18. CB6: from Germany France America
19. M: uh huh
20. CB6: so they have to I used to turn my work working paper from Chinese to English so they can read it
21. M: yeah yeah
22. CB6: and I have to discuss with in English
23. M: okay I see erm you said you had foreign customers like Americans or Germans and also some
24. CB6: France
25. M: Fre France okay so anything else? like Japan India or South American countries?
26. CB6: y-yeah but erm for example if we have a Japanese customer we will send people who can speak Japan Japanese
27. M: okay I see
28. CB6: it's kind of respect to the our customer
29. M: alright alright I see how about so:: in the case of Japanese some I think some Chinese people who can speak Japanese
30. CB6: and write
31. M: oh write letters in Japanese rather than in English
32. CB6: yeah yeah
33. M: okay alright
34. CB6: because [organisation1] in in this kind of company that it believe his training and it believes everyone whatever the major he learn in college after his training process he can do he can do audit all the time so they don't care what major you learn in college they absorbed you in and they fund they put more emphasis on your characters your spirit hardworking team working something like this thing so @ I I am I was learning finance in college it's a little bit enhance a little bit relationship with accountant but some some of my colleagues like learning Japanese English they can also get into [organisation1]
35. M: okay okay and then they can work as a translator or interpreter as well
36. CB6: yeah yeah
37. M: alright I see so is that only Japanese you use language of theirs rather than English so in the case of German people or French people you use English in [organisation1]
38. CB6: yeah
39. M: okay alright how about Koreans or any ideas like other people because you're Chinese I can't really think about the countries is that only Japanese to Japanese people you use their language rather than English?
40. CB6: mmm because I think in China
41. M: uh huh
42. CB6: there are quite many people erm learned Japanese so now it's not very hard to find people
43. M: exactly you're right
44. CB6: you know if you can speak the same language it's it's more easily communicate right?
45. M: yeah that's right but in case of French or German people you can't really find Chinese people who are very fluent in that language
46. CB6: erm just now true we also can find some people but it's not very it is as Japan
47. M: okay okay I see

48. CB6: afterall Japan is our neighbour@@@

49. M: yeah yeah yeah it's very close countries and probably it might be easy for Chinese people to learn

50. CB6: yeah

51. M: because there are a lot of Chinese characters and pronunciation is not very difficult

52. CB6: yeah@@@

53. M: quite similar languages

54. CB6: I remember that I got a final interview of [organisation1] which is proceeded by erm partner from France

55. M: yeah

56. CB6: but I hardly understand what he said

57. M: okay they spoke English

58. CB6: yeah we both spoke English but you know the I I can't quite follow it

59. M: okay you couldn't follow it why is that? is that

60. CB6: because I don't know the voice French when the French say English it's very low and very quickly

61. M: okay

62. CB6: so I can't follow it uh huh whatever maybe xxx luck I can pass

63. M: yeah@@@ is it the difficult English for you to understand? or are there any other English which is difficult for you to understand?

64. CB6: erm I think it's the weakness of all the Chinese students erm because when we studied English the teachers and school put emphasis on mmm grammar writing comprehension

65. M: uh huh

66. CB6: so for the oral English they don't have any chance to practise and the when I was young the American show was not very popular in China and xxx after recently for example I used to see big bang theory I don't know if you heard of it

67. M: what? big bang

68. CB6: big bang theory American show just like sex and the city that's pretty house wives

69. M: okay okay I know that one

70. CB6: and it's kind of programmes and I can see it on TV or on the internet so it's very good practice to learn how people in America say English

71. M: uh huh

72. CB6: you know the very different difference between me and othe them the same meaning but they used to use one word to express but I want to express myself the same meaning I used totally different word and they even hard to think they will use the word

73. M: uh huh

74. CB6: can you get the point?

75. M: uh huh

76. CB6: so I think just kind of shows programmes it's very useful for ME erm to practise my oral English and listening

77. M: listening as well yeah erm so you said you watch TVs or kind of American dramas or that serials and so how did you acquire you English skills? have you ever lived abroad? I don't know how did you kind of learn English so far?

78. CB6: mmm I think from the main school is main resources

79. M: from the school

80. CB6: we have English classes

81. M: yeah yeah

82. CB6: and I have to pass several tests

83. M: uh huh

84. CB6: maybe ridiculous for the foreigners @@@

85. M: @@@ why is it ridiculous?

86. CB6: mmm because mmm the point of this test is to control the the mmm the amount of the students to pass it

87. M: yeah exactly

88. CB6: so they make it very hard but mmm people even don't use it in the real life

89. M: no

90. CB6: so <@> because because we cannot have so many people<@>

91. M: yeah

92. CB6: so we have to to get some people away (?) from the gate of the college

93. M: yeah yeah but you said at school in China it focuses mainly on grammar not

94. CB6: comprehension

95. M: yeah comprehension so not oral communication or speaking skills not really

96. CB6: no

97. M: but how did because you speak English very well so I'm just wondering how you acquired that speaking skill how did you get your speaking ability

98. CB6: mmm I have I have sister

99. M: uh huh

100. CB6: who married an American in erm America

101. M: alright
102. CB6: ah two sisters two sisters and they both married Americans
103. M: oh@@@ they both?
104. CB6: <@> yeah <@>one is living at Chicago
105. M: Chicago yeah
106. CB6: the other one I don't know the exact place xxx where she lives but since I was very young
107. M: uh huh
108. CB6: I communicate with the foreign her husband
109. M: Yeah
110. CB6: when they came back to China and in high school we have some foreigners students in our school and we played basket ball together they meet together and er:: hang out together so I can practise I can practise my English with them
111. M: okay I see I see
112. CB6: and I like I like English sounds
113. M: mmm you like English sounds
114. CB6: yeah so there are several xxx you could learn English in China
115. M: uh huh in China so have you studied abroad before? like in a have you studied in a foreign country like America or Australia
116. CB6: no no never never
117. M: okay and
118. CB6: but I I'm getting prepared about of GRE test
119. M: oh did you prepare or are you preparing now?
120. CB6: yeah I'm preparing
121. M: now okay so are you going to America?
122. CB6: I want to learn finance
123. M: finance uh huh
124. CB6: I don't want to be an accountant for the whole life
125. M: okay I see
126. CB6: I think it's not a very suitable job for men so I want to change
127. M: uh huh
128. CB6: and I want to see the world but and I think it's very important to for a man to broad his sight
129. M: uh huh
130. CB6: so (.) anyway @@@ I'm gonna if I can get a very good score I will decide I will decide to live abroad
131. M: yeah yeah
132. CB6: maybe year next?
133. M: I see I see okay you know by the way help yourself this is for you you know it's quite expensive to study in a foreign language like in America
134. CB6: yeah
135. M: yeah and probably you can study finance in China as well but why did you why do you want to study in America?
136. CB6: erm because the rules in finance is decide by the Americans mostly
137. M: okay okay
138. CB6: so erm I want to learn in and the I can after the learning from the college I think I can get a good job and good salary@@@
139. M: yeah yeah definitely yes yes yeah is that the main reason? or are there any other reasons why you want to go to America?
140. CB6: mmm I was born in Beijing and I was grown up in Beijing
141. M: yeah
142. CB6: for a long time and I want to change the environment
143. M: okay yeah
144. CB6: I want to live independent
145. M: okay yeah
146. CB6: because in China we have I have my parents and some relations in China that I sometimes not I feel I'm locked here and I want to break the lock
147. M: yeah okay
148. CB6: I want to be free
149. M: okay I see I understand your feeling yes
150. CB6: after all I'm 25 years old and still young so I can change my life
151. M: uh huh yeah definitely yes yes America is of course an English speaking country and is it also an important reason for you to choose America?
152. CB6: mmmm no
153. M: no okay I see
154. CB6: because they have they have best teachers and best school of finance in the world so this is the main reason I

want to be there

155. M: yes okay

156. CB6: the language city (?) environment is not it's not really important

157. M: it's not that important

158. CB6: okay okay if the best teachers in Korea for example Japan Japan I will go there

159. M: okay okay I see erm what do you think about your own English now?

160. CB6: (sigh) I don't think my oral English is good enough or for study abroad mmm because I'm I think I'm still a xxx boy I want to play my spare time and now I'm (not?) hard working student

161. M: so you think your English is not good enough you said

162. CB6: yes

163. M: so what is good enough English?

164. CB6: mmm (.) for example I I spoke to my nephew

165. M: uh huh

166. CB6: erm who is erm who my sister's from America 's son

167. M: yeah

168. CB6: he's he's five years old

169. M: yeah

170. CB6: and I found sometimes I felt difficult to talk with him

171. M: okay that five years old

172. CB6: yeah five years old

173. M: he's American

174. CB6: he's mm he's American he says very short and I I couldn't understand the whole the everything sentence he said yesterday

175. M: uh huh

176. CB6: so I think after I have I have so so many programmes of America in the internet or in TV but I still feel I couldn't get xxx oral English better from this week so I think there is a large room to improvement

177. M: uh huh

178. CB6: my English skill

179. M: yeah okay is there any level or goal you want to achieve in terms English language skills

180. CB6: yeah

181. M: what kind of level do you want to achieve in the future?

182. CB6: ahm such as I won't be hesitate to speak even in this conversation

183. M: uh huh

184. CB6: I can say English more fluent

185. M: yeah yeah

186. CB6: and less mistakes in progra grammar and more practise (places?) or the words

187. M: uh huh

188. CB6: because some words shouldn't be here to express to express the meaning it's not the exact exact word to express the meaning and so this is the goal I want to achieve

189. M: okay okay yeah do you also want to kind of change your pronunciation?

190. CB6: yeah I don't like the com I don't like mmm the English the local English I prefer American English

191. M: okay you prefer American English what what do you mean by local English?

192. CB6: mmm have you heard new concept English?

193. M: new concept?

194. CB6: have you heard of it before?

195. M: mmm could you explain that?

196. CB6: erm kind of mmm a kind of training books from English erm from England

197. M: uh huh

198. CB6: the pronunciation is very local

199. M: okay okay I see I see so like different accents

200. CB6: yeah

201. M: Like Liverpool accent or Newcastle accent?

202. CB6: yeah yeah yeah I think the pronunciation from England is much more it's much more how to say serious give the not like American English more lively

203. M: okay okay

204. CB6: and more easy to more easy to understand

205. M: mmm okay is it easier for you to understand

206. CB6: yeah

207. M: I see I see and you also said you like English sound before in our conversation

208. CB6: yeah

209. M: in that case do you like American English sounds?

210. CB6: yeah

211. M: why why do you like it?

212. CB6: yeah because it sounds good because it sounds good

213. M: okay okay how about Chinese accented English? does it sound good?

214. CB6: mmm no

215. M: no why not?

216. CB6: mmm because mmm because they don't Americans don't speak Chinese English right?

217. M: no they don't

218. CB6: yeah so be friends I want I don't care the pronunciation of me because the most important is communication

219. M: uh huh

220. CB6: if we if they can understand each other it's we don't require the (.) we don't require high skills of English but if in erm business you should pronounce very correct

221. M: okay

222. CB6: and I think I think it's very important to the future of my work

223. M: I see I see

224. CB6: because there are so many logical sentences in the finance working and there couldn't be any erm any mistakes so I should learn the very local English

225. M: okay okay I see so you think in your business you need to have a very correct pronunciation

226. CB6: yeah

227. M: not only grammar

228. CB6: yeah yeah

229. M: okay I see I see so what's the difference between that business occasion and friend communication because you said in friend communication between friends it's okay the pronunciation doesn't really matter if you can communicate it's okay but in business situation it's not so what's the difference

230. CB6: yeah because bad pronunciation it's not very respectful respectful in the in the business trading you know but friends so the emotion is more important

231. M: yeah yeah

232. CB6: so if we can understand each other erm it's the language the language is not is not the difficult part we prove our emotion

233. M: yeah yeah right erm how can I say you said bad pronunciation is not really professional it doesn't sound professional in business occasion and you also used in English when you worked for [organisation1] and

234. CB6: ahhhh because because [organisation1] [organisation1] earn the money in China so it must get used to Chinese people's oral English right?

235. M: okay yeah yeah alright

236. CB6: it's not shame that I couldn't speak English well in my country

237. M: uh huh

238. CB6: right?

239. M: yeah yeah

240. CB6: but when if I studied in America

241. M: uh huh

242. CB6: it's it's an embarrass that I could I couldn't pronounce right in English but <@> in China I don't care <@>

243. M: you don't care okay I see so for example in the future do you want to work in America or other countries? or do you want to come back to China

244. CB6: come back absolutely

245. M: absolutely okay okay then probably you don't probably you don't need to have a very correct pronunciation if you work in China

246. CB6: ahm just different because I think in the future I probably still working in a foreign company

247. M: uh huh

248. CB6: so so::: if I could speak very fluent very fluent English and correct pronunciation it's very good for my promotion

249. M: ah promotion

250. CB6: yeah

251. M: I see I see yeah you said French people had quite strong accent when they speak English

252. CB6: yeah

253. M: and did you think that they are not very professional

254. CB6: ummm how to say it I think French is very honour with their own language

255. M: uh huh

256. CB6: they even don't want to speak English as in any any situation

257. M: yeah yeah

258. CB6: so::: if they if they don't care

259. M: uh huh

260. CB6: why should I care?

261. M: @@@ okay so you didn't really care about it like did you did you think that they need to change their

pronunciation when they speak English?

262. CB6: if one day if one day erm French have to treat

263. M: yeah

264. CB6: with America

265. M: yeah

266. CB6: they dependent they depend on America

267. M: yeah

268. CB6: I think that time <@> they will prove (improve) their own English skills <@>

269. M: okay I see I see it's a very interesting point because you know if French people want to have a good relationship between American and if they want to kind of depend on America they have to change their pronunciation

270. CB6: yeah

271. M: but now China is getting power it's becoming a leading country in this world probably I don't know probably it will have more power than America in the future

272. CB6: yeah

273. M: in that case

274. CB6: maybe all the Americans want to learn Chinese

275. M: CB6: @@@

276. M: is that Chinese? Chinese language or Chinese English?

277. CB6: Chinese language

278. M: Chinese language okay okay

279. CB6: I think sometimes I have to say you come to my country and you earn the money from us

280. M: uh huh

281. CB6: and you you you use English

282. M: yeah

283. CB6: it's not fair

284. M: it's not fair

285. CB6: even in Japan I think

286. M: yeah yeah

287. CB6: in some situation I don't want to talk English to a foreigner because this is my country

288. M: yeah yeah definitely

289. CB6: if you if you want to stay here

290. M: yeah

291. CB6: to to earn money

292. M: yeah

293. CB6: you have to study my language

294. M: yeah yeah that's right that's right

295. CB6: and I give you I give you money

296. M: yeah

297. CB6: and I have to learn English for the convenience that you earn money from me i:::it's ridiculous

298. M: do you think it's possible that everybody will learn Chinese and everyone can speak Chinese if they learn it

299. CB6: yeah yeah because Chinese is much more difficult for Americans to learn

300. M: yeah yeah probably yes yeah

301. CB6: uhm that's there's some foreigners in China began to learn Chinese

302. M: yeah definitely yes yeah yeah okay that's very interesting so do you think Chinese language will be an international language in the future? I mean it will take over it will defeat English?

303. CB6: mmm maybe one day when much more people want to get business with to do business with Chinese and less Chinese can speak English so they can xxx Chinese to learn English all of them can speak English very well

304. M: uh huh

305. CB6: they can miss the opportunity to earn the money so maybe more more quickly to earn money in China is that you own learn Chinese

306. M: yeah yeah right yes okay

307. CB6: most of all language is just a tool for people to communicate

308. M: yeah exactly

309. CB6: uhm Japanese English Chinese whatever

310. M: uh huh

311. CB6: which is convenient for us to communicate we can learn it

312. M: yeah yeah which is the most convenient one now?

313. CB6: absolutely English@@@ so so we two sit here you don't know Chinese I don't know Japanese

314. M: yeah

315. CB6: so only way we communicate is in English

316. M: yeah but you said it's unfair like you come to your country and get money earn money from China but they don't really use Chinese language and you said it's unfair

317. CB6: yeah it's unfair

318. M: yeah and is it only like a native English speakers come to your country and use English is it unfair as you said it's unfair

319. CB6: mmm no I think mmm after all <@> he's a native American <@> how can it be possible to push him to learn to learn Chinese I think it depends on his or her own erm own need what what do what does he or she want from China

320. M: yeah

321. CB6: if he or she wants more from China then China will frozen so they have to learn Chinese

322. M: okay I see

323. CB6: if if they are big person or some famous person and we want something form them we want to learn something from them we can learn English as well

324. M: yeah yeah yeah so do you think it's unfair if Japanese people come to your country and speak English and get money from you is it unfair?

325. CB6: mmm (5) that's (.) mmm good question@@@ I didn't get xxx this situation because you know there are still many people in China can can speak Japanese

326. M: yeah

327. CB6: I think that's unfair

328. M: I think I would say it's definitely unfair I l've met lots of Chinese people who can speak very good Japanese but I've never met a Japanese person who speaks very good Chinese

329. CB6: really?

330. M: not many I think NOW people kind of people started learning Chinese especially Mandarin

331. CB6: when when I played basketball in my college I met some Japanese friends who can speak very nice Chinese

332. M: good that's good that's very good @@@ I think we need to learn Chinese

333. CB6: I think it's much more easy much more easier for you to people learn Chinese than Americans

334. M: yeah probably yes because Chinese characters

335. CB6: yeah you

336. M: probably yeah

337. *****

338. M: you did your job with French Germans and other people and it's kind of real international communication I guess so my question is what is important for successful international communication in English?

339. CB6: (6) mmm you mean what is the most important in communicate?

340. M: yeah yeah yeah

341. CB6: mmm I think mmm for English there is less (?) misunderstanding between different peoples mmm so we can mmm we can do our works mor efficient and more convenient in English so everyone use English in an international company

342. M: yeah yeah yeah

343. CB6: I think language back to my point

344. M: yeah

345. CB6: it's still a tool for people to communicate

346. M: yeah yeah

347. CB6: so which is convenient we use

348. M: yeah yeah so when you use English but is there any I don't know have you ever had some kind of misunderstandings between people when you used English

349. CB6: yeah yeah

350. M: yeah so erm why did that kind of misunderstanding occur why did that happen?

351. CB6: mmm I think mainly because the different cultures in everyone's country

352. M: uh huh

353. CB6: mmm for example when American say when Americans say WATCH OUT you they really watch out yeah? but maybe in China

354. M: yeah

355. CB6: for a student junior school or high school yell that watch out he or she will just watch so this this kind of misunderstanding apparently

356. M: misunderstanding okay okay how can we avoid that kind of misunderstanding what should we do to avoid that kind of misunderstanding?

357. CB6: watch more TV shows@@@

358. M: in that case Chinese people need to watch more TV shows and learn American English?

359. CB6: mmm maybe

360. M: may be it's not like American people shouldn't use for example watch out because Chinese people don't know the real meaning of it

361. CB6: erm you mean they should consider the situation that xxx said watch out to Chinese people how Chinese people react

362. M: yeah yeah yeah

363. CB6: mmm maybe it's a it's xxxx before to understand what Chinese people react in their language but how to say

it but still it's more convenient for Chinese people to learn English

364. M: okay

365. CB6: it's very hard to make American sit in front of a TV and watch Chinese programme

366. M: yeah

367. CB6: it's very hard to

368. M: okay yeah yeah do you think it's unfair?

369. CB6: actually it's unfair but@@@ but it's convenient

370. M: but it sounds like Chinese people need to learn a lot and Americans just behave themselves like as they (.) I don't know

371. CB6: mmm so because English is still is still the most widely used language in this world so this situation if this situation didn't change in the future I think it still very convenient for people to learn English than any other language

372. M: yeah yeah okay I see right erm what do you think about Chinese people's English?

373. CB6: (3) very poor

374. M: very poor

375. CB6: very poor mmm because mmm the mainly reason to study English is still pass it's still passing the examination so we don't really use the language

376. M: yeah yeah yeah

377. CB6: we just study the examination English

378. M: yeah yeah

379. CB6: you know what I mean

380. M: yeah yeah definitely yes I do

381. CB6: but the Olympic games is the very good chance for Chinese people to prove (improve) their own oral English

382. M: yeah yeah

383. CB6: because we have to we have to welcome so many foreigner friends from other countries and at least you should learn some to understand what you say and what you want

384. M: yeah uh huh

385. CB6: so in that time all the people in China learn English

386. M: okay

387. CB6: yeah very wide range from young to old

388. M: yeah

389. CB6: old people

390. M: yeah how did you know how did they learn English before the Olympic games? How did they learn it what was the common strategy popular strategy

391. CB6: it's very interesting that Li there are kind of books for old people just use the Chinese character

392. M: yeah

393. CB6: to leave them to read the English I don't know I don't know whether you can get my point

394. M: yeah yeah

395. CB6: such like how are you

396. M: yeah

397. CB6: they will write

398. M: write it in

399. CB6: the the same pronunciation

400. M: yeah Chinese characters

401. CB6: characters so so old people can read it

402. M: yeah yeah it only reflects the sound it doesn't mean anything in Chinese

403. CB6: i it makes people wrong pronunciation in English but foreigners still can get get it

404. M: yeah yeah okay I see I see yeah yeah okay so you said Chinese people's English is quite poor now so how can they improve their English or what should Chinese government do to improve people's English ability?

405. First they should improve the English teacher's skills of English because erm it's still many way we study English from school

406. CB6: yeah

407. M: and the government should put all the people in school

408. CB6: yeah yeah definitely do you think native speakers should teach English rather than Chinese teachers?

409. M: mmm it's the real phenomenon that more and more Americans came to China to teach English or their own language but most of them are very poor in their own country they couldn't live in their own country so it's very easy for them to teach their own language in China and it will it will earn lots of money and he or she couldn't earn in their own country so they came to China so they are not good teachers

410. CB6: they are not good teachers okay okay is that quite famous issue in China that native English teachers are not really good yeah

411. M: okay

412. CB6: because there are many bad things happen in xxx such like hang out with the students and erm and have sex in hotel

413. M: yeah
414. CB6: they are not responsible for the girl so it's got very bad
415. M: okay I see I see probably you think it's better to kind of raise Chinese teachers' ability of English
416. CB6: yeah
417. M: rather than getting lots of native teachers
418. CB6: Chinese
419. M: Chinese
420. CB6: because they are real teachers right? they the foreigners what kind of work they did in their country you don't know
421. M: you don't know
422. CB6: you don't know maybe the guy from xxx came to China and teach English
423. M: @@@ could be yeah yeah could be that's right it's the same in Japan it's a big issue in Japan as well like
424. CB6: really?
425. M: yeah lots of foreign native English speakers without any qualification come to Japan and they are called teachers but anyway they are not really good at teaching at all they don't know spelling they don't really know grammar something like that and of course they kind of cheat girls and they yeah it's something like that it's exactly the same in Japan as well
426. CB6: it's I think no no offense it's very interesting relationship between Japan and America it's very interesting I read a book before
427. *****
428. M: right so go back to our topic English
429. CB6: yes
430. M: and what do you think about Japanese people's English?
431. CB6: it's weird that some of them are EXCELlent xxx but some of them are TERRIBLE
432. M: okay@@@
433. CB6: I couldn't understand any word of they speak
434. M: oh alright@@@ how are they terrible is that their pronunciation or grammar
435. CB6: it's their pro pro pronunciation
436. M: okay uh huh
437. CB6: because the grammar is not really important because the sentence consistence with (consists of) words if I can understand the single words or this sentence I can guess what's the meaning but if I couldn't understand <@> one word <@>
438. M: @@@ a word of it
439. CB6: yeah@@@
440. M: right right and you also said some people are excellent
441. CB6: yeah yeah I couldn't find a moderate you know (he raises his right hand very high and left one really low)
442. M: okay so it's like extreme two very good or very bad why are they very good I don't know how those very good how do very good people sound like? do they sound like native English speakers or do they still sound like a Japanese?
443. CB6: they are still like Japanese but I could understand
444. M: okay I see yeah yeah
445. CB6: and I believe most of them have their experience of living abroad or studying abroad
446. M: yeah yeah yeah I see I see so how does that pronunciation sound like that terrible pronunciation? what's the problem of that Japanese <@> terrible pronunciation? <@>
447. CB6: I think in Japan examination is also very it's also very important for people
448. M: yeah definitely yes
449. CB6: definitely right? erm (he wants to write down something)
450. M: yeah sure
451. M: oh:: yeah that's the top university in Japan *Today*
452. CB6: right?
453. M: yeah right everybody wants to go to this university
454. CB6: every Japanese wants to go there right?
455. M: yeah yeah right sure
456. CB6: it's very cruel test for for Japanese
457. M: mm? Cool?
458. CB6: it's very cruel for Japanese people to get the examination it's very difficult I know
459. M: uh huh uh huh it is it is it's very difficult okay how about Korean people's English?
460. CB6: mmm I don't know because I don't know such people it's interesting that the relationship between Korea and China is more worse right now
461. M: I know
462. *****
463. M: right this is the last question but could you read it and let me know what you think
464. (reading)

465. CB6: so the point is that it's it is not important for non-native speakers when they got meetings or any business situation it's not very important that they pronounce correct

466. M: yeah yeah or like they behave like Americans it's not very important the point is

467. CB6: mm no I don't think so

468. M: okay why not?

469. CB6: because since there must be a standard that everyone xxx everyone follow it

470. M: uh huh

471. CB6: if this xxx them if this xxx lead people to xxx English that maybe one day non-native speakers get together they couldn't understand each other

472. M: okay okay alright right in that case who decides the standard? what is the standard of English?

473. CB6: the native people

474. M: native people okay okay

475. CB6: we NEEed a standard

476. M: uh huh

477. CB6: and there's a native people offer the standard if the Chinese English is the standard of English it's alright because back to the point we use the language to communicate

478. M: yeah

479. CB6: and we need the standard so everyone can can reach the standard to say English so we can each other we can understand each other

480. M: uh huh

481. CB6: if you speak English in Japanese Japanese way and I speak in Chinese way and xxx I think we can't understand each other

482. M: do you think so? if I speak English in a Japanese way and if you speak in a Chinese way we cannot really

483. CB6: the gap will be more and more wide between us

484. M: okay I see yeah

485. CB6: maybe now maybe now you speak your Japanese English I speak my Chinese English we can understand each other but the trend we leave the gap to wider and wider

486. M: yeah

487. CB6: and one day maybe our children get together and they could not understand each other so the language will lose his function

488. M: uh huh okay I see okay yeah right I've covered everything but do you like to add anything or do you want to ask me any questions?

489. CB6: well that will lead our conversation to a very different@@@

490. M: sure sure sure@@@

CU1

1. M: Right so can we start our interview now?
2. CU1: yes of course@@@
3. M: okay so do you use English now?
4. CU1: yes of course I use my ah I use English almost everyday
5. M: everyday
6. CU1: yes mainly for my part-time job I mean this internship mm but eh::m mainly I read write e-mail in English
7. M: okay e-mails
8. CU1: yes when I call my Japanese colleagues I use Japanese in telephone
9. M: so to whom do you use English with whom
10. CU1: ah with Japanese colleagues
11. M: ah with Japanese okay but you can write Japanese as well
12. CU1: I also can write Japanese but I think English is more easy to type@@@ that's
13. M: Ah I see so your main communicators are Japanese peoples
14. CU1: yes yes
15. M: how about others like Koreans or Indians any
16. CU1: mmm no::: I only communicate with Japanese only
17. M: Japanese only

18. CU1: yes
19. M: and do you also speak English with Japanese?
20. CU1: mmm sometimes I speak Japanese with mm sorry ahm I speak English
21. M: English
22. CU1: English with Japanese
23. M: okay but I think your Japanese is very good so why do you use English with Japanese people sometimes?
24. CU1: sometimes because my Japanese is mainly concerns life words not
25. M: okay not business
26. CU1: not business words so sometimes I can't catch the word which I want to express by my meaning so I have to use English
27. M: okay I see so is that easy for you to use English
28. CU1: yes yes as [person 1] said English is the most ah the easiest language in the world
29. M: ah
30. CU1: whoever can express himself expression by any words
31. M: do you think English is the easiest language in the world?
32. CU1: mmm I think @@@
33. M: why?
34. CU1: because we learn we Chinese students learn English from elementary school
35. M: elementary school?
36. CU1: yeah from grade 1
37. M: grade 1?
38. CU1: Yeah so we learn 5 years in elementary school and 4 years in middle school and 3 years in senior high school and finally we learn two years or three years in university so
39. M: ah are you from Shanghai?
40. CU1: yes I was born in Shanghai
41. M: probably it's quite different from other Chinese people in probably especially internal area
42. CU1: ahm so so so so [yes yes yes yes in Japanese] internal Chinese people have little English lessons
43. M: okay so most of them start to learn English in from senior high school
44. CU1: yeah yeah
45. M: but you started from grade 1 from elementary school
46. CU1: yeah but I stopped learning English any more
47. M: any more
48. CU1: any more at university grade 3 freshmen? no no no freshmen freshmen is grade one the second grade
49. M: probably I don't know probably you stopped learning English
50. CU1: there's no more English lessons now so
51. M: okay yeah I see but ahm were you in public elementary school
52. CU1: yes public
53. M: ah:: I'm quite surprised because I know NOW in Shanghai all the children start learning English from the grade 1 I read that but I didn't realise that as you are you said you are 20 you were born in 19
54. 1991 yeah
55. M: and when you were small Shanghai was like that everybody starts learning English from
56. CU1: eh::: I think most Chinese students learn English only through to deal with test @@@
57. M: okay
58. CU1: probably not to communicate with foreigners so their English is only only read or write not speak or hear
59. M: uh huh uh huh but how did you acquire your English skills?
60. CU1: @@@ perhaps from I work so I have to use English to hear with Japanese so I have to improve my English listening and speaking abilities
61. M: yeah have you ever studied abroad?
62. CU1: studied ab
63. M: abroad like a foreign country
64. CU1: ah no no no no
65. M: no?
66. CU1: I just studied in Shanghai @@@
67. M: in Shanghai you studied English in Shanghai did you go to any English language school?
68. CU1: no no I don't like to have extra lessons outside school @@@
69. M: that's amazing that you got that English skill only from school
70. CU1: YE:::s and and my Japanese ahm Japanese boss (.) the general manager when he has interviewed with me and he asked what what's your advantage what do you think is your advantage and I replied that I think I'm clever @@@
71. M: yeah @@@
72. CU1: I can learn everything quickly so he he take me @@@
73. M: @@@ I think so is that I don't know but do you think you're special? like in Shanghai everybody can speak

- English like you?
74. CU1: mmm perhaps I'm not a typical one
75. M: I'm not no@@@ you are not typical
76. CU1: yes most students if they stop learning English they went to do any jobs concerning English perhaps is a Chinese company not foreign companies so they can never have chance to use that again
77. M: uh huh uh huh okay okay I see oh I was a bit shocked to know that you have never been studied abroad
78. CU1: yes but but but I will sometimes see some American drama
79. M: okay
80. CU1: to hear a lot of the spoke language and slang but it's very quick and I can't I hardly catch every word exactly
81. M: no no I cannot do that either
82. CU1: @@@it's very difficult
83. M: very difficult yes
84. CU1: but when I look at some Japanese drama and animation I can see that without see any subtitle
85. M: subtitles okay you mean Japanese drama
86. CU1: yeah so I think my Japanese erm Japanese how to say Japanese hearing ability
87. M: listening ability yeah
88. CU1: yeah listening ability is good than English
89. M: good@@@ okay
90. (he started talking about Japanese animation films, which is not very relevant to the current interview, so this part was not transcribed)
91. M: but I think you have got a British accent @@@ you say you can't (/kʌnt/)
92. CU1: British? can't (/kʌnt/) ah
93. M: rather than can (/kæn/) American people say can
94. CU1: can yeah
95. M: but you said can't (kant)
96. CU1: can't (/kʌnt/) can't (/kænt/) either (/aɪðə/) either (/i:ðə/) that's American English and British English
97. M: do you say either (/aɪðə/) either (/i:ðə/)
98. CU1: either (/aɪðə/)
99. M: okay
100. CU1: so so so we learn British English
101. M: okay so you learned British English in Shanghai in elementary school
102. CU1: yeah but when I studied English I don't know the difference between them so even now I don't know the detailed difference@@@
103. M: okay but people might tell you your English is British rather than American one but you watch American drama
104. CU1: yeah it's hard difficult to understand
105. M: yes it is very difficult for me to understand as well ehm what do you think about your own English now?
106. CU1: my oral oral English?
107. M: yeah
108. CU1: mmm eh::: how to say I think my oral English is a little if I only to chat with someone about the late topics that's no problem but if th negotiate my English I think that is problem so I can't say my English is so good but mmm it's enough for my daily life in use
109. M: you said my English is not good enough
110. CU1: yes
111. M: but what do you mean by good English
112. CU1: if my perhaps my life(?) is high I think British as a perfect English would be what yes I'm Chinese so I can interpret any @@@ English word at once so I think that would be great English
113. M: ah I see okay how about pronunciation? is that necessary kind of good pronunciation is necessary for good English?
114. CU1: yes yes
115. M: okay Is there any level of goal you want to achieve in terms of English skills?
116. CU1: in university we have to acquire grade 6? no no no English test level grade 6
117. M: uh huh
118. CU1: so every student must be has to pass this test I pass this test in grade 1 and the the diffi the much more difficult test I think is advanced interpreter something like that advanced interpreter test that should be very difficult and a teacher will ask you a lot of questions but you have to reply at once in English and you will hear a lo::ng Chinese dialogue and you have to interpret at once xxx it's very difficult
119. M: uh huh okay do you want to pass that test?
120. CU1: ah:::@@@ if I have the interest in this test I think I will be work for that but now I don't I don't show any interesting that so I won't pass this
121. M: so are you happy with your English skills now?

122. CU1: mmm yes of course so English is xxx can be used vast(?) in life and in work sometimes in entertainment I play a lot of games developed by Americans so there is no Chinese version you have to read English@@@ so it's very @@@ useful
123. (here he talks about how to download American games, so this part was cut as well)
124. M: okay ahm so you sometimes use English with Japanese people
125. CU1: yes
126. M: and I think it's kind of real international communication
127. CU1: yes
128. M: but ahm what do you think is important for successful international communication?
129. CU1: successful
130. M: what what is important for successful international communication?
131. CU1: ah::: successful international communication
132. M: yeah in English
133. CU1: eh::: so::: ahm an important point I think is that to make yourself fully understood by others
134. M: yeah yeah yeah
135. CU1: don't sound very difficult word @@@ and so use simple and short sentence to make oneself understood
136. M: okay so do you pay attention to that like do you try to say something in a simple way
137. CU1: yes yes yes of course
138. M: okay okay yeah it's I don't know how did learn that how I don't know how to say that mmm because lots of people like lots of young Japanese people think that they want to speak English like native English speakers so they try to speak fast and they kind of try to express their English ability like I can speak fast and I can say something very complex
139. CU1: @@@
140. M: did you have the same feeling before or
141. CU1: oh::: yes of course when I learned English during my senior high school I always write something in very difficult grammar just like sorry how to say the ahm mm complex complex sentence so
142. M: yeah complex sentence yeah
143. CU1: and very difficult word just like /dʒaɪ/ word I remember some I forgot all of them because I never used that
144. M: okay yeah@@@ alright what kind of words is that like jargon? or
145. CU1: so not appear in daily conversation
146. M: daily conversation
147. CU1: it never appeared
148. M: okay
149. CU1: only English novel or in newspaper sometimes
150. M: I see I see but how did you change your kind of attitude? because now you tried to use kind of simple English clear English
151. CU1: yes
152. M: but once you were kind of quite like you liked to use difficult words and make complex sentences but how did you change to the current attitude?
153. CU1: ah::: so it depends depends on sorry how do you say if I only use difficult and complex English during my during when I was studied English but now I think there is no not necessary to use that so and also in my mail I don't use very difficult one and I pay less attention to the grammar than before
154. M: uh huh why? why why did you change?
155. CU1: mmm I think the grammar
156. M: yeah
157. CU1: only mmm how do you say only something you should know but you don't need to express every time so in mail I just want to make the word short and make the colleague understand at once I use very easy one
158. M: ahm do you ahm I think your English is very clear and very understandable to me but you also have got I don't know it's not really a Chinese accent but you have got some accent
159. CU1: y yeah perhaps @@@
160. M: it's very clear and I like your accent but it's not like native English speakers like me I don't have a native accent at all
161. CU1: ah:::
162. M: but do you want to have that native like pronunciation as well?
163. CU1: yes of course if I have a chance to speak with native English speakers I'm very happy for that
164. M: why do you want to have that native like pronunciation?
165. CU1: perhaps to make my English more perfect@@@
166. M: ah::: I see okay okay
167. CU1: mmm I'm xxx during my university I have oral lessons from foreign teachers but at that time I didn't like to open my mouth and speak with the teacher @@@ so I also escaped from that lesson
168. M: why why you didn't like that?

169. CU1: because mmm I started to learn Japanese at that time so I lose interest in English

170. M: ah::: I see how did you find the mmm did you like those native English speakers?

171. CU1: yes of course so I always used some software like Skype to speak with native speakers

172. M: ah

173. CU1: in both Japanese or Americans

174. M: now?

175. CU1: no before I started my part time job

176. M: okay so when had more time

177. CU1: yes yes yes yes

178. M: okay so did you @@@ I don't know but did you talk with strangers?

179. CU1: yes of course student I don't know

180. M: it's not chat

181. CU1: not not chat by word by oral

182. M: okay oh@@@ were you okay with that? I don't want to do that

183. CU1: @@@ but at first I just talked with Japanese only Japanese to improve my Japanese so then I have now friends in England so I have to speak to him

184. M: okay ah::: probably that's why you have got that British accent

185. CU1: yes perhaps

186. M: maybe yeah so if you can get a native like accent which accent do you want to get like American British Australian or whatever

187. CU1: I guess I will choose British English

188. M: British English why?

189. CU1: the pronunciation is soundy mmm is that correct soundy? sound

190. M: sound

191. CU1: sounds

192. M: you can say that in Japanese if you'd like

193. CU1: mmm I don't know that word

194. M: sounding I think sounding (he's writing on a whiteboard)

195. CU1: soundy? I don't really know@@@ does it sound nice?

196. M: perhaps sound sound just sound@@@@

197. CU1: it's more sound for me

198. M: does it mean good?

199. CU1: good yes melody and accent

200. M: ah::: melody mmm

201. CU1: so I like that

202. M: okay I see

203. CU1: so I have a question for you sorry

204. M: yeah it's okay

205. CU1: so you start to learn English when you are a student? when you were a student?

206. M: yeah I

207. CU1: from senior high school?

208. M: from junior high school from the age of 13

209. CU1: and and choose university

210. M: yes I think it's the same as you I went to a Japanese university and in the first grade and 2nd grade all the students had to take some English courses but we don't have that oral lessons only reading and writing and I was quite a good writer but I couldn't speak even a word of English not like you

211. CU1: @@@ I also can't speak a lot in university@@@

212. M: probably you could you could ahm okay then what do you think about Chinese people's English in general?

213. CU1: in general if the one takes high educations at least I can say he can speak and hear simple English if his major is concern in English he can speak perfect English

214. M: uh huh uh huh okay

215. CU1: so my major wasn't concerning English @@@

216. M: I see I see what do you think about like Chinese accented English?

217. CU1: if you talk with [person 1] you will know the Chinese accent English@@@@

218. M: okay but what do you think about that I don't know I've never talked with him before but probably you would say his English is typical

219. CU1: yes just here <whispering> I think my English is better than he </whispering> @@@

220. M: @okay oh you think your English is better than [person 1]

221. CU1: yes pronun at least pronunciation

222. M: at least pronunciation pronunciation okay so do you think that kind of [person 1]'s English is typical English of Chinese people?

223. CU1: mmm I think erm how to say the student in the the different area have different accent we we were

- born in Shanghai so the students from Shanghai their accent is xxx [person 1] is from in the Beijing the north part of Chinese so the pronunciation <slightly giggling> would be different </slightly giggling>
224. M: ah:: I see I see do you think people who speak English with Chinese accent ahm correct their accent do you think do they need to correct their pronunciation?
225. CU1: ahm ii depends on who he spoke with @@ if he spoke speak with someone non-native speakers that people will never mind that if he speak with native speaker@@@ I think it sounds strange for them
226. M: okay okay so you think they need to change their pronunciation if they communicate with native English speakers
227. CU1: yes I think so yes yes of course
228. M: even if they understand
229. CU1: yes and now English Shanghai channel there is one channel name ICS ICS international C means what I is initial of international C mm I forget that @@@ but or the foreign language foreign language programmes
230. M: oh so is that a school or something
231. CU1: not school the pron programme is err played by the television and everyday
232. M: hhh okay so it's an tv programme
233. CU1: tv programme yes yes
234. M: called ICS
235. CU1: ICS the channel name is ICS it has different programmes both in Japanese and in English
236. M: okay so it's kind of international channel
237. CU1: yeah international channel and the host will invite different people from different countries but when I see that programme if I don't see the screen I will I can't distinguish who is the native speaker who is the not so their English is both very good @@@
238. M: okay okay so you don't really see people with very strong Chinese accent in that TV programme
239. CU1: yes yes (means no)
240. M: ah::m okay okay okay I see mmm and you also probably you're familiar with Japanese people English
241. CU1: <@>YES</@> @@@
242. M: what do you think about Japanese people's English
243. CU1: erm I think ammm seldom not big problem except their <@>pronunciation<@> @@@
244. M: except for pronunciation @@@
245. CU1: @@@
246. M: how do you describe Japanese people's pronunciation?
247. CU1: mmm but I have some colleague they also like you have the abroad learning experience
248. M: yeah yeah
249. CU1: both in America or in France @@ France so their English is better than others I think language language xxx environment is very important for English learning so their their pronunciation is no problem but if you only learn English and the to write the katakana in English word pronunciation would be unclear to hear
250. M: okay okay is it is that katakana pronunciation difficult for you to understand?
251. CU1: mmm if if now I used to hear that @@@
252. M: yeah because you learned Japanese
253. CU1: at first it's very hard to understand
254. M: okay alright okay I see do you think they need to correct their pronunciation?
255. CU1: y-yes of course
256. M: yes of course okay ahm if you compare Chinese people's English and Japanese people's English which do you think is better?
257. CU1: it's hard@@@
258. M: oh you don't need to be polite because I'm Japanese I don't care about it@@@
259. CU1: only if I only refer to the pronunciation I think the the Chinese mus is better but the vocabulary or the grammar I think both is very good very good
260. M: okay okay I see I see
261. CU1: it's not not outstanding difference
262. M: not yeah okay I see okay erm I don' know whether you have had this chance but have you ever talked with Korean people in English
263. CU1: ah once or twice I talked with them by the telephone
264. M: okay
265. CU1: and
266. M: oh that skype or
267. CU1: no no our company has a stock in XXX (company's name) so I have I think their their English is quite good pronunciation
268. M: oh their English is very good
269. CU1: yes so they can speak very slowly and clearly to make xxx understand
270. M: okay okay alright so you you noticed that they try to make their English very clear
271. CU1: yes yes yes so when when I particularly asked Japanese colleague in our head office he is the person is in

charge of shipping schedule so his his English pronunciation is still hard to understand

272. M: okay he's Japanese

273. CU1: yes when he wants to talk with me in English I stop him and start xxx in Japanese

274. M: okay is that in this office?

275. CU1: no no no no no in the head office

276. M: right head office in Tokyo

277. CU1: so you think Korean people's English is quite good

278. M: it's good

279. CU1: okay I see I see did they but did they have a Korean accent as well?

280. M: ahm I can't I can't say they have or not because I only speak with one or two person

281. CU1: one or two people okay okay I see I see ahm so I've asked you Chinese people's English Japanese Korean people's English

282. M: yeah

283. CU1: ahm have you ever talked with somebody else other than people from these three countries?

284. M: with Americans Americans I only talked with American only once once or twice their if they speak slowly I can understand them but if they speak quickly I can't catch any word

285. CU1: okay do you think they need to speak slowly when they speak with you or do you

286. M: yes my friend in the American company he he have to communicate with his American colleagues everyday

287. CU1: yeah yeah

288. M: so at first he tell me that he can't he can't catch any word so he only write mail to them and then the American colleagues realised the problem and slowed down the speed then he can understand then so I think if English is used not only by native speakers they have to concerns for others

289. CU1: yeah yeah so it's not only you who try to understand

290. M: yyeah

291. CU1: they also need to make some effort

292. M: yes

293. CU1: okay I see okay so now I'd like you to read this and could you let me know what you think about it?

294. (reading)

295. CU1: okay I feel quite concerned with this statement agree with that

296. M: do you agree with this linguist?

297. CU1: yes yes if there is NO native speaker included we don't need to sorry what does it say

298. M: we don't need to follow

299. CU1: follow uh huh (4) so sometimes I speak I don't pay attention to the ah <whispering> sorry what what <whispering> pas pas

300. M: past tense?

301. CU1: past tense

302. M: yeah yeah

303. CU1: I only use the (.)

304. M: Present tense

305. CU1: Present tense yeah@@@

306. M: I think Chinese people do that because you don't have that past tense in your own language you put just yesterday or something it means the past

307. CU1:the word only have one form

308. M: yeah yeah okay

309. CU1:both in Japanese?

310. M: we have like <L1jap> *ikimashita* </L1jap>

311. CU1: <L2jap> *aa sou wasureta* </L2jap> if I always speak English I forget it so @@@

312. M: yeah yeah that's fine okay yeah so sometimes you don't pay attention to the grammar

313. CU1:yes (10 seconds reading the excerpt) mmm yes so ehm in facture in fact I seldom have chance to speak with native speakers

314. M: uh huh uh huh

315. CU1: so I think now English is used as the worldwide language

316. M: worldwide language yes

317. CU1: err everybo I think it should must be a world language so everyone should less or more should know that and use it during his life so it's mmm should make English more easier to understand

318. M: uh huh uh huh okay so it says like Korean for example it could be Chinese doesn't need to sound like in an international communication but you also said you want to acquire British accent rather than Chinese accent

319. CU1: yeah yeah because when we learn English we have the tape the text is in the tape you can hear that the text is read by perhaps

320. M: native

321. CU1: yeah so British is very good I think

322. M: okay so do you think it's not a very good thing if for example Chinese speakers make that kind of tape they read something and Chinese students learn it
323. CU1: mmm so some Chinese can just spoke like native speakers
324. M: okay
325. CU1: so that we call he is an interpreter advanced interpreter he translates any word for the compa sorry for the national leaders in meetings
326. M: okay I see in at an international meeting
327. CU1: so I think I adore that persons English they are very good very very good
328. M: uh huh uh huh do they have Chinese accents? I don't know
329. CU1: ah:::: yeah they seldomly has that
330. M: uh huh
331. CU1: I so if they speak I can't I can't tell where he is from
332. M: okay okay is it a good thing
333. CU1: yes good thing I think
334. M: does it mean that that person loses their Chinese identity when they speak English
335. CU1: @@@ of course @@@ like himself just like a native speaker
336. M: yeah yeah is it good?
337. CU1: (.) if he speaks Chi if he speaks English no problem I think
338. M: okay okay alright okay ahm you said English is now a world language
339. CU1: yes
340. M: but do you think Chinese will be a world language in the future?
341. CU1: @@@ I think is Chinese is very hard to learn I don't think there is possibility for that spread of the world
342. M: okay so you think English will remain as an international language
343. CU1: I think that that 20 mil billion people speak Chi English in the world so the most spoken language
344. M: you said 20 billion people speak English or it could be 2 billion I don't know 2 billion probably I think
345. CU1: the total population of the world is <L2jap> rokujuoku janai? niyu oku? </L2jap>
346. M: I don't know two billion is *nijuoku*
347. CU1: xxxx@@@
348. M: yes so probably not 20 billion probably 2 ahm some people say now there are 2 billion English speakers in the world but as this statement says there are more non-native English speakers than native English speakers and most of the non-native speakers are either Chinese or Indians because you have
349. CU1: the very big
350. M: yeah very huge population big population so as you said probably Chinese is very difficult for them to speak so it might not be an international language in the future but some people say that China English do you know China English or Chinese English
351. CU1: in my opinion China or Chinese English is just for the person who can only read or write not can speak that is China English I think
352. M: ah::: okay okay I see so have you heard of China English before or Chinese English before?
353. CU1: ummmm perhaps I hardly
354. M: okay
355. CU1: so I have to follow when I start learn English perhaps I learned Chinese from when I was born so my thinking mode is just in Chinese so I have follow the grammar of Chinese Chinese language so perhaps I will xxx Chinese English
356. M: I see I see ahm some people say that ahm Chinese way of using English there is a Chinese way of using English for example you say big voice rather than lout voice
357. CU1: ah
358. M: probably I don't know there are a lot of features of Chinese English
359. CU1: yes yes yes
360. M: and some people say because China is getting a power now and I think it's a leading country in the world and probably it will have more power
361. CU1: @@@@
362. M: it will be stronger in the future
363. CU1: @@@@
364. M: then probably some people say China English will be accepted in the world as a variety
365. CU1: I think what will be accepted is only right thing the correct thing so when I er I started to learn language from start to learn grammar so I think the grammar as you say just like big voice loud voice I think loud is the correct one so I will follow the correct one
366. M: correct one okay why do what is correct one who decides correct one?
367. CU1: yeah@@@ that's problem just like the egg or chicken who is the first@@@
368. M: yeah exactly
369. CU1: perhaps I think most person speak loud voice that is correct
370. M: so if for example probably a better example is coffee it's the correct one is two cups of coffee but probably

- some people say two coffees
371. CU1: two coffees that's right that's also right
372. M: why is it also right?
373. CU1: I perhaps in during in the past two month
374. M: Yeah
375. CU1: I learned all the grammar of English like in two months in the company
376. M: Okay
377. CU1: Ah yes when I'm free I was look at the website of English learning to see the grammar and this time coffee coffee is a material noun material noun so if he refers to a kind of material that time it works
378. (recording was interrupted because of a device problem)
379. M: okay so you said
380. CU1: ehm so coffee most times it is used as an uncountable noun
381. M: uncountable noun yeah
382. CU1: but sometimes you say two coffees this means two cups of coffees that time it will become a countable noun
383. M: yeah yeah
384. CU1: just like fish
385. M: fish yeah
386. CU1: fish is ehm both single and plu prono (means plural)
387. M: ahm that's quite different ahm when you say fishes probably it means two different types of fishes
388. CU1: yes yes yes
389. M: but coffee it's the same like do you think for example at starbacks is that okay for you to say can I have two coffees
390. CU1: @@@
391. M: is that right?
392. CU1: I think that's right
393. M: why is it right?
394. CU1: I just see that the grammar where I forget
395. M: okay actually it's not right in the standard English
396. CU1: y yeah
397. M: but native speakers also say that can I have two coffees
398. CU1: <@>so it becomes right <@> @@@
399. M: so how about most of non-native speakers for example furniture
400. CU1: fur
401. M: furniture
402. CU1: furniture furniture is uncountable noun
403. M: ah furniture
404. CU1: yeah furniture but most of the non-native speakers would say furnitures
405. M: @@@ perhaps it means different kind of furniture so it becomes an uncountable noun
406. CU1: ah okay okay alright
407. M: so I remember my teacher teach taught us that the countable noun is most which could be counted @@ and uncountable word can be countable
408. CU1: yeah yeah we think it's countable
409. M: yeah
410. CU1: furniture looks countable
411. M: yeah
412. CU1: but it's uncountable noun and native speakers would use it as an uncountable noun like a piece of furniture two pieces of furnitures
413. M: yes yes
414. CU1: but most of non-native English speakers would say two furnitures and it's wrong according to standard English but you've just said if most of the people use it
415. people use it@@@
416. M: like loud voice it's right
417. CU1: yeah
418. M: so is it correct if most of the non-native speakers use two furnitures
419. CU1: <@ soft > so </@soft> I
420. M: is that okay or it's is it wrong?
421. CU1: mmm so most people use that uncorrect one
422. M: uh huh
423. CU1: I think the society accept that @@@
424. M: ah okay okay the society
425. CU1: yes and no need to change

426. M: okay if the society accepts it
 427. CU1: yeah yes because understand what you are mean
 428. M: okay we can understand what you mean
 429. CU1: so we never care if you use wrong or right
 430. M: uh huh okay okay sorry it's abit tricky question isn't it I know
 431. CU1: @@@
 432. M: it's a very issue in my field now so what is correct and what is accurate language it's a big question but do you (.) who do you think decide what is correct and what is wrong
 433. CU1: mmm I think that should be the language researchers
 434. M: researchers
 435. CU1: yes
 436. M: okay
 437. CU1: who devise the dictionary for English for the Oxford English I think that person that people has the the right to determine what is wrong
 438. M: ah: I see I see okay is that the same in Chinese as well?
 439. CU1: yes as well
 440. M: I think probably older generation people would say young people don't use proper Chinese or I don't know does it happen
 441. CU1: yes of course@@@ yes conversation mmm t-t-take place during the middle students now I can't understand what they are talking about
 442. M: oh you
 443. CU1: they use they use some some words I don't use in daily life
 444. M: you mean younger people
 445. CU1: yeah so 10 years younger so I can't understand it
 446. M: do you think their Chinese is wrong?
 447. CU1: if they talk with me he is correct but talk with their friends they use their own their own language
 448. M: would you say it's wrong or it's different?
 449. CU1: I can just say it's just different but I can't say it's wrong
 450. M: okay I see okay (.) Okay I see I think I've covered every oh yes I've covered everything but would you like to add anything or is there anything you forgot to say?
 451. CU1: ahm forgot to say let me think
 452. M: or it could be anything if you want to speak
 453. CU1: ah actually I speak what I want to say
 454. M: okay okay @@ great thank you very much

CU2

1. M: okay right (.) so do you use English for your work and study now?
2. CU2: yeah everyday daily work
3. M: with whom do you use English
4. CU2: yeah colleagues you know like ahm you know English is our ah working language
5. M: working language
6. CU2:: offi office language so writing mails to domestic of international colleagues we use English
7. M: okay so even to Chinese people you use English
8. CU2: yeah yeah yeah for record
9. M: okay and even you speak English to Chinese people or
10. CU2: mmm you know kind of because you know Hongkongnese you know many of the Hong Kong colleagues they they don't speak very fluent you know Chinese Mandarin so in order to express and communication purpose so we talk to each other in English
11. M: okay alright
12. CU2: uh huh
13. M: so because Hong Kong people usually speak Cantonese so
14. CU2:: yeah yeah right so we do not speak Cantonese we speak er you know English for for communication
15. M: okay so do you have HongKongnese colleagues in this office as well
16. CU2:: ah not yet @@@
17. M: okay so in this office you have only
18. CU2:: Chinese
19. M: Chinese people okay so no American British
20. CU2:: no but upstairs I guess they're always on you know guests you know stay there for like three months or something and they sometimes they talk to each other in English
21. M: uh huh okay even in this office you use English everyday with your colleagues here

22. CU2: yeah yeah yeah right
23. M: okay with Chinese people
24. CU2: ah no kind of Hong Kong people
25. M: Hong Kong people okay
26. CU2: right
27. M: okay okay I see and how did you acquire your English skills I think you speak very good English
28. CU2: erm I started to learn English when I was in junior high school grade grade the 7 grade 7 started to learn English and then I went to have foreign foreign language junior high school then continued in the foreign language high school and then
29. M: okay
30. CU2: I now go to university and my major is English
31. M: okay I see so you said English language high school is that
32. CU2: junior junior high school grade 7
33. M: grade 7 were you taught in English like mathematics or
34. CU2: no no no just English just English
35. M: just English language course it's the same in high school?
36. CU2: yeah
37. M: and then you your major is
38. CU2: was is English
39. M: why did you choose English department or in your university
40. CU2: well I'm not so much good at you know mathematics or you know@@@ and erm and my my parents they think you know it is pretty good for for a girl to learn a foreign language or something
41. M: okay
42. CU2: kind of like fashion xx something like that so I took English as my major
43. M: okay
44. CU2: uh huh
45. M: I see and have you ever studied abroad?
46. CU2: no no
47. M: no?
48. CU2: just stay here
49. M: okay and you got that skills
50. CU2: yeah? yeah? @@@
51. M: I think that's amazing
52. CU2: oh thank you@@@
53. M: yeah@ but erm so you didn't go to English language schools or something like English conversation school in Shanghai you know
54. CU2: no I ah my university is very small and not so famous one located in Shangdong province so I just I came to Shanghai after graduation
55. M: okay I see
56. CU2: uh huh
57. M: but I don't know how to say this but did you get that your English skill only at schools
58. CU2: erm @@@ oh well erm as through hobbies I guess hobbies like you know I tried you know English is only like a tools for me to explore my my hobbies like singing and movies and fashions and they have the literature and you know love story or roman story something like that
59. M: <@> okay <@> I think you watch American movies or American dramas
60. CU2: y-yeah yeah
61. M: because you have got a bit like American accent
62. CU2: American accent erm I guess something to do with my dialect you know my dialect is with a litt a lot of Rs (with rhotic pronunciation) so that's no for British English that would be too difficult for me
63. M: okay so you think your dialect
64. CU2: yeah my my my native dialect has something to do with ahm you know
65. M: what is your (.) where are you from?
66. CU2: Hunan province ehm south? it's close to you know Guangdong province here down the south? and my province is just a neighbour up there so::: like that
67. M: okay and it might be a personal question but why did you come to Shanghai from your province?
68. CU2: ah::: my province is well actually I think I get bored of my province and when I went to another very far away province to for my you know university to be independent
69. M: okay uh huh
70. CU2: and then I got a offer to to work in a factory or you know in a company in xxx province it's neighbouring province here but you know I my my good friend she asked me to visit her her hometown that's also in the same province so I said no problem and I went to her home and stayed there for like two weeks and then she kind of brainwash me to say

71. M: okay
72. CU2: <high> no you should go to big cities like Shanghai that's more exciting <high> I said <low> ahm erm </low> and she said you know we can live together and cook together and help each other right? I said well okay so I just you know ehm talked to the company say I' sorry I'll move to another city so you know I'm sorry about it and and then now I'm in Shanghai @@@
73. M: alright ah:: I see okay so it's a quite long history or long story
74. CU2: well I just you know like an incident or something I'm here @@@
75. M: okay I see and are you happy with being in Shanghai now?
76. CU2: yeah pretty much I think
77. M: okay okay that's it's a very international city isn't it?
78. CU2: erm yeah yeah it's very you know the pace is pretty fa:st and you know much funs to see and enjoy here uh huh
79. M: yeah by the way did you learn English from native English speakers
80. CU2: y-yeah I think a lot because I went to you know a foreign language school through junior year junior high school years and high school yearhs 6 years we got you know foreign teachers from the very beginning
81. M: okay
82. CU2: but THAT that that teacher was from I guess like em erm eh::: Zambia@@@@
83. M: Zambia in Africa?
84. CU2: yeah right and the other one is from you know France xx speak very funny you know French English
85. M: so they are not native English speakers
86. CU2: no not at all but you know the one from Zambia is native kind of native because you know they are colonial or something
87. M: yeah yeah yeah post colony yeah
88. CU2: so you know like that
89. M: okay and how about that French English teacher?
90. CU2: (3) FROg
91. M: @@@
92. CU2: I could not understand he's he's very strong French accent but I think now it's kind of funny
93. M: yeah @@@ funny okay
94. CU2: erm xx kind of funny to observe different ehm English speakers
95. M: okay
96. CU2: that's a lot of fun especially you know British and ahm it's quite difficult for me @@@
97. M: is British dif British English difficult for you?
98. CU2: yeah yeah because they speak with a very abRUpt you know the changes of the tone intonation or something like that and also Australian converSATION and publication @@@
99. M: @@@ okay so do you talk speak with Australians as well
100. CU2: yeah because we got you know different foreign teachers we got we got you know like Zambia and French and then Canadian American British and Australian
101. M: you are very good at mimicking their @@@
102. CU2: @@@
103. M: accent
104. CU2: because you know that's for fun
105. M: that's for fun okay I see ehm what do you think about your English now? are you happy with your English skills?
106. CU2: uh::m well for for daily conversation I think it's sufficient but you know I'm talking about something like written English or you know ehm una reader you know twilight
107. M: mm
108. CU2: twilight do you know that novel? Twilight
109. M: yeah yeah yeah
110. CU2: I got you know fascinated by the language they're using I mean
111. M: I see
112. CU2: you know kind of interesting to write something in English and in that way I mean so are they that something I'm thinking about
113. M: okay so do you want to write something like a novel?
114. CU2: ah::: I'm not sure yet @@@ must be quite difficult
115. M: yeah yeah is there any level or goal you want to achieve in terms of English language skills
116. CU2: mmm the past or something?
117. M: now
118. CU2: now? mmm not sure
119. M: in the past?
120. CU2: in the past we passed so kinds of examinations@@@@
121. M: ah okay like what?

122. CU2: like CET test for English majors xxx CET4 CET8 that is highest level and also a and also you know for non-English students we also took xxx tests like Band Band 4 and Band 6 and also Cambridge BEC British English Certificate are higher
123. M: okay I see and you passed all these exams
124. CU2: yeah yeah yeah
125. M: you said CET?
126. CU2: CET yeah test for English major
127. M: major student
128. CU2: yeah that's in university
129. M: okay could you describe that test more in detail?
130. CU2: kind of interesting ah: it's CET 4 that's the test you take when you were sophomore so you need to pass that that's the minimum requirement
131. M: okay
132. CU2: okay in class listening and xxx it's quite difficult at that time for some students because he's so native speakers you know like BBC VOA and you know the news broadcast and also then we got a written test like a you have to search the word to fill in the sentence the whole sentence and also reading reading test a lot of questions downstairs and you got two small ahm pa- pre- passage something articles to write
133. M: yeah
134. CU2: and then that's all
135. M: uh huh no speaking test
136. CU2: ehm when you reach a certain level and then you have
137. M: okay yeah
138. CU2: yeah
139. M: you need to take a speaking test
140. CU2: yeah yeah or that's not required
141. M: okay
142. CU2: that's not compulsory but when I was in a second year we have a spoken English course so we you know we have test at the end of the semester
143. M: okay
144. CU2: uh huh something like that
145. M: probably you were a bit nervous before the test?
146. CU2: ah::m not really@@@ I just like communication with ehm the teachers
147. M: okay
148. CU2: yeah
149. M: so with Chinese teachers
150. CU2: no no no
151. M: native
152. CU2: native speakers
153. M: okay I see so in your university there are lots of native English speakers
154. CU2: not so many because I go to a very small but not famous university in in a small city so the resources is kind of limited so we got all those ehm excuses and reasons to visit I were you know foreign teachers when they are available and then you know have time together and practise English and we also have English Corner
155. M: uh English Corner yes I've heard of it
156. CU2: @@@ <tut>
157. M: have you ever been there
158. CU2: ohh::: yeah it was kind of compulsory for the first two years for in our university for all the English major students to participate in the you know English corner
159. M: English Corner
160. CU2: yeah
161. M: how was it?
162. CU2: <making noise> mmm you know just like a like two or three international teachers stand there and then we form kind of circle and maybe two layers maybe three layers so one two three here and people all watching him talking to him and you know but most of them just listening
163. M: ah:
164. CU2: and you know and then I get bored and I just jump out and form my own corners and talk to some close friends or something yeah
165. M: uh huh uh huh okay so that English corner was kind of for university students your university's
166. CU2: yeah yeah in my university but also there are public English corners
167. M: yeah yeah I've heard of it like an outside one
168. CU2: yeah in a park or something right?
169. M: yeah yeah have you ever been there?

170. CU2: yeah went there you know not I never took part here in Shanghai because you know so many foreigners you just take one and you can speak English right? not necessary
171. M: yeah @@@ you don't need to go to English corner
172. CU2: but so speaking of English corner now lots of Chinese people learn English
173. M: yeah
174. CU2: they are quite keen on learning English but
175. M: yeah <sigh>
176. CU2: why do you think we need to study English?
177. M: well actually first like English will be quite you know popular language erm you know erm it's like universal or almost like universal language
178. universal language yeah
179. CU2: and for communication purpose and also like Shanghai and the other part of China they they're talking about you know ehm to learn the you know to learn to be international and to get you know benefit you know from from erm international exchange of every resources and information and other things so people are learning English and also you know our system our education system has made it like compulsory
180. M: um yeah
181. CU2: like one of the three main courses you need to to to study (.) Chinese language Mathematics and English that would be the three core you know co::re subject to to to learn
182. M: okay yeah
183. CU2: yeah
184. M: Is that important for people to get a job that English skills
185. CU2: yeah in big cities it's necessary
186. M: okay it's necessary
187. CU2: yeah or you can you because you know if you speak English then you can go to some foreign or international companies and they get higher payment and better opportunities
188. M: uh huh
189. CU2: and you know so that's something people are looking forward to it
190. M: okay yes what do you think about Chinese people's English?
191. CU2: well eh:: there are a lot of problems@@@
192. M:@@@ problems? like what?
193. CU2: like oh like oh for me It was quite difficult for me to distinguish he and she because we in Chinese the pronunciation language is the same
194. M: yeah you have *ta*
195. CU2: yeah yeah right
196. M: like for he she it
197. CU2: yeah yeah yeah yeah so kind of confusing
198. M: yeah
199. CU2: I mean when I was in junior high school teacher told us you know you need to retell a story or something okay and we stand in front and we tell the story about this guy and then SHE and then HE and then SHE and you know our teachers got confused and she said you have to pay attention to who you're talking about@@@
200. M: <@> yeah </@>
201. CU2: like that and we have also erm Chinese accent also quite quite strong
202. M: yeah
203. CU2: some people
204. M: is it but you don't have a Chinese accent at all
205. CU2: oh really thank you
206. M: <@>no</@> are you happy with my comment like I you don't have a Chiense accent
207. CU2: well of course that's where we're working working toward to
208. M: mmm why do you want to kind of get rid of your Chinese accent?
209. CU2: well just just you know for for like a w-well first with the you know to to learn English then you need to speak like a native English speakers that's a that's a requirement where where you know putting on ourselves like I need to speak like a native speakers so try to sometimes to play the tricks and then confuse someone or something and the other thing we don't you know when just like a when we try to speak Mandarin and then many people get their own accent from their provinces we think it's a lot of fun and laugh at them so people get hurt and you know they try to get rid of their accent so that is to speak very standard language accent so that's why you know many people just picking up you know British accent or American accent or something
210. M: okay I see so you think probably other people will laugh at Chinese accent?
211. CU2: yeah we love that Chinese accent by ourselves@@@
212. M: okay so you laugh at Chinese accent
213. CU2: I will if one does @@@ why not? we just think it as a joke you know
214. M: alright okay ummm I see I see but now some people are talking about China English or
215. CU2: Chinglish

216. M: yeah Chinglish has negative connotation but some people say like China it's not Chinglish China English should be a variety of English like a legitimate variety so it should be accepted so we should be proud of China English or something like that what do you think about that
217. CU2: oh I think ::it's okay @@@ not matter but I I I think it's like funny you know to to get to know you know some Chinglish or Chinese English we think it's a lot of fun and we laugh at it together
218. M: okay yeah yeah how do you describe Chinglish? is there any example of Chinglish?
219. CU2: mmm Chinglish okay so do you speak Chinese?
220. M: no unfortunately
221. CU2: no really? so::: it would be quite difficult for you to appreciate the the laughing xxx
222. M: okay yeah
223. CU2: because you know I just read you know a blog on internet about you know a Chinese receptionist (receptionist) and she tries to talk to erm American
224. M: yeah
225. CU2: and you know the American knocked the door and the receptionist (receptionist) opened the door and she got quite nervous because you know other people other workers were busy playing games you know so she had to deal with the foreigner
226. M: okay
227. CU2: and he said that amm who are you looking for? @@@ it's quite rude hah?
228. M: yeah@@@
229. CU2: but and then that that one said the foreigner say ahm do you have anyone speak English?
230. M: @@@
231. CU2: look look around yourself ahm a am I not speaking English @@@
232. M: okay ah::
233. CU2: and also uhm he said that the foreigner asked her where is your head? can I talk to your head? boss? okay that that that lady said my head is not *zai* today@@@
234. M: @@@ my head is not
235. CU2: *zai* means here
236. M: *zai* is not that *zai*
237. CU2: *zai*
238. M: this one (writing down the Chinese character for '*zai*')
239. CU2: yeah yeah yeah @@@@
240. M: but she knows that a HEAD means a leader not my head
241. CU2:: yeah yeah yeah she knows that
242. M: okay
243. CU2: but she answered like that my head is not *zai* today you come tomorrow@@@
244. M: okay@@@ how did you find that blog?
245. CU2: no just you know by accident@@@
246. M: oh by accident okay I wanna have a look but is that in Chinese?
247. CU2: ahm I can forward it to you actually@@@
248. M: yeah yes please
249. CU2: okay you can give me your your your mail address
250. (writing down)
251. M: okay so you found it very funny
252. CU2: yeah my my boss my head is not *zai* today @@@xxx oh::: my god@@@
253. M: do you think it's Chinglish?
254. CU2: yeah for sure@@@
255. M: alright my head is not *zai* today@@@ it's a kind of combination of English and Chinese
256. CU2: yeah yeah yeah yeah
257. M: okay that's very interesting okay please forward that link to me
258. CU2: yeah::: sure no problem
259. M: okay thank you anything else about Chinese people's English? you were talking about that he and she and also accent and also that Chinglish and anything any comments about
260. CU2: uhm oh well I guess you know some some phrases frequently phrases than the words I think in particular ehm because you know we were taught by Chinese teachers and they have their own Accent and also their own ehm preference of words and phrases
261. M: yeah yeah
262. CU2: and so for example you will often see in their paragraph or article we say erm <high> as far as I know <high> @@@@
263. M: @@@
264. CU2: for sure a:nd erm as some people want to talk to each other they say I'm very interested they will say I'm very interesting
265. M: interesting

266. CU2: and some people will say it is very interestING you know so that's very

267. M: yeah

268. CU2: you know typical you know accent

269. M: yeah is that difficult for Chinese people to kind of distinguish the use of interesting and interested

270. CU2: oh well my teachers told me it's like uhm someone gets interested something gets interesting something interesting someone interested

271. M: yeah yeah yeah that's true yeah because I'm interesting sounds like funny@@@

272. CU2: @@@

273. M: but I live in England and I've met lots of Chinese people

274. CU2: uh huh

275. M: and quite many of them get confused with adjective uhm like they say like it's very noise here rather than

276. CU2: noiSY

277. M: yeah noisy yeah and also it's something like uhm he's very intelligenCE rather than intelligent and also he's oh I'm interesting something like that

278. CU2: yeah like that that's you know something common and also you know and you know something like that you know quite funny thing funny things

279. M: okay have you ever had chances to speak English with Japanese people?

280. CU2: yeah I went to Japan uhm last October@@@

281. M: okay how was it

282. CU2: ah:: it's pretty good very very interesting experience so

283. M: okay so where did you go?

284. CU2: Tokyo

285. M: Only Tokyo?

286. CU2: I stayed there only for like 14 days

287. M: 14 days it's quite long okay

288. CU2: yeah but only in Japan @@@ but no no only in Tokyo

289. M: only in Tokyo

290. CU2: ah yes

291. M: where in Tokyo did you stay?

292. (Transcription is omitted because the content is irrelevant to the research)

293. M: did you speak English with Japanese people?

294. CU2: yy:eah I tried

295. M: tried?

296. CU2: tried at first I tried really hard and I found it's impossible so @@@ I gave up

297. M: okay yeah so what did you think about Japanese people's English

298. CU2: oh well I don't know I don't know they do not speak at all@@@

299. M: they don't speak at all@@@

300. CU2: they just don't speak at all and they only ask something and they say *zenzenwakaranai* @@@ I oh:: okay

301. M: @@@ alright

302. CU2: so because my friend she she's kind of she's working in Japan so she could not take like a 14 days for with me so

303. M: okay and she speak Japanese

304. CU2: yeah yeah yeah

305. M: but she's Chinese

306. CU2: yeah she's Chinese and then I went to Harajuku and Shinjuku to go shopping myself and so my friend was so worried about me

307. M: yeah

308. CU2: she thought that I would got lost so she asked me you got lot? sure got lot and what did you do? try to talk to someone? @@@ to get address

309. M: yeah but you they didn't understand English

310. CU2: well actually it's like you know the communication with Japanese were pretty interesting very because you know I went to the cosmetic store

311. M: yeah

312. CU2: and you know I I just asked them credit card *wa iidesuka* [is credit card okay?] @@@

313. M: what could you say that again?

314. CU2: credit card *wa iidesuka* [is credit card okay]?

315. M: yeah

316. CU2: is that right?

317. M: yeah that's perfect yes

318. CU2: and also ahm because you know they do not need password and I got really confused

319. M: oh yes you just sign it

320. CU2: yeah so I got confused that my mobile phone does not work in Japan so I asked them *pasuwaado wa*

- daijoubu desuka* [is my password okay] and they said yeah yeah so I said okay so that's all so that's the way to communicate with ahm
321. M: so you used Japanese actually
322. CU2: yeah because my second foreign language is Japanese
323. M: okay so you can speak Japanese as well
324. CU2: ahhm *sukoshi* [a little]
325. M: *sukoshi* [a little] alright okay so your second foreign language so your first foreign language is English of course
326. CU2: y-y-yeah English but they did not pay much attention to Japanese because I thought we just started the in the last year and I think you know I cannot do so much with Japanese because I have to do part(part time?) job after prepare my thesis ahh::: I don't have so much time I found an excuse to put it away@@@ you know like that
327. M: okay yeah @@@ you don't really need it so that should be fine but ehm do you have any ideas of Japanese people's English like
328. CU2: you are a-actually you know I went to onsen
329. M: ah yeah? yeah
330. CU2: erm close to:: erm Fujikyu highland there is a onsen restaurant or something hotel something so I went there and there are two talk to three girls two are Japanese and one is Korean in in in English
331. M: in English okay
332. CU2: and the one that you know pretty pretty nice Japanese girl she she she speaks English but not very fluent but also she's not very confident about you know speaking English I think that's the problem
333. M: okay
334. CU2: and the other is a little bit senior she's like 30 or 40 something she lives in a you know area with a lot of US armies or something
335. M: okay I see yeah yeah
336. CU2: so she speaks you know ahm pretty good English
337. M: uh huh uh huh
338. CU2: and er like that so I think it's the environment thing hah?
339. M: okay
340. CU2: and also to it's funny to see because in Japan there are so many foreigners
341. M: yeah that's right
342. CU2: they they do not speak English they just talk in Japanese
343. M: hhh I don't know especially Chinese and Koreans speak Japanese
344. CU2: no I mean BLACK people
345. M: @@@ did you meet black people in Japan?
346. CU2: yeah that in Harajuku in Harajuku I saw many very tall and strong
347. M: yeah
348. CU2: black black they are standing outside that store and I got scared because I thought they were like girls(?) or something?
349. M: yeah but what were they doing there?
350. CU2: that's something I'm going to tell you
351. M: yeah yeah@@@
352. CU2: when they see some you know Japanese people young people because that's Harajuku so they took out the piece of paper or like a xxx or something and they say erm I guess that I don't know how I don't remember what they said exactly but they mean do you want to see some see some bags or xxx or you know clothes I can recommend some stores for you
353. M: ah okay
354. CU2: like that
355. M: in En in Japanese
356. CU2: in Japanese and they also xxx it's kind of ssss @@@ scary
357. M: ah I see
358. CU2: and also when I went to Fujikyu highland there were two I guess you know Europeans Europeans and they were with some you know two beautiful models Japanese girls Japanese girls they they do not speak English
359. M: okay
360. CU2: so the two guys speak very fluent Japanese
361. M: Japanese@@@
362. CU2: but you know it's like a very foreign Japanese it's not very you know you can distinguish you know Japanese Japanese and foreigner's Japanese they say <very high> *HOnto DESuKA* </very high> [is it really?] something like that
363. M: @@@@ okay so you would say that's foreign Japanese
364. CU2: foreigners yeah so you know it's very confusing in Japan because you know ahm also I went to Starbucks

you know in in China starbucks they speak English right

365. M: yeah yeah I found that in starbucks

366. CU2: but I went to once to in Shinjuku and I I I went to the store to buy two you know hot chocolate

367. M: yeah yeah

368. CU2: and I say hot chocolate the the guy got very confused

369. M: @@@

370. CU2: almost gave me latte

371. M: alright he GAVE you latte?

372. CU2: almost almost

373. M: almost

374. CU2: and then you know he he was so confused he was hesitated you know he asked the other one to help

375. M: uh huh

376. CU2: and I was said you want latte? no hot chocolate what? hot chocolate nani? and I got you know erm hotto chokoleito?@@@

377. M: yeah @@@ oh you are so good at mimicking everything

378. CU2: @@@@

379. M: I think you have that very language ability to kind of mimick things yeah hotto yeah hotto chokoleito

380. CU2: chokoleito

381. M: and then they got it

382. CU2: so so it was a lot of fun there

383. M: okay alright ehm what ehm do you have any ideas about Korean's people's English?

384. CU2: mmm have no idea no ideas at all but I heard I hear that they got some you know just like a Japanese language I think it has something to do with language the native language

385. M: uh huh

386. CU2: just like pinku:: (pink) and takusi:: (taxi) mi mi mikusu- (mix) and other things you know they're trying to combine to their language by in their own you know native terms so that they have something to do with their their their acce very strong accented English

387. M: uh huh uh huh but is that do you think it's same for Korean same as Korean people

388. CU2: yeah they also say pinku it's same

389. M: they also say pinku okay yeah it has a lot of words in common and they also say *kaban*

390. CU2: yeah

391. M: kaban yeah how did you know that?

392. CU2: ahm watch Korean TV to serials @@@@

393. M: so you like that you like watching Korean dramas

394. CU2: I used to but now prefer US and Japanese like Mr. Brain and @@@@

395. M: @@@ okay how did you get that video? on the internet?

396. CU2:: yeah on the internet that's (.) notorious Chinese style @@@

397. M: alright so I'm do you have that Chinese translation subtitles

398. CU2: yeah subtitles and also you know some no subtitles just you know English subtitles or Japanese subtitles like that you know for for learning ahm purpose or something

399. M: uh huh do you think Japanese English and Korean English are similar?

400. CU2: (..) I (..) well I don't know

401. M: you don't know

402. CU2: I never I I don't know Koreans but I know some Japanese

403. M: Japanese yeah okay

404. CU2: yeah

405. M: okay okay

406. CU2: bu::t I know my some of my friends they speak very good both Chinese and the English Japanese

407. M: oh

408. CU2: very good

409. M: okay okay I see right so you use English with other people for your work but you said mainly Hongkongnese people and Ame

410. CU2: mmm for mails Hongkongnese and China mainland and people colleagues also in English

411. M: in English okay

412. CU2: yeah because we you know because you don't know sometimes they will forward your mail to to other international colleagues so need to get it ready anytime like that

413. M: uh huh do you also have chances to speak English with other non-native English speakers

414. CU2: iTAlians @@@@ itAliANOs @@@@

415. M: @@@ how how's their English?

416. CU2: pretty BA:::d @@@@

417. M: okay okay why do you say it's bad?

418. CU2: because they are lazy they are VEry lazy because you know Italian language the language is very

- complicated and also they have a lot of words in common with English
419. M: uh huh
420. CU2: but they just got it wrong
421. M: yeah@@@
422. CU2: they they are just too lazy
423. M: @@@ okay yeah erm is that difficult for you to understand their English?
424. CU2: eh it's not difficult but it's funny
425. M: it's funny okay
426. CU2: @@@
427. M: okay so they speak English with an Italian accent
428. CU2: uh:: Italian accent like like a cousin they will say cousin /kʊzɪn/ or cousin /kʊzɪn/ oh you said what? and also they say they will say si::ng si::ng they will say erm could you si::ng la so::ng for us?
429. M: ah okay okay
430. CU2: xxx so very popular joke among my Italian friends like sing la song?
431. M: ah:: okay so with those you met those Italian people for your work
432. CU2: ahm I have worked in an Italian company@@@
433. M: oh:: that's why because I think this company is British company
434. CU2: yeah British
435. M: yeah but you used to work for an Italian company
436. CU2: yeah summer holiday last year
437. M: in Shanghai
438. CU2: in Shanghai it's a lot of fun with them you know @@@
439. M: alright and anybody else? other nationalities?
440. CU2: ah::h Americans? @@@ native speakers
441. M: yeah native speakers
442. CU2:: ehm British
443. M: uh huh
444. CU2: ahm INdian @@@
445. M: Indian yeah how's their English
446. CU2: I hate@@@@
447. M: you hate it @@
448. CU2: actually he's also colleague in the Italian company so:: you know he speaks pretty good Chinese so when he tried to speak Indian English to me I will HAtE it and I will say xx talk to me in Chinese @@@
449. M: @@@ why do you hate Indian English?
450. CU2: I cannot understAnd xxx
451. M: you can'd understand
452. CU2: yeah erm I remember I when I was in college in university I have a I had a Indian friend who just passed away you know
453. M: yeah oh okay
454. CU2: yeah he::: when he talked to me in English I think it's a lot of fun you know so aMUsing and then you know you know he thinks that I I speak good English so he he used me as a translator for her for him
455. M: okay
456. CU2: for him sometimes
457. M: okay so he speaks English to you
458. CU2: yeah
459. M: and you
460. CU2: translate
461. M: into Chinese
462. CU2: Chinese
463. M: okay I see I see
464. CU2: so it's like that and you know Indian English is just horrible
465. M: horrible@@@
466. CU2: and sometimes you can pick up the phone and you know there are always some Indians they try to sell you something you know or trying to find some manager or something and then you get iiierrr you get the phone and you get very bad impression
467. M: uh huh
468. CU2: and you don't want to speak talk to this person
469. M: uh huh
470. CU2: so you know sometimes I think the accent is very important
471. M: uh huh
472. CU2: I because I encountered someone who speaks very strong Chinese accent English they did not mind (?) to change or something then xxxx sometimes you must change the accent into more pleasant because then

- you will be like Indian Indians who speak you know funny English and they must talk to you (?) because he's inefficient
473. M: okay inefficient and it gives kind of bad impression
474. CU2: yeah
475. M: okay I see which accent gives you good impression what do you think? which accent
476. CU2: no it doesn't doesn't matter what kind of accent as long as it's very clear and use the proper words and then I think it's okay not too fast
477. M: okay so it doesn't have to be perfect American accent or British accent
478. CU2: no: just just you know normal speed and proper words and clear
479. M: clear
480. CU2: yeah and we understand you and then it's okay just do not use some words you know like Italian guys they use I helped them with the VISA and they will say <high> thank you for your cooperation <high> oh my god @@@ that's a very big words hah?
481. M: what?
482. CU2: thank you for your cooperation @@@
483. M: was that cooperate
484. CU2: cos like thank you for your kind help or something that will be enough right? they'll say thank you for your cooperation and I said oh:: @@@
485. M: okay I see
486. CU2: yeah too big words
487. M: okay so now I'd like you to read this one silently and let me know what you think
488. (reading)
489. M: do you agree with this?
490. CU2: well partially mm I agree that you know it's not necessary to acquire the you know the very standard of pure accent like you know British accent or something
491. M: uh huh
492. CU2: erm but you know background information you know like ehm because you know native speakers they use a lot of you know phrases
493. M: yeah like idioms
494. CU2: yeah idioms and phrases and also quotations from books and bibles something
495. M: uh huh
496. CU2: so I think it's very important to to know the background
497. M: yeah
498. CU2: and then use it
499. M: even with kind of among Asian people do we need to
500. CU2: yeah because you know we have different culture
501. M: yeah we have different culture b
502. CU2: if you just talk to me like ii if I talk to you with a Chinese with a very strong Chinese cultural background I guess you'll get lost right? @@@
503. M: so oh how can I say do you follow American culture or British culture when you speak English
504. CU2: yeah
505. M: okay I see
506. CU2: because you know when I was a university student we learned introduction to British culture British literature and American literature American culture
507. M: uh huh
508. CU2: and also you know some Korean but no ehm Canadian and Australian and of course we many learn the history the history of the Britain because it's a long history and very old country and also we learn US history and literature
509. M: yeah
510. CU2: and you know classics sssss @@@@
511. M: @@@ okay
512. CU2: but you know it's funny that I I talked with my friends he's American he doesn't know the classic like pride and prejudice
513. M: probably he doesn't know
514. CU2: no the scarlet letter and the (.) yeah so I think but you know it's already in their life so okay for them I mean they can ignore sometimes they can ignore
515. M: yeah yeah okay but is it only you or non-native speakers who need to learn British American culture for example do do you think native speakers also need to learn other people's culture
516. CU2: well if they want to do international business right?
517. M: okay yeah if they want to do international business
518. CU2: if they want to they open to be more international and then you know you will be always very nice to know you know the other countries their background and their culture and for communication and know their

habits you know

519. M: uh huh okay you said you will follow American or British culture when you speak English and do you think you have kind of you get different identity when you speak English
520. CU2: different identity
521. M: identity like when you speak Chinese people with other Chinese people probably you will follow Chinese culture I don't know
522. CU2: well actually it's it's I guess yes because I you remind me of my you know because ehm here ehm in in China we roughly you know some distinguish language as a northern Chinese mandarin and southern mandarin so I come from south I speak I used to speak with a very southern accent and I went to north for university they speak northern
523. M: okay you changed your accent
524. CU2: erm not really I just acquired their accent
525. M: okay yeah
526. CU2: to acquire learn their accent to so now for me I guess which back and forth like that you know sss because you know in that way people will feel more closer to you
527. M: yeah yeah exactly yes
528. CU2: yeah so I guess it's also the same as Chinese and English
529. M: so (.) when you speak Chinese you become more Chinese person I don't know
530. CU2: no not really Chinese because I think I am not so much like a you know the Chinese all the foreigners think you know in the foreigners perception they think Chinese should be very noisy throw things around and spat on the floor @@@ really right?
531. M: @@@@ that's a kind of stereotypes
532. CU2: yeah stereotypes ehm old perception but for me you know they are quite surprised because I'm not like that and so that's something like that you know
533. M: yeah okay you're not that stereotypical Chinese
534. CU2: no I went to Japan and one one i i I think it's very comfortable because you know it's very easy to fit in
535. M: yeah
536. CU2: but some Chinese people they do not fit it they are still very LOUd noisy
537. M: @@@
538. CU2: yeah I get really pissed off I think aghhhh I don't want to speak Chinese for sure people like them you know @@@@ because you know this (.) in China we can feel that too because especially very obvious in Shanghai because you know people in Shanghai generally they are different than people from other the provinces for sure and they do not speak really loud except for some senior citizens you know like <loud and high> I can hear you </loud and high> @@@
539. M: I know everybody can hear what you're saying on the train @@@
540. CU2: yeah right but you know the thing is for other people from all of China they are crowded to Shanghai and they want to find a job and earn more money here
541. M: uh huh
542. CU2: and some people are from the countryside they they're never been taught to be you know civil or to be xxx gentle or something for them so it's kind of like natural NATURAL but natural does not necessarily mean good right? @@@
543. M: okay@@okay uh huh
544. CU2: so when I hear someone talking really loudly shouting on the phone on the train I got really pissed off you know and people around because xxx hhh (sigh) something like that
545. M: okay I thought people accept it no
546. CU2: no they just don't criticise in public
547. M: no no
548. CU2: they just do not criticise in public they they don't like it
549. M: okay so they don't say that but they don't like it and they are pissed off
550. CU2: yeah and also you know sorry to say you know many people many Chinese stay who went to Japan who go to Japan now they come from very poor rural countries rural district in China so they are seeking job opportunities in Japan
551. M: in Japan uh huh
552. CU2: so you know sometimes you you I understand you know they do it like that they're trying to save every penny to have more advantage or something but you know that that's a way they're trying to to live you know I mean to save every penny for their family or something I understand but you know I don't think it's my life style so
553. M: no no it's not
554. CU2: so so it's different@@@
555. M: I think you're very different from
556. CU2: @@@
557. M: I don't know but some people has told me that Shanghai is not China

558. CU2: ah@@@
559. M: do you think so?
560. CU2: erm China you cannot say China is very much like one? erm one thing or the other because it's too big and too diversified
561. M: yeah exactly
562. CU2: and you will go to Beijing right?
563. M: yeah I'm going to Beijing as well
564. CU2: I don't like Beijing that mu::ch sorry@@@ I don't
565. M: I'm a little scared I started my life in China from Shanghai and probably it's not very good probably I should start from Beijing
566. CU2: but you know probably it's not a good idea to tell people that you're Japanese to strangers
567. M: yeah yeah I've heard that before
568. CU2: it's okay in Shanghai in Shanghai it's not problem but in north north Chinese you have to be really careful it would be a little bit like that but also have you been to ra raffle's in people's square?
569. M: no no I I just changed train there
570. CU2: I mean if you go to xxx temple and people's square or Gubei district because it's very Japanese style Japanese a lot of Japanese there and you know Japanese brands and you know actually young people in Shanghai are being criticised all over China because it's so been too much Japanese style@@@
571. M: okay I see
572. CU2: so in China in Shanghai it's no problem not at all
573. M: but I need to be careful in Beijing
574. CU2: yeah right but don't worry no worry because you look you know Asian
575. M: yeah @@@
576. CU2: no really
577. M: yeah@@@
578. M: okay I've covered everything but would you like to add anything?
579. CU2: erm no not really but have you been to....

CU3

1. M: So:: erm I'd like to know about you so are a student and you and also working now at
2. CU3: yeah I'm the colleague of [person1]
3. M: [person1] actually I don't really know what [person1] is doing so what do you do for your job?
4. CU3: eh::m we're in PR agency
5. M: PR agency
6. CU3: yeah e::m the agency is called [organisation1]
7. M: okay
8. CU3: I don't know the really full name of the @@@ what is xxx mean but our company's name is [organisation1] and my team our team is in charge or PR issues of eh::m [organisation1] (a car company) [organisation1] you know? the the luxury car [organisation1]
9. M: ah [organisation1] ah [organisation1] [organisation1] okay I see
10. CU3: yeah Mercedes Bentz is our client
11. M: alright and you're working for something kind of advertisement?
12. CU3: Eh::m PR PR public relations just like relation keep them good relation with media
13. M: oh media
14. CU3: yeah media hold some press conference and some test drive (?) for the media yeah
15. M: alright I see I see and do you use English for your work
16. CU3: some time but you know my company ehm is a local PR agency erm so we we::: ah in our company we communicate mostly in Chinese
17. M: in Chinese
18. CU3: yeah but when we e-mail to ehm our client or to to you know our director is a Singapore
19. M: Singaporean person
20. CU3: Singaporean yeah yeah so we we should write in English to to her
21. M: Okay I see and also [organisation1] is a German company
22. CU3: yeah German company but the the client is are all Chinese but we also should write in English to to the clients
23. M: why why do you because that client is Chinese
24. CU3: but but only when we communicate in by telephone or face to face we should we we can use Chinese and beside of this just like ahm ah:: just like submit some paper or submit some report we should whm by English
25. M: okay why should it be in English? for your boss?

26. CU3: ehm for their boss
27. M: for their boss ah okay I see
28. CU3: because they will submit our report or paper or some how to say erm just like some some powerpoint
29. M: yeah yeah
30. CU3: yeah they will make some some revise? then then they just send it to their boss
31. M: yeah yeah I understand because they don't want to translate your documents into English
32. CU3: yeah yeah you're right
33. M: so alright
34. CU3: absolutely
35. M: yeah okay how did you get your English skills I think you speak very good English but how did you acquire that English skill?
36. CU3: mmm actually I'm not very confidence mm in my English skill I think my English is just just better in pronunciation but not very eh:: excellent in just like erm negotiation negotiate with our client or or some foreign people I think it's a little difficult for me
37. M: it's a little difficult for you okay but have you ever studied abroad?
38. CU3: abroad? no no never
39. M: okay so you have been in China
40. CU3: yeah
41. M: alright and where are you from where in China are you from?
42. CU3: ahm I borned I was born in Tingjin very nearly near near near by Beijing
43. M: okay I see
44. CU3: when I was eighteen I I I went to Beijing to to study at university
45. M: what is your major?
46. CU3: my major is <@> mechanic engineering </@> @@@ yeah everyone think it's unbelievable a girl studies a girl just look like very elegant girl study mechanic engineering @@@ I think it's too boring
47. M: oh was it too boring?
48. CU3: yeah but in China some students uhm not very fair (?? She pronounces it like fire) it's unfair to choose the major because they choose the the high score to to choose like the students yeah if the major is very it's not very popular ahm maybe you got the lower score and and you will go to the the not very popular major <@@@>
49. M: I see
50. CU3: I think I'm the one@@@
51. M: @@@ but why how do you speak English well? because not many Chinese people who have never been abroad or who have never studied abroad don't really speak English like you
52. CU3: Really?
53. M: I don't know but but the very thing maybe I have many many mis mistakes when I when I create the sentence
54. CU3: not really how about your boyfriend? does he speak English?
55. M: no xxx no he's very shy
56. CU3: okay he's very shy
57. M: even even communicate in Chinese<@> he's very shy </@>@@ so
58. M: @@@ I see but have you been to like English language school like a private English language school
59. CU3: mmm only for examination
60. M: only for examination
61. CU3: just like CET CET is just like TOEFL
62. M: okay yeah
63. CU3: but no I've never studied TOEFL or GRE or before because I never want to to go abroad but I think yeah but I I think but English is ve sometimes I feel English is very interesting because studying language ahm shhh actually not language just like some in Chinese it's called fong-yen?
64. M: how do you write?
65. CU3: I don't know how to say in English
66. (she's writing it down in Chinese characters)
67. M: ah dialect
68. CU3: dialect
69. M: yeah like different Shanghainese or
70. CU3: yeah yeah you can read Chinese character@@@
71. M: yeah @@@
72. CU3: ah yeah I think THAT's very interesting
73. M: alright why why is it interesting
74. CU3: because I can I can ah::m why is it interesting I don't know but I think it's mmm just interesting @@@
75. M: how do you pronounce this in Chinese again?
76. CU3: fon yuen

77. M: fon yuen
78. CU3: fon is just like area so it mean different areas yuen is language
79. M: which fon yuen do you speak in Chiense?
80. CU3: Ken jing Ken jing fua
81. M: Okay it's not the standard one
82. CU3: ahm it's very different in Puntonghua
83. M: okay it's very different from Puntonghua
84. CU3: duyah
85. M: you speak Putonghua?
86. CU3: yeah@@@
87. M: okay I see did you change your accent
88. CU3: no no because I ::: I grow with my grandma and grandpa and they they are used to to to speak Putongha
89. M: I see so in your hometown you already spoke Putongha rather than
90. CU3: No no no in my hometown they speak Kenjing gha even my mother and father ehm you know I was grown with my mother and my father but my home and my grandma and grandpa's home was very nearly yeah
91. M: Alrightright and now you're in Beijing and I assume people in Beijing speak Putongha
92. CU3: Yeah ahm Pudongha putongha and some Beijjingha @@@ you know Beijjinghua has many ahm /r/ in the end of every every word so
93. M: ah::: does [person1] speak that?
94. CU3: yeah
95. M: yes
96. CU3: [person1] is Beijjingha@@@
97. M: Yeah because I can tell that from her English because she puts kind of kind of lots of /r/
98. CU3: ah yeah
99. M: like American does
100. CU3: but but I thought WE thought actually our our colleagues erm thought think [person1] is good at Britain English
101. M: British English?
102. CU3: British English yeah
103. M: Oh:: right
104. CU3: because her pronunciation is is very @@@ so so I think it's very
105. M: @@@ why are you laughing?
106. CU3: I think it's very funny I think his her pronunciation is very interesting very different from American English
107. M: okay yeah yours sounds like American English
108. CU3: really? thank you I Wish
109. M: yeah but probably her [person1]'s English is probably not typical British English I don't think so it's I don't know to me it sounds more American because she puts lots of /r/ that's my impression I don't know British people don't do that
110. CU3: what about your English?
111. M: I think mine is probably the mixture and Japanese and British@@@
112. CU3: but but your English is very I think much better than many Ch Japanese people yeah@@@
113. M: oh what do you think about Japanese people's English?
114. CU3: Japanese people's English I think it's very HArD to understand
115. M: okay why is it very
116. CU3: because I think maybe I used to understand Chinese English
117. M: yeah yeah
118. CU3: ahm when the American or Europe European people uhm or English Britain people or Australian people they their English I think is very common
119. M: very common okay
120. CU3: yeah it's very common to me I can understand the pronunciation by them but as well as the Chinese people's English pronunciation I used to used to understand that but Japanese and Korean? @@@ it's very different from all of the these people
121. M: okay you mean American or
122. CU3: Australian or Chinese yeah I don't have much chance to to communicate with ahm Japanese and Korean in English so I think it's hard to understand maybe maybe
123. M: okay alright okay I see ahm okay so what how can I say what do you think about your English now? is it good?
124. CU3: uhm <low> just so so </low> @@@ I think maybe I want to to spread my career ahm I think English my English is not enough now
125. M: for your career

126. CU3: yeah for my career
127. M: so is there any goal or level you want to achieve in terms of English?
128. CU3: mmm but I don't know how to get to achieve the level you know I sometimes I feel very strange of myself
129. M: uh huh
130. CU3: <@>because</@> I'm good at studying Fon yean the accent but I'm not good at remind the the word English word
131. M: okay@@@
132. CU3: when I read when I write the article English article I will feel oh this word is very familiar but but what is mean? @@@
133. M: I know it happens to me a lot too
134. CU3: but but you will when we talk to to to such as [person1] in English you will ahm you don't have to to think about this how is this word should say in English you should don't want to don't NEED to think about it but I used to I sometimes need to need to remind what this word mean how to say it
135. M: yeah I see
136. CU3: such as accent fon yean actually I studied I have studied this word in my my my primary school maybe but I think I have forgotten many of the words
137. M: did you start learning English from the primary school?
138. CU3: Yeah
139. M: Okay I see from the grade 1?
140. CU3: No grade 5
141. M: Grade 5 okay in your home town
142. CU3: Uh huh
143. M: Ah I see okay
144. CU3: Does the primary school mean xxx (Chinese)
145. M: Yeah like a school (I write down Chinese words)
146. CU3: Yeah yeah yeah
147. M: That's primary school
148. CU3: Primary school yeah
149. M: So you were 9 or 10 or 10 or 11 you started learning English
150. CU3: Yeah 11 or 12 when grade 5 or grade 6
151. M: Okay does Chinese teachers teach you English
152. CU3: Yeah
153. M: Not native English speakers
154. CU3: No no
155. M: Okay I see right what were we talking about you were talking about Fan yuen okay are you good at mimicking people's accent like Shanghainese accent or Beijngnese accent
156. CU3: Or Guandonghua
157. M: Oh yeah is it Cantonese?
158. CU3: Just like Guangdong just like hello hello is guang dong hello in Pundongha is Ni hao but in Guangdongha it's lei hao the Hong Kong Hong Kong people often said Guandongha talk talk with Guangdongha
159. M: It's lei hao
160. CU3: Yeah lei hao
161. M: You are kind of it's very interesting to you
162. CU3: Yeah very interesting and I think I can do good job to do at some ma just just some sentence so I think my pronounce my pronunciation is better than others@@@ but but I think my vocabulary ? vocabulary is worse@@@
163. M: Okay so you think your English pronunciation is better than other people
164. CU3: Yeah absolutely
165. M: oh absolutely
166. CU3: just just pronunciation@@@ so I think it's difficult for me to use English to ehm high level career you know in China ahm many people want to spread their to develop their career in the foreign company
167. M: yeah
168. CU3: yeah it has many chance to get the high level and you will learn many more@@@
169. M: a lot of money yeah
170. CU3: yeah that's my aim too but I think some people just like [person1] and they are come from abroad
171. M: yeah
172. CU3: and their English is their English communication is better than us native I think it's difficult for me to get high level so English is the problem
173. M: okay I see ahm how did you get your pronunciation
174. CU3: just feeling@@@
175. M: okay so did you watch American movies or

176. CU3: no not often because I think you know my vocabulary is limited so listen so so the how to say listen ability of listening
177. M: listening ability
178. CU3: yeah listening ability is limited too so when I watch American movies I will read the xxx of the character (subtitles?) so it's very make me very tired so
179. M: okay I see
180. CU3: so so I don't watch that movie or film
181. M: uh huh okay so you didn't really do anything particular for your pronunciation like listening CD or whatever
182. CU3: no no never
183. M: ah:: and you got that pronunciation which is amazing
184. CU3: I think I think that's that's some advantage
185. M: yeah like your talent
186. CU3: yeah yeah yeha@@@ but I don't think it's very useful because when I negotiate when I should take this ability into my my job to negotiate with the clients or or interview I think everyone will feel my English ability is limited
187. M: okay but I guess probably people think you can speak very good English because your pronunciation but as you said you said your vocabulary is limited so I think it's your great advantage your pronunciation but it could be kind of disadvantage because people would think that you're REALLY a good English speaker from your pronunciation I don't know what what do you think?
188. CU3: I think it's just actually it won't make me confidence when I communicate with you or English people
189. M: yeah
190. CU3: because erm it's limited for me to to spread my feeling or All the things I want to say when I find ah this word is I don't know how to say I will change my my my erm
191. M: yeah your
192. CU3: sentence or
193. M: your idea?
194. CU3: yeah yeah my idea so it's it's a problem
195. M: okay I see I see for example do you want o speak English like a native English speaker
196. CU3: yeah of COURse @@@ I think it's very handsome@@@
197. M: oh it's very handsome
198. CU3: yeah I think when I saw when I heard [person1] [person1] called English I think it's very very handsome
199. M: okay or cool?
200. CU3: very cool
201. M: @@@
202. CU3: every Chinese people will feel oh you are very in Chinese you're very new b (?)
203. M: what? new b
204. CU3: new b is @@@ it's the it's the accent mmm
205. M: how do you write
206. CU3: no no no
207. M: no
208. CU3: it's just like shit or @@@ or something in English it's not very polite
209. M: oh it's not very polite
210. CU3: it's not very polite but it's very oh I'm sorry (her phone is ringing)
211. M: that's fine that's fine
212. (she's talking on the phone)
213. M: is that okay?
214. CU3: yeah it's about my my my friend
215. M: okay what were we talking about?
216. CU3: I don't have a good memory
217. M: I don't have a good memory either mmm (I switched off the recorder and listened to the recording to check what we were talking about before she answers her phone call)
218. CU3: then in Chinese you said like oh she is
219. M: in English Chinese people will feel it's very cool
220. CU3: it's very coolyeah
221. M: okay I see I see
222. CU3: so I think every Chinese people want to say good English
223. M: okay
224. CU3: want to talk with good English
225. M: what is good English
226. CU3: good English is is is na ehm communicate with other just like the native people
227. M: like native people like American or British?

228. CU3: yeah I think someone like the Britain English someone like American English

229. M: okay yeah yeah okay I see ehm so you think that Chinese accented English some people speak English with a Chinese accent

230. CU3: yeah@@@

231. M: is it good?

232. CU3: Mmm I have I have answered a paper answer a paper a question paper about this question

233. CU3: yeah probably the same one

234. M: yeah it's the same one

235. CU3: it's asked by me by you?

236. M: yeah yeah

237. CU3: @@@ ah yeah I think ahm when we communicate with Chinese people I think that's okay because you know what I mean

238. M: yeah

239. CU3: so @@@ ahm if but but it's not a good mmm not a good way to to promote my English skill ehm of course we if we want to use the native English we should use the the native English by their way not Chinese English not Chinglish I think@@@ not English

240. M: okay yeah

241. CU3: mmm in some official ahm just like business or others I think Chinglish is not it's not good

242. M: it's not good why it's not good why is it not good?

243. CU3: not good in is I think it's Chinglish@@@

244. M: okay

245. CU3: not good is it's not (3) mmm I don't know how to say in other words

246. M: probably it's not appropriate in business or formal communication

247. CU3: formal not not very formal

248. M: okay okay erm you also said Japanese people's English has quite strong accent

249. CU3: yeah@@@

250. M: that's fine because I would agree with you yeah but do you think ehm if you compare Chinese people and Japanese people and Korean people who are the best English speakers what do you think?

251. CU3: erm I don't think I have much chance I don't think I have enough experience to answer this question

252. M: uh huh uh huh okay okay but I think people have some kind of ideas or images about Japanese and Korean in China like one person told me that in China everyone knows Japanese doesn't speak good English something like that

253. CU3: really?

254. M: yeah is there

255. CU3: ah but I let me think why we @@@ why I think ah:: maybe from the TV TV show@@@

256. M: yeah yeah like what?

257. CU3: ah a korea a Korea programme not programme just the film not film

258. M: is that a drama

259. CU3: the play the play

260. M: play okay

261. CU3: they have many sections everyday

262. M: yeah yeah like Japanese dramas or Korean dramas

263. CU3: mmm the the story is about ahm some Korean went to America and

264. M: alright@@@

265. CU3: and they met some Japanese people there and they will communicate in English

266. M: yeah Korean and Japanese

267. CU3: only Korean and Japanese no Chinese people there@@@

268. M: @@@ alright

269. CU3: I think it's very very hard to understand both@@@ both of them

270. M: both of them@@@ yeah okay do you remember the title of that drama

271. CU3: mmm the story is not not mainly about that it's only one section

272. M: okay

273. CU3: will have some erm only I think only a few minutes about this it's called

274. M: a few minutes okay but

275. CU3: it's called let me write for you

276. M: yeah yeah please

277. CU3: mmm in Chinese it means (she's writing it down for me)

278. M: okay is this a Chinese drama or Korean

279. CU3: no Korea Korean drama

280. M: okay Korean drama

281. CU3: I don't think it's a drama but I don't know how to say

282. M: it's like a tv drama every week you have story 1 and next week story 2 or something like that okay I will

283. CU3: maybe it's story one or two?
284. M: yeah yeah
285. CU3: oh sorry it's four? of the whole story
286. M: I will check it because it's very interesting both of them speka not very good English
287. CU3: Only only a few minutes maybe it's hard to find it
288. M: Okay but anyway they met in America
289. CU3: Yeah they studied in the university
290. M: Okay I see that's very interesting okay so is there any anything else like tv programmes you get information about Japanese or Korean English
291. CU3: Japanese or Korean English? mmm I think many Chinese girl like like watch the Korean drama or TVdrama this year
292. M: Oh this year okay
293. CU3: Yeah ahm in the in the they will they don't watch the TV they don't watch them from TV because because we will have many advertisements between the stories they will they will insert many
294. M: Yeah TV commercials
295. CU3: Advertisement it's very it makes everybody feel very angry about it so many of them such as me will buy the the DVD and we will read DVD by the communicate by the computer but in computer I will keep on watching it
296. M: okay@@@
297. CU3: but one problem is the the DVD is native
298. M: Korean language
299. CU3: Yeah by Korean language and we will find their pronunciation
300. M: Yeah yeah
301. CU3: And some I I don't oh ice cream you know ice cream in Chinese it's called bin chi lin in Korean they will they will call it ice cream (/aɪkri:m/)
302. M: maybe like aisukuli:mu
303. CU3: yeah yeah yeah maybe it's same in Japanese
304. M: we pronounce it aisukuli:mu
305. CU3: yeah I think it's very familiar very similar with their English pronunciation
306. M: yeah yeah okay so you think that aisukuli:muis a bit strange pronunciation
307. CU3: yeah@@@ such as erm noodles in Chinese noodles one kind of noodle is ja ja mien
308. M: ja ja mien
309. CU3: in the Korean drama they will say cha cha men
310. M: okay so it's different
311. CU3: yeah we are native people listen this word they will feel oh very strange very interesting just like what I think about the Japanese English and Korean English
312. M: okay do you think they need to change their pronunciation like Korean people should say ice cream rather than aisukuli:mu
313. CU3: mmm no just like just like Chinese people would say it bin chi lin I don't think it's a it's a original creative by Chinese because ice cream is is brought from
314. M: western countries
315. CU3: yeah from foreign countries so I think bin chi lin is the same way to the you say ice cream?
316. M: Ice cream
317. CU3: I think that's okay
318. M: That's okay but what what about when they speak English like Japanese people might speak English like mai ne::mu izu maliko(my name is mariko) rather than my name is mariko table could be te:bulu rather than table in English and I don't know there is some kind of strong accented English in that case do we they have to change their accent?
319. CU3: no no I think it's okay only a problem is when because I'm a Chinese I'm a Chinese I have some some memory about our Chinese Chinglish I'm used to listen to Chinglish so when the Japanese English come to me I will find some word oh it's hard to understand but but it's okay for your for to Japanese people so I think xxx English should be used in the in the the national wide?
320. M: Yeah in the okay
321. CU3: Nation wide? I think it'S okay for Chinglish or Japanese English or Korean English
322. M: To be used in their own country
323. CU3: Yeah yeah their own country
324. M: how about international communication when American people Indian people Chinese Japanese get together do they need to change their accents?
325. CU3: Mmmm I think it's too hard to
326. M: It's too hard
327. CU3: Too hard to to mmm because ahm Indian people Indian people have ahm some film from the Indian some Indian film is very good are very good ahm and when we watch the film we found Indian people also

- have also have some accent
328. M: yeah yeah
329. CU3: but they I think Indian people is are good at communicate with English people or American people
mmm so I think I think accent when you are used to listening the accent you won't feel it's a problem to
330. M: yeah yeah okay but you want to get an American accent standard accent
331. CU3: mmm you mean me?
332. M: yeah you yourself
333. CU3: mmm I I I not very clearly about what you say
334. M: ah okay because ahm earlier I asked you do you want to speak English like native English speakers and you
said yes of course because it's cool
335. CU3: yeah of course
336. M: yeah but now you said that it's okay for Indians to have their own accent and you also have this slight a
little bit of Chinese accent which is good for me but
337. CU3: @@@
338. M: do you want to kind of get rid of it like do you want to speak like a perfect American English speaker
rather than
339. CU3: of course the the the of course like a native American people because they will feel you're very
professional
340. M: okay
341. CU3: I think it's also a career career plan a part of a career plan
342. M: okay okay so you think if you have a native English skills probably you can get promoted like promotion or
good job and
343. CU3: yeah maybe but if you want to have a promotion you should be good at English
344. M: okay
345. CU3: I don't mean if you are good at English you Will you MUst or other I don't mean that
346. M: okay English is one of the important skills not the whole or everything
347. CU3: yeah English is NECEssary
348. M: necessary okay I see I see so for example there are two people and one speaks English quite fluently
349. CU3: uh huh
350. M: and also has quite good vocabulary but that person speaks very ehm very that person speaks English with
very strong Chinese accent and there is another person whose pronunciation is perfect but that person
doesn't really have enough vocabulary I don't know which
351. CU3: I I think I can tell you in Chinese the the this one will be will be win in the career
352. M: ah okay right
353. CU3: because they can write professional English and when they ahm communicate or negotiate with foreign
people
354. M: uh huh
355. CU3: ahm they have many way or they have many chances to spread their own ideas they will have many
chance to win the business so they will of course the high level
356. M: higher level even if they have a strong accent
357. CU3: yeah
358. M: okay I see I see I think I've covered everything but would you like to add something or is there anything
you forgot to say?
359. CU3: mmm I think it's okay
360. M: thanks very much

CU4

1. M: I've heard from [person1] that you've lived in
2. CU4: London yeah yeah
3. M: London okay how long did you stay there?
4. CU4: I stayed for exchange so it's like one year
5. M: okay one year what subject was it what did you study?
6. CU4: conservation @@@ conservation like repairing books paintings yeah
7. M: ah okay it's something like you basically repair
8. CU4: uh huh uh huh like restoration
9. M: oh restoration
10. CU4: yeah kind of
11. M: so are you an artist
12. CU4: erm yeah it belongs to art school
13. M: so which university was it

14. CU4: London university of Arts or Arts London something
15. M: Okay
16. CU4: ah:: I can't remember exactly
17. M: are you now working as a that kind of repairer or
18. CU4: yeah mmm it's about books not really about painting I want to work for a library
19. M: how do you repair books like you repair very old books?
20. CU4: uh huh yeah @@@
21. M: Chinese books?
22. CU4: yeah because it's like Chinese library so
23. M: okay and why did you choose to study in England
24. CU4: ah::m in England because after my graduation so I think maybe I want to go on to master choose some specific subject or study to continue my study so and then I happened to know it's just friends told me they have kind of subject so about conservation so I going to the interview
25. M: in London
26. CU4: no in Beijing
27. M: in Beijing okay so
28. CU4: because some kind of negotiation is China so they have a department in China?
29. M: okay I see so someone from that university
30. CU4: yeah yeah will come here to interview each for twice or maybe
31. M: was it a British person or Chinese
32. CU4: yeah just the teacher come here
33. M: so you did your interview in English
34. CU4: ah yeah@@@
35. M: okay I see
36. CU4: but just short time you know and you make your like portfolio and show them
37. M: alright I see
38. CU4: uh huh
39. M: how did you acquire your English skills? I mean before you went to the UK
40. CU4: uh huh
41. M: were you able to speak English?
42. CU4: yeah but just so so
43. M: so so?
44. CU4: yeah because anyway we studied English in school for long time so:: maybe just (.)ah because I take IELTS
45. M: okay
46. CU4: yeah and I got a kind of speaking test so I think it's okay yeah
47. M: before you went to the UK you had never lived abroad or you had
48. CU4: no never
49. M: or you had never been to language school like English language private English language school in China
50. CU4: YEAH I have been to kind of like New Oriental do you know that one?
51. M: I don't know I need to write it down New Oriental
52. CU4: NEW oriental school it's quite famous in China
53. M: okay in China
54. CU4: yeah it's like a chain store
55. M: I see
56. CU4: so you can special for all kinds of English@@@
57. M: okay what kind of lessons did you have in that school?
58. CU4: uh::m only be actually it's a lot
59. M: a lot
60. CU4: because we need to take test in college like I don't know CET
61. M: CET
62. CU4: yeah that kind of xxx like go to the language like speaking they got four parts reading speaking what else writing something like that
63. M: uh huh so was it a school for tests like
64. CU4: ehm yeah basically but they got some special like private they got foreign teachers if you want to special practise your speaking you can go to there like one to one maybe or private class 10 students maybe
65. M: what kind of classes did you take in that school
66. CU4: uh::m forgot the name@@@
67. M: yeah yeah but
68. CU4: because most of them were for the test like for IELTS for CET for high high don't know how to say it like for college or for from high school to college that kind of
69. M: okay so you attended those classes for tests not for private conversation class
70. CU4: not really but I have tried one like before I go to London I tried one special like speaking

71. M: speaking
72. CU4: yeah
73. M: okay
74. CU4: maybe one month maybe
75. M: okay for a month to kind of prepare yourself for
76. CU4: yeah just like we can every weekend you go there and people student speak English to get the totally English
77. M: it's not English corner
78. CU4: ah:m
79. M: do you know English corner?
80. CU4: yeah but I haven't tried
81. M: you have never tried English corner before
82. CU4: no never@@@
83. M: is it popular in China
84. CU4: I think it's popular for college maybe like famous college every week maybe
85. M: okay so they have
86. CU4: weekends and they have kind of speaking
87. M: yeah in their university or college but I think there are some English corner outside like in a park or on the street? @@@
88. CU4: mmm I'm not sure@@@
89. M: you aren't sure
90. CU4: I've never tried it
91. M: okay you've never tried it because I've heard of it I thought that I might have a chance that I just see those people who're joining English corner but I've never seen that in Shanghai or in Beijing so far
92. CU4: yeah I think it's not so popular in just on the street park maybe most of them are in the college@@@
93. M: yeah yeah okay okay I think you have very good pronunciation and I think your English is very good
94. CU4: mmm
95. M: but
96. CU4: mmm xxx yeah just it's alright
97. M: I think so did you make any effort to:: get good pronunciation
98. CU4: mmm I think maybe just because I'm I like to listen to people talk
99. M: okay
100. CU4: so I think maybe helpful if you listen a lot of dialogue and you can like familiar to their tones
101. M: alright so you mean you listened to the conversation of real
102. CU4: like native yeah
103. M: native not like CDs or DVDs
104. CU4: yeah I do have CDs because normally you can't find native person around you
105. M: okay in China of course not
106. CU4: so you just listen to kind of tape CDs or got online xxx online something like that
107. M: okay in that case did you look for British people rather than American? or you didn't really care about it?
108. CU4: not really
109. M: no
110. CU4: because actually from the beginning in school we teach like British accent like until high school maybe
111. M: uh huh
112. CU4: and suddenly American accent become quite popular so in college we normally just listen to tapes all kind of things like books or tape CD it's all American style yeah so later on just familiar with that kind but later I I haven't thinking actually I haven't think I will go to London so:@@@ I didn't special in British accent before so
113. M: okay alright alright
114. CU4: yeah
115. M: so it wasn't like that you really wanted to go to London some day and
116. CU4: ah::m no not really just by chance
117. M: okay by chance you found that school
118. CU4: uh huh uh huh
119. M: okay I see and do you use English currently for your work?
120. CU4: not really but mmm sometimes I read just reading
121. M: uh huh
122. CU4: but speaking not really@@@
123. M: no no
124. CU4: I came back since last September I think already half a year so I haven't speak English xxx
125. M: okay oh it's a shame because you have that very good skills and
126. CU4: actually I thinking should I just go to some private school like teaching children

127. M: oh:: yeah
128. CU4: like teaching child speaking English
129. M: yeah yeah probably but your current job is full time job
130. CU4: yeah
131. M: yeah@@@ so
132. CU4: I can only do it on weekend
133. M: okay so it's quite difficult for you to do kind of two jobs at the same time
134. CU4: yeah:: @@@ uh huh
135. M: I see but I'm I'm just curious but erm you studied con conservation
136. CU4: uh huh
137. M: and do you have the same department or something like that in China as well?
138. CU4: oh yeah we have it but quite a few of them I think it's only like museum or gallery normally just museum or library most of them quite a few of them
139. M: uh huh so there was that possibility or option that you can do your master's degree in China
140. CU4: erm yeah but I know only one school like my my college they do it in master's degree
141. M: alright alright
142. CU4: oh do you feel it's quite cold?
143. ***** (we were talking about air conditioner in the room)
144. M: was English an important reason for you to do the exchange programme?
145. CU4: ahm mmm English (2) mm not really thinking of it @@@ I just think because I haven't go abroad before so I think it's nice to go abroad and have a look around yeah
146. M: yeah yeah okay I see
147. CU4: @@@
148. M: right erm what do you think about your own English now? what do you think about your English? are you happy with your English now?
149. CU4: mmm yeah? I think it's okay because I got my English friends and we can communicating quite well for the first beginning I go to London I mmm xxx everyone talk is like really native they're talking really fast I can't really follow it
150. M: yeah
151. CU4: but later on like three months or after Christmas
152. M: uh huh
153. CU4: I become quite slowly slowly become familiar with it so you can communicating
154. M: okay did you have lots of British friends in London?
155. CU4: not really a lot but it's like because we classmates
156. M: okay classmates your class mates were British or were there international students as well?
157. CU4: yeah they they also have international like from Spanish France what's the country like what else? Greece maybe
158. M: uh huh yeah
159. CU4: so like all international we are communicating in English
160. M: yeah yeah you listed those European countries but did you have any Asian students like Indian Japanese or
161. CU4: yeah yeah we I think we got one Korean girl
162. M: Korean okay
163. CU4: yeah that girl was quite interesting she can speak English Chinese and Korean
164. M: oh that's great so she could speak Chinese as well
165. CU4: yeah she stay Chinese here in Beijing for like two years I think? before she can go to London I think
166. M: yeah so why did she stay in Beijing for two years?
167. CU4: mmm just for college for college study she studies especially in Chinese yeah
168. M: ah:: okay
169. CU4: it's quite interesting
170. M: yeah it's interesting it's quite unusual to find a Korean person who can speak Chinese
171. CU4: because conservation our college is like especially xxx subject it's quite European lots of not really Asians
172. M: not really Asians okay no Chinese?
173. CU4: mmm
174. M: other than you?
175. CU4: I think yeah they got maybe one from Hong Kong but that girl it's like go to London for since since high school or something
176. M: okay
177. CU4: anyway she stayed there for long time so they used to it uh huh
178. M: okay I see I was just curious but I think mmm now I'm in En not I'm in China and now I study in England and around me there are lots of lots of Chinese people is it the same in your case?
179. CU4: yeah it's quite strange my subject is like I only me is Chinese but for other subjects it's quite a lot lots of Chinese people

180. M: I know yeah yeah like management
181. CU4: yeah yeah accounting
182. M: yeah accounting those management subjects are full of Chinese students but yours was not really like that
183. CU4: no not really
184. M: I see
185. CU4: it's quite strange
186. M: yeah
187. CU4: because maybe because conservation is like quite few people know it
188. M: uh huh okay and but did you hang out with other Chinese people in London?
189. CU4: yeah yeah we do because we first from the first beginning we got like one-month language school
190. M: okay yeah
191. CU4: yeah in there all Chinese or Asian people so we know a lot
192. M: okay it's something like before the course starts everybody goes to that kind of language course of pre-sessional
193. CU4: maybe 3 months maybe 2 months maybe 1 month
194. M: okay yeah oh it depends on the person's English level
195. CU4: yeah@@@ so you can know each other
196. M: okay alright I see so you met those people Chinese people there
197. CU4: yeah uh huh
198. M: and probably later on you
199. CU4: yeah we still hang out together uh huh
200. M: okay I see erm how can I say (.) it's very simple question but do you want to speak English like a native English speaker
201. CU4: yeah of course
202. M: yeah@@@
203. CU4: yeah actually I find British accent is quite more more nice than American way
204. M: okay so you think British accent is nicer than
205. CU4: yeah the tone yes I like British
206. M: why why @@@
207. CU4: I don't know why maybe because the attitude is they speak quite gentle
208. M: y-yeah probably
209. CU4: they way they speak it's quite nice feeling@@@
210. M: so do you want to have a British accent
211. CU4: yeah of course uh huh
212. M: not American
213. CU4: uh:::m@@@
214. M: @@@ you know there are lots of accents in the UK as well like Scottish accent or Manchester Cockney and
215. CU4: I like London accent of course yeah
216. M: do you mean the standard one like BBC?
217. CU4: uh huh yeah it's quite yeah @@@ when people speaking you can feel it's quite you can feel the way quite gentle soft
218. M: alright
219. CU4: yeah dedicate maybe but not really but the way I like it @@@
220. M: okay@@@ they are not really they are not always not always
221. CU4: it's just like old(or all the?) feeling you feel that that way is British but actually when you go there not not like that@@@
222. M: not really some people are so rude@@@
223. CU4: yeah not like that but still yeah uh huh
224. M: what do you think about Chinese accent of English I think there are lots of Chinese people speaking with Chinese accent
225. CU4: uh:::m yeah I think maybe because China is really large area so people from different area will bring their own accents here when xxx but if you're Chinese you can listen you can definitely find out which one is a Chinese accent yeah @@@
226. M: okay alright when they speak English you can find it
227. CU4: yeah of course uh huh
228. M: do you like it?
229. CU4: mmm it's alright
230. M: it's alright okay
231. CU4: yeah maybe you can feel more familiar because it's from your home town
232. M: yeah yeah that's right but you don't really want to have that accent when you speak English?
233. CU4: mmm not really
234. M: no why why not?

235. CU4: mmm because I think it's the more you like the native it's the more better
236. M: better
237. CU4: anyway yeah
238. M: anyway I see I see by the way where in China are you from? are you originally from Beijing?
239. CU4: yeah@@@
240. M: so do you speak standard Mandarin?
241. CU4: yeah kind of it's alright
242. M: okay I was just curious yesterday I met another person and she said she's from I don't know I don't remember the name of the city anyway it's
243. CU4: north?
244. M: north yeah northern part of China and probably 2 or 3 hours drive from Beijing and she said she speaks that dialect or she speaks Chinese with an accent
245. CU4: yeah
246. M: but probably you don't have one?
247. CU4: mmm maybe yeah
248. M: maybe not
249. CU4: not really not
250. M: okay okay I see (3) erm did you have any Japanese friends when were in the UK or
251. CU4: mmm we have we have some girls from Japan like in language school
252. M: in language school okay
253. CU4: but later on after I graduation I moved to a place like like what kind of place was it I know it it's all international students live there so lots of Japanese girls live there
254. M: alright so after you graduated from your university
255. CU4: yeah I stayed for two months or maybe
256. M: for what?
257. CU4: for travelling@@@
258. M: okay yeah I understand
259. CU4: for look around anyway
260. M: okay so you stayed in London for two months or probably you travelled around so probably you didn't really stay in that place
261. CU4: uh huh
262. M: okay so what do you think about Japanese people's English?
263. CU4: mmm I think if you stay for live together for a while you can familiar which girl is from Japan like which is Korean so
264. M: okay yeah what do you think about Japanese accent?
265. CU4: I think maybe because the way speak Japanese is like mmm how to say it's quite quite like a one session after session? every bit separate
266. M: okay each word separated
267. CU4: so yeah so when they speak English it's also like one by one not really yeah
268. M: yeah I see it's not very like
269. CU4: fluent or like yeah but you you know she's from Japan or she's from Korea
270. M: okay
271. CU4: or she's Chinese
272. M: alright yeah yeah ehm can do you think that erm how can I say can you find the same feature you said like word by word in Korean English as well? is it also different from Japanese
273. CU4: uhm yeah I think it's a little bit different Korean is more like I don't know it's like mmm it's like when you listen to Koreans speaking their native language?
274. M: yeah Korean
275. CU4: yeah more like that way
276. M: ah I see
277. CU4: <@>so it's more like native<@>
278. M: I see so you
279. CU4: so mmm like I think it's because your own language influence is quite big it's more like (.) Korean I I I don't know Korean also like a little bit separate but it's different@@@
280. M: it's different
281. CU4: yeah
282. M: but anyway you can differentiate those different accents
283. CU4: yeah
284. M: okay ahm if erm go back to Japanese English is it difficult was it difficult for you to understand Japanese people's English?
285. CU4: mmm not not difficult but yeah but you need to because normally there were quite shy and speak a little bit soft you need to listen carefully when they speaking uh huh

286. M: alright yeah
287. CU4: and I think the girl who live in that place was like just arrived or for short time class so they are normally quite shy and really quiet
288. M: yeah yeah@@@
289. CU4: they were all nice girls
290. M: okay but you said Japanese girls probably girls speak a bit soft? you said soft
291. CU4: yeah uh huh
292. M: does it sound like their voice is small or (.) what do you mean by soft?
293. CU4: yeah normally they speak quite not really loud
294. M: okay
295. CU4: they speak quite low voice maybe and quite gentle
296. M: uh huh
297. CU4: yeah
298. M: so it's sometimes it's you kind of needed to pay attention to what they're saying okay
299. CU4: yeah I think it's the same for Korean they also speak quite soft yeah that way@@
300. M: is it different from Chinese people's English?
301. CU4: mmm I I'm not sure maybe depends on the personality@@@ some people like to speak a little bit louder yeah
302. M: but I think you speak English in a very soft way so@@@
303. CU4: ah yeah I think maybe it depends on the parts maybe a little bit north is a little bit louder and south maybe a little bit gentle
304. M: alright okay
305. CU4: I'm not sure@@@ maybe
306. M: yeah yeah but it's kind of idea or image about
307. CU4: yeah
308. M: okay so you had those lots of international students like your class mates and also friends in London so I think it's a real international communication in English
309. CU4: yeah
310. M: so my question is what is important for successful international communication in English?
311. CU4: mmm ? you mean so way when you study or just
312. M: ah communication when you speak English with each other so for example if you speak English with Japanese or Indians or whatever none of you are native English speakers but you need to understand each other so did you pay attention to something like pronunciation or the way of communication to kind of understand each other?
313. CU4: mmm maybe you just say it as clear as possible
314. M: as clear as possible
315. CU4: so as people can understand at least words so they can guess even when you don't understand that much
316. M: yeah when you try to something in a clear something clear what do you do exactly?
317. CU4: mmm?
318. M: is that pronunciation or the speed or
319. CU4: yeah the first is pronunciation and you don't need to speak that quick you just say as normal so:: people at least can understand you yeah that's important
320. M: okay that's important anything else?
321. CU4: mmm maybe I think listening is quite important
322. M: listening uh huh
323. CU4: because you need to listen to other people when they speaking what they talking about so xxx can understand
324. M: uh huh were there any accents which were difficult for you to understand when you were in England?
325. CU4: mmm actually I'm not sure but Indian because I don't have classmate or friend so I'm not sure how they speaking like but I think they but normally there are kind of stores opening by Indian people so normally you listen to their speaking it's like very strong accent by their own accent affects
326. M: yeah yeah so you went to those shops or restaurant probably
327. CU4: yeah like curry or something@@@
328. M: @@@ do you think they have to change their accent so that other people can understand them?
329. CU4: mmm not sure because I know like I know one Chinese lady she been there for twenty or thirty years it's really a long time but she still speaking in a Chinese way
330. M: okay so she speaks English in Chinese way
331. CU4: in Chinese way and her English is really not very good so just communicating is alright
332. M: yeah yeah
333. CU4: and I think it depends on it's okay it's just like a tool you can if you can communicating your accent is not really that big deal

334. M: okay I see I see do you think that lady couldn't change her accent or she intentionally kind of didn't change her accent
335. CU4: I think her because she go to London she's already grown up
336. M: okay she wasn't really young when she okay
337. CU4: so I think she is not really care about it @@@
338. M: okay @@@ she didn't care about it
339. CU4: @@@
340. M: wh @@@ I don't know why that kind of mature people don't care about accent?
341. CU4: @@@ mmm I think maybe because they have their own style for speaking @@@
342. M: okay yeah
343. CU4: yeah so I think also it's difficult to change
344. M: uh huh wh what
345. CU4: difficult to change their own style they already have it so @@@
346. M: yeah yeah did you change your way of speaking by the way?
347. CU4: mmm I'm not sure but maybe it's definitely difficult no different before one year before it's xxx difficult Different from later on but I'm not really sure really different what different is maybe just more clear @@@
348. M: okay yeah but you didn't pay particular attention to your accent like you tried to change your accent or your tried to reduce your Chinese accent?
349. CU4: I think it's difficult for Chinese people realise what is Chinese accent is
350. M: alright okay @@@
351. CU4: but when we listen to other people speaking you can realise so my my friends say the best way to practise is just recording your own speaking and listen to it and find out what is different from native and change it so but <@>'m too lazy to do it <@> @@@
352. CU4: okay so you didn't do that alright
353. M: not really @@@ yeah
354. CU4: but your friends did that they recorded themselves and
355. M: yeah I think because when they go there really young high school maybe so it's really big different when you speak and when native speak so yeah so yeah so she's really pay attention to CU4: it
356. M: alright but you didn't do that
357. CU4: mmm not really
358. M: it's embarrassing I hate to listen to myself when I record because now I need to I have to listen to it for my research I need to transcribe what I our conversation and I when I listen to my voice it's much worse than I think
359. CU4: @@@
360. M: it's so::: different
361. CU4: yeah it's different your voice changing when you listen to it
362. M: yeah yeah exactly
363. CU4: it's quite strange
364. M: yeah I know I always think like it's should be nicer than this one @@@
365. CU4: @@@ never mind don't worry @@@
366. M: @@@ thank you okay ehm I wanted to ask you something (.....) and you talked about the Chinese lady who had been in England for 20 years and
367. CU4: Yeah I think it's over 20
368. M: over 20 years okay
369. CU4: a:nd and normally she got an assistant who also can speak English and Chinese so normally they communicating in Chinese
370. M: alright
371. CU4: yeah it's quite weird actually
372. M: yeah I see
373. CU4: yeah and she also a conservator in a British library British museum maybe
374. M: oh right that's great
375. CU4: yeah it's quite successful career but she don't need to speak like really @ native yeah
376. M: so probably she's in charge of the that Chinese section?
377. CU4: yeah I think not really in charge but she's professional special in Chinese paintings
378. M: yeah yeah but you ahm she succeeded with her Chinese accent
379. CU4: uh uh (nodding) @@@
380. M: but you don't really want to have it
381. CU4: no I think maybe from Shanghai or some area
382. M: yeah okay okay so she has a bit Shanghainese accent?
383. CU4: yeah
384. M: can you tell that when they speak English which part of china they are from?
385. CU4: I I only can tell who come from maybe north of China

386. M: yeah
387. CU4: because I'm not really familiar with the south
388. M: alright yeah
389. CU4: but you can tell
390. M: okay it's different
391. CU4: @@ yeah
392. M: I see erm so now I would like you to read this not at loud just read it through and let me know what you think
393. (reading)
394. CU4: mmm
395. M: what do you think?
396. CU4: mmm yeah maybe it's right
397. M: it's right
398. CU4: I think for if you just for short time for communicating like business or like short time study?
399. M: yeah
400. CU4: it's alright you don't need to really speak like them mmm I think the basic xxx is communicating so if you can communicating well it doesn't really matter
401. M: it doesn't matter but
402. CU4: but you if you really want to stay there like live there and you maybe want to stay there for the rest of your life you need to speak like them
403. M: okay
404. CU4: to make how to say erm you like you need to you need to live in their society
405. M: yeah
406. CU4: so you need to at least you understanding well and communicating well
407. M: yeah yeah
408. CU4: I just think it's different when you live there just for short time or for a long time because normally you if you for short time the purpose is quite erm clear maybe just for business just business but if you living you communicating for different people like from post office from store from supermarket yeah and most of I think still speak English and if you really find a job in there you need to really do a good efforts
409. M: okay so erm for example if you want to get a job in China
410. CU4: uh huh
411. M: probably you don't really need to speak like British person or
412. CU4: you mean job in here
413. M: yeah sorry in China I think I heard that it's quite important English skills English skills are quite important for like young people to get a job
414. CU4: yeah I think yeah it depends on what kind of job you apply for if like mmm communicating no if like private like international company or like you're working for Hong Kong or something you really need English
415. M: yeah
416. CU4: because you need it so you must have it
417. M: yeah yeah must have it
418. CU4: yeah but for me for my future job you don't really
419. M: okay you don't need it
420. CU4: but we do have some chance for like international meeting or something so it's good if you have it but if you can't really speak English it's okay
421. M: alright yeah so you said if you if somebody stays in England or America
422. CU4: uh huh
423. M: ehm probably it's better for them to get the native accent
424. CU4: uh huh yeah
425. M: but in that like an international company case in China it could be I don't know P&G in China or international company in China or Hong Kong and probably they do quite international business in that case do you think Chinese those Chinese workers there should have a British American accent or can they have Chinese accents?
426. CU4: uhm I think it's better if you have their accents but if you don't care that doesn't matter@@@
427. M: it doesn't matter
428. CU4: I think it depends on the person
429. M: depends on the person okay
430. CU4: if you (.) how to say it's like some people like make up some people don't like some people like their accents some people don't care yeah
431. M: yeah some people don't (.) I don't know I can't really say many of them but I met some people in Shanghai as well and I did interviews with them
432. CU4: uh huh
433. M: and some of them said that they hate Chinese accent and they want to reduce it

434. CU4: change yeah
435. M: as much as possible I don't know what do you think the reason is they reason why they want to change their accent?
436. CU4: mmm I think because when you speak to a native person and they will realise how big different it is and if you really want to be a native way I think people yeah they will see you maybe different anyway you don't come from their place so if your accent is the same maybe they will feel better
437. M: okay yeah
438. CU4: I think it's maybe same if I learn Japanese and go to Japan if I speak different like quite strange accent@@@
439. M: yeah yeah people will see you in that way that's probably true I think but the difference between Japanese and English is English is an international language but Japanese is not when you speak Japanese probably your another per your listener should be Japanese not American or Indians
440. CU4: of course uh huh
441. M: but what about when you speak English with other non-natives like Indians or or Koreans if you sound like native speaker does it give a good impression to them? like it's not really the same to their accent like American or British it's the same probably and they might feel some solidarity with you
442. CU4: mmm yeah that's true
443. M: what about in the case of other non-native
444. CU4: yeah I think it will give you a good impression of course at least you how to say it maybe you stay there for long time maybe you got good education you got good background yeah maybe there were thinking yeah different and for another thing you can how to say maybe you can be a teacher for them like like you can influence their way of speaking and they maybe become better
445. M: yes yes I see
446. CU4: @@@ anyway it's good
447. M: it's good okay it doesn't have to be Chinese accent it could be Japanese Korean or Indian accent do you think that kind of non-native accent gives kind of negative impression to others?
448. CU4: mmm maybe yeah but I think it's not really that big negative way but people when they listen to make think oh maybe she or he come from different country or yeah people will a little bit thinking
449. M: yeah yeah I listed those Asian accents now Japanese Indian Chinese accents what about French accent of English does it also give a negative impression to people
450. CU4: yeah French accent I'm not sure because I haven't listened to French I know French girl but she got really non-accent @@@ so I can't really tell
451. M: uh huh
452. CU4: mmm but at least give you background where she comes from yeah and you can know some other information besides the speaking
453. M: yeah yeah I see okay so erm now I'd like to ask you about Chinese people's English
454. CU4: uh::@@@
455. M: probably that lady who had been in England for more than twenty years probably you can't say that she speaks erm or I don't know
456. CU4: no I think yeah it's like but sometimes she also speaks wrong way Chinglish
457. M: what what's the definition of Chinglish what's your definition
458. CU4: Chinglish is more like the Chinese way Chinese order and you just directly translating the words into English and tell them in the same order in Chinese
459. M: yeah okay can you think of any examples
460. CU4: oh mmm Chinglish oh I will give you some colour see see have you heard of it?
461. M: no::
462. CU4: it's in Chinese like if you do this kind of thing to me I will show you some (.) I will show you power to you like I will do something to you @@@
463. M: uh huh what did you say you said c c?
464. CU4: yeah colour see see
465. M: colour c c
466. CU4: yeah because in China xxx is colour xxx is colour
467. M: so (I write the letter down)
468. CU4: yeah
469. M: and?
470. CU4: I'll write it down for you (she's writing down colour c c in Chinese)
471. M: ah:: okay so it's see
472. CU4: this one is colour and they got two words see see so it's colour see see
473. M: see see oh
474. CU4: @@@
475. M: alright
476. CU4: so it's quite bur other people don't understand it but if you're Chinese you can understand it

477. M: okay
478. CU4: @@@
479. M: are there Chinese who actually use it
480. CU4: no:: just for joking
481. M: for joking
482. CU4: for make fun
483. M: oh:: I see I see
484. CU4: because native don't understand this it doesn't make sense at all
485. M: even I don't understand this I can understand some Chinglish but ((cough))sorry
486. CU4: don't worry
487. M: to me it sounds like in Japanese we have quite similar expression like this but probably the meaning is different it sounds like to me to see because it's face isn't it?
488. CU4: yeah
489. M: then when people see someone's face colour it means that people guess in what kind of mood that person is now like is she angry or like we guess we just see that person's face
490. CU4: yeah it's actually a bit similar because I'll show you my colour because you do that kind of thing and I'm I'm angry and I'm not happy with it so I will do something to you instead yeah give it back to like feedback
491. M: okay so when you say I will show my colour see see it means that it means that this person has the power
492. CU4: yeah
493. M: okay
494. CU4: so this person is not happy with it
495. M: okay I see
496. CU4: so I will do something@@@
497. M: alright like feedback or and suggestion or something like that
498. CU4: @@@
499. M: Okay
500. CU4: just for fun
501. M: just for fun@@@ and but on the other hand some people now talk about China English as well
502. CU4: mmm
503. M: have you heard of China English rather than Chinglish?
504. CU4: China what do you mean China English
505. M: yeah actually Chinglish has quite negative meaning it's wrong and it's mistake or broken English but when people talk about China English they think it's kind of a variety of English so they have Indian English Singaporean English
506. CU4: ah
507. M: and it's Chinese version of English so it should be accepted
508. CU4: it's like long time no see
509. M: long time no see or yeah yeah it could be or or because people say people might even say this colour see see can be China English in the future because now Chinese getting power of course because its economy really dramatically very
510. CU4: yeah yeah
511. M: now it's very good and so China will have a big power in the future then probably people in the world should learn China English
512. CU4: mmm maybe maybe@@@ but I think it's the same with the language developing because actually I think Chinese got lots of foreign words came into into Chinese
513. M: yeah yeah
514. CU4: so it's not only like maybe from Japan from India maybe from America all possible
515. M: can you think of any examples?
516. CU4: and I think Korean lots of Korean words are English
517. M: Korean words
518. CU4: Yeah because normally we see like Korean series
519. M: yeah
520. CU4: and they speak like food or whatever it's just English and the same pronunciation@@@
521. M: is that the same pronunciation or
522. CU4: in Korean yeah I forgot what kind of food is it but it's definitely English
523. M: okay yeah
524. CU4: @@@
525. M: do you also think Chinese will become an international language in the future?
526. CU4: mmm @@@ I'm not sure@@@
527. M: you aren't sure
528. CU4: because English you can like speak in at least for two countries British and American and some other little countries maybe

529. M: yeah
 530. CU4: but for Chinese it's only one
 531. M: yeah but it's huge and
 532. CU4: yeah that's true
 533. M: if you compare the population of Chinese and the total American British Australian New Zealand I think it's much more people
 534. CU4: yeah yeah that's much more people maybe maybe become Chinese people become more and more go abroad you can they got more companies they got more economic xxx more xxx maybe I'm not sure
 535. M: yeah yeah you aren't sure
 536. CU4: I've heard of in Britain like they do their high school of some students for Chinese language class
 537. M: okay yeah yeah yeah probably you could be a Chinese teacher in England
 538. CU4: @@@ yeah actually my friends suggest me to be one
 539. M: yeah yeah
 540. CU4: but yeah I'm not sure@@
 541. M: @@@ probably you didn't really want to be
 542. CU4: yeah be a teacher uh huh actually
 543. M: because in Japan Japanese people can't really teach English especially at a private school it should be native English speaker is it the same
 544. CU4: it's the same yeah it's better if you are a native teacher
 545. M: okay yeah but did you learn English from native English speakers in that private school
 546. CU4: no
 547. M: no Chinese teachers of English
 548. CU4: because native people need to pay more money@@@
 549. M: oh yeah@@@ yeah
 550. CU4: the tuition fee is much higher yeah
 551. M: yeah definitely yeah okay yeah right erm I think I've covered everything but do you want to add anything anything you forgot to say?
 552. CU4: no no
 553. M: okay thanks very much

CU5

1. M: Okay so first question what are you going to do in [university1]?
2. CU5: Erm I'll study micro electronics system design
3. M: Okay that sounds difficult
4. CU5: In Master degree
5. M: Masters degree
6. CU5: Yeah
7. M: And as you said you want to do a PhD as well?
8. CU5: Yeah I want I really want
9. M: In [university1]?
10. CU5: Yeah
11. M: Okay alright so why did you choose [university1]?
12. CU5: Er it's it's the entry the entry enquiry is not as high as Oxford or Cambridge Even IC requires too much
13. M: Uh huh
14. CU5: Not only the JPA but also the lxxx
15. M: What is JPA?
16. CU5: JPA is the average record
17. M: Ah GPA
18. CU5: Yeah
19. M: And you said IELTS as well?
20. CU5: IELTS
21. M: IELTS
22. CU5: IELTS mark IC require 7.
23. M: Okay alright
24. CU5: IC the
25. M: What is IC?
26. CU5: University about in London I I IC
27. M: Ah... University in London
28. CU5: No no no I Univeristy I don't know whether it's in London but it's a veru famous in science computer and technique and engineering

29. M: Okay IC
30. CU5: IC
31. M: Is it the name of School?
32. CU5: As abbre abbreviation but I can't xxx College
33. M: Okay alright
34. CU5: So [university1] is do that this subject and require not too high for IELTS
35. M: Okay that's why you chose [university1]
36. CU5: Yeah
37. M: By the way, it's a different topic but have you ever lived in England, America, or foreign countries?
38. CU5: No no just for travel
39. M: Travel okay so this is for your time to live abroad
40. CU5: Yeah
41. M: Okay so why have you decided apply only for British universities?
42. CU5: Yeah I I I in last year I just make this plan to go to UK to study when I I have another plan when the UK office do not give me visa I will go to Australia
43. M: Australia okay why was the UK your first choice?
44. CU5: Ah first the education is better than Australia and although it require not too too strict
45. M: Okay
46. CU5: USA is more strict than UK
47. M: Okay
48. CU5: And the second is the culture their culture is amazing er they have the football league the premier league and Harry potter's home town is here
49. M: Sorry, whose?
50. CU5: Harry potter
51. M: Harry potter Oh yeah so do you like Harry potter?
52. CU5: Yeah I like very much
53. M: Have you watched the latest one?
54. CU5: Yeao
55. M: Ah you're very quick and do you like football as well?
56. CU5: I like watching it
57. M: Watching@@@
58. CU5: Not playing
59. M: @okay so did you want to go to American universities as well?
60. CU5: Actually not
61. M: Actually not okay why not?
62. CU5: I do not like the country
63. M: Okay alright
64. CU5: It's too big for me
65. M: Okay too big for you?
66. CU5: Yeah although I come from a big country
67. M: Yeah I think your country is the second biggest?
68. CU5: Fourth
69. M: Fourth?
70. CU5: Yes Russia is big and
71. M: I think China is the second
72. CU5: Canada is bigger than China and maybe Brazil or India they are also big
73. M: Okay so why did you choose to learn your subject in English not in Chinese?
74. CU5: Learn what?
75. M: Learn your subject in English
76. CU5: Ah::: you can you can er aa how to explain it you can get a not only the science the subject but also you can enjoy the culture
77. M: Uhhuh
78. CU5: And you practise your English and for the overseas student you will be seen higher and they will think you come back from the UK maybe they will see you are although it's only one year for a master's degree it's really short for a for academic not academic for er computer science student it's very short but people in China will think you are better than others in China
79. M: Okay I see So erm you said you want to practise your English as well why do you want to practise your English?
80. CU5: Ah:@@@ for for easily you can mmm this skill make sure you get a degree or you get the pass to the xxx exam and for the long plan, this skill will give you a more it will bring you more salary
81. M: Yeah okay alright do you plan to co back to China after your study?
82. CU5: Erm maybe I will go back to China it depends on my work

83. M: Yeah okay do you want to stay there? For example in England to work?
84. CU5: Work for England?
85. M: Yeah
86. CU5: I don't know actually I don't have a process to which is better
87. M: Okay But for example, after your study probably you start working do you want to do you plan to use English for your work?
88. CU5: Erm for a for my area
89. M: Yeah
90. CU5: Most of things are English
91. M: Okay
92. CU5: Although I go back to China we also use software and hardware in English
93. M: I see
94. CU5: Because in this area China is very just at beginning and for this point it's a good opportunity to create or establish er ((sneezing))
95. M: Bless you
96. CU5: Thank you to create a new company or new new job.
97. M: New company new job okay so er you use English not only with computers but also with people as well right?
98. CU5: Yeah
99. M: So where do these people come from?
100. CU5: In UK?
101. M: Nonono for example in China or like when you work at a computer company, probably you speak English with other people and where do these people come from?
102. CU5: I do not have a work experience
103. M: Okay but do you have any ideas?
104. CU5: Maybe they can come from Japan they can come from India all over the world it's a global language English
105. M: Okay so even with Japanese people you are going to use English?
106. CU5: Yeah because I can't speak Japanese if there is a colleague from Japan
107. M: Yeah
108. CU5: I think he or she must speak English to me because I can't understand English (Japanese)and I'm not required to study Japanese to communicate with them.
109. M: Yes right so erm including you lots of people came here to get a degree but also to learn English and people are very keen on learning English so erm What's the reason of it? Why do people learn English very hard?
110. CU5: Er it's I have said to pass the course because the course is taught by English and it's a skill which will bring you more salary
111. M: Yeah I see okay then now how do you use English everyday?
112. CU5: How do I use English? Here we learn English so do homework and communicate with the people from other countries who cannot speak Chinese
113. M: Okay so with Chinese people you speak Chinese not English?
114. CU5: Sometimes in the like resource room and we must speak English although we talk with people who can speak Chinese we must let the teacher know we are using English
115. M: So you need to use English
116. CU5: Yes I need to I have to
117. M: Okay alright erm so you said you use English with people from other countries
118. CU5: Yeah
119. M: So where are they from basically?
120. CU5: Most of them are from Asia
121. M: Okay like?
122. CU5: Everywhere from Asia someone from Thailand someone from East Asia someone from West Asia and someone from the North of Asia like xxxkistan
123. M: Oh that's
124. CU5: You never heard the country?
125. M: No could you say that again?
126. CU5: xxxstan I can't pronounce
127. M: Kazakhstan?
128. CU5: Yeah it's near to China not Southeast Northeast of China very big country it separated from China
129. M: I think it's Kazakhstan okay do you have any opportunities to speak English with native English speakers?
130. CU5: Ah very limited but yes I have several organiser is native and some of teachers are native English and I went to a pub English pub in Beijing you know every week
131. M: Okay

132. CU5: But it's really can't understand they are using maybe they are using another kind of language because like there are so many specific nouns in it's not an academic English
133. M: It's not no
134. CU5: Every week I establish my confidence from my teacher and then I go to a pub and I feel I'm nothing I can't speak English
135. M: @@ okay so during your course from classes you have you can get some confidence
136. CU5: Yeah
137. M: But when you go to the pub?
138. CU5: With the noisy music you cannot understand anything
139. M: Yeah okay why it's a strange question but why do you go to that pub?
140. CU5: If I say erm can you believe I'm hung... I'm just joking just for for it's a social thing
141. M: Okay so with your friends?
142. CU5: Yeah with my friends not Chinese with [person2] [person1]
143. M: Ah I see I see okay you go to the pub
144. CU5: And [person2] is good at this kind of social
145. M: Okay I see yeah yeah
146. CU5: Don't tell him
147. M: No I won't @@@ erm do you speak to native people in the pub?
148. CU5: Yeah several times because I can't understand when the sentences repeated more than four times the topic becomes boring. You know what I mean?
149. M: So if the
150. CU5: They repeat repeat repeat we can't understand we can't catch their real meanings
151. M: Okay alright so all of you didn't really understand what the person said?
152. CU5: For example, last week our social organiser teach us a word in a pub the teacher ask several times they call the song not song in a pub they call xxx the song the song is living you can see er this is old xxx not old song
153. M: Uh huh
154. CU5: You cannot understand that without the someone else teach you
155. M: Okay could you explain that again? Probably I don't understand it
156. CU5: Yes I maybe it pronounced as sgu
157. M: Is it like school?
158. CU5: Maybe but it sounds like school
159. M: Okay
160. CU5: I remember the sounds but I don't know how to spell it
161. M: Okay
162. CU5: But they never tell the song SANG
163. M: SA?
164. CU5: Sing a song sing a Song
165. M: Song? okay
166. CU5: they never tell about a song they tell about a school
167. M: alright alright so that school means a song?
168. CU5: Yes in a pub
169. M: In a pub
170. CU5: So when it's living ah is it popular in uk? Is this song popular in the UK? They say no it's a school the school is our school not popular right now
171. M: Mmm that's really difficult okay without that teacher, you
172. CU5: No one can know.
173. M: Okay I see erm so different question what level of English proficiency do you want to achieve?
174. CU5: A level?
175. M: Yes
176. CU5: Mmm better and better no limited
177. M: Alright for example do you want to speak like a native speaker?
178. CU5: Mmm I wish I can communicate with a native speaker fluently without a dis interrupt but I don't want to speak like a native speaker
179. M: Okay why not?
180. CU5: It's okay it's okay for me because it is really for long time to practise to speak as a native speaker you not only to record a lot of native words but also you change your logic your language logic into a UK way
181. M: Yeah I see erm so how can I say how can I put this er so is that because it takes long time why you don't really want to speak like a native speaker or if you can, do you want to speak like them?
182. CU5: Mmm (long pause) you mean the accent? Accent?
183. M: Yes it could be accent yes
184. CU5: No I don't want to learn accent

185. M: Okay you so you don't want to want to speak like BBC ne
186. CU5: No BBC is not accent I mean the south of London accent or the the North of like Wales Scotland
187. M: Okay so do you want to acquire standard one?
188. CU5: Yeah yes I want
189. M: Okay so some native speakers speak with standard pronunciation
190. CU5: Yeah
191. M: And erm do you want to speak like them?
192. CU5: Yeah
193. M: Okay alright so why what's the reason why you don't want to speak like local people in [university1]?
194. CU5: Because I can communicate with them in a standard way and it's no use just remember the those accent those pronounce strange pronounce ways
195. M: Okay for you it's strange pronunciation
196. CU5: Yes yes
197. M: How about Chinese pronunciation?
198. CU5: Chinese? Er yeah you must speak in accent when you are in your home city because your colleague and your friend all your membership family membership will think you are strange if you speak in Chinese in a standard way er you will be separate with them
199. M: Okay yeah in Chinese language
200. CU5: Yeah not with accent without them in my home town
201. M: In your home town so in your home town do people speak with standard pronunciation?
202. CU5: A little bit
203. M: A little bit
204. CU5: Yeah it's similar to the standard Chinese but a little bit different
205. M: And if you speak with a standard pronunciation how do other people think? You said something about that
206. CU5: Oh my friend will think it's familiar
207. M: How about your family?
208. CU5: It's okay I think everything is okay
209. M: Alright okay erm okay so when you speak English, do you want to preserve your Chinese accent or do you want to get rid of all your accents?
210. CU5: It's different for Chinese accent to English accent
211. M: I mean when Chinese people speak English
212. CU5: Yeah
213. M: They speak English with a kind of Chinese accent? Do you know what I mean?
214. CU5: Kanji?
215. M: Nononono accent pronunciation
216. CU5: Yeah I know
217. M: They have their pronunciation which is different from native speakers right?
218. CU5: Yeah but they are studying in a standard way?
219. M: Yes even they study English in a standard way, sometimes you just speak English with Chinese way
220. CU5: Ah: I know you mean there is a Chinese accent in English in Chinese speaking English
221. M: Yeah yeah
222. CU5: Yeah
223. M: What do you think about it?
224. CU5: It's okay if it's clear to understand
225. M: Okay if it's clear to understand but do you want to speak like that? Speak with Chinese accent?
226. CU5: I focus on whether there is one talk with me can understand me or without misleading it's okay
227. M: Do you think you have a Chinese accent?
228. CU5: Maybe
229. M: Maybe okay alright are you happy with that?
230. CU5: Erm not happy but not sad
231. M: Okay not happy but not sad why not
232. CU5: If if someone told me he can't understand me because of my accent I will change I will try to change
233. M: But if other people understand you?
234. CU5: From now on not from now on erm at present (so far) no one tell me they can't understand me because my accent
235. M: Okay so you are not oh how can I say so you don't want to change your pronunciation?? current pronunciation??
236. CU5: Mmm I know there is a lot of mistake in my pronounce I will make it better
237. M: Okay you want to make it better better means?
238. CU5: Erm more standard
239. M: More standard is that British pronunciation or American pronunciation?

240. CU5: British pronunciation
241. M: British pronunciation okay I see erm okay then the next question is okay so now you've got a lot of Chinese people around you right? So you don't really have native speakers around you as you said
242. CU5: Yes
243. M: What do you feel about it? Do you want more native speakers around you?
244. CU5: Erm It depends on people
245. M: It depends on people okay
246. CU5: First it depends on people the second the the the western people who cannot speak English is more patient when they speak English because we are discussing not only English but also some some specific subjects so the we speak a little bit slowly and in a formal way
247. M: Yeah
248. CU5: And every each of us have patience to do this but for native people I think they won't do this if they do not pay
249. M: If they do not pay?
250. CU5: They do not pay
251. M: Okay if they aren't paid like teachers
252. CU5: Yeah
253. M: Okay you said
254. CU5: So so so so I said I prefer the sorry I prefer the foreign people who have a good pronounce and good vocabulary and
255. M: Yeah
256. CU5: Because they have a we are in the same level and we pro pro prog promote together they have more patient when they are talking with me and they have the same target to get progress
257. M: I see so you mean foreign people means international students?
258. CU5: Yeah French and Italy
259. M: Okay from European countries
260. CU5: Yeah
261. M: Okay how about asian people?
262. CU5: Bec because the people from Arab xxx can't really understand and the week the week before the last week I use the Uni-Link and two guy from India
263. M: Yeah
264. CU5: For the twenty minutes bus when I get off I found they were talking in English it's really can't understand
265. M: Okay alright so you prefer some European people but not British for your communicators
266. CU5: Yeah I prefer the people make a good pronounce
267. M: Good pronunciation
268. CU5: Yeah
269. M: Okay but not British people?
270. CU5: It depends on money cost teacher is okay but teenagers are not okay
271. M: Yeah okay so you think people from European countries speak with good pronunciation?
272. CU5: No but most of them
273. M: Most of them okay okay
274. CU5: And they have a English logic English logic it's different from the people from Japan from Korea from China we our logic language use of logic is different
275. M: How is it different?
276. CU5: The object and the subject is in different position
277. M: But in Chinese it's SVO isn't it like wo ai ni?
278. CU5: Wow aishiteru
279. M: It's SVO isn't it? Subject verb object and in English I love you
280. CU5: But sometimes they have the so I can't say when when how and they have a lot of
281. M: Ah
282. CU5: And they are in the last of the sentence or in front of the sentences and
283. M: So In Chinese where do you put how or why
284. CU5: Just inside the sentences
285. M: Inside
286. CU5: Yeah Ah I mean the how is not for the question the how is for the xxx like I knock the door when I went to
287. M: Yeah yeah so okay it's the same isn't it
288. CU5: Not very same
289. M: Okay but you said European languages are the same
290. CU5: I THINK
291. M: Yeah yeah yeah it's okay because I'm asking you what you think I'm very interested in what you think

292. CU5: Yeah

293. M: Can you tell me any special countries in Europe you think where people speak good English

294. CU5: Maybe it depends on people

295. M: Depends on people in your course, erm do you have any European people?

296. CU5: Yeah one people half Italy

297. M: Half Italian okay

298. CU5: Yeah but he do everything in a strange way

299. M: @@@ how strange?

300. CU5: Not Asian way

301. M: Okay so how is it different from Asian way?

302. CU5: For example if you have a homework

303. M: Uh huh

304. CU5: You will think it you will do it in your part time

305. M: Yeah

306. CU5: And when you have a group discuss

307. M: Yeah

308. CU5: You will prepare very well and discuss with your partner but he's not he's part time is just part time

309. M: Okay what do you mean by part time?

310. CU5: Part time is free time.

311. M: Free time okay okay

312. CU5: And little bit strange from Asia

313. M: Okay so he's not hard working?

314. CU5: He's using his way working hard

315. M: Okay it's different from Asian people alright how's his English?

316. CU5: No his logic is very good

317. M: Okay

318. CU5: And although the vocabulary is limited although he's not good at writing in English but his he can organise the language and organise his idea very very English way

319. M: Okay alright you mean is logic grammar?

320. CU5: Not grammar not grammar

321. M: Okay

322. CU5: It's English logic

323. M: English logic

324. CU5: Different from the Chinese logic

325. M: It might be difficult for you but could you describe what English logic is

326. CU5: If I know what English logic is I no longer study in language school course they expressing things in a different way

327. M: Mm

328. CU5: Maybe more direct

329. M: Direct?

330. CU5: Mmm

331. M: Direct?

332. CU5: Yeah direct more directly and

333. M: Okay

334. CU5: For for writing they will write the sentences with I agree I will tell you I what what what

335. M: Yeah

336. CU5: And for the speaking they will tell you directly xxx I think for us we will think we just mention some little details and let you know what I want

337. M: Okay yeah I see

338. CU5: But not only for the express but for all of the things

339. M: Okay I see do you want to acquire that kind of logic in your mind?

340. CU5: Yeah maybe

341. M: Do you think it's better than Asian way?

342. CU5: It depends on the society if you are if I'm in UK I must express my idea in English way English logic

343. M: Okay erm how's his pronunciation, the Italian guy?

344. CU5: Err because I'm not a perfect pronunciation

345. M: Yeah it's okay you can say anything about others

346. CU5: But so I cannot measure his pronounce but sometimes some words pronounce perfect although he can speak Arabia

347. M: Oh can he?

348. CU5: Because he is half Italian and another half maybe Arabia

349. M: Okay

350. CU5: So the pronunciation is a little bit Arabic

351. M: I see erm Is his English easy for you to understand?

352. CU5: Not easy

353. M: Not easy

354. CU5: Not easy as Asian people

355. M: Alright okay erm how about other Europeans?

356. CU5: Sorry?

357. M: Are there any Europeans other than that guy?

358. CU5: No. there is no other Europeans in my class

359. M: But do you know any other people

360. CU5: I know someone come from the other European countries but I haven't communicated with them just hi and hello

361. M: Okay but do you think they speak good English?

362. CU5: Maybe maybe they can't because they come to study to the class

363. M: Okay yeah right so you said Asian people are easier for you to understand? Is that right?

364. CU5: Yeah

365. M: Okay

366. CU5: Especially for west of Asia

367. M: West? West asia?

368. CU5: West

369. M: You mean India?

370. CU5: No India is south Asia.

371. M: Yeah it's south but it's also west isn't it? Which countries are you talking about?

372. CU5: Oh East Asia

373. M: You mean Japan, South Korea, China, Taiwan?

374. CU5: Yeah yeah

375. M: These are East Asia, so you meant

376. CU5: Yeah East Asia

377. M: Erm now I'd like you to erm talk about East Asian people's English so firstly what do you think about Japanese people's English? you don't have to be polite because I'm Japanese I really want to know your honest opinion of Japanese English

378. CU5: Yao I know you come from Japanese but I really keen on focus on Japanese serial do you know serial? Like TV show everyweek have one do you know prison break?

379. M: Yes I do

380. CU5: Yeah it's the same I don't know the word

381. M: Drama? TV drama?

382. CU5: Not drama.

383. M: Soap opera?

384. CU5: Serial

385. M: Could you write this down?
CU5: sorry I can't spell it but every week we have one and the next week have one and it has ten or

386. M: Yeah yeah I think we call it TV drama

387. CU5: It's not drama

388. M: I found it on dictionary and it said serial or serial because it's consequence

389. CU5: Just like this I I'd like to watch the Japanese this one (looking the word up in his dictionary)

390. M: Do you remember the title? You can even write it down in Chiense characters and I can guess

391. CU5: Mmmm this week I watched this one (he wrote down an actor's name in Chinese characters)

392. M: Ah I think this is very new

393. CU5: Yeah yeah I focus on every season

394. M: I saw lots of this kind of things but the pronunciation of in thie serial is not very good really

395. CU5: Do they speak English?

396. M: Some times it can be some faito:::: faito:::: we call it fight

397. CU5: Fight yeah

398. M: In actresses say faito:::

399. CU5: Ahhhhhhhh like faito::::

400. M: Yeah faito:::

401. CU5: Yeah faito::::

402. CU5: I don't know why they call this because it must be fight but the the little girl always faito- faito- very cute very kawaii but not good pronounce

403. M: @@@That's really funny okay

404. CU5: But for the real friends [person1] and [person2] they can most of the time they can pronounce a good work

405. M: Okay

406. CU5: And you can also pronounce good yeah

407. M: Okay

408. CU5: But from the media I can't find Japanese people can get a good pronounce

409. M: Okay I see that's very interesting so maybe forget about your friends, and without them what do you think about Japanese people's English?

410. CU5: Just like this

411. M: Okay like from the drama

412. CU5: Maybe the pronounce is not good just pronounce is not very good but I know there are a lot of scientists in Japan and there are lots of scientists around the world if the necessary skill is English their English must be very good I think it's the pronounce of common people is maybe a little bit of weakness but they can use English very well

413. M: Yeah yeah okay so erm do you think if Japanese people speak English with quite strong Japanese pronunciation, is it difficult for you to understand?

414. CU5: @@@ for these things it must be difficult and I watched a lot of shows from (writing down something)

415. M: SMAP yes yes

416. CU5: Most of the time I can't understand can't believe whether they are talking in English in your language you always have some English words come out

417. M: Yes exactly you have noticed it

418. CU5: Yeah but it's really can't understand it without subtitles

419. M: I see yeah but okay from subtitles you kind of noticed that they use English words

420. CU5: Just like a (writing down docomo)

421. M: Docomo yeah

422. CU5: Like this it's very you pronounce docomo to

423. M: Docomo to?

424. CU5: It's a company in English

425. M: Yeah it's a company for mobiles yeah

426. CU5: Maybe you came with docomo but in the TV it's docomo in this way I don't think it's a good pronunciation

427. M: But it's not English isn't it?

428. CU5: It isn't but just for example

429. M: Okay can you give me any other examples? Anything is okay I'm very interested

430. CU5: I talked about faito

431. M: Yeah

432. CU5: Chance

433. M: Chance yeah chansu chansu

434. CU5: Do you know the serial with about a professor

435. M: I don't think I have watched it but

436. CU5: Very oh very amazing

437. M: @@@ but everytime the because I don't know how to call it this actor

438. CU5: Ah yeah this one yeah

439. M: He always says haleluya he said we call it chance chance he said

440. CU5: Chance

441. M: Could you write it down?

442. CU5: Change means opportunity

443. M: Yeah chance yeah yeah

444. CU5: And he called it chansu

445. M: Chansu

446. CU5: Like this

447. M: Chansu yeah yeah

448. CU5: It's different maybe

449. M: Okay okay So in Chinese do people use English words in your conversation

450. CU5: Very very limited and very very little although some famous brand

451. M: Mm

452. CU5: Ah no one call it dior everyone call it dior

453. M: Dior okay

454. CU5: But it's not common word it's for luxury brand so how do you call this? It's a brand of car audi

455. M: Audi

456. CU5: Everyone call it audi in in translated in Chinese words

457. M: Okay

458. CU5: So there are very limited English words in Chinese in daily communication so if there is an English word it must be pronounced as English way not Chinese way

459. M: Yeah okay I see then how about Korean people?

460. CU5: I hate Korea@@@

461. M: Why? Is that people? You hate Korean people?

462. CU5: There are so many propaganada

463. M: Okay

464. CU5: You know the propaganda like some island with japan

465. M: Yeah

466. CU5: There are a lot of things with China their propaganda xxx a kind of food they say it come from Korea but it's not do this and their English is their it have their own problems like this (faito)

467. M: Okay okay have you ever heard Korean people's English ?

468. CU5: Yao

469. M: How did you feel about it?

470. CU5: Mmm It's less it's I think Japanese people is better than Korean

471. M: @@@okay

472. CU5: But it's just for TV show

473. M: Sorry?

474. CU5: X ma:::n

475. M: Sorry?@@@

476. CU5: By the way, how old are you? Are you young girl?

477. M: Twenty seven. I'm twenty seven

478. CU5: You never follow this

479. M: If you call twenty seven young, yeah I'm young I'm twenty seven maybe

480. CU5: You are just twenty seven not forty

481. M: @@@I'm sorry?

482. CU5: You are just 27 but not 40 so you must follow this

483. M: Could you tell me X what?

484. CU5: X man

485. M: Is that a Japanese TV show?

486. CU5: No It's a Korean show but it's very famous in the East Asia

487. M: I don't know

488. CU5: You must

489. M: How old are you?

490. CU5: 23

491. M: Okay you are younger than me

492. CU5: So you must not know super Jr?

493. M: Mm?

494. CU5: You do not know super Jr?

495. M: Super junior?

496. CU5: Er er a group

497. M: Japanese?

498. CU5: No from Taiwan no from Korea korea

499. M: Ah yeah it's because my Taiwanese flatmate always always talked about that super junior and she loves them and yeah yeah

500. CU5: Little brothers a group of little brothers

501. M: Okay but you think Korean people's English is

502. CU5: Not good not good just for pronounce

503. M: Okay pronunciation is not very good

504. CU5: We have the When I studied IELTS we have a some numbers some datas from the IELTS and the IELTS mark the average mark

505. M: Yeah IELTS

506. CU5: Average mark Japanese is better but the reading listening is better it's the best in the three countries China Asia (Japan) and Korea

507. M: Okay the Japanese is the best

508. CU5: Average mark

509. M: Okay average mark of Japanese is the best how did you know that?

510. CU5: Because I'm studying IELTS

511. M: But from where did you get the data?

512. CU5: Teacher they want to encourage us because teachers say we have a huge number to study IELTS and but the average is very low because a lot of people just not serious just fun to take have a test

513. M: Uh huh Is that the average of the students here?

514. CU5: No it's the all of the world

515. M: I see

516. CU5: From Arabia from Thailand from German all of them
517. M: Ah I see so your teacher told you
518. CU5: Yeah show me
519. M: Ah they showed you
520. CU5: Yeah show me show all of the students
521. M: Have you got the sheet or something
522. CU5: No it's just powerpoint ah the China's China's average is just a little bit higher than Malaysia or Phillipin I forgot the country below the China
523. M: Do you remember the ranking In Asia Japan and the next one is?
524. CU5: I do not know the ranking but the highest is Germany
525. M: Germany yeah
526. CU5: And for the three country I was talking about three country China Korea Japan the maybe the listening and writing sorry pronounce is
527. M: Speaking?
528. CU5: Speaking is Korea better
529. M: Korea
530. CU5: Korea better but average Japan is the best
531. M: Mmm I see
532. CU5: China is the lowest
533. M: Oh is it?
534. CU5: Maybe for the attitude to have the test a lot of people
535. M: Ah yes exactly yes because IELTS is not really popular in Japan so only people who want to go to the UK take that test so they are quite serious yes you're right
536. CU5: Some people in China take the test more than 10 times and never get more than 5 marks
537. M: Uh huh
538. CU5: They just for fun xxx
539. M: For fun?
540. CU5: Yeah for fun never prepare it and just go to the test
541. M: But it's very expensive isn't it?
542. CU5: There are some rich men@@@
543. M: So why do they take IELTS exam so often?
544. CU5: Maybe they want to go to UK or Australia to have er continue study but I don't know why
545. M: Mm okay erm do you have anything to say about Korean people's English? anything else?
546. CU5: No it's I just point mmm in my mind their English is less lower than Japanese and of course@@@ lower than China Chinese people
547. M: So as for your own English, what is your goal?
548. CU5: Which is the weakest I will improve
549. M: Okay which is the weakest?
550. CU5: For me? Mmm maybe the vocabulary and the the writing
551. M: Okay so do you want to focus on these?
552. CU5: Yeah I want to focus but I think the Saudi people and Indian people are from the same area because I can't understand what they are talking about
553. M: Oh so you think
554. CU5: How to pronounce this one? (writing down the word 'real')
555. M: Real
556. CU5: Real they will pronounce it as the six separate
557. M: Six separate? You mean syllables?
558. CU5: Ah yeah yeah syllable
559. M: They pronounce as er la ri vu l o er you can't
560. CU5: Maybe this only one how to say the noun of the
561. M: Syllable?
562. CU5: Maybe this is only one syllable but they will separate this for several
563. M: Ah so you mean that they separate one syllable into several?
564. CU5: It's one I can't say
565. M: Yes yes real is one syllable yeah?
566. CU5: And they separate several (writing down pronunciation symbols of 'real')I can't understand
567. M: It might be difficult for you but could you demonstrate it?
568. CU5: Ah xxx they do not pronounce as ri as ri ra ra they pronounce is bi in front of d d and ju ra ju ra ra and e
569. M: Yeah
570. CU5: And there is a ju d like this (writing pronunciation symbols)
571. M: Juriaja?
572. CU5: Like this

573. M: By the way how do you know these pronunciation symbols?
574. CU5: Symbols?
575. M: IPA alphabets
576. CU5: It's it's you must know if you want to study English you must know this how do you learn a new word?
577. M: Yes from the dictionary yes I refer to pronunciation symbols
578. CU5: You can't get other cannot you just learning words from this (pronunciation symbols)
579. M: So you remember all of these pronunciation symbols
580. CU5: Most of
581. M: Sorry can I check is this just /d/
582. CU5: Yeah /d/ and d
583. M: I don't know there is a
584. CU5: Because he is keen to keen on football and I'm also keen on football he always talk with me real Madrid but for several time for most of the times I can't understand real
585. M: @@@
586. CU5: How to pronounce real I asked times times times times and oh real drear drear I can't repeat it but it's very can't understand
587. M: @@@ but do you talk to him quite often?
588. CU5: Yao because we are in the same class fortunately we are in the same class in this week 8 weeks so
589. M: Okay
590. CU5: So I talk with him for a long time and we also keen on the football so
591. M: Uh huh so now do you understand him?
592. CU5: No
593. M: No even now
594. CU5: Ah without the word Madrid I never do you know Madrid
595. M: Madrid yes
596. CU5: Real Madrid
597. M: A city in Spain
598. CU5: It's a capital city in Spain without the word Madrid I can't understand the word real
599. M: Okay
600. CU5: And I suppose the ra they always sound like djr because they when have some pronounce course there are word river
601. M: River
602. CU5: They also begin with dj
603. M: Djriver
604. CU5: Here is some special pronounce I can't remember but it must begin like this
605. M: I see yeah that's interesting
606. CU5: If I am Humanities I must write this in my essay
607. M: Ah@@@
608. CU5: Joking joiking but not I'm in ECS
609. M: Okay I see erm what else are there any other people you want to talk about?
610. CU5: And the most of the people from Taiwan they pro pro pronounce in American way why (hwai)
611. M: Why
612. CU5: Yeah
613. M: I see do you like it?
614. CU5: Is it an American way?
615. M: I don't know@@@ why why
616. CU5: Most people
617. M: But Japanese people say that as well why with h
618. CU5: Yeah in China most teachers teach us in why [wai] it cancels /h/
619. M: Okay yeah do Chinese teachers of English in China teach you British ac british pronunciation or American pronunciation?
620. CU5: I don't know the teachers in universities but in the high school and secondary school and in primary schools they teach in both of the words
621. M: Okay
622. CU5: Sometimes they pronounce the I don't know the noun aeioi
623. M: Ah vowels
624. CU5: This kind of words with a big mouth they teach us this with big mouth but sometimes they teach the vocabulary in a British way like often
625. M: Okay often
626. CU5: Yeah
627. M: So you think
628. CU5: It struggle they we do not have a really American way or British way we mix it.

629. M: Yeah okay alright
 630. CU5: You said aeiou and you pronounce with big mouth, is it American way?
 631. M: Ah mmm I a little bit ae
 632. CU5: ae is American way and a is British way
 633. M: yeah okay yeah so you said Taiwanese speak with American accent
 634. CU5: yao
 635. (he got a phone call and had to leave)

JB1

1. M: では最初の質問ですが今英語を使う機会はありますか？
 2. JB1: まったくない 旅行に行くくらいですかね
 3. M: でもアメリカに留学されてたんですよね
 4. JB1: はいはい
 5. M: それはどうして行くことにしたんですか？
 6. JB1: やることがなかったから 現状に煮詰まったから@@@
 7. M: アメリカでは何を？語学学校ですか？
 8. JB1: 最初語学学校に 何かプロレス団体で働こうと思ってそれには英語が必要で@@そうそう 新日本プロレスで英語を使える人がいないと障害が だから英語を覚えたならそこに就職できるみたいな話を聞いて で 紹介してもらって 語学学校モンレーの で 行って 語学学校入ってたんだけど 語学学校ってつまらないじゃないですか 半年くらい行って だったらカレッジとかで そういうのを授業を通して勉強した方がいいなと思ってそれで移った
 9. M: カレッジでは何を勉強したんですか？
 10. JB1: カレッジはね ビジネスインターナショナルって言う 幅広くこう なんかねーまったくもう今となつてはあまりにも幅広すぎて financial accounting とか human resources management とか
 11. M: ああブレ MBA みたいな
 12. JB1: なんかいらないじゃんねえ 俺に human resources management とかさ そういうの 向こうってビジネスってほんと経営的な だから そんな感じで卒業して帰ってきた
 13. M: ああそれはじゃあ学位をとったんですか？
 14. JB1: associate degree っていうんですかね 準学士をとって帰ってきたっていう
 15. M: それは最初に日本でプロレス関係の仕事をしたと思ったのが一番で
 16. JB1: 一番で それには英語が必要だって言われて でそう語学学校行ってそれじゃあつまらないからじゃあせっかくだからってカレッジに入ってたっていう流れ
 17. M: それは全員できなきゃいけないんですか プロレス関係の方は
 18. JB1: いや全然全然 だってほら営業とか色々 広報とかいて で 渉外が確かいなかったんだ新日本プロレスは だから外国人選手との交渉とか 日本でのお世話とか だから英語が必要って言って 英語がしゃべれたら就職できる的な ところが 帰ってきたら あまりの経営難で@@ 人いらんぞと
 19. M: でも結局ボブサップの
 20. JB1: 結局そうだからそっち関係にはいけたんですけどね それはでもやっぱり英語がしゃべれたっていうのと あと だんしの追っかけやってたってことで採用
 21. M: え？ だんしの？
 22. JB1: 社長が落語が好きでだんしのおっかけやってるならこいつ仕事面白くできるんじゃないかみたいな その二つ
 23. M: 留学中は周りの人たちは何人の人たちが多かったですか？何人がいました？
 24. JB1: 語学学校の時は 日本人とコリアンが二大メジャーで ま ぼつぼつロシアとかフレンチとかインド人みたいな のとかいましたね でもねやっぱ コリアンとジャパニーズがもうほとんどだから
 25. M: 中国はいなかったですか？
 26. JB1: 一人とか
 27. M: ひとり？
 28. JB1: 二人とか
 29. M: 台湾は？
 30. JB1: 台湾はね 大学院の方には何人か
 31. M: あ その マネジメントの？
 32. JB1: 付属だったから 大学院って そこは語学のスペシャリストの学校なんですよ その付属の語学学校で だから院の方は台湾人とかもいたけど 語学学校自体はあんまり でもアジア人がほとんどですよええ ま 短大カレッジ行っちゃえばもうねえ ティーンエイジャーのアメリカ人ばかりで
 33. M: うんうんうん 最初に行った時は 最初から話せたんですか？
 34. JB1: 英語ですか？
 35. M: うんうんうん

36. JB1: えー どうだったろう どうだったのかなあ
37. M: それまでに何か勉強とかは
38. JB1: 全然 全然 英文科なんですけど 所詮読んで 読むぐらいですからね 読んで 授業で
39. M: ああ 読むぐらい
40. JB1: なんか詰まんない小説とかを
41. M: 書いたりもしなかったんですか?
42. JB1: ないっすねえ 読む
43. M: 読むのがメイン
44. JB1: だから基本的に大学行ってなかったですからね
45. M: ああ もうそれは大学生の常で
46. JB1: 途中でやめたし
47. M: うんうん 会話 でも一回大学二年の時に弟と二人でロサンゼルスにまったく計画なしに行ったんですよ でもある程度ちゃんと行きたいところ行って帰ってこれたんで まあでも どうだろう 明らかにでも 語学学校の先生が言ってることとそのカレッジの先生が言ってることとも違うじゃないですか
48. M: どう違いました?
49. JB1: 語学学校の先生はやっぱりノンネイティブにわかるようにしゃべるし カレッジの先生はもう別にねえそんなの気にしないでがんがんしゃべるから だから 割ともう行った時点で語学学校の先生が言ってることは理解ができた気がする
50. M: それはじゃあ簡単すぎる と
51. JB1: いや 簡単だとは思わないけど あ まあわかるな 聞き取れてるなあ くらいの
52. M: うんうんうん
53. JB1: だからそれはある程度その中高大学の基礎が受験勉強とかも役立ってない事はないと思うんだけど基礎があるから聞き取れてたんだと思うし
54. M: その時にアメリカに行ってた時に その時にコミュニケーションを取る中で気をつけていたことはありますか? アメリカだけじゃなくてもいいです 例えば日本でお仕事で使ってた時も 特にこう 心がけるというか注意を
55. JB1: 英語を使うことで
56. M: 英語を使う時に
57. JB1: なんだろうねえ なんでしょう なんかねえ こっちがこう覚えることと なんだろうなあ 所詮だから日本語を通して習った英語とボブサップがしゃべってることって何か俺はこう言ってるつもりなんだけど 受け取り方がやっぱり ニュアンスが
58. M: JB1 さんが言ってることを
59. JB1: 例えば 日本語で言うとなんか もう終わりだよ 仕事終わったよ みたいな感じだけど ボブサップからすると すごい上から目線で おまえもう帰っていいぞみたいな だから Thank you Sir みたいな感じで帰って行ったり いや違う違う なんだろうねえ そういうねえ なんだろうそういうのって やっぱそういうのって使っていないかねえ なんかわかんないっすよねえ なんかもテキスト読んでるだけでは 特に日本で書かれたテキストとか
60. M: うんうん それは語学学校でやってることもやっぱり似たようなものだった
61. JB1: 語学学校でやってることは やってることって何だろう
62. M: 私行ったことないんですが
63. JB1: 結局何かスピーキング リスニング ライティング リーディング あと excursion とかなんかあって語学学校出たからって まあ仕事じゃ使えないですよええ でも結構あれだよ なんかも スイス銀行に就職して その就職の二か月前に来て 二ヶ月間ワンセメとって とか結構いたけど すごいやつがいてね なんかも東大のマスター物理出てて まったくしゃべれなくてまったく聞けないんだけど
64. M: うん
65. JB1: もうねえ
66. M: 書ける
67. これは書くのは 先生が直すところがない だから白紙で返ってくるんだよほんとに
68. JB1: そう 師匠はね俺がアメリカいるときに 師匠とは英語で e-mail してたのよ そうすると 下手にそこにいる日本人とかよりも全然表現がうまい だからやっぱすごいなと思って
69. M: ああ 特にそのころ いつ行かれました?
70. JB1: 97年とか
71. M: ああ それはないでしょうねえ 日本語の
72. JB1: 気をつけることか でもなんかもう 伝われば もう いいや って思ってるからねえ まさに今そんな感じだから 仕事してた時ももう あ あれはそうだ しゃべるのは全然いいじゃないですか なくなるから その場で でも書くものとかも結構あって
73. M: うんうん

74. JB1: 例えば何か このパンフレットをここ英語に直してくれとか
75. M: ああ
76. JB1: それはちょっとあれさ 俺だけに 会社自体がもうおれしか英語しゃべれなかったの でもそんな責任無理じゃん やっぱりネイティブチェックしてほしいじゃん
77. M: それは誰に向けたパンフレットなんですか?
78. JB1: プロレスファンとか
79. M: アメリカ人の?
80. JB1: ううん 日本人の
81. M: なんかねー 英語が そもそも日本語のパンフレットなんだけどなんかこうかっこつけるには プライドのパンフとか K1 のパンフってこう英語を使いたいんですよ ワンフレーズで 何かね国立競技場 1 番のり これ英語に直してくれ@@えええー@@なんかそういうの一番
82. JB1: それは難しいですよねだってもとものがコピーでしょ
83. M: そうそうそう the first tour live at national stadium とか なんかねえ でもほんととそういうのすごい多くて 結構その当時のパンフはコピーは僕が全て
84. JB1: えー 英訳して 結局チェックはしてもらったんですか?
85. M: チェックはね あの一 大学院のみんな先生になってんですよ 日本で だから彼らに電話とかメールとかして これちょっとどう?って
86. JB1: うんうん
87. M: それはやっぱり正しくないとだめだっという気持ちは
88. JB1: ある それはある だってそれはもう残るし やっぱ結構かいイベントでしょ だってねえ ダイナマイトなんて 10 万人のイベントだから そこでやっぱねえ 凡ミスあったらやっぱきついですよねえ 全部おれの責任かみたいな
89. M: ま 日本人が気づくようなあれだったら
90. JB1: まそこまでね 気付かないとは思うんですけどねえ でも英語のできる日本人も いるから絶対 見て絶対おかしいとかニュアンスとかは だから毎回チェックはしてもらってた
91. M: それは結局ネイティブにもしてもらってたんですかそれとも日本人のお友達
92. JB1: 日本人だったかな で 会社やめてからも 結局英語ができる人いなくてその会社 いちいちくるんですよ パンフレットの で 訳したパンフを送ってくれるみたいな それは えっとネイティブに またネイティブがね うまいんだ コピー作るのが なんか maximum pain maximum gain とか no pain no gain のパクリだろみたいな でもなんか日本人には出てこない ねえ
93. M: わかりました 今のご自身の英語についてはどう思いますか? 英語力 このままでも満足それとも改善したいとか
94. JB1: それはいやあネイティブくらいしゃべれたらいいですよねえ なんかねこないだクリスマスの日かな ええと兵隊が二人 で 台湾人 それで 今回やっぱしゃべってると やっぱりもうねえ 厳しい くは あるかなあ何かやっぱり 1 対 1 だと全然しゃべれるじゃないですか でも大勢でワーワー英語言っているとやっぱり追いつくのが大変ですよ
95. M: うんうん 追いつくのが大変っていうのは自分が聞くのが大変ということ
96. JB1: うん 聞くのも大変だしそしてそれにコメントするのがもう追いつかない感じ
97. M: JB1 さんが言うそのネイティブみたいに話したいっていうのは具体的にいうとどういう感じですか まったく同じ 例えば発音とか グラマーとか イディオムとか 全部
98. JB1: そうかあ それ言ったらそこまで必要ないですよねえ 普通にコミュニケーション取れればいいと思えば今でも取れない事ないからねえ でも その台湾人の友達が まさにネイティブなんですよ ほんとに なんだろう うーん あれくらい喋れたらすごいなっていう
99. M: その人は生まれたのがアメリカとか
100. JB1: 全然 ずっと台湾で 今も台湾 で もうネイティブ並みで その日本人の女の子もずっとアメリカ人と付き合ってるから で 付き合うとすごいうまくなるじゃないですか でも やっぱり 4 人でしゃべってると やっぱりついていけないんだって それだけ台湾人の子はうまいって言ってた
101. M: やっぱりそういうふうになりたいですか
102. JB1: いやあ なるもんならねえ でもその必要はもうないですけどねえ 使う場がないから
103. M: うんうん でも使う場があったらでもやっぱりそれぐらい
104. JB1: うーん やっぱりアシスタントやってた時とかは ねえ
105. M: 例えばそれってでも 私もそれ思うんですけど やっぱりその早いときとかにあんまりついていけなかったり いいタイミングで入っていけなかったり言いたいことが出てこなかったり でもそれって言いたいことが出てくるくらいのレベルになってでもやっぱり日本語のアクセントってどうしても残ると思うんですけどそれに関してはどう思います? 日本語のアクセントが残る事について すごいカタカナ英語でなくても
106. JB1: それはまあ それはまあいいんじゃないんですかねえ
107. M: できれば取りたいっていうのはありますか?

108. JB1: できればねえ できれば だからあの K1 に行ってた時にやっぱりみんな英語喋れるでしょう そこは全員英語喋れるんですよ 外国人選手ばかりだから で 一人ね 18 までアメリカで生活してた人がいてその人が完全に仕切ってるんですよ でもその他は館長が 銀座からひっぱってきたような女の子だから一応英語はしゃべれるけどそこまでうまくはないからね
109. M: 日本人全般の英語って言うのは英語力って言うのはどう思いますか?
110. JB1: いやめっちゃめっちゃ低いんじゃない?
111. M: とくに何が問題だと思いますか?
112. JB1: 英語もそうだけどまず 僕がそのカレッジで思ったことは まあカレッジだから 10 代とか 20 代前半とかが多いじゃないですか まず学力が低いのと @@@ もうねえなんでそれを 4 回も fail してるんだっていうくらい その授業を @@@
113. M: それは英語だけじゃないかもしれない
114. JB1: なんかなんだろう なんかさ解剖学っていう授業があって
115. M: 解剖学? マネジメントの
116. JB1: ああ 僕ではなく 友達のマアアの裕次郎いわく 格闘技は行きつくところは解剖学だと 多分俺と師匠が取ってたら絶対勉強するよね
117. M: でもほんとに解剖
118. JB1: うん 実際ね 男女一体ずつ解剖するんだって 死体をちゃんと送ってきて
119. M: でもそれって何の 医学の
120. JB1: それはねスポーツトレーナーとかの
121. M: え スポーツトレーナーって解剖
122. JB1: 解剖学ってなんていうですか anatomy
123. M: そうそう 杉田玄白の
124. JB1: あるんだよー で死体を解剖するんだって 絶対面白いじゃんねー
125. M: @@@
126. JB1: そいつがなんで 4 回 fail したかっていうとなんか体のパーツって難しいじゃないですか 言葉 大胸筋とかそれがもう覚えられない @@@ そんな覚えればいいじゃんねえ @@@@ 英語というか
127. M: 英語に特化してみるとどうですか ちょっと学力は置いて @@@
128. JB1: 英語 日本人に関してはほんとになんだろう 英語うまいって言われてる人でも やっぱり日本人の発想からの英語なんだよ そのネイティブの発想の英語とは全く違うというか
129. M: うんうん
130. JB1: そこまでだからいけないんですかね 発想が違うんですかね でもその台湾の子はもちろん ネイティブのネイティブの英語なんだよね
131. M: うん
132. JB1: 日本多分 台湾の言葉で考えてないで英語として何か発想できるというか
133. M: それって それって やっぱり必要なことだと思います? 英語をしゃべるときにその日本人としての
134. JB1: いや たぶん コミュニケーション取るだけだったら まったく伝わればいいから必要ないんだけど ただ思ったのは その大学院出てる うまいっていううちのチューターとかしてたような日本人の女の子も うまいんだけど やっぱり日本語から発想してる英語なんだっていうのは 素人で聞いててもわかる
135. M: それはどういうところからわかります? 例というか 思い出せますか?
136. JB1: えー なんだろうね なんだろう
137. M: それはやっぱりロジックなんですかね
138. JB1: まずもう パターンが決まってるし 英語って色んな言い方があるし あ こんな風に表現できるっていうのもあるじゃないですか そういうのって出てこないすよね
139. M: うんうん それって例えばイディオムとかだったりするんですか
140. JB1: 多分そういう感じだと思う 受験とかその まあだから語学学校っていうのはそこらへんのレベルなんじゃないかなあとあって かとって じゃあその子たちそのチューターたちも 一応アメリカでなんか 2 番目とかいう大学に行ってるわけだけど やっぱり所詮そのレベルというか 流暢 全然しゃべれるんですよ で ネイティブとも全然普通にコミュニケーション取れるんだけど 聞いている英語はやっぱり日本語から発想してる英語っていうか
141. M: 逆にその じゃあ アメリカ人の英語っていうのはわかりやすかったですか?
142. JB1: いや いや これがねえ まああのグレイシー柔術アカデミー グレイシー柔術アカデミー 白人が 3 人くらいしかなくて なんかもメキシコからヒスパニック だから癖がすごい
143. M: それ 彼らはノンネイティブなんですかね それとも訛りの強い
144. JB1: あ でもスペイン語でもしゃべってたから
145. M: ああ じゃあノンネイティブ
146. JB1: ネイティブの話ですよ?
147. M: うんうん アメリカ人の英語

148. JB1: ああ ネイティブ でも逆に思ったのはやっぱりノンネイティブよりはネイティブの方が聞き取り易いと思
ったなあ
149. M: 韓国人はどうでした？クラスメイト
150. JB1: 韓国人は 英語ですか？
151. M: はい
152. JB1: どうかなあ なんかやっぱある程度 じゃないですかねえ レベルとしては 何か日本人よりは勤勉な感じ
がしたから 結構勉強してある程度は開けてしゃべれるけど こんな超えないのかね 普通は この壁って
153. M: それは多分難しいかと
154. JB1: 難しいんですかね
155. M: わかりやすかったですか？韓国人と英語でコミュニケーション
156. JB1: ああ うん それはわかりやすかった なんかやっぱノンネイティブ同士のわかりやすさっていうのは絶対
あるでしょう？
157. M: でもそれは さっき やっぱアメリカの方がわかりやすいつて
158. JB1: なんかね@@@ アジアの方がわかりやすい気はするんだけどだからフランス人の英語とかも 何言ってる
か全然わからないし あいつら書いてることもよくわかんないんだよ 癖が なんかか@@@
159. M: 文字がということですか
160. JB1: 文字が@@@ そうだねえ ロシアとかフランス人とか の英語よりは コリアンとかのほうが全然わかり
やすかった気がする
161. うんうん
162. M: 例えばじゃあ今 すごくわかりやすい韓国人の英語 で それは多分アメリカ人のそのもう いわゆるネイテ
ィブスピーカーの方が分かりやすい その場合やっぱり韓国人は韓国人で JB1 さんは JB1 さんで アメリカ人の
ネイティブスピーカーのレベルに近づくべきだと思いますか？
163. JB1: 近づきたいですけどねえ でも なんだろ 別に 日常生活を送る分にはまったく必要ないなあと思うし
まあ必要に応じてかなあ だからほんとにボブサップやってネイティブなりたくて それくらいしゃべれたら
いいなと思ってても 終わったらそのあと英語とか全然興味とかなかったけど でもそのあとドンフライのマ
ネージャーをやって やっぱねえ 英語ねえ でも ネイティブってわかってくれますよね うちの言っ
てること コリアンがわかんなくても そこはねえ
164. M: 中国人はあんまりいなかったんではたっけ？中国人の英語に関しては何かありますか？
165. JB1: 中国人の英語はわかんなかった気がする 違うんですかね コリアンと中国人 もともと言語は でも中国
語は英語に近いのでしたっけ
166. M: うーん あの 語順は一緒です そのいわゆる主語述語目的語っていうので一緒ですけど でも もちろん全
然違う言語なので
167. JB1: 中国人はね
168. M: 分かりにくかったのはなんで分かりにくかったんでしょうかね
169. JB1: えー なんだろ 中国語の発想からの英語だからとかかなあ
170. M: 発音はどうでした？
171. JB1: うーん コリアンの方がわかりやすかった感じはしますねえ 中国人の英語 一人クラスメイトいたっけ
その人の癖なのかな なんかわかんないけど
172. M: 全体的なイメージなんかはありますか？例えば中国人全般の英語力と日本人全般の英語力を比較したらこっちの
方が高そうだなあとか って それとも 同じくらいなんじゃないかってとか
173. JB1: ああ 中国人の英語ねえ なんだろ 日本人は低いイメージ コリアンはそれより勉強してるイメージ 中
国人はどうかなあ なんか中国人てさあ 勝手じゃん？@@@すごい@@@何かわかんないけど だから こい
つ勉強してるなあって思ったら次の週は全然宿題とかやってこないなあって感じでね ER 見てたから みたい
な ER 1 時間で終わるじゃん
174. M: まあ何話も見たのかもかもしれない@@@
175. JB1: あの さっき日本人の英語について聞きましたが その 典型的な日本人の英語っていうのがなんとなくイ
メージっていうのはあるんじゃないかなと思うんですが そのご自分の英語はその日本人の英語に近いと思いま
す？それとも JB1 さんの英語はちょっとアメリカにだけあって他の日本人の人たちとは違うぞって風に思っ
たりします？
176. M: ないない なんかねえ そこはこう キアヌリーブスの英語を真似てみたり@@喋り方とか
177. JB1: キアヌリーブス@@@
178. M: キアヌリーブス好きで キアヌリーブスの英語ってすごい綺麗じゃないですか とか真似てみたりするけど
まあ
179. JB1: どれを真似たんですか？マトリックス？
180. M: マトリックス@@@

181. JB1: かつこよくない？キアヌリーブスの英語でも相当普通の会話じゃないですよ 全然使わないけど 発音っていうかこう 全然日本語（英語）だし ま それで伝わってるから 別にそこまではできたらいいなぐらいであ ごめん 日本人の英語レベル低いって言ったのは 僕が言ったカレッジの話で
182. JB1: はいはい
183. M: その大学院の子たちは やっぱ高いですよ
184. M: うん それは 高いっていうのはほかの人に比べてっていうこと
185. JB1: 比べて比べて まあ日本人でもまあ彼らは目的意識が違うし そのカレッジと院生だと こっちがちんこじゃないですか だって 全然知らないのに夜 全然知らない女の子が ここ古い師さんの家ですよー 私 T&Y 卒業するんですけどどうしたらいいですかね とかくる 大学人の子たちはやっぱりねえ だってレポート30枚とか絶対書けないもん そんなの@@@
186. M: それはほかの国の人たちに比べても日本人の人たちの英語は高いって思いました？
187. JB1: 日本人はカレッジは低かったなあ 他の外国人に比べて そもそもだってディスカッションできないでしょう できないし できないというかそもそも やつらは自分の言いたいことがないから なんかね まあね 大学院の人たちとはもう全然意識が違う
188. M: うん じゃあ大学院の人たちの英語っていうのはどういうところで高いって評価
189. JB1: ああ あのねえ まず 言葉を知ってるし だってもう信じらんない言葉とか知ってるの ほんとに 何だろう 何かもう 社会保険庁の人たちが使うような言葉とかを そんなの知らないじゃんね 普通に生活してたら そういうのも知ってるし もうほんとに 書くものはすごいから まあ読むのはまあ別にやろうと思えばあれだけど プレゼンテーションもすごいし まあ 普通にディスカッションは やってたもんね できてたというか
190. M: 発音はどうですか？
191. JB1: あ 発音はさすがに いや発音はね 日本人でうまいこの人って思った人一人もいないんじゃないかな ネイティブみたいな発音ですよ ないかも てか外国人アジア系でこの人ほんとにうまいって思ったのはその台湾人一人くらいかも やっぱ癖は
192. M: うんうん 特にあとはその ノンネイティブの中でこの人たちは難しい聞き取れないっていうのは
193. JB1: 英語の
194. M: はい
195. JB1: あー なんか台湾人は高いイメージがあるんですよ僕 その子と もう一人語学学校に来てた女の子がみるみる英語が上達して行って あっという間に聞き取れるようになって まず聞くのが最初なんですかね でそれを吸収してどんどんしゃべれるようになって そのあと大学院入って普通に ディスカッションできるとすごいですよね だからやっぱり台湾は凄いなと思った
196. M: 最後の質問なんですが ええと今英語はその国際語として使われていると どんな国の人たちも使っていてインドの人たちはインドの英語を話したりとか シンガポールの人たちはシンガポールの英語 で そんな中ノンネイティブの人数って言うのはねネイティブの4倍いる 圧倒的多数だと それだとまあもちろん国際間コミュニケーションがネイティブスピーカーを含まないというシチュエーションがすごく多くなってきていると 例えればASEAN なんていうのはそのいい例ですよ そんな中でもやっぱり ノンネイティブっていうのは最終的にネイティブの英語を目指さなければならぬと思いますか？
197. JB1: いや 僕はやるんなら どうせやるんならネイティブに近づいた方がいいと思うんですけどねえ
198. M: それはなぜですか？
199. JB1: えー何だろう だって 英語じゃないですか 英語だからねえ どうせなら なるべくオリジナルに近づいた方が まあ基本コミュニケーションでできればいいやって思ってるんですけど どうせ使えるんなら そちらまで行った方が いいなあ なんかアメリカ人としゃべってて 発音に関して えって言われたことは別にないけど あれ きれいに それもその人だよええ そこまでほんとにうまくなりたいかどうか なりたいですよ なるもんならなりたいねえ
200. JB1: 何かすみません 日本人の英語っていうのでカレッジの人たちばかりの話を
201. M: ああ それは全然いいんです 構わないんですけど 日本人全般っていうのはどうですかね
202. JB1: まあカレッジにいたからイメージ悪いのかなあ だから師匠の方がいいよね 日本人の英語としては あでもね あれだった その大学院も語学 TESOL だけじゃなくて色々あるんだけど やっぱり TESOL の人たちはなんだろう そもそもしゃべれって言われるから 授業中 発音せざるを得ないそれで鍛えられていくし もう一人前で今から言うのを訳しなさいとかばんばんやるから それでうまくなっていく だから MBA の子たちは意外にうまくない よね
203. M: 相手はどう思ってると思う？
204. JB1: 低いだろうねえ でも 低いと思う 言い回しを全然知らないし 辞書ひくの大嫌いだから でも何かあれだよ 内容で 格闘技の話とかしたら全然普通にしゃべれるじゃないですか だからもうネタなんだと思うんだよ ね アメリカのドラマの話とかはもう全然普通に まあしゃべれる かといって別にねえ政治の話とかする機会もないししかし日本人はコンプレックスみたいなのはあるよね
205. M: それはなんででしょう？

206. JB1: なんでだろうねえ やっぱ 例えば英語で何かやるぞっていう時にさ いや確かに 一対一で話したり 別にクラスの人たちと作業してる時はさ ま そこまで思わないけどさ ま仕事上で 例えばこれからヨーロッパでカンファレンスでつなぎますみたいなときとかやっぱ嫌だもんね なんとなく@@@ で何か 一対一で話すならまあいいけどさ こうみんなと一緒に別にこっちがわの日本人もみんなうまいわけじゃないからあれなんだけど
207. M: でもヨーロッパの方の人たちもそれはノンネイティブだったりするわけでしょ でも明らかにコンプレックスがない人たちっていませんか?
208. JB1: た いるよー いる いる ヨーロッパはないでしょ
209. M: それは違いはなんなんですかね
210. JB1: まあフランスっぽい訛りだったけど 彼らはそういうイギリス人もいる中でもさ 普通の時には話すけどさ 例えば電話会議で あの やる時はどっちかっていうとイギリス人がリードしてるイメージがある それはまあ彼らもこっちが聞き易いっていうのを意識してるのかもわからないけど 実際僕はイギリスの方がよくわかる
211. M: やっぱそのフランス語訛りの方はちょっとわかりにくい
212. JB1: 全然遙かになまるとねえ 聞き取りづらくなるよねえ
213. M: でも 私も 私からしてみるとなんでこんなに訛ってるんだろうって入るけど 明らかにコンプレックス持っていない人っていますよね
214. JB1: どうどうとしゃべるよねえー おれクラスのスペイン人さ スペイン語しゃべるんだよほんとに 英語じゃなくて えーとかって思うよね それでも堂々とき 何なんだよこいつって思うもん でもその方がいいとは思うんだけど日本人はやっぱおどおどしてるもんね ディスカッションっていう時点で てかもう ネイティブとしゃべる時点で
215. M: ああ
216. JB1: してた 若いやつら
217. M: そこはなかなかむずかしいんですk なえ
218. JB1: 恥ずかしいんだろうね 若いから堂々としてりゃいいのに
219. M: いや若いから恥ずかしいのかも@@@
220. JB1: 何かさー ドラッグとか普通にやってる癖にさあいつら そんなときは堂々としてる癖にさ、なんで英語喋るときだけへりくだってるんだ みたいな

JB2

1. M: じゃあまず一番最初に大学生の時に英語サークルに入って それはなんでだったんですか?
2. JB2: それはもうまったく理由はないです あのー ゴルフサークルに入って 同じその同期の友達がその ACE っていうサークルにも入ってたからそれで入っただけです
3. M: うん じゃあその時は英語ができた方が将来のためとかって
4. JB2: あんまりそういうふうには思わなかったねえ 一応何か大学のあのディスカッションみたいなものがある 違う大学と そういうのに稀に行ってたけど 一応ちゃんとしたメンバーだったから 一応1, 2年の時は
5. M: でディスカッションを
6. JB2: したなあー 今だったらあんなの簡単だけど当時は結構嫌だったなあ
7. M: うんうん それはじゃあ 準備とかは?
8. JB2: うーん 大してしてないけどね でも土日だったしね 相当やだったよ
9. M: 相当やなのによく@@@
10. JB2: うーん まあサークル自体はまあ同期は今もまあ連絡するからねえ 嫌いじゃなかったですけど
11. M: じゃあやっというたら役立つとかそういう気持ちもあんまりなくもう
12. JB2: まあちょっとはあったのかもしれないけど 振り返ってみても特にはないかな
13. M: じゃあこう本格的に英語をやんなきゃなあと思ったのは何でだったんでしょう
14. JB2: ああ まあ最初はねえ まあちょっとしたところではやっぱり大学入ってやった TOEIC とかそういうの受けた時に忘れたけどものすごい低いはずだからそれでちょっと思ったけど あとはやっぱまあ会社変わってからだな あの 半分外資になってから それはそうだな
15. M: うんうん それで ええとやらなきゃって
16. JB2: それで最初はねえ あ だからもう 思ってたけどほとんど何もせずに ただ僕結局入って一年目 そのうってから一年目の夏に研修にいったからその前にあの会社の金で英会話をやらしてもらった ていうか当時日興からうつったひとは割とそういうのやってたしね で 大阪で習っててちょっと 会社に来てもらって [person1]っていうやつに まあだからまあ1対1だからおもしろかった おもしろかったっていうか それが多分最初
17. M: それ会社で あの[organisation1]時代は全く使わなかった

18. JB2: 全く使わないね うん
19. M: うん じゃあそのころはもう英語なんてやらなくてもいい
20. JB2: うーん ただ一応僕はつかう様な仕事はしてないけど周囲にそういう人たちはいるしねそういう国際何とか的な そういう人たちと仕事をする場合にはできた方がいいとは思ってたけど
21. M: 思ってたけど?
22. JB2: あと周りに一個上の先輩で London Business School にその後留学してたんだけど 彼はもともとその国際何とか的なところにおいて 当初から留学したかったから そういう話は聞いてた で ああ 何かそういう人もいるんだなあと思ってた
23. M: でもそれを聞いて じゃあ自分もやろうっていう風には
24. JB2: そうですねえ ただ英語っていう意味ではでも日興のときにあのほら 英文 アメリカの会計士のやつ あれをやってたからね 結構 あれはだから一石二鳥的な感じでやってた だから英語だけの普段日本語の授業なんだけど 英語の授業っていうのもあって それはまあ聞いても聞かなくてもいいんだけどそういうのちょっと聞いたりしたもん 借りてきて
25. M: 会社をその後こう移ってからはまずはその 英会話をやらなきゃいけないっていうのは強制だったんですか?
26. JB2: うーん 強制じゃないけど、研修行くからやばいよねえ って話にもなるよね まあ もともと新人 新しく入った人用の研修だからテクニカルにはそんなにあれかなと思ってたけど まあよくわからないけど少なくともできることはやっておかないとまずいだろうってことで 僕だけ多分 みんな大阪の人やってたんだけど 僕だけ多分多くやってた 週に2回くらいはやってた
27. M: それってもう [organisation2]に移る時にもう英語できなきゃいけないってことはわかっていた
28. JB2: うん まあまあ ある程度はね でもどれくらいかはわからないから
29. M: で 実際使いましたか? 仕事の上で
30. JB2: まあたまーに たまーにです しゃべるよりはメールの方が多かったんですけど あんまり電話とかで話すことはそんなになかったかな 例えば行った時に話したり来た時に話したり でもたまにあったね 資料作る時に若手に電話したりするときそれは大体あの会議室から電話掛けてた 恥ずかしいから
31. M: それは何で恥ずかしいんですか
32. JB2: それはまあ基本できる人が多いからねえ うちの会社 まあ僕の周りは必ずしもそうでもなかったけど 結局使おうと思えばもっと使えたしもし英語にすごく自信があるなら海外のオフィスに行かせてもらってたかもしれない ほんとにできるんなら大阪から移動したときに行かしてもらってただろうね ほんとうにそういうのがやりたかったらね かつ できると思えば そっちの方がよかったかもしれないけど
33. M: 特に不自由とかはあったんですか?
34. JB2: まあその仕事上そこまで使わないから何かっていうのはないんだけど まあでも例えばそういう集会みたいに集まった時にさ やっぱり外人と話したりするときはわかんないなと思ってたし
35. M: 外人っていうのはどこの方?
36. JB2: まあだいたいアメリカ人が多いかなあ うーんでもまあヨーロッパの人たちも結構いるからなあ
37. M: アジアは?
38. JB2: アジアはあんまりいなかったねえ 結局香港なんかは白人が多かったりしたしさ まあでも彼らが来たりして僕はやっぱまあせいぜい彼らの言ってることはだいたいわかったとしても少なくとも通訳的なことはできないしまあ今でもできないけどさ まあその当時はもちろん それは不自由だったりする
39. M: それでそのあとまあ色々あって一念発起して留学したわけだけど、まあそれはもちろんキャリアのため、気分転換のためというのもあったと思うけれど英語をというのもありましたか
40. JB2: もちろんあったよ まあ
41. M: それはなんでですか? やっぱり日本でもできるかもしれない MBA をやらずに高いお金を払ってイギリスまで行ったのはなぜですか?
42. JB2: うーん 前の仕事の関係でいうと若者は僕のイメージでは使える人はガンガン使うけど使わないだったら大して使わない仕事もたくさんあるんだけど、上になればなるほどだんだんみんな仕事一緒になってくるからそうするとやっぱり普段使わなくても絶対使わざるを得ないときって絶対あるし使えた方が間違いなくいいから
43. M: それはでも前いた会社っていうことですか? 上になればなるほどっていうのは
44. JB2: うん このままいって僕大丈夫なかなと思ってたし
45. M: でも 留学してもとの会社に戻る気持ちって
46. JB2: それはもちろんなかったよ だから別にその会社のなかでどうこうっていうのは特にないけどでもそういう風に感じてたわけだからまあまあそのあと会社変わるにせよまあ別に英語を使う仕事もあるかもしれないし 海外で働くこともあるかもしれないし まあ選択肢は広がるよね
47. M: 今は仕事で使ってますか?
48. JB2: まあちょっとですよねえ でもまあ来週の出張 まあこの前も使ったは使ったけどねえ
49. M: それはどこですか?
50. JB2: それはだからヨーロッパだった
51. M: 今度の出張っていうのは?

52. JB2: 水曜日は東京東京だけどその時は英語使うわけじゃないけどまたその関係で使うよねえ でもたぶんヨーロッパの人と まあわかんない中国の人いるかどうか
53. M: ヨーロッパの人っていうのはイギリス抜きヨーロッパと
54. JB2: イギリスもいる この前もちょっと言ってたけどイギリス人とあとそのベルギーとかオランダとか
55. M: それは電話会議のみですか?ほんとに会ったりはしました?
56. JB2: 会ったよ 中国行ったときとか
57. M: ああ中国行ったときにも
58. JB2: うんあの一週間は割とその人たち一緒だったからね中国人はいたけどねえ そもそも彼自身があんまりエキスパートじゃないのでその分野の単に中国だから中国人がいたってだけであって別に全然話してない
59. M: アメリカ人は?
60. JB2: アメリカ人は いなかったねえ その時は ヨーロッパの人のほうが仕事いままでしたことあるね そういう意味で 前の会社も含めて
61. M: でも前の会社は圧倒的にアメリカ人だったのかなと
62. JB2: うん まあ社内はアメリカ人だったけどほんとにその実務的なことを相談するとしたらイギリスロンドンの人たちだったから でもそういう人たちはもうメールが行ったときに話すかみたいなの そんなだった
63. M: 今自分の英語についてはどう思いますか?
64. JB2: うーん いやあ昔に比べればちょっとは良くなってるとはまあまだ全然ですよええ そこは。
65. M: まだ全然っていうと それは目標みたいなのってありますか?
66. JB2: うーん 目標目標はでも単純にまあしゃべりはさ 別にたどたどしくても何とかできるけどそれはやっぱり聞き返すことなくそういう会議とかで相手の言ってるのがちゃんとわかる それがすべてだね あとはまあ話すのは何とかできるし そんだけじゃない
67. M: うん じゃあ主に聞く方と
68. JB2: そうですね
69. M: それはあのその聞く側としては色々な人がいますよね その JB2 さんの場合には 割と international な人たちがなわけで ヨーロッパって言うてもたくさんいるし そしたらそれはなんというか自分としては全体的に対応できるようにになりたいということでしょうか?
70. JB2: まあそういうことですよ
71. M: そのためには なんか特別やろうとかっていうのは思ったりするんですか?
72. JB2: そのために何をやっていいか正直分からないからねえ わかんないなあ でも留学したことっていうのは多少さ そういうのあるんだなっていうのがわかったと思うんだけどさ ヨーロッパの中で まあ当然 違いとか それはまあ前も当然わかってたはずだけど 何かフランス語っぽいよねとか そういう認識は少なくともしてるわけだから だからまあ行ったことによって多少そういうのも聞けるようになってるはずだけどね ただまあ まあこれからどうやったらそれができるようになるかはわかんないけどさあ
73. M: わかりませんよね@@
74. JB2: でもそういう人たちと話すしかないと思うけどねそれは
75. M: でもそれも機会っていうのがないと その 自分で練習 みたいなことはできないですよ
76. JB2: できないねえ
77. M: 常にやっぱりその本番 本当の経験として
78. JB2: まあでも追い込まれないと無理だなあと思うしさ うーん だからほんとに使う状況に置かれて まあちょっとはできるかもしれないですねえ っていうくらいだなあ
79. M: うん 今、聞けない時って言うのはどういうときなんでしょうか
80. JB2: うーんまあやっぱり自分が内容が全然わからない時 あとはもちろん集中力がない時とかもあるしうーん
81. M: それってでも 結局あんまり 英語じゃないっていうか
82. JB2: でもさ 例えば よし ここで ちょっとここ聞かないとまずいから よしちょっとここで集中して聞こうと思った時にじゃあ聞けるかっていうとそれはそんなこともないわけだからさ
83. M: 内容がしっかりわかっても?
84. JB2: うーんだからまあ しっかりわかっているときには逆に推測しちゃうから英語を聞いてるのかどうかは良く分からないんですよ 例えば自分が質問して答えてくれるんだったらさ JB2: まあさすがにそこは推測も含めてそれはわかるけど 質問してくれた時も質問ぐらいはわかるけど
85. M: ああ
86. JB2: でも例えばさ 自分が質問して 大体は分かったと 答えてることを聞いて 大体わかったとまあこういう感じだなと思うんだけど 仕事で使うときって言うのはじゃあ結局そこをふまえてどうすりゃいいんだっていうところが常にあるじゃない そういう時にやっぱり その部分が 相手が言ってないかもしれないし
87. M: 言ったかもしれないし
88. JB2: うん でもそこはもう段々わからなくなってくる 全部が聞けてるわけじゃないから
89. M: それはその あとからクリアしていくところではないんですか?

90. JB2: それはまああとからクリアにもちろんするけど あとからって言うかまあもちろんその場ですることもあつた
あれだけだし まあでもそれは 例えぱ周りに何人もいるときにそこまでやるかかっていったらその場ではやらない
だろうし 1対1だったらやるかもしれないけど
91. M: うん
92. JB2: 何かその うーん だから 仕事上で使うときって言うのは多分さ 留学してて何かやるととき 共同で
何かやるとときとかさ 別に教授 チューターでも何でもいいんだけどさ そういう時はやっぱり何かまあと
にかく 何回でも聞けばいいし それはまあできるしさ それでとにかくわかつたとするけどさ 仕事で使うと
きって言うのは なかなか使うのは そんな何回も聞けないし 人も他にもいるし となるとやっぱり一発聞いて
わかるようにならないと わかんないとちょっと厳しいところあるよね どうしても で ほぼわかつたても
ここ ここのパーツがわかんないってことによつて全て曖昧になつたりするじゃない
93. M: それはその 純粋にリスニングの問題?それとも言葉の問題ですか?
94. JB2: うーん まあ 例えぱ用語がわからないってケースは今はそんなにないと思うしねえ
95. M: うんうん
96. JB2: でそれはリスニングなのか あとはそもそも向こうが言つてないかもしれない
97. M: 言つてないかもしれないし
98. JB2: でもそれをそこまでつきつめるほどの余裕もないし
99. M: うんうん 録音はしちゃいけないんでしょうか?単純な疑問なんですけど
100. JB2: まあ 録音つたつてさ 全部録音はできない ま 録音はしてないけどね
101. M: そうやつて聞いとると やつぱりさっきの話じゃないけどそれって日本語でもやつぱり難しいところじゃない
ですか? で 例えぱネイティブの方が英語でやり取りしてるからとて 向こうが やつぱり 100%ネイ
ティブ同士のやりとりでもやつぱりたぶん結構落としてるところ
102. JB2: ネイティブの人って結構曖昧にすることも多いからさ 日本人よりもある意味答えに直接いかないだけにね
103. M: それって逆に言うと向こうの責任でもあるわけですよ てもやつぱり そこで 例えぱやつぱりそのシチュ
エーションを想像するとして まあ向こうが言いたいことを 100%聞けてなかつたかもしれないってまず思つて
しまつと
104. JB2: 思います思います 実際聞けてないしね
105. M: 何かそういう時に 英語でコミュニケーションをとつてネイティブにしろノンネイティブにしろヨーロッパ
の人たちが多いと 彼らは英語はよくできるんですか?
106. JB2: できるよね まあそういう仕事してる人たちだし
107. M: そういう時にやつぱり自分が聞けなかつたかもしれない まああんまり聞けてないって時のその心理状況
というか
108. JB2: そういう時 まあそれはまあまあ まずいよなあとも思うけど うーん まあでも後でメールで聞けばいい
やつていう時もありますよ
109. M: 何というかそういう時 何かこうパワーバランスを感じたりすることってありますか?
110. JB2: うーん そこまでは感じないかなあ まあ 今は
111. M: だからその自分の英語力でもつてそれで引け目にかんじたりするって言うことは
112. JB2: それはあるよ それはもちろんあるけど でもまあどつちかかっていと彼らに引け目と言うよりは英語ので
きる日本人に対する引け目じゃない
113. M: はいはい 周りにいるって言うこと
114. JB2: それはいるよね
115. M: なるほど
116. JB2: そうですね まあそういう人は まあわかんないけどみんなどれくらいのレベルなのか うちでいうと出来
る人はできるしまあ向こうにいたこと人はまあできるけど他の人たちはまあ一緒くらいかもしれないけどね
117. M: なんかこう自分が何か言つて向こうがあんまりわかんなくつて何回も聞き返されるってことはありますか
118. JB2: それはまあ聞き返されることはあるけど英語のせいじゃないと思うな そういう時は
119. M: それに対してどう思いますか?自分が何回も聞かれることについて
120. JB2: それは何とも思わないよ 英語のせいじゃないと思うし
121. M: それは逆にしてみたら同じことになりませんか 例えぱJB2さんがわからなかつたことを聞き返すと でも
そこはすごく遠慮じゃないけど そこは何かはわかるわけじゃないですか それは 向こうは多分聞かれたら聞
かれたで それは別に英語の問題でなくつて 内容の問題だと
122. JB2: もちろんそういうこともあると思う もちろん
123. M: けどやつぱり自分が聞き返す方が嫌だと
124. JB2: そうですね まあ何となくそれはありますよ@@@
125. M: 周りの人達は自分の英語をどう評価してると思いますか?
126. JB2: うーん まあ少なくとも聞く話することについては 高いとは思つてないと思うよもちろんそれは
127. M: それは外国人もということ
128. JB2: うん 例えぱ留学してた時とかさ 今は全然そういう機会もあんまりないから

129. M: 何かこう うーん これは人によるのかもしれないけど 基本は人間人から良く思われたいわけですよ 英語でもこいつはできるなって思われたかったり そうすると周りが期待してることをやろうとしてたとかそういうことはありますか？良く思われたいじゃないけど
130. JB2: ああ それはないな 特にそういう風には思っていない わかんない そもそもそんな普通の なんだろう 雑談的なところですよ 話すことはないけど そこでもっと話してそれこそ こうなんていうの 彼らと楽しく雑談をするっていうのをそういうことはそこまでしないからね 正直言って だからまあ そこは別にいいよなあ
131. M: 今まで英語を勉強してきた中で こう 一番こういうさっき伸ばしたいところをきいたんですけどけど 伸ばそうと思ってきたところっていうのは何でしょうか？
132. JB2: 伸ばそうと思ったところ？
133. M: はい あるいは頑張ったところとか
134. JB2: うーん 結局はまあリスニングを伸ばそうと思ってきたけど そうこうしてるうちに他のところが伸びてると感じはする
135. M: でも結構そのグラマーはできるし書くのもできるっておっしゃって だけどやっぱり話すのはちょっと苦手だと
136. JB2: うーん ただやっぱ話すっていうのは別に日本語でもそんなに饒舌じゃないし
137. M: @@
138. JB2: うーん まあ多少その英語の壁で 話すのが言いたいことが伝わりにくいことはあるとは思うんだけど まあ程度の問題ですよ それ
139. M: 発音はどうでしょうか
140. JB2: 発音？発音は全然うまくないけどもうだからと言って悪いと思ってるわけではないそこは
141. M: それ何ででしょう 普通 それはきっと珍しいケースというか あの話を聞いてると みんなやっぱり発音からなんか直そうとしたりとか する人が私は多いっていう印象があるんですけど
142. JB2: だからね うーん 例えばスーパーとかで 例えばテスコで何か言う時にはそれはちょっとやだと思いますよ 自分の発音が悪いということが 悪いとかまあ そういう時は思う 発音何とかしたいなあって でもやっぱりほんとに話さなくちゃいけない時って言うのはそんな時じゃないじゃない それは留学してる時はリサーチをこういう風にやらなくちゃいけないとかこういう風にしないとまずいとかって思ってる時にやっぱりそこはもう必死で言うから そこはもう発音とかそういう問題じゃなくなるっていうか
143. M: どういう問題になる
144. JB2: そこはもう 自分がどう発音してるからどうでもいいからとにかく伝えるってことに集中する
145. M: 伝えることに集中する場合って言うのは 何に特に注意してるんですかね
146. JB2: うーん 伝えることに集中する場合って言うのは その辺伝えるために色々な方法があると思うんだけどさ 当然書くとか 図を描くって言うこともあるし
147. M: まあそうですね リサーチとかやってるときは
148. JB2: うん まあそういうのあるし うーん まあ話し方ですよ そのロジックというか まあそういうところだな あとはまあ繰り返し言うって その時にはもう発音とか言ってる余裕はないじゃない でも一方でそういう時でもリスニングができなかったらやっぱりうまくいかないわけ 聞けなかったら ほんとに追い込まれてる時って言うのは 話し方はそんなに critical じゃないかな 発音自体は
149. M: いやでもそれは面白い なかなかそういう風に考えてる人ってあんまりいないと思うんですよ 私にも人に何かを伝えたい時って言うのはもちろんまあロジックって言うのは最初にくる けど うーん
150. JB2: まあ必死になるから 意識はしないからね
151. M: まあ必死になったら意識がいかないっていうのもありますよね まず 実際でも 何かそういう時に 発音が障害になったことって言うのはありますか？
152. JB2: 小さいことならあるよ そのテスコとかさ 別にそれがほんとにまずかった重大な問題になったことはないかなあ それはまあ向こうもわかるしねえ
153. M: じゃあちょっと JB2 さん個人の事について聞いてきたけれどももうちょっとその視野を広くして 日本人の英語についてはどう思いますか？
154. JB2: うーん だからまあ日本人の英語って言った時に まあそんなに悪いとも思っていないけど 別に まあ excellent ではないよなとも思うよね
155. M: 今そんなに悪いものではないなっていう表現になったのは やっぱりどっかで世間一般的にはこう悪い
156. JB2: それはそうだし でもやっぱりどうなんだろうね 他のアジアの人たちと比べてたりしてるわけじゃないからさ そこまで まあ今考えると少し違うかもしれないけど 昔の上司の1さんっていう推薦状を5枚書いてくれた人は あの人はまあ東大だから 頭いいし 書いたりするのも結構できるけど英語話すのはそこまでうまくないけどさ でもロジックも完全に日本語のロジックですよ だけどまあ あれはあれでいいんじゃないかと 思うからうーん なんかでも別にエクセレントじゃない でもあれは日本人の話し方としては別に いいのかなって言う でもそういう人はたくさんいるような気がするけど
157. M: その そういふ人たちが外国人とコミュニケーションをとってるところを見てきていて まあ JB2 さんも日本人のロジックを使ってやっているとと思うんだけど さっき言ったように 伝わり易いようにって やっぱりそれは

自分の考え方でやってるわけですよね それは 相手にとって わかりやすい というかちゃんと伝わってると思う？それとも逆に日本人的な考え方が

158. JB2: うーん ケースバイケースだけど でも大概伝わってるような気がするけどねえ 悪くはないと思うんだけどなまあ多少彼らの考え方と違うかもしれないけどさ まあでもやっぱり我々はたぶん Sさんとかもそうだけど 彼もすごく考える人だし頭いいしさ でも英語はそこまでできないけど でもやっぱりとにかくこれは絶対おかしいだろうっていうところに関しては相当こだわるしさ くだいけど でもそれってやっぱりぼくなんか思うけどやっぱまあ 何人かって言われたらちょっとあれだけどわかんないけど外国人とかでさ 自分は全部聞けてても 聞いてて なんかこれって なんか普通に 他の二人がやりとりしてて話が終わるんだけど それって何か終わってないんじゃないかっていうのを思うから だから何か気持ち悪さが残る事が多いような気がする でもそれって日本人の発想なんだと思うんだけど そういうところで日本人の人っていうのはこだわるよね とにかく
159. M: そこははっきりしたいと
160. JB2: 気持ち悪いんですよね たぶん 自分の方が正しいはずだって言うのも絶対あるし で そこはなんか言うんだと思うんだよ それは結果としては割と伝わることって結構あると思うんだけど
161. M: 例えば そういう場合に まあイギリス人とかアメリカ人 要は英語を母国語としてる人のやり方っていうのは要は日本人と違うわけじゃないですか 色んなことがあると思うんだけど まあ例えばその辺をあいまいにするのも彼らのやり方なのかもしれないけど あとはステレオタイプなのかもしれないけど結論から言えとか まあ言えというか イギリス人アメリカ人あるいは西洋人は結論から言うとか よく言う日本人との違いっていうのはよく言われるじゃない 英語そのものだけじゃなくてその考え方とか文化とか そういうのも含めて日本人は英語を勉強しなければいけないと思いますか
162. JB2: うーん それはまあ勉強するものでもないから まあ まあ そこはもうコミュニケーションを取ったらわかることなんじゃないかなあ だからむしろそこは違うんだなあと思ってあとは自分の思ってることを伝えるってことだろうからさ 自分のロジックを変える必要はないと思うよ
163. M: うんうんそれは相手がネイティブであっても
164. JB2: うん 別にそこは変えようもないし まあ結局そういうところで勝負しないとそもそもそんなに まあ存在意義と言うかそういうのもあれだしさ うん まあ違うからいいっていうのはあると思うからね うーん
165. M: ちょっと戻ると そんなに悪くないっていう言い方になったのはまあまあってことですよね 裏を返せば そのまあまあ理由はなんででしょう？
166. JB2: まあまあの理由はさ 結局 そのわかんないんだけど ま こだわったりする結果スムーズじゃないよね そういう時には うーん それはスムーズじゃないからエクセレントじゃないけど でもプラスのところはでも結局やっぱりその まあだからもう裏表でそこをこう変えてないというか変に合わせて終わらせないっていうところあるよね 絶対そういう人の方が多いと思うもん ま それはアジアの人じゃなくて ノンネイティブ ネイティブでもそうだと思う ネイティブ同士でもそうだと思うくらいだけど やっぱ拡散して終わる事って多いじゃない まあ唯一こだわって 何か変にやっぱあの頑固な こだわる Mとか 中国人が頑固でこだわっているのはよくわかる でも韓国人はそこまでではないかなとも思うし まあ彼らも似てるけどね こだわるところっていうのは でも中国人がそんなに人数知らないけど まあRさんとかこだわりの気がするね でも日本人はそこまでじゃないし 何か バランスとしてはありなんじゃないかとおもうんだけど
167. M: それってどっちかっていうと日本人の性格じゃないけど性質というか
168. JB2: そうですねえ けっきょくそういうのになっちゃうんですよね
169. M: もちろんそれは大事なんだけど、ちょっとそれは置いておいて単純に英語力と言うか英語のうまさっていうところを考えると日本人全般
170. JB2: まあうまさを何でとらえるかっていうところでいくと まあ例えば 雑談はうまくないと思う それはでも言葉の問題でもないんだらうし 難しいやっぱり英語のうまさというかさ
171. M: 英語のうまさっていうのは何だと思いますか？
172. JB2: それはやっぱりスムーズだっていうことかもしれない 英語そのもの取ってみればね
173. M: コミュニケーションがスムーズだってこと それともその
174. JB2: うーん コミュニケーションなんだけどもとうわつらな面も合わせてだろうな いや 本当にコミュニケーションがとれるって言うのはさ あいまいで終わらさなくてちゃんと自分の言いたいことをちゃんと伝えることだと思うけどほんとにできるっていうのは でもまあ 言葉のところだけ取るんだったらなんかもうちょっとスムーズにっていうことなのかなあ スムーズじゃないもん 基本的に
175. M: 基本的にスムーズじゃない？
176. JB2: 例えば留学してた時にどうかって言ったって
177. M: はい
178. JB2: 僕とかだからあの Sさんとかあのくらいのレベルの人たちはね いわゆる帰国子女とか長くいる人 ま MさんとかTさんとかはまあできるかな うーんだからまあ英語のうまさという言い方になるとそういうスムーズさの方にこう あれがいくんだけどね

179. M: それってでもなんというか最初に日本人の英語ってどう思うかっていうのを評価してもらった時にそのことって最初に出てこなかったですよ。で、最初に出てきたことってというのは重要だと考えていることなんだろうなと思ったんですけど、だけどその、私とその無理矢理じゃあ上っ面、で、上っ面って言う風にも言ってたけど英語力の英語のうまさっていうところを無理矢理聞いたらその、雑談とかそういうところでのスムーズさっていうのが出てきたっていうのはそれは、世間一般に考えられてることとは違うかもしれないですね。
180. JB2: でも例えば僕が、何か言われたことは、例えばさ僕の英語は別にエクセレントではないけどまあ言いたいことはよくわかるし、それはやっぱり、内容もあるという風に言われるよね。
181. M: それは誰に？
182. JB2: そこは何人かに言われたことがあります。
183. M: それはでも嬉しいですよ。
184. JB2: それはそういうことですよ。でもまあそれってまさに言葉の通りで差、英語は別にうまくないけどわかっていうことだから、それを、英語のうまさをどっちと取るかなんだけど普通取るなら前者の方ですよ。英語はエクセレントじゃないけどっていう、いわゆる流暢っていうとこかな、で、そこが流暢だったらやっぱり英語がうまいっていうことになる気がする。でも、日本人は英語がうまいと思いますかっていわれたら別にうまいとは思わないけど、英語をどう思いますか、って聞かれたらたぶん、そこまで悪くないんじゃないっていうふうに言うんじゃないかな。
185. M: じゃあ一応最後の質問ですがそのよく話してるけど、今英語は国際語として使われていて、ノンネイティブの数はネイティブの4倍いると言われていて、その中で当然国際コミュニケーションの場ではネイティブを含まないっていうシチュエーションが非常に多くなって中で色んな人がノンネイティブはネイティブの英語を目指さなくても良いという風に主張し始めてるわけですがそれに関してはどう思いますか？
186. JB2: うーん、目指す必要はないっていうのは間違いないよね。ただ、いっぱいじゃあ、その、どれを勉強したらいいのかわかれた時にさ、まあ結局それしかないんだよね。ああっていうのもあるじゃない、目指さなくてもいいけど、そういうふうになれるんだって言うんだったらまあなるかな、っていうのはあるよね。
187. M: うんうん。
188. JB2: うーん、そういうことだろうなあ。あとやっぱほら、どの英語でも聞けるようになるという意味ではさ、じゃあ、どうやったら聞けるのかもわからないよ。正直、でも、そこはたとえばネイティブの英語がわかるんだしたらわかるのか、とかさ、それは自分がわかるようになってないからわからないけど、でもインドの英語がわかれば全部わかりますって言われたらインドの英語一生懸命聞かなくてもいいけど、そういうわけでもないだろうし、でもいくらネイティブみたいに英語をしゃべれるように頑張ってもリスニングのキャパがひろがるわけじゃないと思う。そこはあんまり関係ない気がするけど、でもわからないからねえ、わからないんだったら、インドの英語をやるより、ネイティブの英語をやるっていうことだなあ、目指してるわけじゃないけど。
189. M: ああなるほどリスニングの観点からみれば。
190. JB2: そうそうそう、韓国人の英語がわかりやすいと、我々が言ってる時点で、それは、他の、例えばネイティブとは違うってやっぱ思ってる、自分たちもそうだろうけど、ただその、ネイティブだけじゃないわけですよ。例えばじゃあその、ラテン系の人とも違う、インド人とも全然違うと、要は個性的だとももってるわけだから、そこに英語を習うかって言われるとまあなかなか、それだったらインド人に習った方がいいと思うし、だからまあそういう風になるだろうな。

JB3

1. M: まず、もちろん中高と英語を勉強してきたと思うんだけど、それとは別に英語を勉強したりはしてましたか？
2. JB3: えっと、その中高の時期に？
3. M: あ、それじゃなくてもいい、義務教育以外にやってたことはあるかということ。
4. JB3: ああ、やりましたね。大学の1年生の、終わりごろ、違う、夏過ぎですね、から英会話学校に行っていて、あのGABAってあるじゃないですか。
5. M: ああはいはい、あのマンツーマンのそんなときからありましたっけ？
6. JB3: ああ、でもあの時にまだGABAが知られてなかった。
7. M: そうですよ。私最近になって知りましたし。
8. JB3: そうそう、電車の広告とか始めたのは僕がやめたあと、で1年間くらい、週3回くらい行って。
9. M: それは大学1年の時ですよ？ どうして？
10. JB3: 僕受験英語やってないんですよ。大学に入る時に？
11. M: ああ。
12. JB3: あの、高校から大学に入るのに指定校推薦だったんですよ。
13. M: ああ、受験しなかった。
14. JB3: 受験しなかったんですよ。僕の人生受験がないんですよ。中学校に入ったら高校に入るのも推薦。
15. M: ああ、それは中高一貫じゃなくて？

16. JB3: 一貫じゃなくて ええと 面接して 作文書いて まあちょっと自己アピールしてっていう
17. M: えー 優秀な子供だったんですね
18. JB3: どうなんですかねえ
19. M: 受験するまでもなかったってことでもんね
20. JB3: まあしたくなかったから頑張ったっていう
21. M: ああだからアンケートでテストをパスするために英語を勉強するっていうのには **strongly disagree** だったのかな
22. JB3: そうですね やったことないから あとはでもやっぱりみんながやってるからやろうとは思ったんですけど どうも頭に入ってこない 身についてこないんで どうも違和感があって でもやっぱりその受験英語終わって 大学に入った人っていうのは単語力があったりとか あの やっぱり基礎的な部分強い で あ これはほんとにと思って で しゃべりながら基礎的な部分をやりながら ちょっと勉強しようと直そうと
23. M: はいはい 1年だけ行ってやめちゃった?
24. JB3: そうですね で それぞれの文法とかあるじゃないですか 文法の構文とかを 結局その構文は習うけど実際に どうやって使うか分からない人多いじゃないですか だからそれを実際のシチュエーションと照らし合わせて この構文はこの時に使うこの時に使うっていうのを勉強しました
25. M: そうだ その英会話学校に行ってたのもあったと思うんだけどイギリスにも行かれてたって
26. JB3: 行ってきました
27. M: どれくらいですか?
28. JB3: ええと 20日間 ホームステイですね
29. M: 何かそれはプログラムで?
30. JB3: 大学の研修プログラムで 語学研修プログラム で 日本人が15人くらいいて 生徒が 大学の で 平日は その語学 ヨークに行ったんですけど その時はまだ ヨークのセントジョーンズカレッジ っていうところで 語学プログラムがあって それを平日は通って ホームステイしながら 一人ひとり違う家庭に行くんですけど
31. M: いいですねえ ヨーク
32. JB3: いいですよ 結構楽しくて で 休日は遠足だって言って あのー 土日泊りがけもあるんですけどスコットランドのエジンバラに行ったりとかして 学生寮に泊まらせてもらったりして
33. M: いいですねえ
34. JB3: そうそう 良かったです それは何 学校がもう宣伝してそうです 学校がこういうのありますよーって言うて で僕らはじゃあやりますって
35. M: じゃあお友達と
36. JB3: うーん そうですそうです
37. M: みんな そこの学生さんですか?
38. JB3: 学生なんですけど 実際それまでは全然知らない人たち 学部も違うし ただ唯一 あれ?おまえ知ってるってやつはいたんですけど
39. M: あれ ごめんなさい 大学は何か男子校みたいな感じだったんですか
40. JB3: 違います違いますでも 工科大学だったので
41. M: ああ 女の子はいる
42. JB3: いますいます 理科学系とかは でも僕は **computer science** だったので あとメディアとバイオニクスは 結構女の子もいました
43. M: それに行くことにしたのはなぜ?
44. JB3: やっぱりそれでもう英語を勉強してたので ああ行けるならもう行こうって
45. M: それはいつ?大学何年生のときですか?
46. JB3: 2年です
47. M: ああじゃあその GABA が終わってって言う時かな
48. JB3: 終わってですね あ 終わる直前
49. M: 終わる直前に行ったんだすね
50. JB3: まだ1年経ってなかったんで あの 毎週いついつ行かなきゃいけないというクラスではないので チケット制というか
51. M: ああ 自分で予約を入れる感じ
52. JB3: だから20日間行かなくてもオッケー
53. M: はいはいはい じゃあ何か英語に興味はあったんですね
54. JB3: ありましたね 昔からありましたね
55. M: それはなんでですか?
56. JB3: @@@@軽いですねー
57. M: 私全然なかったの@@@@
58. JB3: 僕は あの母がもう ずっと子どもたちを育てる時に洋楽を聴いて育てた で

59. M: ファンキーなお母さんですねえ
60. JB3: そうそう で うちの 母方のばあちゃんの方が いわゆる西洋かぶれで 大好きだったんですよ で うちの 父親は 逆に 保守的なんですよ
61. M: 日本の伝統的なものを
62. JB3: 日本の そうそう かぶれやがって みたいなのがあって でも そういう風に言われるんで やっぱり反発するじゃないですか そんなことはないって かぶれてはいない いいところもあるって で 勉強してやるって
63. M: うんうん
64. JB3: 何かこう反発心もあり 中学生だったので
65. M: へえー お父さんの方に反発したんですね お母さんの方ではなくて
66. JB3: でも何かこう 楽な方に行ったんでしょうね 自分の気持ちの思うままに
67. M: うんうん でもまあ世間的にも西洋の流れというのが強かっただろうし
68. JB3: そう それでちょうど中学生になると英語が習えるって言うんで 小学校 6年生くらいから 姉が一個上なんです 勉強してるんですよ
69. M: ああ いっこ上なんですね
70. JB3: ああ二人いるんですけど 一人はとしごで で 教科書とか見せてもらって おれも勉強したいと って言うて まだ中学校入る前からアルファベットの発音とか教えてもらったりして 姉がもう習いたてなんでもう教えたいみたいな
71. M: へえー 珍しいですね 男の子でそこまで元から何か まあお姉さんの影響ってあるのかな
72. JB3: そうですねえ そしたら結局今はまあ としごの姉はあんまりしゃべれなくて@@@僕がしゃべれるようになった
73. M: 教えたりするんですか
74. JB3: ああはい 教えてますね
75. M: ほんとに？
76. JB3: 今パン屋をやめて キッサニアでアルバイトしてるんですよ
77. M: ああ 職業体験所みたいな
78. JB3: で 英語しゃべらないといけならしいんですよ
79. M: え なんて??
80. JB3: 子どもたちが 外国の子たちがよく来るらしいんですよ で 英語の講師の人とかいて それでその先生に無料で習えるらしいんですけど 子どもたちを相手により簡単な英語でわかりやすく説明しないといけなんだけど どう言ったらいいのか って聞かれて ちょっとレッスンしてみたいな感じで言われて 風呂上がりとかに 姉の部屋の前を通りすがったらちょっと教えてみたいな
81. M: 仲いいんですね
82. JB3: 仲いいっすね
83. M: ちょっと話を戻すと、その後大学卒業して一念発起して まあ一念発起じゃないかもしれないけど イギリス留学するわけですよね? GABAに行き ヨークにホームステイに行き で それから 大学卒業したらそのまま就職っていう道もなきにしもあらずだったわけだと思うんだけど そこをあえてイギリスに行ってマスターを取ろうと思ったのはなぜですか?
84. JB3: えっと その 英語の勉強の中で知った友達が 東京農工大学の留学生だったんですよ
85. M: ああさっきのポーランドの
86. JB3: も含めて
87. M: も含めてはいはい
88. JB3: 彼らもそっちでマスターをやっている
89. M: うんうん
90. JB3: で それで うーん 自分もじゃあ留学したいなあって思ったんですけど 留学して その大学のその学士の資格を取るよりも 修士取っちゃった方がいいなあって で 学士の資格 その金額も倍になるし 金額倍になって しかも 学士しか取れないんじゃないかな
91. M: 期間も倍 倍以上ですもんね
92. JB3: うん じゃあマスターかなって
93. M: イギリスでやろうと思ったのはなんでですか?
94. JB3: それはもともとヨーロッパに行きたかったんです
95. M: それはなんでですか?
96. JB3: そうなんです よ みんな何でアメリカじゃないんだって コンピューターなんで 言うんですけど どうも向こうに行こうと思わなかったみたいで その時期は多分 行こうと思わなくて まあ 結果論ですけど 結局何か アメリカの方角に行ったら色々なんやかんやあったじゃないですか 何か事件があったりとかして ああやっぱり行かなくて良かったってことにはなったんですけど 何か行こうと 昔からそうなんですけど 何かこっち行きたくないなと思って行っちゃおうと 何かしらやなことが起きるっていう それはだから直感に従って ヨ

ーロップ行きたいなと思ったらじゃあヨーロッパなんだなって 最初はそれで大学三年生の時にその留学生のつながりて ドイツの国際学部にならなかつたというので ああじゃあ行きたいって言って 授業は英語だし

97. M: うんうん
98. JB3: ちょっとドイツ語も学べるし じゃあ行きたいなって思ってたんですけど どうやら インターンをしなきゃいけない
99. M: はいはいはい
100. JB3: 学費はどうするっていう話になる話になるじゃないですか で 出してやるよ それじゃインターンをここでやりな で面接に行ったらどうも話が食い違う 何かおかしいなと思って で いったん止めようとして 辞めて やっぱ英語圏 行けるところはどこだろうと思ったらイギリスだったという
101. M: うんうん ヨーロッパだし
102. JB3: 結局日本でやろうとは思わなかったのかな アメリカにしるイギリスにしるヨーロッパのどこかにしる とにかく日本ではないところでやろうと思ったのはなぜ?
103. M: うーん もともと海外に行きたかったから 海外の暮らしをして 自分が英語をしゃべれる人になりたかった
104. JB3: ああ 英語をしゃべれる人に それはなぜ?
105. M: なんだろう たぶん ちょっとした憧れでしょうね あの絶対に自分は あの 英語をしゃべれる人に あの 将来はなるんだってもう 思い描いてたんで
106. JB3: へえー 小さいころからですか?
107. M: もうそれこそ小学校中学校の時から しゃべれるようになるんだと思って 思ってたんですけど 大学入って もうすぐはたちだけど 俺しゃべれてねーって思って
108. JB3: ああ はいはい
109. M: で 勉強しだした で 結局じゃあ勉強したら海外でも生活を送らないとやっぱり 言葉だから あの 完全にシャワーを浴びないと身に入らない
110. JB3: うんうんうん
111. JB3: その生活を 文化を 言葉っていっても文化がくっついてくるじゃないですか
112. M: うんうん
113. JB3: だから その文化も一緒に学ばないと無理だって
114. M: うん なるほどね 今英語を使う機会はありますか?
115. JB3: ほとんどないですね
116. M: 残念ですね それ せっかく憧れた英語をしゃべれる人になったのに
117. JB3: そうなんです 採用もロンドンだったんで ロンドン採用
118. M: ああ ロンドンで面接受けたんだっけ?
119. JB3: そうなんです でああ 日本に帰るけどそういう関係の仕事もあるかなあと 思ってたんですけど まあ ああ 面接のある段階で気づいてはいたんですけど まあ ないな この会社 中国くらいだと
120. M: ああ 薄々気づいてた
121. JB3: 気づいてたんですけど@@@まあでも 就職はしないといけない で 大手を受けてみたけど落ちたんですよ で でもコンピューターを勉強してるからそれを活かせる仕事がいいかなって で 英語は完全にツールにしようと思って うーんたぶん 向こうに住んでたら うーんと ツール以上のものにはなると思うんですけど 生活の一部みたいな でも こっちに帰ってきたらどうしても道具になるんで
122. M: なるほどね
123. JB3: そこはしょうがない あとはまあ色々手出しましたね そういえば
124. M: 何を?
125. JB3: あの ラテン語の本を買って
126. M: えーそれはまたなんで?
127. JB3: いやなんかそういう勉強をしたくて なんかこう おお面白いなあと 思って ただこれはまあ学んでもしょうがないけど でも楽しいなって
128. M: 語学が好きなんですね
129. JB3: 多分好きなんだと思います で 今ちょっとスペイン語を勉強しています で フランス語 高校の先生がフランス語と英語の教師だったので その 卒業した後に公開講座に行ったりとかもして で それで ああ じゃあやっぱり まあ最終的には英語かと
130. M: じゃあ何というか必要にかられてとかっていうんじゃないのかな
131. JB3: ないですね 楽しくて
132. M: でも必要になるだろうなあっていうことは
133. JB3: ああでもそれは思っていました 何かこう英語のできるっていうのが前提で その上に何か技術があって仕事をするんだろうなっていうのは思っていたんですけど
134. M: うんうん それはいつぐらいからそう思ってたんですか?

135. JB3: 高校くらいからですかね だからその英語の勉強を始めた大学生の頃は週3くらいで行ってて 授業のあと もうほんとに疲れてるんですけど行くんですよ 疲れてるんですけどまた行って シャベって で また寝るもんですから 英語の夢を見ながらうなされるみたいな
136. M: えー なかなか見ないですよ 見るようにならないっていいですよ
137. JB3: で逆に日本語おかしくなりました いかんいかんいかんって
138. M: 今の 自分自身の英語力についてはどう思いますか?
139. JB3: うーん 最近しゃべってないので単語がなかなか出てこないですけど ただしゃべろうと思って いったんなめらかにしゃべりだすと もうあの 色々流れてきます
140. M: はいはい その イギリス生活を経て その ある程度のレベルまで達したわけですよそれで今こう満足ですか?
141. JB3: うーん うーん
142. M: それともまだ何かこう 最終的に到達したい目標とかってありますか?
143. JB3: そうですねえ うーん たぶん70%くらい満足したと思う 30%を もうちょっと伸ばたいっていう気持ちはあります もうちょっと 多分使いたい
144. M: うん 使いたい なるほど その100%のレベルっていうのはどれくらい?
145. JB3: えーっと 100%の場合は うーん たぶん100%はネイティブだと思うんです
146. M: うん じゃあやっぱりこう その死ぬまでにというか最終的にはネイティブレベルを追及していきたいということ?
147. JB3: うーん@@@ もしかしらいいかないかもしれない 到達できないかもしれないですけどね もう80%位になつたらまた満足し始めちゃうかもしれない
148. M: でも目指したいというのはある?
149. JB3: そうですね どちらかというとは他の言語をもっと深めたいというか
150. M: そうかそうですね 語学マニアですもんね@@@
151. JB3: だから今はどちらかという えっと 英語よりもスペイン語をちょっと勉強したいなど
152. M: それはまたどうして?
153. JB3: シャベりたい で スペインに行って あ 行ったんですけど 初めて行って 使えたんですよ
154. M: おお
155. JB3: でおばちゃんと話してもうほんとに単語レベルですけど 右左まっすぐ行ってとか ビール頼んで これは何?みたいな
156. M: それはいつ行ったんですか
157. JB3: は おととしの11月くらいですね イギリスにいるとき
158. M: いるとき そうか じゃあその時から勉強してたってことですね
159. JB3: あもう 行く前から 大学4年かなあ
160. M: え そんな前から 何かと温めますねえ@@@
161. JB3: そうなんです 温めないとか多分自信がないんでしょうね@@@
162. M: あー 長い時間かけて そうですね でもそういうタイプって感じしますちゃんと時間かけて計画的に
163. JB3: 何か見せられないというか
164. M: うーん うんうん
165. JB3: でも何か自信があると伸びるじゃないですか 絶対もうああ全然できてないって言いながら勉強していくと絶対伸びないんで で ある程度やって お いいね みたいな
166. M: うんうん こう 周りの人 自分が英語を使っている時に まあ日本人でもいいんですけど もちろん留学時代はまわりにネイティブノンネイティブたくさんいたと思うけど そういうまわりの人たちって言うのは JB3 の英語をどう評価してたと思いませんか?
167. JB3: うーん どうでしょうね うーん ちょっと聞きづらかったかなとは思う
168. M: それはなぜ?
169. JB3: あの 声が低いから@@ もあるし 口がちゃんと開かない癖があって
170. M: ん?
171. JB3: あの 口がちゃんと開いてない癖があったんで (はっきり言う) だから でも ネイティブレベル 現地人の人はちゃんと聴き取ってくれる
172. M: うんうん
173. JB3: 逆に第二言語にしてる人の方が はっきりしゃべってあのゆっくりしゃべらないといけないっていう
174. M: ノンネイティブの人の方が わかるのに時間があかかるといいうか
175. JB3: そうですね コミュニケーションに 慎重になる
176. M: それは JB3 が丁寧に話すということですか?
177. JB3: もありますし 向こうが丁寧に話してくれるっていう印象を受ける時もある
178. M: それはネイティブはない?
179. JB3: ネイティブの場合はまあしゃべれるっていうのを前提に話してくる まあそうじゃない人もいますんですけど

180. M: うんうん
181. JB3: あとノンネイティブの場合は例えば寮の人間だったら 中国から来た韓国から来た 後は タイから来た
182. M: うん
183. JB3: お互いそれぞれのバックグラウンドがあるので 言い回しにも 誤解を招いちゃうかもしれない で 相手も僕が日本人だってわかってるので この言い回しだとこいつ誤解するなっていうのがある程度仲良くなってくるとわかってるので ちょっとそれを
184. M: その言い回しってというのは その人たちの母語に基づいた言い回しってことですか?日本人からすると日本語からくる言い回し?それとも例えばイギリス英語のイディオムのような言い回しか
185. JB3: あー そうですね 多分英語も もともとある なんかやっぱ言葉なんで ??を含む要素が絶対含まれるじゃないですか そこをなるべく避ける
186. M: その自分の第一言語を含む要素ということ?
187. JB3: そうですね
188. M: 何か例とかってありますか?
189. JB3: うーん なんだろう うーんと すぐに浮かばないですけど あ 原因はなんだっていうときに これのせいだって言う時に *fault* とかあんまりネガティブな言葉を使うと それを使うと ちょっと待って下さい まとまってない
190. M: いやいやいいですいいです何となくわかります
191. JB3: あんまりこうネガティブな言葉を使ってしまうと相手を責めるように聞こえてしまうので あ これが原因だな 原因にしても悪い原因ではなくて 理由のような *reason* みたいな言葉を使う
192. M: うんうん それはアジア人の人に対してってことですか?
193. JB3: ええと ノンネイティブです
194. M: ノンネイティブに対して なるほど
195. JB3: そんなふうに使ってたかもしれない
196. M: よく英語ができるとか英語がうまいっていいですよね 日本語だと そういう英語ができるとか英語がうまいってというのはどういうことだと思いますか?
197. JB3: 僕個人の意見でいいですか?
198. M: うんうん もちろん
199. JB3: 何か一般的には発音がいいとか スムーズに会話ができるとかっていうことだと思うんですけど 僕は 別にたどたどしくてもいいから あの えっと こうまあ表面的なコミュニケーションをとる感じではなくて ちゃんと人の話を聞いてその場のノリじゃなくて しっかり話せるのを その人が話せるってことっていう風にもありますあとあの すぐく表面でしゃべる人いるじゃないですか
200. M: そうですね それはわかります
201. JB3: それは そういう時が必要な時もあると思うんですけどコミュニケーションなんで でも うーんと ま同じ 言い回しをずっと使ったりとか 例えばその向こうの人たちの悪い うーん 悪いっていうのも変ですけど 向こうの人たちの
202. M: 向こうの人たちって言うのは?
203. JB3: あ そうかそれですよ あの ネイティブスピーカー 例えばアメリカならアメリカの人がやる態度ってあるじゃないですか 舌打ちをしてみたりとか
204. M: うんうん *swear words* とかも
205. JB3: そうそう そういふのを言ってみたりとか それを かっこいいと勘違いして真似してしまうのは それはできるとは言わない あと 発音はあまり重視しないかもしれませんが
206. M: ああ ほんとー でも JB3 さんはすごいイギリス人っぽい発音というか
207. JB3: そうですね それは多分コピーしちゃうんですよ
208. M: 重視しないかもというのは?
209. JB3: 色んな 例えばインド訛りとか ドイツ語訛りとかってあるじゃないですか あれはあれで僕は好きなので なんか日本語訛りも うーん 日本訛りって言うと カタカナ発音って言う風に思われるかもしれないんですけど そうじゃなくて ちゃんとその要所要所をしっかりと L と R の発音だったりとかをちゃんと発音しなきゃってわかって発音してる人は 僕は好きなんです ちゃんと その 伝えられるようにしてる だから 日本はカタカナでこういう発音だから L と R 舌巻いたらかっこ悪いとか 変な意識を持っている人は 僕は好きじゃない
210. M: うんうん でもこのアンケートではさ 結構 JB3 さんは日本人の英語については辛辣で 他の国に比べると評価が低いんですけど、それは何ですか?日本人一般の英語に関してはどう思いますか?
211. JB3: は うーんと 一般の英語だとやっぱり和製英語が 多いので それが 伝わるとかって 例えばその *drug store* 向こうで言ったら大変なことになるじゃないですか それが やっぱり認識できてないのは 非常にコミュニケーションを取るうえで 危ない
212. M: うーん なるほど

213. JB3: だから そこは認識しようねみたいな 何か フランスでもドイツでもオーストラリアでもインドネシアでも 絶対ドラッグって言う人はいないと思う ちゃんとこれは危ない 非合法なものを指すっていうのをみんなが認識してる でも日本人は認識してない
214. M: うんうん
215. JB3: まあ多分あとは 自分が日本人なので 厳しいのかもしれませんがね 点が
216. M: そうですね そうかもしれない 発音は？日本人の英語の発音
217. JB3: うーんと カタカナ発音
218. M: ほんとにカタカナ発音だと思う？
219. JB3: 最近では若い人の方が それはなくなってきたんですけど
220. M: うん
221. JB3: でもそうかもしれませんね 年齢いった人の方が言葉喋れないっていうのは そうかもしれない
222. M: その 何ていうのかなあ でもさっきさ やっぱその ちゃんとコミュニケーションが取れば 自分の言いたいことが伝えられればいいと で 発音はそんなに重視しないかもしれないって言って その場合 じゃあやっぱそのカタカナ発音でも通じればそれはそれでいいと思う？
223. JB3: 正しければ コミュニケーションの方法が正しければ 相手に無礼ではなかったり
224. M: うんうん その相手に無礼とか失礼っていうのはその基準はどこにあるとおもいます？
225. JB3: ああ うーんと その 相手を 相手のバックグラウンドがわからない上ではどうしても慎重になる でもそれができないひと かもしれないですね 例えば我々日本人は舌打ちが苦手舌打ちっていうのにすごく悪い印象をもってる それを知らないでしてしまう まあそれはしょうがないことなのかもしれないですけど あとは歴史ですかね
226. M: うんうん それはでも基準がアメリカだったりイギリスだったり
227. JB3: それは違う そうじゃないです あとは歴史をあんまり知らない 例えば我々がその教科書の問題で中国の人たちを迫害したのを知らない まあ詳しいことは知らなくてもひどいことをしたんだっていう認識があれば その日本人との間でのあの人は中国人だからっていう言い方は絶対しないしそういう接し方も絶対ないから でもそれでも僕が学生時代のころは 例えば韓国の人たちにひどいこととか失礼な言い方をしたりとかする人がいたので それはもう語学のレベルじゃないと思う
228. M: うんうん
229. JB3: その人間性の問題だと思います
230. M: わかりました 自分の英語は日本人の いわゆる日本人の英語に近いと思う？
231. JB3: 近くないと思います
232. M: 近くない もし 自分が英語を話していて 相手に君日本人ですね って言われたらどういうふうにかんじるんでしょう
233. JB3: ああそれは日本人だからしょうがない それは日本語なまりがあるってことだろうと思うから それはもう全然あり得るし だって日本人だから ショックではないし
234. M: 逆にそれを嬉しいとか良かったなと思ったりはしますか？
235. JB3: うーん しますね 逆に identity だと思うので でも 確かに留学したので その現地に近い言葉をしゃべりたいっていう気持ちはもしかしたらあるのかもしれない でもその中でも日本人ですねって意識してもらえて うーんと 特別扱いをされるのは嫌ですけど 何かその 自分のこと といつか自分のバックグラウンドを尊重してくれているのは嬉しいです
236. M: うんうん
237. *****
238. JB3: その相手のことを考えているというか あの これを言ったら嫌だろうなとかっていうのは あの 考えられないのはちょっと語学以前の問題かなど
239. M: うんうんじゃあ うーんと 他のノンネイティブの人たちについて質問したいんですが 特にこの人たちは英語力が高いつて思った国の人たちはいました？
240. JB3: そうですね ヨーロッパ圏の人たちは 非常にその 何ていうのかな あれは語学力が高いのかコミュニケーション力が高いのか ちょっとよくわからないですけど あの いましたね やっぱヨーロッパ圏の人たちは隣接もしてるし それぞれの国を行きかうことが多いし やっぱ小さいころから自分たちと違う言語っていうのを知ってるので コミュニケーションの方法も自分の中で確立されているから あ いいな と思いました
241. M: それはやっぱり英語そのものの発音がどうとかっていうよりはコミュニケーション能力ということ？
242. JB3: そうですね 高いし
243. M: なんか でもヨーロッパの人でも 結構なまりの強い人っているじゃない それこそスペイン語なまりとかドイツ語なまりとか でもどんなになまりがあっても まあこれは私の個人的な考えかもしれないけれど どんなになまりがあってもやっぱり日本人よりは何か堂々としているというか こうあんまりその英語を話すことに対して引け目を感じてない というのが私は結構あったんだけども それはなんでだとおもいますか？
244. JB3: うーんと 何でしょうねえ 何か躊躇しませんよね
245. M: うんうん

246. JB3: 多分自信があるというか そこ恥と思わないんでしょうね 間違っただけ 一間違えちゃった っていう感じ 僕はそういうの好きなタイプなので
247. M: 逆に言うと日本人が結構恥ずかしがりじゃないけれどあんまりしゃべれないっていうのはなんでだと思いますか？
248. JB3: うーん それはやっぱり恥ずかしいっていうものが最初に来てしまって なんで恥ずかしいかっていうと あの みんな 僕の友達が言うのは 発音ができないからって言うんですけど まあそれはちょっと馬鹿らしいので もういいんじゃないかって思うんですけど やっぱりそこがネックになってるかもしれないですね
249. M: 発音が一番ネックになってるということ？
250. JB3: 一番 うーん あと ええと 自分がしゃべれるレベルまで その自分の中で知識量がない で 間違っちゃいけない 何か多分その 僕たちの世代でもあるのかもしれないですけど それこそ 父親母親の世代だと いわゆる間違っことを言うとおかしいと そんなことないじゃないですか 間違ったら あ 違うの みたいな 間違っって当然だって 今でこそそういう授業とか 今の学生たちは間違っって当然だっていう雰囲気は作り出せているけど ちょっと前まではそれがなかったので 間違ったら恥だっっていう あとはやっぱりカタカナ？和製英語 カタカナを使うことによって 母音だったり子音だったりの発音が制限されてしまっているのだから本来ならば人間が出せる発音ってもっとあるじゃないですか 中国語を聞いても それを 自分たちの言語内で制限してしまっているのだから それはもったいないなと
251. M: それはどうやったら改善すると思う？
252. JB3: それは 先入観をなくさないで無理ですよ
253. M: 先入観ということ？
254. JB3: 例えば ええと なんか アとかエとか中間の音を出せていうじゃないですか まあ確かにそうなんですけど 違っって アとエの中間の音なんじゃなくてそういう音なんだって教えないともう無理
255. M: それはじゃあ日本語を介して教えるというのではないということ
256. JB3: の方が逆に伸びるのは早いと思います。日本語を介して勉強した方が文法なんかは伸びは速いのかもかもしれませんが 発音に関しては日本語使わない方がいい
257. M: そうなると発音っていうのはだれが教えた方がいいと思う？
258. JB3: ええと あ でも うーん 日本人でもいいと思います ただ 日本語でも発音の仕方ってあるじゃないですか 口はこういう風に開けとか こういう風に開くと あの イの音が出るとか で イの音のときは口の前の方で息を当てるとか っって いろいろ日本語でもあると思うんですけど そういう技術をしっかり持った日本人が英語の発音の仕方を教えれば 別に国籍は関係ない
259. M: でも 結構 それ 私は母音なんていうふうになると日本語は母音が5つしかないところに英語はもっとあって で自分はこういう風に発音するんだっていうフィジカルな場所じゃなくて音としてこうだよって言ってもそれがアメリカ英語イギリス英語違っうけれども ほんとにあってるのかどうか自信はない
260. JB3: あ そうじゃなくて今フィジカルなっていう話だったんですけど 口の形とかは こういう風に口の形をして発音するんだっていう意味で それはフィジカルなので
261. M: うんうん それはじゃあお手本になるというよりはインストラクション
262. JB3: そうそう インストラクションをする いわゆるそのコーチングみたいなもんですね で 自分が一番出しやすい口の形があるじゃないですか
263. M: うんうんなるほど
264. JB3: やっぱりそのカツゼツの悪いイギリス人アメリカ人もいるわけですから それでも通じてるし
265. M: ええと ちょっとアジアの人たちについて聞きたいんですが まず 中国人の人の英語っていうのはどう思いますか？
266. JB3: は 僕好きですね
267. M: 好きということ？
268. JB3: すごく主観になっちゃうんですけど 彼らは えっと 英語以上に母音も多いし そういう意味で ええと まあ出せるはずなんだと思うんです そのコピーしようと思えば完璧にコピーができると思うんです でも無意識 意識的か無意識的かわからないけれど 何か中国語訛りの英語になるじゃないですか でもそれが僕には心地いいというか あの R を巻くときのあの音とか 結構好きですね R を巻くときの音って 一番特徴でるじゃないですか スペイン人はパララって巻いたりとかして
269. M: でも イギリスはさ 巻かないじゃない
270. JB3: 巻かないですねスコットランドあたりは巻くかもしれないですね
271. M: JB3 さんは？
272. JB3: 僕は どうでしょうね 巻くときは巻く 気分次第みたいな それこそもうほんとにだから多分 日本人の訛りの英語ですわねって言われても僕は嬉しいと思うんですよ 日本人訛りの英語ですわねって言われてる時は カタカナって言われてるよりは前訛りの英語ですわねって言われてるような気がしてそれは結構嬉しい それがまあ相手にとって okay かわかりませんが
273. M: 中国人の英語力っていうのは高いと思いますか？

274. JB3: 日本人に比べて? うーん 高いと思いますね それはしゃべろうと思えばしゃべれますし あの まあ一人っ子政策で一人の子供に対して学力 親も周りもすごく期待してるし 成功することを期待してるから ものすごく勉強させられるじゃないですか させられてるけど彼らも彼らでそれにしたがってやってる中で 多分ずばぬけた学力があって 今の日本の高校生よりも多分あるし それがまあいいかどうかわかりませんが それではいどうぞって 文化的にはもしかしたら合わないかもしれませんが その言葉のみだとしたら 多分彼らは生きていけるので
275. M: なるほど でも日本もそれを言う受験とかですごく勉強するわけじゃない 多分そのヨーロッパの人たちに比べたら多分もっと勉強すると思うんだけど だけでもそれは中国の人たちの方ができる
276. JB3: 何かよくわからないんですけど 日本人ってその場のみというか その場のみの印象がある 受験なら 受験のために でも彼らは受験のためなんですけど どっちかという将来のため
277. M: はいはい
278. JB3: 絶対に将来と今自分がやっていることをつなげてるんですね 中国の人は 僕の印象としては あとは僕の友達のお母さんが中国人なんですけど やっぱりこう中国人は成長していく過程で自分の将来とかをつなげるらしいんです 職業に 自分のやってることと職業をしっかりと意識して成長していく だからちょっと意識的には大人になるのがはやいから かわいそうですね みたいなことも言ってたんですけど だからそういう意味で将来を意識するのが早い分 自分がやっていることを見失ってないのかなっていう まあ見失って自殺してしまう人もいますけど
279. M: うんうん そうですね 韓国人の英語はどう思いますか?
280. JB3: は 好きか嫌いかっていうこと?
281. M: それでもいいし できる でもなんでも 印象でも じゃあまず好きか嫌いかっていうと?
282. JB3: 基本的に僕もう好きで統一されちゃうと思うんですけど うーん 彼らはしゃべるとき柔らかいかな 柔らかい印象がある 彼らの母国語の韓国語をしゃべっているときよりも おそらく英語の 韓国訛りの英語をしゃべっている時がすごく柔らかくて僕は好きです
283. M: それはなんで? 音が柔らかいの?
284. JB3: 語尾が多分息が抜けるんですよ しゃべって なんかこう なんか単語しゃべったとしても いわゆるこう最後に息がふっと抜ける あの感じがたぶん柔らかくて僕多分好きなんだと思います
285. M: なるほど おもしろいね 多分すごく観察してるんだなと思うけれど 逆にさ ああそうかでも 全部好きって言ってたけどまああまり好きじゃないというのはないの? ネイティブも含めて
286. JB3: うーん あんまりないかも
287. M: あれはスタンダードとかは? BBC English
288. JB3: なんかこういいですねえ 鼻にかかっている感じが あれもこう ゆったりした時間が流れるあるいは硬い感じがして シャーロックホームズかなーみたいな
289. M: 韓国人の英語力は高いと思う?
290. JB3: うーん どうでしょうねえ 何か人によるって言ったらそれまでなんですけど 多分どこの国でも人によるんでしょうけど 多分ステレオタイプで言う と どうなのでしょう その 英語がしゃべれる韓国人のひとしか僕は会ったことがないから あ でも 気質は近いんでしょうね
291. M: 日本人と?
292. JB3: はい 英語がしゃべれるとすごいって言うじゃないですか でもそんなにすごくない 良しあしもあるし どれくらいしゃべれるかっていうのもやっぱりその人の主観だし だから
293. M: 人によるって今おっしゃってて そのどの国も人によると そうすると できる人もいればできない人もいるっていう風になるんだと思うんだけど どういう人が英語ができる人? もしかすると質問がかぶるかもしれないんですけど 人による って言ったときに どういう人が英語ができる ということ
294. JB3: うーんと うーん やっぱり答えがかぶっちゃうんですけど やっぱりそのええと 表面的にしゃべろうとしない人 だし あとは まああの この I can speak English って言ってる人よりも I try to speak English って言ってる方が好感が持てる ああ 頑張ってるって感じが みたいな でも can って I can speak English って言ってる人も ああ 喋れるんだっていう 多分自信で 喋れるんですけど言ってる人 なおかつ コミュニケーションをとるときに俺はしゃべれるんだってわかって 相手が全く理解できてないことってあるじゃないですか それは しゃべれてない ちゃんとコミュニケーションが取れる人が 喋れる人 ってことかな
295. M: じゃあ逆に言うと ネイティブの人はそれができちゃう といつか やってしまいがちじゃない 自分がばあーっとしゃべって相手がわかってないと
296. JB3: うんうん だからほんとの意味で喋れてないと思う 俺は英語が喋れるよ あんたは喋れるんじゃないかってそれがあんたの唯一のツールなんだと 母国語なんだから しゃべれてるけど 逆かもしれないです しゃべれてるけど 話せてない
297. M: しゃべれてるけど 話せてない なるほど ちなみに中国人とか韓国人の英語は日本人の英語に似てると思います?
298. JB3: うーん 日本人の英語は例えばどういった
299. M: うーん すると発音でいったりすると 音でいうと

300. JB3: 音で言うと韓国の人のほうが日本人に近いと思う あの柔らかくしようとする感じが 日本人の女性の方も多分英語を喋るときに語尾をあげてしまったりして どうしても やわらかくしようとする
301. M: なんでやわらかくしようとするんでしょう
302. JB3: 多分気質なんですかね
303. M: うんうん
304. JB3: そのやわらかく なんだろう こう まっすぐ当りたくないんでしょうか 多分 何かクッション置きたいっていう 多分男性よりも女性の方が母国語をしゃべっていてもクッションを置きたいじゃないですか
305. M: うんうん
306. JB3: だから その 女の人がいると場がなごむって言う人も まあ実際になごまない人もいますが なごむ人もいるっていうじゃないですか だから多分原因はそれだと思う
307. M: じゃあ最後の質問ですが今英語は国際語として使われていてノンネイティブの数というのはネイティブの数の4倍ほどいって言われている そんな中で国際語として使われているならばノンネイティブもネイティブのように話さなくてもいいんだという考え方が出てきているんだけど それに関してはどう思いますか?
308. JB3: ネイティブを指さなくてもいいとは思いますが 例えば一つの国で その国の中だけで通じる英語を作っちゃいけないと思います うーん 作ってもいいんだけど 例えばマレーシアなんかで英語の中でもいわゆるローカル語ができてしまって それはしゃべるのをやめましょうって 政府から
309. M: シンガポールかな
310. JB3: そうそう シンガポールで 政府がそういう政策が出していて まあシンガポールの英語もそれはそれで味なんでそれはそこでしゃべってもいいと思うんですけど その中国語でいうところの広東語上海語だと思っただから そこではいいんですけど やっぱその国を介してしゃべったりとか それは喋れない人たちとしゃべるわけですから だからそういう時は意識をして しゃべれるようになれば 北京語を喋れて自分の出身地の上海語を喋れるっていうものだと思います そういう風な教育を英語もしていかなないとまずい
311. M: それは あのアンケートの中でも言ってくれてたんだけど いろんなのがあってもいいけど スタンダードはあるべきだって スタンダードは保たれるべきだって でもそのスタンダードっていうのは何でしょうか
312. JB3: ええと それは それは多分きめられない
313. M: うん
314. JB3: で その場で 喋っているときに作られていくものなので
315. M: うんうん
316. JB3: 決めちゃまずいと思います あの その会話をする中で コミュニケーションの中で ひとつのコミュニケーションの中で形成されていくものなので 多分その一概にこれとは言えない
317. M: うんうん なるほど わかりました
318. JB3: すいません何か曖昧で
319. M: いえいえいえいえ すぐわかる私ももうその通りだと思う 私も今 JB3 が言ってくれたことと全く同じことを思っているんだけど なかなかそれを 言語学をやってる人以外の口から聞くことはあんまりないので びっくりしました さすが語学マニアだけあるというか@@ ほんとうにありがとう いいデータになりました

JB4

1. M: ではまず ほんとにたくさんのお仕事を経験してらっしゃるとのことなんですが一番最初にこうなんか英語に関わるきっかけになったのはいつでなんですか
2. JB4: ああ 実はですね 母親が英会話教室というか といっても母は全然もちろん留学経験もないし英語もそんなにできるわけじゃないし 大学すら行ってないような でも あの ECC っていうあるじゃないですか ECC ジュニアで その主婦のやるようなそういうのをやってたんですよ
3. M: あああの
4. JB4: そうそうそれで時々ネイティブの人をアシスタントと呼んだりとか その時ちっちゃく始めたんですけどすぐ田舎でそこしかなかったの で すぐ規模が大きくなっていったんですね それでそのうちに夏のうちだけアメリカ人の学生をやとってアシスタント ALT みたいなのをやとって 結構そういうのがあったし あとはそういう英会話教室のイベントで外国人の先生と遊ぶとかそういうのもあったので そういう意味では ちょこちょこ あったんですね ただ そんなにすごい英語を頑張ってたっていうわけではないし まあでもその経験もあったので 中学校で初めて英語の授業が始まった時は 一番英語が得意でした
5. M: ああでもそれは他の学生さんはそこが初めての子が多いですよ 私もそうでしたけど
6. JB4: だから私もそんなにべらべらしゃべれるわけでもないし もうごくごく なんか普通の中学生だったけれども英語すごく一番得意かなって感じてたね
7. M: それは中高は普通に勉強されて どうか行ったりとかは
8. JB4: ええとですね 中学 そうだ 小学校のときに 一回オーストラリアに夏の 10 日間くらいホームステイに行っただけですね それはやっぱり ECC の夏旅行みたいな企画があって で そこに行きました それが初めての海外で そこでほとんど英語がしゃべれない状態で小学五年生でまあ辞書片手に色々コミュニケーションを
9. M: ああ辞書を
10. JB4: 取ってみたりってそういう小学生用の辞書ですね

11. M: ありますね はいはい
12. JB4: そういう経験はしたんですね それはすごくいい経験で心に残っていてああこれはこういうふうには英語で言えば良かったんだとかそういうのはありましたあとは 高校の時は一度アメリカに一週間くらいホームステイで行っていました それはこうクリスチャンのあの宣教師さんたちで 地元栃木に来ていた人たちがいて それでその人たちがカリフォルニアの方に帰ったんですね それでおいでよってくださって それで行ったんです その時もほとんど英語は あのそんなにできなかったの
13. M: なんか私のイメージだと JB4 さんは割と早いうちからできそうだと
14. JB4: いやいやいやもう
15. M: どうですかその一週間は楽しかったですか
16. JB4: 一週間はですね 何か楽しかったのもあるんですけども なんだろう なんでしょうねえ 楽しかったのもあるんですけど 何がそこまで 何て言うんでしょう そのときの本音でいうとそこまで懂れなかったんですよ アメリカに 行ってみたいけど
17. M: はいはい
18. JB4: 別に一 @@@ 別についていうか 懂れはしない で よく一回行ってすごく好きになって絶対留学するとかって聞きますけど ああもうアメリカはいいなって 思っちゃう
19. M: その前はあったんですかね
20. JB4: オーストラリア
21. M: とうかそのアメリカに行く前に 私高校生だったらその一週間とか その多分 来なさいって言われてもちょっとなあ
22. JB4: 微妙なところでした そんなにそのまだ高校 2 年生だったんですね そんなにすごく乗り気で 私はもう絶対行きたい懂れの国に ってそういうのは全然なかったんですね でもまあたまたまそういう機会が与えられても 一人一緒に英会話習った同級生の子がすごく乗り気で絶対行きたいって言うのでじゃあ一緒にみたいな感じで
23. M: でもそのあと あれですよ ラテンアメリカ研究会に大学で
24. JB4: でもかといっても高校でも英検 2 級レベルで
25. M: でもすごいじゃないですか私英検 2 級ないと思います@@@
26. JB4: いやでもみんな 2 級くらいまではとってたんじゃないんですかみんな早慶行きたい子はでも高校も普通の田舎の公立高校だったので 公立の女子校だったんですけどもまあ英語教育に近いレベルでもなく留学する子はめったにいない感じでも一応田舎の進学校みたいな感じなので全教科力を入れてましたけど 授業も基本的にはまあ受験を見据えた英語の授業 でもやっぱり一番苦じゃなくて すごく好きだったのが@@@私文法が大好きで@@@
27. M: えええ
28. JB4: みんなにえええって言われるんですけど私グラマー大好きで分析するのがすごく好きだった
29. M: えー いや私もそれ好きでしたけどなかなかそういう人に会わないし
30. JB4: そう言う人いないんです みんなオーラルは好きだよとか言うけど
31. M: 私全然そっちはいいやっていう感じで
32. JB4: 私すごい長文読解のそれをなんかグラマーで色分けしたりして で 漢文古文もそうで
33. M: はいはい
34. JB4: 何か内容よりも何よりも文法の仕分けがすごい好きで こことここがこうしてって
35. M: ああでもイメージと全然違う 何かこうすごく communicative な方だから入口も何か私はグラマーとかはいいからとにかくしゃべるのよっていう感じだったんだと
36. JB4: いえいえいえいえ このときは受験っていうのが一番頭にあったので そんなに受験のため うーん まあ私は推薦で大学入ったので 最後の最後まで受験勉強カリカリやったっていうのではないんですけども ですから受験もあったことはあってそんなにばりばり海外行きたくないなっていうのもあって 今思うと
37. M: そこからどうこうなんていうかイギリス留学につながるのかなと BEO にも
38. JB4: そうですね 不思議ですね だいたい自分がなりたい職業は高校の時は大学教授になりたかったんです 大学の講師とかそういうのをやりたくって
39. M: それは英語の
40. JB4: いいえ一@@@ 社会学をやりたくって 哲学とか人間学とか社会学みたいなものに一番興味があってその時自分もほら高校生だとまだ学問がこういう学問でこういうのをやるっていうのがわからない 今考えるとそういう人間の行動であったりとかあとは文化人類学であったりとかそういうのに興味があった 哲学にもちょっと興味はあったと思ったんですね でもその時一番こうじっくりときたのが社会学という学問があって
41. M: それって高校生ですよ
42. JB4: はい それで今でも覚えているんですけど早稲田の指定校推薦の入試じゃなくて何か作文を書くんですけどそこにはやっぱり社会学を早稲田の文学部で学んで将来は大学院に進んで教授になりたいっていうのを書いたんですよ それを書いたのは覚えてます その時もやっぱりアカデミックの方にすすみたいと思っていて で 英語は全く除外してました頭の中から で 自分の中で思ってたのは英語はこれからの時代できた方がいいし みんなかなりの多くの人がやるし一回くらいは留学はしてみたい 留学みたいな経験はしてみたい でもそれを使って仕事をするとか その分野を研究してっていう気持ちはさらさらなくてですね 自分の違う分野をやろうと思ってたんですね で大学に入ると周りは結構帰国子女とか多いわけですよ
43. M: そうですよ
44. JB4: そうするとその人たちはもうネイティブみたいにしゃべるし ああもう自分ではできないんだってもう今からじゃ遅いって思ってたし ねはたち超えてこれからやろうって思ってもこの人たちみたいにできないって思ってたし あとはそうですねなんかなんだろう 限界とかいうか別になんとか別に英語だけそんなにやる必要はないのかなっていうふうには思ってたんですね だからそれもあってまあ大学一年目を普通にすごして ええとそこまで英語をばりばりやってはいなかったです ただし ESS と WESA っていつか早稲田 English なんとか

45. M: WESS と WESA とか
46. JB4: そうそう二大英語サークルみたいなのありますよね
47. M: そうそう私も知らなかったんですけど@@@
48. JB4: そこにはとりあえず入ったんです
49. M: ああそうなんですか それは一年生の時に
50. JB4: そう一年生の時に勧誘されて
51. M: どっちですか
52. JB4: 両方入って そう両方入ってしかももう一個はえっとビジネスイングリッシュ 商業英語研究会 その3つに入ったんです
53. M: それだけ聞くと相当英語を熱心な@@@
54. JB4: そう そうなんですけど まあ入っとけば 授業では社会学とか自分のやりたいことをやって でも英語はやっぱ続けたいっていうのがあったから あのまあやっとうかかなって思ってまあ入ったんですけど ほんとと続かなくて ついていけなかったんです それは英語力についていけないんじゃないかってあの人たち あの人の人たちっていうと失礼なんですけど そのノリに
55. M: それはどういうノリですか
56. JB4: まずは白人至上主義みたいなところ 何て言ったらいいんでしょう その留学生との交流とかとなるとやっぱりどうしても英語圏の人たちと話したいとかネイティブみたいな発音をしたいっていうそういう英語劇の練習をして そういうスピーチの練習をしたりとか で その時はそこまで自分も違和感はありませんでしたけど 高校くらいまではやっぱ ALT の先生もカナダ人とイギリス人で白人の金髪の先生とかが多かったんでそこまで違和感はありませんでしたけど でも何か違うなっていうのはあったんですね そこまで一生懸命その発音を真似てすごい一生懸命英語劇をやっているけど何なんだろう 私はちょっと違うなっていうのがあったものすごく真剣に学習法とか独自に色々考えて集まったりしてたんですね で スピーチ大会があったりとかちょっと部活みたいな感じであったんですけど そのノリに何となくついていけなくて で 一年間続かないで 自然にやめてしまったんですね そこで学んだ英語ってほとんどゼロです
57. M: じゃあもうスピーチ大会にも出ず
58. JB4: 一回だけ義理で出てみたいなの感じなんですよ で 逆に商業英語研究会の方は全然英語やなくて@@@
59. M: コレポソってなんですか
60. JB4: Correspondence で商業英語検定って国家資格だったんですけど もうなくなっちゃったんですよ 確かそれはあの貿易の SHIPPING に使う用語とかそういう特別な用語を英語で学んでビジネスレターを作る それだけをちょっとやるサークルであとはみんな楽しくっていう感じだったのでそこだけ続いたんです いい友達がいっぱいできて 英語はほとんどやらないけど とりあえずコレポソの商英検のレッスンだけ受けて 先輩から受けて それでコレポソのC級はとってるんです でC級って結構低いと思うんですけど まあ今はない資格だけれどもそこでまあだからサークルでやった英語っていうのもうこの商業英語C級を取っただけでそれ以外はやってないんですね で 大学の語学の授業も大に外国語は中国語であとは英語は必修であったのでとってましたけど成績も悪かったです@@@
61. M: ほんとですか 私もすごい悪かったです たぶん落としましたし
62. JB4: えええ @@@ 落とすまではいかなかったんですけど 先生がいい加減だったので 私たちの時代って今みたくちゃんとした英語の授業ってなくて
63. M: 私の時もちゃんとしてなかったと思います どんな授業でした?
64. JB4: いや一番ひどかったのは授業入っていったら 先生がびつてビデオつけて それでその先生が 3 畳一間のパートみたいなところで一人でギター弾いて歌ってるんですね それを授業中に見せられてあとで感想をメールで送るとかなんか で それでC取っちゃって そんないい加減なあれで
65. M: ええ それは今はないかもしれないですね 信じられない 今はないんでしょうね
66. JB4: そういい加減な授業があって 今はないと思いますけど 今ね 旦那は早稲田で教えてますけど かなりカリキュラムが決まってる 今は 3 人とかで教える 私とかの時ほとんど生徒 40 何人
67. M: え 3 人って 生徒が
68. JB4: はい
69. M: ああ それって何かチュートリアル
70. JB4: チュートリアル
71. M: うんうん
72. JB4: それは色んな学部の人たちがまじって
73. M: 私はそれなかったんです 私がちょうど卒業するくらいにその 1 年生とか入ってきた子たちがサークルの後輩とかチュートリアルがチュートリアルがって言って 何だそれはっていう感じだったんですけど
74. JB4: そう だからそこはすごいきちんとしてるし 先生の管理もかなりびしっとしてるから 先生に成績つけられたりとかそういうのがもちろん学部の方の授業だと今でもちょっと違うんでしょうけど 私の時代しかも学部の授業だと結構いい加減だったんですね 先生の独断で で 成績も良くなかったし だからそんなもうそんな英語に夢を持つとか 英語頑張るぞっていう気持ちになれるような環境じゃなかったんです
75. M: そっからどうまたこう あれ卒業されてすぐ英会話学校に就職されたんですって
76. JB4: そうですね それでその道がおもしろくて まあ授業第一文学部の 1 年って専攻を決めないんですよ 何かこうリベラルアーツ的なこう 幅広くやっけて 2 年生から専攻を決めるんですけど 1 年目色々取りまして で その中で 文化人類学の先生がほんとにおかしくて二人くらいすごい気に入ってる文化人類学の先生がいてフィールドワークの話だったり色んな文化の話で だから文化人類学をやろうと思ったんですほんとに好きでおもしろいなって で 専攻を出す時にもう社会学はどっかに消えちゃったんですね 最初に社会学のクラスを希望してたけど抽選で外れて なぜか中国文学の授業に自動的にはいっちゃったりとか そういうこう人数多いんで抽選で

77. M: ええ 人気なんですわ全然違う
78. JB4: そうなんです だからもう最初から社会学はこういけなくて 授業もとれないような状況だったのでもう 1年間やるうちに社会学はすっかり消えちゃって でも社会学とちょっと似たところではあるけれど色んな部族の話とかそういうのおもしろいなって 専攻の希望を文化人類学で出したんです で 出した後に すごい色々考えちゃったんですよ やっぱ 文化人類学っていうとフィールドワークをしてなんぼのもんだからそういう部族に入ってフィールドワークして 大学院いって もう大学教授になって研究をすれば以外は道はないんだろうなって
79. M: 確かに@@@
80. JB4: 思ってたんです 思って それでちょっと悩みはじめちゃって なんと出した後にしめきったあとだったと思うんですけど 事務所行って取り下げて 余ってた英文みたいな@@@ 余ってたわけじゃないと思うんですけど 英文ってすごい人数がいるから
81. M: そうですね
82. JB4: 逆に文化人類学はゼミの 30 人くらいしか取らなかったりで すごく親身に先生がやってくれるんですけどでも英文学って結局どこにも行けなくてはなれたっていかどこにも行きたくなくて適当に入る人もいるし まあ真剣に英文学をやりたい人もいるっていう感じでピンキリでもう何百人もいる で自分の中では英文学にいつけば英語はだいぶできるようになるだろうし 英語ができればつぶしはきくって思ってたんですね だからそこでまあすごい積極的にはないけれども最終的に英文学のコースを二年生からやり始めたんです それで二年生で文学って言うか結局アメリカとか アイルランドとかそういう英語圏の文学って言うことですね で 二年生の時はアメリカ文学の授業が多くて どうしてもつまらなくて 何かもうつまらなかったんですよ で 3年生になって結構あの イギリス文学をやるようになったんですね で そしたら 結構しっくりくるものがあった
83. M: はあはあ
84. JB4: イギリス文学について シェイクスピアとかジョージオーウェルとか 何となくしっくりくるものはあったんですよ で 二十歳って二年生 3年生
85. M: 二十歳は 2年か3年生ですね
86. JB4: 成人式を迎えるにあたり 親が着物を準備しようとかかいう話になったので いやもう一回きりの着物とかにお金をかけるのはもったいないから それはいらないからできればその分記念の旅行に行きたいなってことになったんですね で まあアメリカもいったこともあるし 一応オーストラリアも行ったことあるし 今せっかくイギリス文学をやっているからせっかくだからイギリス行きたいなってことで二十歳のお祝いに母と二人でロンドンに行ったんですね そこで もうああロンドンこれは私の もうほんとに
87. M: ああ大好きになっちゃったんですね
88. JB4: もう絶対ここに戻ってきたい 住みたいって思って
89. M: へー おもしろいですね アメリカの時は全然思わなかったのに
90. JB4: 思わなかったんですよ不思議なことに
91. M: ロンドンの何がそんなに
92. JB4: 何か新旧の融合みたいなのところありますよね 古いものがあるって アメリカはちょうど行ったところがカリフォルニアで 何かこう歴史も感じられない
93. M: どこ行ってもあまり
94. JB4: そうそう さんさんと太陽降り注いでるんですけど とにかく連れて行ってもらったところが テーマパークテーマパークショッピングモールだったんですね だから@@@うんって感じだったんですけど イギリスは色々みるところもあったし歴史もあったし その 古いものもあって新しいものもあったし あと私は色んな人種がいることに私は感激して
95. M: ああ なるほど
96. JB4: カリフォルニアはもう白人の世界 もうほとんど 白人 しかもクリスチアンの家庭に泊まっていたのでカトリックなのかな だから白人クリスチアン そういう文化ですよ で ロンドンに行って 色んな人がいるし
97. M: ああそれがプラスに見えたんですね
98. JB4: 見えたんです そう 逆に見える人すごく多いんですよ
99. M: いっぱい多いです
100. JB4: 私のイメージしてたのはこういうのじゃない イギリスの家族はこうでーって
101. M: 私はイギリスに来たのにイギリス人に会えないとはどういうことだっていう人は結構いますよね
102. JB4: もう留學業をやっていたときはそういう苦情が結構ありました そのホームステイの家庭がなんでこんなだっていうのは結構ありましたけど 私は逆におもしろいなって それまでに早稲田にいた時も まあ 2年からそのブラジル関係の音楽をやったりとかしてサークルに入って ブラジルに行ったこともあって ちょこっとこうまあそのマレーシアとかだったかな 旅行とかして 色んな人種の友達ができたりとかしていたんで しかも文化人類学に興味があったくらいなので何かその色んな文化の融合しているこの町はおもしろいなあって で
103. M: うんうん そうですよ
104. JB4: で パリにも一日だけいったんですよ ユーロスターで
105. M: 一日だけ@@@
106. JB4: ユーロスターで日帰りで で パリは美しい でも違うなって
107. M: パリもでも結構 ほとんど外国人みたいなのところですよ 今
108. JB4: そうですね うんうん でももう街並みが豪華過ぎて
109. M: ああ@@@ まあロンドンはそんなに
110. JB4: その方が落ち着くんですね 何かこうしっくりきたものがあるって そこでもう絶対留學したい ロンドンに行きたい 私はロンドン以外行きたくないっていうくらいに で あの 幸い全うちは裕福な家庭じゃないですが 幸い母も自分の留學はまた夢のまた夢だったから子供が留學したいと言った時には何とかしてサポートし

たいなつてずっと前から思っていたっていう話して まあ自分も奨学金だったりとか色々工面して 親にもサポートしてもらって じゃあ卒業してからじゃ就職が大変なんで 一年休学を取って行ってくるということになつて

111. M: ああじゃあ3年生の時に
112. JB4: 3年終わっちゃって4年のときに そのときはまだJYAプログラムって聞いたことあります? すごいイギリスでかなりポピュラーな留学形態なんですけど やっぱその1年間休学とかあと単位の一環として1年間だけ 日本人の学生とかが向こうでモジュールをとれるんですよ
113. M: はいはい
114. JB4: 英語のレッスンを最初やって 英語力上げてから 好きなモジュールを1個2個とって成績ついてくるってそういうプログラムが今あるんですけど それがまだ 出だしの頃かほとんど確立されていない時期だったので もうとにかくブリカン留学フェアに行って 30個くらいパンフレット集めて全部インターナショナルオフィサーに直接メールしたりして で 一件だけ返事がきたところがあつて そこにすぐ決めちゃって
115. M:そこはロンドン
116. JB4: ロンドンです
117. M: じゃあ憧れの
118. JB4: もう憧れの すごく嬉しかったです で その時までには そこまで英語はやっぱりできていないんだけど まあある程度自力とあと学校の授業でも多少英語をやっていたので ある程度の TOEFL の何か点数とかは取ってたんです で 向こうに4月に行って4月から general English をやって で ちょっとあかみく English のライティングとかを2カ月くらいやったあと9月からまあ大学1年生の授業からいくつか取れるみたいな そういうのをやって一年間くらいやって帰ってきたんです
119. M: それは大学の単位になったんですか?
120. JB4: 最終的にはなりました
121. M: ああ そうなんですか それは良かったですね
122. JB4: 3年までは結構単位取っちゃってたんですね
123. M: ああなるほど
124. JB4: で4年の必修とか卒論だけが残ってたので で 単位振替をするつもりはまったくなくて まるっきり休学で行ったんですけども 帰ってきてちゃんと相談をしたら あの申請はしてみたら っていうことで 申請をしたら 一個分単位が なんか全部書き集めたら一個分単位になって でで それで卒業で
125. M: うんうん ちょっとこう話変わりますけど 今の JB4さんの自分の英語についてはどう思われますか
126. JB4: 今ですか 今やばいです英語は
127. M: ほんとに でもご主人とは英語で
128. JB4: でも 結構日本語と混じってるし 結構高度な英語は使わないじゃないですか 今日何食べたいとか そういう生活のレベルの英語なので 表現力もなくなってきてると思うし 普段仕事で日本語を使っているとにかく日本語をものすごく注意されるんですよ
129. M: え JB4さんが
130. JB4: 注意されますよー
131. M: いやもう私こんなに 自分と同じくらいの年の方で メールとか何でも日本語をこんなにきれいに使われる方がいるんだなあと
132. JB4: いやあもう毎日ですよ ほんとに それ英語の直訳してんじゃないとか そのまあお局な方からは もう毎日ですね 一挙手一投足っていうか 一本電話とった言葉も言われますし 言われない日はないですね
133. M: えー 私だったらどうしようもない
134. JB4: やっぱり やっぱり帰国子女ねえとかって言われますもん 帰国子女じゃないんだけど 留学してたから
135. M: 帰国子女って言われるんですか
136. JB4: やっぱり帰国子女だからしょうがないねえ やっぱり日本語を学ばなきゃって
137. M: でも他にできる人って今若い人でそんなにできる人っていないですよ
138. JB4: だからその人がきつと三十何年間その部署で その限られた世界で若い人との あんまり接点のないところで
139. M: もちろんそこでの日本語も少し特殊っていうのはあるんですよ
140. JB4: ありますあります それはあると思うんですけどうーん だから すごい 日本語もものすごく注意されるんですけど かと言って 英語も ほんとに出てこなくなります
141. M: その さっき 今の自分のご自分の英語についてどう思われますかってお聞きしたんですが 今もう相当おできになるとは思うんですが
142. JB4: いえいえ
143. M: 今でも目標っていうのはありますか
144. JB4: 目標は今 実際は目標がここのところないんです
145. M: うん 英語に関して
146. JB4: えっと 目標その 英語力に関しての目標はなくて ただ できるだけ維持するために とか できるだけ これからも使えるように まあ何とかモチベーションを保とうっていうのがあるんですね それで 資格を取ろうと考えて 今回英検1級を受けたんです ついこないだ でで 一応受かったようなので
147. M: うんうん
148. JB4: で 英検1級があると今度はそれを使って 国家資格の通訳ガイドの試験が受けられるので今年それを受けようと思ってるんです そうすると資格になるので 将来こうちょっとやりたいな とか翻訳と色々やりたいなって言う時に使えるとも思うしまあテスト受けることも自分のモチベーションにつながることもあると思うので 今目の前の目標は そういう資格 形にしていくっていうことと モチベーションを自分で そのテストがあるからっていうことで あげる っていうことですね
149. M: なるほど形に

150. JB4: そう 今は逆になんかそういう今の英会話業界を見て 今はわからないですけど まあ英会話業界とかを見てちょっと変なんじゃないかなと思ったり 発音にこだわる 電車の中でも中ぶりの広告とかあるじゃないですか あとはばらっとみた教材とか 見ても 何か うーん 変だなんて思うように
151. M: なんでそういう風に その変な状況になってるんでしょうね
152. JB4: ねえ なんでなのでしょうね で 色々考えるんですけど 考えるし 他の人からの意見とかも聞くと まず戦争に負けたってというのはよく出てきますよね まあ 強いアメリカがあって日本は負けてギブミーチョコレートだね 時代があって アメリカの人たちはもう チョコレートとかもってるっていう憧れがあって そこから 何かそういうイメージがこう ねえ 何か 日本人がいて
153. M: そうですね戦後
154. JB4: こう 何か英語しゃべる人たちがこの辺にいるみたい な イメージが勝手に社会でできたっていうのは一理あると思いますし あとはやっぱりなのでしょうね エンターテインメントインダストリーは そのハリウッド映画であったりとか みんなブラッドピットも好きだし ジョニーデップもみんな人気じゃないですか
155. M: うんうん そうですね
156. JB4: 日本人に で そういう人たちがしゃべる英語っていうそういう憧れもあると思うし ねえ 圧倒的にひと昔前はやっぱり英語圏はイギリスとかアメリカとかは経済とか色んな面で ねえ 世界をリードしていた時代だったわけですから それは そうなんですよね だから今 仕事で 中国人の方と会う機会って結構多いんですけども 中国人で日本語を一生懸命勉強して ものすごくうまく喋れるひと ってすごくてたくさんいる
157. M: そうですね
158. JB4: それはやっぱり昔のまあ日本がアメリカとかそういう国を見ていたのと同じような目線で追いつけ追い越せじゃないけれども こうなりたい 言葉ができることで日本にも行けるし あとは仕事にもつながるっていう気持ちがあって こう一生懸命やってるのかなって思うんですけどね
159. M: うんうん その今ちょっと JB4 さんご自身の話を聞いてきたんですけど ちょっと視野を広くして 日本人一般の英語についてはどう思われますか
160. JB4: ああ日本人一般の英語 英語力ですか
161. JB4: 英語力 そうですね
162. M: まあやっぱり厳しいですよ 何でだろう 何でだろうと思うんですけど 厳しい で 語学だけの問題でもないと思うんですね その思考 思考能力というよりか 何て言うか結局自分の意見を言ったりとか 何かをするためには その表面的に単語と文法だけやっても発音だけやっても中身のあることって言えないじゃないですか だから そういう 中身っていうのも含めて英語力っていうか 今 言語力って言いますよね 日本あの 言語力というのが
163. JB4: それが高いというのがすごく話題になってますね
164. M: それが高いとも思うし それを低くする社会じゃないかと私は 社会構造じゃないかと思うんですね
165. JB4: どういう社会構造が
166. M: 結局 あんまり考えて自分の意見を言える場がないんですね で 大学の時も結構そうだったんですけども まあ大きい教室で 結局先生に何か質問したりとか自分の意見を言う場が全然なくて それをやるも KY みたいな@@@
167. M: @@@そうですね
168. JB4: ところがあったし あとは社会に出てからもそうですけど beo はちょっと違ったかな でも 例えば今の社会とかほんとに 今の職場とかってほんとにこう あのー 自分の意見とかを言えるところではないんですね こんな青二才じゃないけどなんかそういうのがあったり 言う場もないし 言う立場でもないしみたいなこう社会の雰囲気があるんですよ で そうすると もうどんどん考えることがおっくうになってくるんです だから留学した時とか 留学してすごく勉強した時は その教科に限らず その分野に限らず すごく一生懸命情報を吸収してそれに対する自分の意見って持ってたように思うんですね それが日本に帰ってきて7年とか8年とかたっている間にこの日本社会の中で 何かこう 自分が考えるっていうことをだんだんしなくなって億劫になって 考えを発したりとかすごく機会もなくなったなって
169. M: うんうん そうすると日本人の英語力って考えた時に英語そのものだけではなく 今ほとんど話されていたことはその中身というか考える力というか
170. JB4: そうですよ 何をメッセージとして 発したいかっていうものがないと 言語を学んでもしょうがないし 学ぶモチベーションもなかなるし 表面的なものもいくら単語を暗記したからといって コミュニケーションに使えるかというところではないですよ ですからやっぱり言語力全般をあげつつ 日本語でも 日本語の力も必要ですよ ことのところすごく英語だけで教える小学校 international school とかもすごく人気だと思うんですけども でも そうじゃなく そうではなくって 別に日本語の普通の学校に行ってもいいけど ある程度のレベルまで自分の意見が言えて それが 第二外国語でもできるっていうところまでするには単に英語漬けな生活をすればいい そういう問題ではない気がします
171. M: うんうん わかりました で ちょっとその同じアジアの人でさっき中国人の方のこと日本語がすごくおできになると思うんですけど 中国人の方の英語ってどう思われますか
172. JB4: 中国人の英語ですか そんなに聞いたこと クラスメイトとかでいましたけれども うーん 英語 そうですね そこまで言えるくらいそんなに自分の中であんまりサンプルがないんですけども でも 例えばテレビのニュースでじゃあ国連の会議をやったとかで結構中国の人とかの方が まあ香港なのかな 何かすごく堂々と英語でこう意見を発したりとか やり取りをしたりしているようなイメージがあるんです 日本人の代表 delegates よりも で 一般的に まあ日本語学習もそうなのでしょうけれども すごくやっぱりがむしゃらに勉強して習得してっていうことをやってる人が多いような気がします それがきっと英語でも一緒だと思ってあの一 日本人よりも相当すごく勉強して どんどんこう前に出ていく自分の活力とか 培って 日本人よりもかなり多いんじゃないかなって思います
173. M: うんうん 韓国人はいかがですか
174. JB4: 韓国人も そうじゃないですかね

175. M: 日本人よりは こう積極的に
176. JB4: 積極的に あとは まあ韓国人のニュースとかで見る国連代表とかの韓国人とかですごくスマートに英語を話している感じがするんですね で もちろん 日本人でもそういう人はいるんですけど 何かこう国際的な場に出た時に 日本の偉い人のレベルと 韓国とかの偉い人のレベルで 考えてみると 言語力だけで言ってみると何か向こうの方が高いような気がします
177. M: そのもちろん中国語も韓国語も日本語も英語とはまあ全然違う言語で 我々みんな英語を学んでということになったらそれはヨーロッパの人たちと比べるとだいぶハンデはあるかと思うんですけど でもやっぱり最終的に日本人の人たちと結構差があると感じてらっしゃる その差というのは何から出てくると思いますか
178. JB4: そうですね もしかすると日本人のおごりはあるかもしれないですね 日本も一応今のところは世界第二の経済力があって まあそこまでやらなくたって仕事あるし っていうのがあるし ね 色んなあの 企業であれ社会であれ 重要な役についていても喋れない人が結構いっぱいいる それでも 大丈夫なんですよ@@@それでも関係なく通訳付けばいいわけだしやってるっていうところを見ると そこまでやってどうするの的なあの ものがあってもいいですね モチベーションかなやっぱり そういう意味では そこまでがむしろにやっつて 英語だけやっつて とにかくモチベーションでいう
179. M: そうするとまたちょっと話しは変わって これ最後の質問なんですけど その まあ やっぱり今そのノンネイティブの英語話者の数というのはネイティブの4倍近くいると言われていて で よく言われることなんですけど まあそれであれば 国際語としての英語なのであれば まあみんながネイティブを目指さなくてもいいとさっきもおっしゃっていたけれど そう言う考え方についてはどう思われますか
180. JB4: もうまったくその通りだと思いますし これからの時代どんどんそうなっていくんじゃないかなと思います 日本はまだほんの一部の人が あの 言ってるというか実践してるというところはああると思うんですけどもただ あの 将来的にはそういう方向になっていくと想います だからその ひと昔前の英会話みたいなのは逆になくなって なくなるというか形を変えて じゃあ実践でシンガポール人を相手にする人たちの実践に必要な英語はこうだろうと 結局その目的 ちゃんと specific purpose みたいなのも見据えた上で学習する人たちが増えてきたりするの日本でもきつとあるんじゃないかと思うんですね ただし それが起こるためには言語学者が先導では絶対起こらない 言語学者たちが いかになんていうんでしょう 国際語としての英語が重要で今はネイティブのレベルを目指すんじゃないかと 言ったとしても 現場は あ そういう理論があるのねで終わる終わるっていうか なかなか動いてこないと思うんです で 動かすためにはま 経済 つまり金儲けのためにとかビジネスとかたとえ英会話学校とかが ああもうそういうビジネスの取引が多いわけだから それをターゲットにして売出ししていこうとかか そういうこう経済を見据えた流れみたいなのがないと なかなか変わってこない
181. M: そう そうですね うんうん その多分やっぱり現状として変わりにくいと言うのは みんなやっぱりアメリカ人みたいに話せば まあバラ色の未来が待ってるじゃないけれども っていうのはちょっとあつたりとかして あとはもう求められてると思ってる人たちもたぶんいると思うんですね
182. JB4: そう そうなんです 日本語の発音で話すのは恥ずかしいとか そういうふうには その 確かに 求められてると思っちゃってちょっと引け目を感じちゃったり
183. M: でも JB4 さんご自身は全然ほとんど日本語っぽくはないですよ すごくイギリスの
184. JB4: いやー でも でも 自分もイギリスにしばらくいたあとはイギリスっぽくなるし 最初にイギリスに行った時は さんざんアメリカンな発音だって もう なんかも毎日のようにたたかれましたよ
185. M: ほんと ああそうですか
186. JB4: サンドイッチ1個買うのにも can I have some tomatoes (with an American-ish accent)みたいな@@@言ってるtomatoes だよみたいに言われたりとか 毎日のように向こうの人からこれは違うよとかって
187. M: ご主人と話される時はイギリス英語なんですか? 私のイメージでは JB4 さんは british English
188. JB4: でも結構変わるんですよ 結構 neutralise というのかな 結構相手によって 誰でもそうじゃないですか相手によって変わるけれども 自然に何かこうアクセントみたいなのは落ちてきますね だからもしかすると今普通にしゃべると日本語英語っぽくて 何て言うんだらう どこともつかないアクセントなのかもしれないし 人によっては ええ どこなのアメリカとイギリス混ざってるっぽくないと言われることもあるし そうですね でも 変わってきてることは確実だと思います その時の自分の置かれる環境によって
189. M: ちょっとひとつ思い出したんですけど何かバレーボールか何かで通訳をやってた時
190. JB4: はい やった時 そうですね やっぱり国際語としての英語を考えた時それが広まるって思うのには自分の実体験もあるわけですよ 実際にバレーボールのワールドカップがあったときに じゃあその期間一週間だけ通訳を頼まれて入った時 バレーボールの 何て言うんだらう
191. M: はい
192. JB4: 国際バレーボール協会の役員さんたちの会議をまあ通訳するみたいな そういう役で入ったんですけど ネイティブは誰ひとりいないんですよ 英語ネイティブは タイ人とか あとはスペイン語圏の人とかも多くて誰ひとりもネイティブがいないなかでみんな会議を英語でやるわけですよ で そうなると みんな使える単語も限られてくるし その 逆に ネイティブが使うみたいなのはちょっと 例えばむずかしいの単語 頻出じゃない単語 少ない単語何かを つかって訳しちゃったら 余計混乱しちゃうっていうのがありますから その時は自分も日本語からちょっと英語に訳さなきゃいけない時は 気をつけました
193. M: あーなるほど
194. JB4: 逆に自分の知ってるイギリス英語とかをどうしてもこれが出てきちゃうのを 使わないようにするとかいうのもありましたし あとはその人たちのしゃべる英語もかなりもう限られてくるわけです 単語 だからそこから意をくんで 日本人のバレーボール協会の人にある程度ちゃんとした文章で伝えなきゃいけないと言っているがあるので その辺をちゃんと 通訳する段階で きちんと理解して察してあげるみたいなところもありましたし で その場で思ったのはやっぱり 何だかんだいって 需要を考えるとそういうネイティブじゃない人たちの会合の需要の方がこれからどんどん多くなってくるだろうし そこに例えば 私イギリスにいたから イギリス英語しかちょっとわかんないとか アメリカ英語だったらわかるんだけど とかいう人がいても役に立たないんで

- すよ
195. M: なるほどそれはわかります
196. JB4: 例えば アメリカの帰国子女で 日本語と英語同じくらいにできる人がいたとしても えって ちょっとインド英語を聞いて理解できないようなレベルの人 レベルっていうかそのアメリカ発音ならわかるけど この英語はわからないっていう人がいたらそれはもうここでは役に立たないなっていうのはすごく実感したわけなんですわ で それも そのときに一緒に働いてた今プロで通訳やってる友達がいる その子も言ってたんですけど
197. M: うんうん
198. JB4: あの テレビ局の通訳の話が入って ちょっとニュースに出たんですわね 彼女 で それが 相手がなんだったかっていうとネパールとかスリランカとかの 偉い人 と 電話会議とか そういう感じだったんですわね で その時に彼女が言ったのはイギリスとかアメリカとかオーストラリアとかだったらいくらでもテレビ局に帰国子女がいる だから全然対応できる 局内で まあちょっと AD のナントカちゃん きこくしじよだからって連れてきてできる ただ その時のネパールとかそういう英語になっちゃうともうとても帰国子女使えないっていうのでプロの通訳を通訳会社に頼んだっていうふうには聞いたんですけど で それも なるほどなって思ったし その時に あ 確かに国際語としての英語って自分の学んだところだけれども それを その現実として目の当たりにしたなって
199. M: で そのバレーボールもそうですけど まあ実際にほんとに 生で国際語としての英語を使われた時に そのようなコミュニケーションの中で一番大切なことって何だと思えますか
200. JB4: そうですね 大切なこと
201. M: まあ心がけていたことでも心がけたいことでも
202. JB4: 難しいなあ そうですね まずひとつには さっき言ったように自分がイギリスにいたからってイギリス独特だったりとかネイティブ独特の表現を使わないっていうことですよ 逆に自分のレベルを下げるっていうと変な言い方で私は使いたくないんですけども これだけあるボキャブラリーの中から ある一定のボキャブラリーのレベルまでこう自分で選んで使えなきゃいけないっていうのもですし あとは まあそれとはつながるんですけども その特定の文化をにおわせるような表現とかも 避けた方がいいと思うんですよ
203. M: ああなるほど
204. JB4: 人種差別につながりかねない表現であったりとか 私あの バレーボールもそうなんですけど サミットのリェゾン通訳をしたことがあって その時は 太平洋の島国のトンガ王国とか パプアニューギニアとか 私が着いたのは マーシャル諸島 マーシャル共和国の大統領についてたんですけども そこもみんなパプアニューギニア英語だったりとか結構色んな英語が飛び交う中で そういう私と同じような 通訳みたいに着いていた人のなかで もう思いっきりアメリカに何年も行きました みたいな子がいたんですわ で その子は英語はすごくてできるんでしょうけれども 何かその子が学んだその地方の その友達同士の英語みたいなのを大統領に使ったりとか hey guys みたいな@@@
205. M: @@@
206. JB4: You guys stop there とか言っちゃったりとか なんか そういう人もいたから やっぱり そうですね ある程度 その 時と場に合わせてその地方で その国独特な表現とかカジュアルな表現とかそういうものは避けていかなきゃいけないなっていうのもあったし あとはゆっくりははっきりしゃべれないとみんなわからないですからね 自分が言ってることが もしかしたらイギリス人の友達だったらわかってくれるってあったとしてももうねえ その時はゆっくりははっきりしゃべることを心掛けないと
207. M: うんうん
208. JB4: あとは余計なことを付け加えない@@@ 余計なことを言わない
209. M: 余計なことを付け加えないって言うかどうか
210. JB4: なんだろう なんだろう ね やっぱりネイティブ同士の話だとどうしても こう日本語でも 話しながら脱線したりとか
211. M: そう わかります@@@
212. JB4: 何か話しながら あ ところで こう なになにといえとか そういえばそうそうみたいにちょこっと入ったりとか
213. M: ネイティブはほんとにしますよね
214. JB4: ネイティブ多いですよ
215. M: この話をしてるのにみたいな@@@
216. JB4: そうなんですよ そういうのをなるべくいれないとか イギリスだと sort of とか いっぱい使いすぎるとやっぱりそれが邪魔になって大事な部分が聞けなくなったりしますよね アメリカの人だと you know like とか you know erm I was like とか 言ったりするけれども そういうまあのを減らしていく
217. M: うんうん そうだと思います
218. JB4: ねえ ことだと思います
219. M: ありがとうございます 私からはもう全部聞きたいことは伺ったんですけど 最後に付け加えたなどありますか
220. JB4: うーん 特にないです

JB5

1. M: 最初の質問ですが なぜイギリスで勉強することにされましたか?
2. JB5: いくつか理由があるんですけど一番は期間が短い アメリカに比べて で あとは二つ目は 例えば まあ期間が短いっていうんで 逆に言えば アメリカはなくなるじゃないですか じゃあオーストラリアとかヨーロッパはどうなるのって言う話になると まあオーストラリアはまあこう なんていうんだろう 日本の人事部と

かの評価の中でどうしても低いから ちょっとあまりにも遊びに言ってる感じがでちゃうというのもあって そういうのもちょっと避けて そしたらやっぱり英語を勉強したいって言うのは大きいところなので ヨーロッパではなくなるっていう

3. M: はい 英語を勉強したいっていうのはなんですか
4. JB5: ああそこは基本はベースは MBA を勉強したいって言うのがメインなんだけど 日本でもいくつかあるじゃないですか MBA のところは ただ 日本の MBA は あのー 評価が低くてなんでかっていうとやっぱりその大学に行かなくても その 企業の中でしっかり業務をこなしていくことの方が大切だという風潮が基本的にはある だから あの 基本的にはその そこまで みんなが思ってるほど MBA の評価は高くないんだけど じゃあ なんでみんな MBA とりたがるのっていうと そこはやっぱりプラスアルファのものなんですよ で たとえば 僕であれば IT の何かとか営業の人であれば 営業の何かプラス MBA で そういうプラスアルファのことを考えた時に プラス 英語がちゃんと使えますよと で その英語と言うのも普通に遊びに言った英語ではなくて そのビジネスの中で使える英語と言うのを学んできましたと そういうのは確かに TOEIC とかそういうので済むんだけど あのー TOEIC よりもちゃんと MBA で勉強してきましたって言う方がよっぽどしっかりとした証拠になるので まあそういう意味で色々総合的に考えるとまあイギリスで MBA を勉強するのがいいかなと
5. M: その TOEIC で済むっていうのは具体的にいうとどういうことですか?
6. JB5: あ 済むというよりは 今ちょっと語弊がありますけど 一般的にはやっぱり企業がじゃあ 日本の企業が英語力を見ましようといった時に どうやって見ると思いませんか
7. M: まあテストですよ
8. JB5: そう 楽だから そう 楽だから自分たちで頑張ってる評価をしようなんてしないで 既存のもの まあ TOEIC ですよね@@@ で 済ますと ただ TOEIC と言ってもやっぱりそれはそれでみんなわかってるんですよ 結局 toEIC は偏った試験でそれが結局ほんとに使える英語なのかどうかという疑問もあるのであの じゃあ人事の人が見た時にああ toEIC が 700 点越えてるから安心だなんて誰も思わなくて
9. M: 誰も思わないけど
10. JB5: @@@でも使ってるんですよ なので そう言う意味で しっかり留学をしてきましたとか MBA を海外で取ってききましたの方が あの 評価としては高いというのが現状であるので そこも見て まあ toEIC の勉強なんか日本で頑張ってるやつつ日本の大学で MBA を勉強しつつと言うよりも 一石二鳥で海外で勉強してきた方がいいかなと
11. M: それは TOEIC が必要になるのってそれは会社に入る時っていうことですか
12. JB5: いやいやいや 結構いろんな場面で TOEIC 聞かれることってあると思うんですけど
13. M: 例えば
14. JB5: 例えばもちろん IBM とかの入社試験だとももちろん入社の時に toEIC 何点ですかって聞かれて あのー 何点以上だったら英語のテスト受けないよとか ありますけど 一番多いのはあのー 例えば海外出張に行きますよとか言う時に toEIC の点数があるかないかだけでやっぱりチャンスが減りますよね こう A さん B さんがいて toEIC の点数が高い方が じゃあ海外行かせるかってなりますよね
15. M: それはじゃあたとえばもうふみさんが MBA をとってきたと そしたら toEIC を結構取ってる人と比べると人事の人はふみさんをとるということ
16. JB5: どうなんでしょうね 僕は人事の人が友達にいとかがそういうくらいなので詳しくないんですけど少なくとも behind にはならない 不利にはならないと思うんですよ
17. M: うん
18. JB5: まあ不利にはならない あとはその人の評価 とか だと思えますけど
19. M: じゃあその結局 MBA を取ってきたって言うことが何となくステイタスとかタイトルになる?
20. JB5: ああ 最初にはなりますよね ただ みんなが思っているほど評価は高くない
21. M: みんなっていうのは誰
22. JB5: 一般的に 例えば 例えばみなさん結構若い子 20 代前半くらいの子たちでまだあまり社会に出たての人とかは MBA っていうのもう ああじゃあ すごいお金もうかるね とか給料高いねとか 例えば仕事はきつと困らないねとか みんな言うんだけど
23. M: うん
24. JB5: 実際会社に入ってじゃあ MBA とってる人?を見ていくと やっぱり色々いて@@@給料確かに高い人もいれば高くない人もいるし あんまり全然変わんないじゃん っていう人もいるし それどころか ほんとにとってきたのかなとあ あああの MBA もってたんだっていうような人もいるし だから あんまり関係ないとは思ってますよ ただ ただ あの 少なくとも同じ人であって であれば 持っているにこしたことはないですよ
25. M: じゃあちょっと前のことを聞きますけど 英語を使って仕事はしてました?
26. JB5: ああ その機会がまったくなかったですね
27. M: まったくなかった
28. JB5: まあ海外出張とか会社の中には あるんですけど 僕はもう全然でした
29. M: まったくなかった
30. JB5: はい ゼロです
31. M: それはやりたいというのはあった?
32. JB5: あ もちろんやりたいというのもあったし そうですね その仕事のバックグラウンドとしては 政府系の IT システムの構築しかできてなかったんで ずーっとそこに 6 年間くらいいたんで あのー 海外出張とかの機会もこのままいけばいいなあと思ってたし
33. M: うん
34. JB5: きつとこの場所でずーっとあと 30 年間仕事をこのままいけば続けちゃうんだらうなっていうのもあって ちょっと流れを変えたいというのがありましたね
35. M: じゃあ MBA をとったあとはそういうふうには海外で仕事をしたいというのはあるんですか?

36. JB5: うーん というのは あれですか つまり このあとずっとイギリスに住み続けたいか
37. M: あ それじゃなくても じゃあどうい風に変えていきたいですか？
38. JB5: ベ ベースは 僕はもう 状況とかを考えれば結局 日本のこう経済が一番何だかんだで安定してますし 自分も 30 年間日本人だし そういふのを考えた時にやっぱりベースは日本だと思うんですよ なので 普通の日本の企業もしくは普通に外資であっても日本に本社があるようなところではたらいて
39. M: はい
40. JB5: で あの まあ別にそれ 日本の会社だから今は日本でしかっていうわけじゃないじゃないですか もう全部の会社がグローバルだからそういう会社で働いた時にやっぱりグローバルだから英語ができなきゃいけないねとか 英語があの人にはできないからじゃなくて 普通にあああの人には英語ができるから問題なくいるんところで仕事ができると そういう選択肢が広がると まあそういうことですね
41. M: 今グローバルって言う言葉が二回くらい出てきたんですが その グローバルな会社でグローバルな仕事をするとしたらふみさんが英語を使う相手ってのは誰になるんですか
42. JB5: ああー 難しい質問ですね なぜならば@@ その就職した会社の規模による たとえばきつと TOYOTA とかであれば ほんとに 世界じゅうなのかもしれないけれども でも結局は北米とあとはなんだかんだで なんていうんだらう アジアだけだと思ってるんですよ
43. M: うんうん
44. JB5: で もっと小さい会社になってきたら結局 なんだかんだで中国 アジア あ 中国 インド 台湾とか@@ 結局アジア系でしょうね
45. M: そのアジア系の今挙げてくれた国全部その 中国も台湾もインドも英語が第一言語ではない国ですが
46. JB5: ないない
47. M: そういう国ともビジネスをする時は英語になるんですか？
48. JB5: 絶対なるでしょうね まあ日本語を使ってくれる人もいるかもしれないですけど
49. M: それじゃあ日本側の人達がたとえば中国語を使うっていうことは
50. JB5: ないでしょうね
51. M: じゃあもうだいたいにおいて英語
52. JB5: いや 正直さすがに 僕も そこについて細かく勉強したことはないけど こう どうなんだらう僕が考えている一般的なところとしては もう英語は世界標準語に近いものになってきているから あの 第一言語じゃない 違う人たちと話す時は英語になることがすごく多いんじゃないかという認識はありますね
53. M: その認識って言うのは英語を勉強しなきゃなっておもうことに影響してます？その世界語であるということ
54. JB5: あ もちろんそうですね
55. M: それは 前からそう思ってた 日本にいる時から
56. JB5: 前から 10 年前か 20 年前か 30 年前か
57. M: 国際語だと認識するようになったのはいつぐらいなんですかね
58. JB5: 難しいなあ 正直 就職するまではだから 2 2 くらいまではまったく英語は興味なかったのだから まあもっと言えば僕は そこ こう理系だったので英語はセンター試験くらいでいいやと思ってたんで はっきり言ってあのー 勉強してなかったです し なんとなく科目として こう なんていうんだらうな 英語って暗記が多くて こう頭を使わない科目だみたいな 若い時はすごい思っていて あんまりおもしろみをもって勉強してなかったです で ただ やっぱり就職して やっぱり同じところにいるメンバーで同期で なんていうんだらうな 海外に行ったり色んななんかなんていうんだらうな 興味深い 海外に行き まあ 契約したり する仕事をする人もいれば こう まあ国内でずっと地道に仕事をする人もいるし で その差は何かなという
59. M: はい
60. JB5: 別にその人の能力でも社交性でもなんでもなくて結局英語なんですよ だから 結構インパクトがあるんですよ 結局 たぶん その どんなに仮に優秀でも仮に英語ができない場合はその時点で少し分野ができる仕事が減るじゃないですか
61. M: はい
62. JB5: それがやっぱり自分としてはああ改善しないといけないな やっぱりその裾野を広げておかないとというのがありましたね
63. M: その英語ができるかできないかでその できることがせばまってくるというかチャンスが減ったりするということでしたが で それで自分は英語をやらなきゃいけないなって言う風に思ったということですか
64. JB5: まあ まあ やらなきゃいけないなというよりは やっぱ人生はこう年齢を重ねるごとにどうしても選択肢って言うのは減ってくるわけじゃないですか だから その 減る前に増やしておきたいというのがありましたね こう 大貧民してて 一枚ずつカードを切っていくじゃないですか 最後に二枚しか残ってないとかだとそれが別に 80 歳だったらカード 2 枚でも 1 枚でもいいんですけど やっぱり 30 歳くらいの時は 2 枚とか 1 枚じゃさみしいじゃないですか だから なんていうんだらうな@@@ちゃんと 選択肢というかそういうものを増やしておきたいってことですかね
65. M: うんうんうん そしたらじゃあ勉強して最終的に到達したい英語力のレベルっていうのはどれくらいですか？
66. JB5: そのー たとえばビジネスをしたときに ちゃんと 意思疎通ができるレベル 仕事ができるレベルですね
67. M: 仕事ができるレベル
68. JB5: そう だから別に僕はその そこら辺を歩いている若いイギリス人のお兄ちゃんとまったく同じように話せるようになりたいとは思わない
69. M: とは思わない うんうん
70. JB5: ていうか無理だなんて@@@ ま僕がまだ 10 代くらいだったらそこも目指そうかなと思いますけど まあー 僕もう あの なんていうかメモリーが減ってきているんで そこ目指してたら無理だなんていうのは大きいんで だから仕事はちゃんとできるレベルであれば だから もっと言ってしまうと 別に そのー すごい流暢にしゃべれるとかかっこよくしゃべれるようになる必要はないと思っていてちゃんとたとえばメールをやり

とりしたときに 相手に誤解を与えないとか こう なんていうんだろう知らないがために失礼なメールになったりしないようになればいいと思うし シャベリの中でも多少別に聞きなおしたり

71. M: はい
72. JB5: するのいいと思うんですよ ただ あまりに 関係がうっとうしくなるからい pardon pardon いったるの
はやだから ある程度ちゃんと意思疎通ができて難しいことを言われたら聞いて で わかればいいと そのく
らいのレベルでいいかなとは思ってますけど
73. M: ええと今メールのこともおっしゃってて まあ失礼がなかったりとか誤解を与えないようにとか で 一番
最初にその 仕事の話をしてたときにグローバルっていうのはまあ小さい会社だとアジアの人だけだとか で
その 失礼に当たるといのはそれはなんの基準なんですかね
74. JB5: あそこは なんだろう その人次第だと思うんですけど もし相手が失礼だなんて感じたらもう失礼です
よね そこはこっちは何もないですよ もし相手が失礼と感じないであれば別に何を書いてもいいと思うた
だ単にそれは仲がいいということだから だから仲がよければたいいことは何をおくっても大丈夫じゃない
ですか だから相手次第だと想うんですけど ただ ただ もし 相手が失礼だなんて感じた時に 自分はそうい
うつもりじゃなかったんだよというような ことを言えるような リスクヘッジはしておかないといけないと思
うんですよ それが グラマーだったり その 正しい 正しい理解をしておくことなのかなと
75. M: うんうん 例えば 相手が中国人だった場合に 英語でメールをしてると で 英語のマナーとたぶん中国
人にとってのマナーって違ったりすることってあると思うんですけど、たとえばそのときに英語のメールのマ
ナーが正しいんですかね
76. JB5: 英語で送ってれば英語のマナーが正しいんじゃないんですかね
77. M: じゃあそこは中国人の基準に合わせるというよりは英語圏の国の基準と言うこと
78. JB5: メールですよ メールだったらその書いている文章のマナーでいいんじゃないんですかね
79. M: じゃあ例えばそれが会話だったとしたらどうですか
80. JB5: 会話 まあその英語で会話してるのもその会話の内容であればもちろん英語でいいと思うんですけど た
とえば中国に行きましたと そのときに じゃあ英語でしゃべってるから中国人の家に土足で入っていいかとい
うとそうではないけれど その会話の内容だけであれば 英語で話しているんであれば 英語で ちゃんとちゃん
とした文法で ちゃんと丁寧語を使っている限りはいいと思いますよ
81. M: わかりました ええとさっき最終的にその到達したっていうのはそのビジネスが滞りなく満足にできるレ
ベルだと 今のご自身の英語に関してはどう感じてますか？
82. JB5: ひどいもんですよ@@@大変ですよ
83. M: ひどいっていうのはじゃあ自分の思い描いてるレベルに程遠いと
84. JB5: まだまだほんとに大変ですよ その 普通に the であったり@@なんだろう punctuation であったり
85. M: うんうん 一番ここを改善したい特に気になるところはありますか
86. JB5: 特に気になる場所@@@ 全部気になるは気になりますけど 優先順位としてはやっぱりでもリスニング
一 ですかね あの やっぱり シャベリ というか例えばまあ一番文章は 時間をかけれる じゃないですか
87. M: 文章というのは 書く
88. JB5: 書く 書く場合は だからメールとか 楽ですよ あとはメッセージとかもめっちゃめっちゃ楽ですよ
でも シャベリになってくると まあ難易度は高くなるなと思っていて で ただ シャベリの場合は 誤解を
与えないようにシンプルにしゃべろうとか こう 説明を頑張ってることによって 必要があれば二回しゃべ
ってもいいし 3回しゃべってもいいし 自分なので だからそれでいいと思うんですけど リスニングは相手
だから まあ い ベストは一回しかしゃべってくれないわけじゃないですか で ひとによってはすごい早い
し ひとによってはすごいなまりがあるし そう言う中ではそれをすべて一回で一発勝負で捕まえるのは結構難し
いですよね
89. M: 今ね ふみさん 自分が何回か言うのは構わない けど向こうに何回か言わせるのはそれはいやだって
90. JB5: そうですね@@@それはありますね
91. M: それはなんでなんですかね やっぱり できるだけ 会話の流れを止めたくないとかそれは相手がネイ
ティブでもノンネイティブでも同じように感じますか
92. JB5: ああそうですね 日本人 日本人で日本語で話してもそうじゃないですかなんかあんまり 話の流れを止
めたくないってありますよね
93. M: 確かに そうですね 聞き取れなかった時とか
94. JB5: ちょっと流して で ああこういうこと言ってたんだろうなってあとで想像したりとかやっぱりなんだろう
会話のおもしろみは流れにもあると思うんで
95. M: じゃあリスニングが一番
96. JB5: そうですね
97. M: あとはどこ
98. JB5: は一 あとは全部ですよ@@@
99. M: 全部って言うと
100. JB5: ま 強いと言えばその 次はさっき言った逆の順番になってくるんですよ シャベリですよ スピーキン
グですよ どうしても今は こう 誤解を与えないように シンプルな話題 シンプルな話し方 を 心がけ
るんだけど たまには 複雑なことを複雑に話したいときってありますよね
101. M: うんうん
102. JB5: 発音に関してはどう思ってますか？
103. M: 大変ですね 大変だ やっぱり r と l はともかく want と won't の違いもわからず@ とか 結構そういうや
っぱり発音は難しいですよ
104. JB5: その自分の発音のレベルはどれくらいだと思いますか
105. M: もしあれば逆に教えてほしいくらいですよ@@@

106. JB5: 自分ではどう思ってます? あのだめだなあと思ってます?それともまあまあ大丈夫なんじゃないかなあと思ってます?
107. M: 難しいなあーそこは うーん なんとか たとえばその 外人のネイティブの子と話をしても つたわ僕が言っていることは伝わっているから まあそんなほんとにひどい めちゃめちゃひどいということはないと思うけど 思うけど やっぱり 授業の中でたとえば こう r の right と l の light とか言った時に絶対にわかってもらえなかったり やっぱりするとやっぱり改善しないとなっていく感じですね
108. JB5: それは授業に実際にあったということ? light と right っていうの
109. M: それ自体はないけど 似たようなところで l と r の発音とかで っていうのはよくありますよね
110. JB5: それは周りがネイティブであろうとノンネイティブであろうと一緒に
111. M: それはそうですね
112. JB5: 文法はどうですか?
113. M: 文法もちろん大切だと思えますけどあれって結構本でできるじゃないですか だし 間違え 自分でこう間違ったというの も わかりやすいから 自分でペンきょうししやすいといういいではあんまり現状そこまでしんばいはしてないですね
114. JB5: じゃあ今ご自身の英語についてお聞きしたんですが日本人全体の英語についてはどう思いますか わかんないですね@@@ 日本人全体の英語
115. M: あ 客観的でなくても先入観でもなんでも 日本人の英語
116. JB5: どこくらいの視点で見るとですかね 友達を見るのか 日本の国全体を見るのか
117. M: 国全体を
118. JB5: 国全体を見た場合は やっぱり もうちょっと日本人は英語を使えるようになった方がいいんだろうなあと思うんだけど あの一 やっぱり なんか たぶんシステムがだめだと思うんですよね 教育システムが
119. M: うんうん
120. JB5: こう受験しか使えないようになってちゃっているし あの一 外人もいないし そういう意味ではだから もうちょっと日本人は英語を使えるようになった方がいいと思うけど 現状としてはなかなか難しいんだろうなと
121. M: じゃあその教育とかなんでも理想で構いませんがどう変わったら日本人の英語ができるようになるんでしょうね
122. JB5: たとえば? あー そうですね 僕だったらやっぱりもうちょっとこの単一民族はくずしてもう少し移民を入れるとか でも入れ過ぎたら犯罪が増えるからそこはうまく調整する必要があると思いますけどもう少し もうちょっとあまりに単一民族すぎるんで もう少し広げた方がいいなと思うのと あとは 日本ってカタカナとかかってすごい有益と言うか有用と言うか すごいいいと思うんですよ 一応まあ外国語とは違う発音とは言え 似たように書いて そのまま 受け入れる いや中国とかだったらたとえば意味の漢字をあてていたりして全然違う発音になっちゃったりするから たぶん彼らは勉強する時すごい大変だけど 僕らはもうちょっと楽ですよ タオルはタオルだったりとかスリッパはスリッパだったりするから そういうふうなのはいいんだけど ただ カタカナにするときに 日本人はなぜか その国の一番最初の国の言語の発音をそのままもってきますよね
123. M: 英語じゃなくて イデオロギーとか?
124. JB5: とか たとえば グルジアとか
125. M: ああ そうですね ジョージアじゃなくて
126. JB5: なん そう ああいうのはよくないなって混乱をひたすらさせますよね
127. M: なるほど
128. JB5: だから 僕は カタカナ語はそのままアルファベットにすればいいのにつて カタカナを使わず @@@
129. M: それはじゃあ もとのつていうのじゃなくつてつてこと
130. JB5: ちがうちがうちがう あー だから例えば カタカナってすごい便利なんだけど カタカナを使って新聞に書いた時に あの一 グルジアって書く もしかしたら人もいかもしれないし いやあそれは グルジア人が例えば編集長だった場合は いやあこれはジョージアと書いてほしいんだと で ジョージアって書くかもしれない そしたらもう見た目としては全然違うから 混乱しますよね でも もし そのままローマ字で 書いてた場合は ジョージアだろうがグルジアだろうがその人によってはもしかしたらグルジアってよむだろうし ロシア人はグルジアって読むだろうし その グルジアの人はジョージアって読むかもしれないし外人もジョージアって読むかもしれないし だから 混乱はないですよ
131. M: だからじゃあその混乱をなくすためっていうことですか
132. JB5: @@@色々あると思うんですよ他にも なんかつたかなにしてるから なんだろうな例えば 和製英語ってよくあるじゃないですか ああいう和製英語がよくなんか英語を勉強する上で妨げになるって話ってあるじゃないですが その妨げになる理由はカタカナに一回しちゃつてると思うんですよ あれがもしそのまま ローマ字だって結構普通に使っているわけだから そのままローマ字で素直に持ってきていけば 和製英語の弊害ってだいぶへると思うんです けど ま あまりにも個人的な意見ですけどね
133. M: いいです 個人的な意見を聞きたいので
134. JB5: だから 例えばもう今はよくわからないけど こう一たとえばデパートとか言つたつて お店の看板は全部ローマ字じゃないですか パーバリーってカタカナでかいてるところなんてないですよね
135. M: そうですね
136. JB5: だから そういうのは そのまま掘り下げていって新聞でもわざわざカタカナでかっこよくなんか書くよりも素直にもうじゃあアルファベットで書けばと
137. M: じゃあ例えばパーバリーをアルファベットで書いた場合日本人がそれを英語風に発音するお思います?それもカタカナ
138. JB5: カタカナで書いたものはカタカナですよ もう さっきもいった五個の母音で
139. M: そうですね
140. JB5: でも アルファベットで書けば カタカナの発音でする人もいれば そうじゃない ちゃんとした発音でいうひともいると だからカタカナで書いたら強制なんですよ 結局

141. M: うんうん
 142. JB5: 他のアジアの人 中国台湾人にくらべてどうですか?
 143. M: 今 仕事のときとか中国人しゃべれないなあーと思いますよね ちょっと何を言っているかわからない
 144. JB5: それはなんでわからないんですかね 発音?
 145. M: もう全部だと思いますよ発音
 146. JB5: 何が一番問題だと思いますか?
 147. M: グラマーでしょうね
 148. JB5: 何か覚えている例とかありますか?
 149. M: ない@@@
 150. JB5: タイは?
 151. M: まったく気にならないというか よくわからない 別に意識をしたことはない 強いて言えばその質問の流れで言えば アラブ系の人の英語はちょっと気になりますね たとえば r の発音の仕方があまりにもちがうくてびっくりする たとえば パワーポイントを なんだっけかな ポールポイントとか ちょっとわからないですけど 全然違うように なんか 発音するじゃないですか
 152. JB5: そうですね
 153. M: 聞き取りやすいとか聞きにくいとかは
 154. JB5: やっぱ日本人は聞き取りやすいんでしょうね あの 同じように勉強して同じようにしゃべってるから聞き易いですよね
 155. M: クラスに韓国の人
 156. JB5: いますよ
 157. M: どうですか?
 158. JB5: ああちょっと癖ありますね 英語
 159. M: どんな癖ですか?
 160. JB5: なんか イントネーションの当て方がちょっと違ったりするような なんて言うんだらうな ま僕のイントネーションの当て方が正しいか そもそもわからないんですけど前に 前のめりで韓国の人は載って来て後ろは尻尾が伸びるような雰囲気があるような気がしますね わかんないですね
 161. M: 前のめりで しつぽがのびる
 162. JB5: だからたとえば たとえば beach だったら beach みたいな たとえば
 163. M: それはわかりにくいってことはありますか
 164. JB5: たまにはありますね
 165. M: あとはそのアラブの英語が気になるって言ってましたけど 他にはありますか?
 166. JB5: 他ですか 気になるというか聞きにくいという点において british の人のも聞きにくい@@@
 167. M: はいはいはい
 168. JB5: それは あの一 早いのと その聞きなれないコロケーション
 169. M: うん
 170. JB5: あとたぶん彼自身も言ってたんですけど僕は訛りがあるって言うって言うんで ああ そういう訛りも 聞きにくいって言うのはありますね
 171. M: どの人ですか
 172. JB5: は なんかどこのひとなんだおらうな サウサンプトンのちかくとは言うって言うんですけどもっとブライトンより って言うって言うような気がする
 173. M: たとえば彼がすごくスタンダードな bbc みたいな英語の発音だったとしたらどうですか
 174. JB5: ああもうめっちゃめっちゃ嬉しいですよ
 175. M: それはなんでですか
 176. JB5: え それは勉強にもなるし より さきほどの順位で言えば bbc の英語が一番最初にパーフェクトで聞き取れるようになることが一番最初の目的じゃないですか ああなんていうんだらう 説明の順番が悪い ごめんなさい あの このリスニングで あって いろんな訛りとか方言がありますと と言った時に じゃあさっきも言ったけど全部をパーフェクトにしたいとは思っていないから 順番をつけていて で その一番高いのはその BBC のような英語で その次が まあ ネイティブの英語で で まあ そっからもっとだんだん ウェールズ訛りだったりスコットランド訛りだったりひどいなまりだとオーストラリアだったりして そっから下が まあ台湾訛りだったりチャイニーズなまりだったり っとなってくると思うんですけど でも その順番の中で やっぱり一番上が bbc だから一番最初に一番大切なところを勉強できるというのが一番ラッキーになるということですよ
 177. M: それはふみさんの順位
 178. JB5: 僕の順位だけどーたぶん みんなそう思うんじゃないかなと
 179. M: BBC の発音 いわゆる RP をしゃべる人は2%とされているんですが、それはじゃあもう数の問題ではないと
 180. JB5: 数の問題ではなくて ただ あれですよ あの 自分が喋った時に どれが一番伝わるかだけの話ですよ
 181. M: じゃあ BBC のが一番伝わると思う
 182. JB5: 思いますね

JU1

1. M: ではさっそくなんですけど まずオーストラリアに行ったらしたんですよ
2. JU1: はい
3. M: それはどれくらい いつからいつまで

4. JU1: ええと中学3年生を卒業して4月からだったと思うんですけど
5. M: 高校1年生ということ
6. JU1: そうです それから4年間行って今年1年下がってる段階なんですよ 大学入ったのは 今年二十歳の子と私21なんですけど今年1年ダブって入ってるんですよ で そうですね 一応4年間向こうにいさしてもらって今にいたるんですけど
7. M: それはなんでオーストラリアにいらっしやったんですか
8. JU1: それは父の空手の関係でたまたま受け入れ先があったのと中学の成績表が個人留学したいときのその高校の条件にたまたま入ったから っていう本当に偶然の重なりで
9. M: でもそれは自分で行きたいって それで単身
10. JU1: ですね
11. M: じゃあお父様が一緒だったわけじゃない
12. JU1: そうですね 初めの手続きだけしてもらって 最初にいって そこからは 1年だけ寮に入らしてもらって行ったんですけど
13. M: それは中学3年生の時点でどうしてオーストラリアに留学したいと思ったんですか?
14. JU1: ああ それは以前からオーストラリアの知り合いの人と交流があったんですけど
15. M: それは空手の
16. JU1: そうですね それで向こうの国にも何回か行ってその知り合った中でいい国だと思ったので留学したいなあと思って行ったんですけど
17. M: いやでも勇気があるというか 私中学3年生だったらそんなこと考えられないですけど その 英語を勉強したいというのがあったんですか?
18. JU1: ありましたね でももともと私勉強できる方じゃなかったんですよ どっちか言うたら英語嫌いな方やったんで
19. M: それはどうして留学というところまでつながったんですか
20. JU1: 初めね日吉っていう高校が近所というか京都市内にあったんですけど そこも一応受けたことは受けたんですけど 数学ができなくてあまり 落ちたんですね で そのあと いろいろ探したんですけど その当時はそこまで英語に力入れてる高校が周りになくて 私が行けるレベルもそこまでなかったんで で そう悩んでる時に留学どうってという話が入ってきたので はい それでもう行くかと
21. M: 最初英語はどうでした
22. JU1: もう全然 yes と no しか言えないくらいで でもう嫌なことはひたすら no でもう聞きとることもできなかったです
23. M: それでどうやってできるようになったんですか
24. JU1: あの一 年間とりあえずその寮に入ってた学校を過ごしまして 自分に合わないなあと思って途中で転校したんですよその次の学校
25. M: それは現地の学校?
26. JU1: そうですね オーストラリアの学校現地の で international の子たちも受け入れるっていう形の学校で
27. M: じゃあオーストラリア人もいるけど留学生もいる
28. JU1: そうです 他の国の ですね で それで 転校して その先にたまたま日本語っていう教科が取れる学校で
29. M: オーストラリアは結構日本語ありますよね
30. JU1: そうですね で 前の学校はそれを受ける前で転校しちゃったんで受けられなかったんですけど その転校先であったんで その時にはもうある程度英語が多少理解できてたんで そこで日本語っていう科目を入れてちょっとずつ友達を増やして行って 語彙力をちょっとずつつけたって感じですね
31. M: え 日本語の授業を取ってた?
32. JU1: あ はい 一応とってました@@@
33. M: でもそれは日本語できるという
34. JU1: そうです だから逆に教える方に
35. M: それで単位も取れる?
36. JU1: はい 取れます ありがたいですね 単位とるためだけに ですね
37. M: なるほど じゃあ行く前は全然できなかったと で オーストラリアに飛び込んで一番困ったことっていうのは
38. JU1: 困ったことは生活習慣ですね 食べ物とかアレルギーとか 化粧品が合わなかったりとか
39. M: 今は英語を使う機会はありますか?
40. JU1: 今はもう授業とあとはオーストラリアの時の友達と連絡とるくらいですね
41. M: ごめんなさいちょっとさかのぼるんですけど なんで日本に戻ってきたんですか?
42. JU1: 一応四年間空いてたからとりあえず日本に戻っておいて でまた将来的に30超えるまでにもう一回外に出たいなあと思ってその期間だけ大学4年間だけ日本で頑張ろうかなって ほんまにそれも自分の気まぐれと言いますかたまたまやったんですけど
43. M: その 日本が恋しくて戻りたいっていうのではなかった?
44. JU1: うーん 多少はありましたね
45. M: で そのオーストラリアにいる4年間で英語はできるようになりました?
46. JU1: そうですね ただね 何かこう 日常的に使う英語と こっちに戻ってきてから使う英語とは結構ギャップがあるんで 多少はあれですけど なんかこう 使う場面によって使い方が違ったりとか あとは文法が微妙に違ったりとかアクセントの違いとかで ちょっと悩みましたけど
47. M: うんうん どう違います? 詳しく教えていただけますか?
48. JU1: なんかこう訛りがあるというか
49. M: オーストラリアの英語

50. JU1: そうですね でもこっちの何か日本で習ってる人ってほんとに英語らしい教科書通りの英語って言ったならあれですけど こうきれいな英語じゃないですか ですね 私としては その現地の英語を習ってたんで 逆にそっちが正しい発音なんだと思って それでこっちに帰ってきてこうなんだよって言われたら
51. M: だれに言われるの?
52. JU1: 大学の先生 イギリスとかアメリカ人の先生ですね オーストラリア人の先生は だいたい あ オーストラリア留学してたの? って言われますけど
53. M: イギリス人とアメリカ人の先生もわかる?
54. JU1: わかるみたいですね 何か言ってはりました
55. M: それを直したいとは思いますが?
56. JU1: そうですねちょっとずつは直してってる方やとは思いますが
57. M: うんうんうん その アクセントを変えなきゃいけないと思います?
58. JU1: は多分 将来的にちゃんと仕事っていうか その ひとつのツールとして使えたらいいなあとは思っているんで 公用語 普通にこう日常会話できるプラスアルファ仕事でも使っていけるようにはなりたくないなあと思うので
59. M: そうすると じゃどこの発音
60. JU1: ですよ 結構混ざってるんですよ私 英語の発音が 結構長いこと家でもあのホームステイしてはったアメリカ人がいてはったんですけど オーストラリアに行く前に その人に結構教えてもらってその時はアメリカンイングリッシュだったんですよ 基本は でもそのあと オーストラリア英語になって で今その混ざった感じになってるんで
61. M: その 日本人特有のアクセント
62. JU1: R と L とかですよ
63. M: それは残ってる?
64. JU1: は 残ってますね
65. M: どこが気になる?
66. JU1: 気になるところはやっぱり R と L の発音と あと続けて言う時にこう抜ける音があるじゃないですか その音がうまく発音できなかつたりするときちょっと困ります 練習ですね
67. M: でも ネイティブみたいに話したいって思います?
68. JU1: でもね 前まではもっと完璧にと思ってたんですけど 最近はまだ自分特有でもいいかなあと思ってきてますね
69. M: それはなんでそういう風になってきました?
70. JU1: 何か日本でもいろいろ地方で東北弁とか関西弁とかありますよね それで そのひとつの固有の 個人的なものかなあと思うんで
71. M: うんうん それは自分で考えるというか自分の中で変わってきたことですか それとも 何か外から情報があつたりとか
72. JU1: いやあ何か結構ね 日本 向こう留学してる先に 名古屋の子とかあと熊本の子とかいろいろ来てはってそん中で友達になって やっぱり発音が違うんですけど 今も連絡はとってるんですけど それもやっぱり個性かなって思ったんで
73. M: うんうん なるほどじゃあその日本人の中でもいろいろ発音ありますけど でもオーストラリアに言った時もその international その留学生がたくさんいた それはどこの人たち
74. JU1: 韓国が一番多かったんですけど後は中国とフィリピン マレーシア ですかね やっぱりアジアが多いですね あとは ニューカレドニアの人もいりました
75. M: ああ 近いのかな
76. JU1: ですかねえ
77. M: わかりました ごめんなさいちょっと前後しちゃうんですけど その今英語を使う機会があるかというときさっきオーストラリアの時のお友達と授業だと で その京都外国語大学では何学科なんですか
78. JU1: 一応英米語入ってることは入ってるんですけど 英米語の比較文化で選択してるんですけど
79. M: そこではどんなことを勉強されてる
80. JU1: それはもう本当にそのまま 二つのものを比べてどこに違いがあつて自分なりの考えをこうまとめてプレゼンしたり論文にしたりという感じです
81. M: その文化っていうのは例えば二つを比べるっていうとどういう風になるんですか
82. JU1: 例えばえーっと食文化とか あと ファッションとか日本人の とかですね
83. M: じゃあ国で区切るということ
84. JU1: そうですね国基準で区切るということです で それを別のところと比べてみて こう 結構今の大学生知らない人が多くて 私も知らないことが結構多くて で 改めて知ることはたくさんあつたんですけど
85. M: 例えば
86. JU1: 例えばそうですね たとえば 美の基準とか 一応それは比較文化とはちょっとずれるんですけど 一般教科で 例えば日本人の美の基準とするものを 海外の人と比べた時にどういう違いがあるだろうかという感じで
87. M: そこに入ろうと思ったのはなぜですか 特に比較文化っていう分野に
88. JU1: 何か一番人が少ないっていうか先生が あの色々 卒業する時の論文とか研究とかを担当する先生が多くて かつ 多分人が少ないであろうと思って
89. M: 先生はどこの方?
90. JU1: は 今は 日本人もいますけど オーストラリア人もいりますし アメリカ人もいります
91. M: それはオーストラリア人とかアメリカ人の先生が 授業をするときはもちろん英語?
92. JU1: はい そうですね 日本人は英語で授業をする先生もいれば日本語でしゃべる先生もいりますね
93. M: で このあと大学卒業して将来は?
94. JU1: 一応 うまいこと行ったら 次の学年上がった時に 日本語教師の資格が取れるかもしれない なんかある

- んですよ それをとりあえず取ろうかなとは思うんですけど
95. M: それで 資格を取って
96. JU1: 取ってまたオーストラリアの母校とかに行けたらなあとかは思ってます 卒業後に
97. M: 何か S さんから ちょっと また JU1 さんがまた留学したいんじゃないかなあと 伺ってたんですけど そうではない?
98. JU1: 留学ですか? 留学はしたいですけどやっぱりお金もかかりますよね だからとりあえず 卒業後は日本語教師のとりあえず資格をまず取れていたら そのままそっちに行行って教えることはしてみたいですけど もしなかった場合はもうちょっと就職して お金ためて もう一回留学したいとは思ってますね
99. M: そう思うのはなぜですか?
100. JU1: やっぱりこう日本で言う国にはないものが向こうにはたくさんあって あと生活の習慣的なものが向こうに住んでみたら 初め合わなかったんですけど 住んでいるうちにこう私の中にフィットしてくる部分があったので そうですね だから行きたいかなって言うのはありますね
101. M: えっと そしたらじゃあ今自分のご自身の英語についてはどう思いますか?
102. JU1: 自分の英語ですか? まだまだだと思えます 全然だめだと思えます
103. M: どの辺がだめだと思うんですか?
104. JU1: まず書くのが苦手なんですよ で 聞きとることとしゃべることはある程度できるかもしれないんですけど ほんとに書くことは苦手なんですよ
105. M: なんですすかね 普通逆の人は多いけど
106. JU1: 多分日本語でも書くのが苦手ですね 文章力がないんで そんなに
107. M: じゃあ英語だからというわけじゃないのかもしれないですね
108. JU1: 初めの前半は私絵を描くのが趣味やから絵を描いてそれで伝えてて そうですね
109. M: でもこう 話すのはできるということでしょう
110. JU1: ですね ある程度は
111. M: でもそれを 書くとなると
112. JU1: ちょっと変わってくるんですね
113. M: それはどういうところが うーん 単純に言うると話すのは大丈夫なら話してることを書けばいいということになるというか
114. JU1: なるんですけど 例えば 手紙とか書くにしてもここはこう 丁寧な形に書いた方がいいとかあるじゃないですか それを書くときに あれ?これって・・・っていうのが初めにきちやうんで
115. M: うんうん その 例えばじゃあ まあ 英語の中でもその丁寧に書きたいときとか相手に失礼がないようにメールを書きたいときっていうのは その ちょっと複雑な話になると その 何だろうなさっきの美の基準っていう話もされてたけど 何が失礼にあたって何が礼儀正しいかっていう 英語を書くときの基準っていうのは だれが決める というか だれの基準なんでしょうか
116. JU1: ちょっとわかんないですよ ああ それって ああ
117. M: 自分が書くときはどうですか?
118. JU1: 書くときはその人に失礼がないように とりあえず 何かもし 失礼なことがあったらごめんなさいと とりあえず 文の初めにはつけさせてもらって もう書いてるって感じなんで
119. M: 例えば今 オーストラリア人の他にも マレーシア中国韓国だったりのお友達にも連絡をとったりすることはありますか?例えばメールとかでも
120. JU1: は 時々ですかね
121. M: そういう時ってあの 英語の使い方って一緒ですか?
122. JU1: いや 微妙に違いますね
123. M: それはどういう
124. JU1: でも一番英語上手なのは韓国の人や都思います 結構聞きとる能力とか書く能力ほんとにすごいと思います
125. M: それはもうオーストラリアにいた時に違うなって
126. JU1: いやもう行った時からずば抜けてできる子が多かったの
127. M: 聞きとる能力と書く能力
128. JU1: そう しゃべるのはなんか t の発音がちょっとできないみたいなんですけど t がチュってなるんですよ
129. M: はあ なるほど うーん その今ご自身の英語で書くのが特に苦手っておっしゃってだけれど 話す方はどうですか?
130. JU1: 話す方ですか 話す方はですね もうある程度はこういくんですけども 無理 と思ったらジェスチャーに入っちゃうんですよ
131. M: でもそれはそれでいいと思う
132. JU1: 今はまああれですけど いずれは直そうとは思ってます
133. M: その目標っていうのはありますか?最終的に到達したいレベル
134. JU1: 目標 一応 目標は 英語を書く方をもうちょっと頑張って英語で絵本を出したいんです
135. M: ああ そうなんですか 絵を描くのが上手だっておっしゃってたから
136. JU1: そう趣味と その英語を使うことができるんで それがいつかできたらなあっていうのは
137. M: ああ なるほど それはその出版オーストラリアで出版したい 日本じゃなくて
138. JU1: わかんないんですけど どっちになるかは
139. M: でも英語でやりたいとそのため英語そのものだけを見たときに その到達したいレベルっていうのはありますか それとも今のレベルで大丈夫?
140. JU1: いや それはないと思えます 一応やっぱりもっとレベルはあげないといけないと思えますし
141. M: その具体的に目標はありますか?
142. JU1: 目標ですか そうですね まだね 正直 TOEIC がいい点ではないんですよ 多分普通くらいなんで 一応 800 点は取りたいなああって

143. M: うんうん
144. JU1: 日本で一応 800 点とって あとプラスアルファ向こうでもこう会話をもっとスムーズにいけるようにしたいなあっていうのが目標ですね
145. M: その TOEIC を その高い点数を取るってということというのは 何かその 将来につながるって思いますか?
146. JU1: 何か比較というか その点数ある程度持つてる人の方が有利っていうのを聞いたんで
147. M: それは会社に就職するときとか?
148. JU1: とりあえずとれたらなあとは
149. M: その TOEIC の点数というのはその人の英語力の基準になると思いますか?
150. JU1: うーん そうですね 私はそう思っていましたね
151. M: うんうん なるほどなるほど わかりました あと そうだ その オーストラリアに4年間いらっしやっただってということで 今大学でも英語使われてるってことなんですが 少し話したりします?
152. JU1: は はいはい 話します
153. M: 周りの方はJU1さんの英語をどう評価してると思います?
154. JU1: いや ただね 私使うんですけど あんまし人前でしゃべるのが苦手やったりするんで 大勢の人やと
155. M: うんうん
156. JU1: ちょっと声が小さくなったりとかするんで
157. M: うんうん
158. JU1: なんでもっと大きい声でしゃべらへんの って言われますね
159. M: うんうん でもできるって言われるんじゃないんですか?
160. JU1: あの 先生は 自信をもって もっと話さない できるんだから っていわはるんですけど声は小さくなる一方で ほとんど実力は出してないとは思いますが
161. M: ああ それはこう 恥ずかしがり屋なんですかね
162. JU1: それはそうだと思います
163. M: うんうんうん その 何だろうな その 人前で話すのが苦手だということを置いといて 英語そのものの
164. JU1: でしたら 多分そこそこは評価はしてくれてるのではないかなと思いますね
165. M: 例えば その 何だろうな これは私の勝手な思い込みなのかもしれないんですが 日本にいと その 海外に4年間いたとなると みんなさぞかし英語ができるんだらうなと思う
166. JU1: そうですね 思いますね
167. M: そこに対しての そのみんなのイメージと自分が思う実力のギャップっていうのはありますか?
168. JU1: 何かもうどこまでバイリンガルでどこからバイリンガルじゃないんだらうっていう授業も取ってたんですけど それを自分にあてはめて考えた時にそれって人が決められるものじゃないですよ 基準ってないですよだから こう そういう時に みんなたいがいにもうペラペラやーん って言ってきたりしますが そうじゃないんですよ
169. M: うんうん
170. JU1: 結構その人その人の中でどれだけ使ってるかってことなんで
171. M: うんうん
172. JU1: 多分多少の差はあると思うし それを多分 気づく人は少ないです 大概の人は 4年間いました じゃあもう英語全然大丈夫でしょう って思う人が大概だと思います
173. M: うんうん そうですね その でも ご自身はネイティブスピーカーとは
174. JU1: ギャップはあるし まだまだ下なんで もうちょっと追いつきたいなあとは思いますが
175. M: その 極端な言い方をするとネイティブスピーカーのように英語を話したいとは思いませんか?
176. JU1: 思いますね できるだけ近づきたいと思えますね
177. M: それはどういう面で一番近づきたいと思えますか例えば発音とか?
178. JU1: うーん 発音というか その 日本人の英語って うまい人はほんとにうまいですけど 普通の人とかって結構うまい下手があるじゃないですか それは人個人個人ですけど そう考えた時に ある程度 こう 一定の レベルって言えますか その語彙力と あの 発音?とで会話が成り立てば結構生活とかにももし向こうに移住した時のこととかのことも考えたりして 生活に不備がないかなと思うので
179. M: 今英語がうまい っておっしゃったんだけど その英語がうまいっていうのはどういうことですか?
180. JU1: 比較的ネイティブさんに近い発音の人ですかね うーんでもね 一人いやはったんですけど 無理に近づけようとする感じの人がいまして
181. M: それはどこの人?
182. JU1: 日本人です すごい見栄張ってる子やったんですけど 逆に何をいつてるのかわからなくて そうはなりたくなかったんで 自分のその出来る限りの努力をして こう少しく自然に まあしゃべってる感じには 日本語をしゃべってるのと同じレベルくらいになりたいなあとは思いますが
183. M: なるほど わかりました その例えばなんだろうな 私オーストラリア英語はよくわからないんだけど 英語ってやっぱりイディオムがありますよね イギリス英語にはイギリス英語のアメリカ英語にはアメリカ英語のイディオムがあって その私が 思うにその発音もそうなんですけど ネイティブの英語とノンネイティブの英語って何が一番違うかなあと考えたら私はそのイディオムの使い方だったり 熟語じゃないけど phrasal verbs っていうんですけどその 動詞と前置詞を組み合わせると そういうところの違いが一番大きいかなあって思うんですけど そういう使い方も身につけていきたいと思えますか?
184. JU1: それはああ 違いはあると思います
185. M: そのオーストラリア英語っていうのはオーストラリア英語のイディオムってあるんですかね
186. JU1: あるんですけど 多分 私が こう 聞き逃してる部分は多いと思うんですよ 結構あることはあるんですけど どう説明していいかちょっとわかんないんですけど
187. M: うんうん私もイギリスにいますけど イディオムを言われるともうわからないことが多いので多分聞き逃してるのは うん わかりました あの ご自身が英語を話すときに気をつけていることっていうのはありますか?

188. JU1: あー 何かね国によってね 例えばもの名前がちょっと変わってくるらしいんですよ 例えば アメリカ やったら トマトケチャップはもう ケチャップ じゃないですか オーストラリアはトマトソースとかとまと ジュースっていうんですよ だからそういう人種の人に まあある程度伝わるんですけど そっちが使っている 方を 使おうとはしています
189. M: うんうん それってそれはアメリカイギリスオーストラリアっていう違いももちろんあるけれども やっぱり その なんだろうな うーん アジアの人はアジアの人で ノンネイティブなりに やっぱりちよと違う使 仕方
190. JU1: 違うんですけどそれも個性やおもいます
191. M: それも同じように相手に合わせたりとかってあります?
192. JU1: それは私は合してなかったですね 自分のありのままですべてました あのホストのお母さんがシンガ ポールの人で やっぱちよと違いますけど
193. M: おもしろかったんじゃないんですか どの程度シンガポールの英語を話してたのかわからないですが
194. JU1: 結構オーストラリアが長い人なので ほんとにもう現地の人みたいな
195. M: ああ じゃあ その語尾に lah とか付けたりは
196. JU1: ないですねえ 結構もう普通にオーストラリア英語になってはりました
197. M: そうかそうか なるほど 他にはありますか 心がけていること 何でもいいです
198. JU1: うーん なるべく そうですね あの 多くのジャンルの話ができるように ちよとずつですけど 知識 を入れようかなと思ってやっていますね 結構日本の文化も 今の人って結構関心持ってはるじゃないですか で 私も一応大学比較文化の方を研究しようかなと思ってるので とりあえず それを説明するにはまず日本のこと を言えへんかったらちよと恥ずかしいかなと思ったんで 一応歴史苦手なんですけど歴史とか一応文献を読ん だりとかはしています
199. M: それは素晴らしいですねえ
200. JU1: だって その 話せてもトピックがなかったら話せないですよ ね だから それを今は増やそうかなと思っ て
201. M: うんうん わかりました
202. JU1: そうですね
203. M: じゃあ今までご自身のことについて聞いていたんですが もうちよと視野を広げて日本人一般 日本人の 英語についてはどう思いますか?
204. JU1: まず英語教育をはじめるのが遅いと思います なんかね 学校っていうか大学とあとそれ以前に聞いたのが 何か子供って生まれてすぐは全部の音を聞き分けるらしいですよ ね
205. M: うんうん
206. JU1: で それで5歳くらいある程度 なんか自立っていうかこの理解することができるんですよ だったら もう幼稚園の時に日本語と同時に英語を始めたらもっとその 全体的なその英語の あの やつがあがるんじや ないかなと なんかアジアの中でも結構高くも低くもないんですよ ね
207. M: 英語に関しては低いとは言われていますね
208. JU1: ですよ ね
209. M: その 幼稚園から英語を始めるという日本語もままならない時期だと思うんだけど
210. JU1: ですよ ね だからその幼稚園から小学校1年生くらいの間に 5科目と一緒に4科目と一緒にもう英語を入 れちゃうと したら多少は
211. M: その場合はそれを教える先生というのは
212. JU1: 絶対必要ですよ ね 英語の先生が
213. M: それはネイティブスピーカーであるべきですか?それとも日本人の先生?
214. JU1: うーん 多分 なるべくネイティブの方がいいかなと思うんですが 日本の先生でもちゃんと勉強されては ってそこにはるわけなんですし 多分 日本人の英語の先生でもいいと思います
215. M: うんうん わかりました その 小さいころから英語を始めることの一番のメリットってなんだと思います か
216. JU1: 多分音を聞きわけることができるんで 多分 すぐ 素直に受け入れることができ 多分それを使えると 思うんですよ 私ね 幼稚園入る前くらいまでに英語やっていたらいいんですよ 英才教育で でもその間だけや ったんで 小学校入学して そのあとにそのアメリカ人の人が来たって感じなんで空白の時間が長かったもんで また英語を一から覚えるのに結構時間がかかったんで やっぱりその 小学校くらいから高校まで続けたら多分 違うかなとは思いますが 多分中学3年間だけやったら無理ですし 高校3年間 合わせてその6年じゃないです か それでプラスアルファ大学4年間としても10年と少しくらいですよ ね だったらもうちよと前からこう 勉強した方が こう 国全体のこの英会話力っていうんですかね は 多少効果があるんじゃないかなとは思 います
217. M: 今その 現状の日本人の英語についてはどう思いますか?例えばその鳩山さんとかも喋りますけど あとは こないだトヨタの社長も英語であいさつしてましたけど いわゆる日本人の英語のイメージは
218. JU1: 何かでもちよとかたいかなとは思いますが
219. M: かたいというと?
220. JU1: 日本人っていう人種がこう 謙虚って言ったらあれなんですけど こう まじめっていうかそんな感じじや ないですか もうちよとこう 考え方を柔らかくして違うことが言えないのかなあとは思ってますよ ね
221. M: それは内容ですか?
222. JU1: そうですね 例えばこう 英文的なすごいこう わかるんですけど 果たしてその言ってることをほんとに 思っているのかってことを考えるとこう胸にこう打たれる的なものはないですよ ね
223. M: それはじゃあやっぱりその内容のほうに問題がある
224. JU1: ですか ね うーん 言い方っていうか そうですか
225. M: 英語そのものにかんしては?

226. JU1: は もううまいとは思いますがね は それなりには と思いますけど ねえ 一応トップにたってる人やから
227. M: その一般的にはどう思いますか? 留学してた時にもまわりにはほんじんっていらっしやったのかとおもうんですけど
228. JU1: 結構いかりましたね
229. M: 彼らの英語っていうのは他と比較したときにどうですか?
230. JU1: 韓国の子やらはほんとにうまかったんですけど やっぱ 多少日本人やなっているのは ですからなんですかね こう カタカナ発音あるじゃないですか 中学独特の が時々ポロって出るのが私もそうですけど 思います
231. M: カタカナ発音をしたとすると相手はわからないもの?
232. JU1: 絶対 pardon me? って聞いてきますよね で もっかいお願いしますって聞かれますけど 聞かれますけど もうそうだったらこっちはパニックですよ だからもう必死に伝えないといけないってなるんで そうするともうジェスチャー入っちゃうんで そうなるよ
233. M: 例えばそれは韓国の人たちも日本人のカタカナ発音がわからなかったりする?
234. JU1: 何か何か韓国の人たちっていうのは 単語が似てるのか 発音多少あれでもわかってくれましたね
235. M: うんうん わかりました うーん さっき名古屋弁があったり東北弁があるように自分の日本語のアクセントっていうのもいいんじゃないか いろんなのがあっていいんじゃないかっておっしゃってたんだけど、日本人のカタカナ発音はやっぱり直さないといけないと思う?
236. JU1: それは ちょっとは直した方がいいかなとは思いますがね 多分 それで 使ってて 別に 何も思わないんだったら別にいいんですけど 私自身は その 自分のまだ ある部分はちょっと直していきたいなと思ってますね
237. M: うんうん わかりました その JU1 さんの英語は例えばその典型的な日本人の英語に近いって思います?
238. JU1: も も 混ざってます もう ごちゃごちゃって感じなんで
239. M: うんうん さっきおっしゃってたように うん
240. JU1: もうオーストラリアの英語と日本の英語の間みたいな感じですね で ちょっとアメリカかじってるみたいな感じなんで そうですね
241. M: 別に完璧にアメリカ英語にしたいとかそういうのは
242. JU1: は それはいいですね 一応なるべく近い形にはこう したいですけど もう ある程度は妥協はいるかなあとは思いますがね
243. M: わかりました あと 留学時代にすごくたくさんあの 留学生がいらっしやったって で 特に韓国の方たちの英語力は高いっておっしゃってたけれど、 逆にこの人たちは聞き取りにくいとか あまりいいイメージを持ってないところってあります?
244. JU1: は そうですね 逆に 現地で長いことこう 住んでる あの 日本人とか 他の方の発音は こう早くて かつ癖があるのでこう 聞き取りにくいなあ っていうのはありますね
245. M: それは日本人とか他にもノンネイティブで言うともあります?
246. JU1: そうですね 韓国とか 他の方の人たち 結構 でも よくよく聞いたら わかることにはわかりますけど
247. M: ここの人たちは英語力が低いなあと思った人たちはいます? 日本人も含めてでいいですけど
248. JU1: 多分 その人だけのことやったんとは思いますがね 何かね あの 中国の人 で たまに その人だけだったのかもしれないですけど 何か微妙に何を言ってるのか分からないな っていう感じ
249. M: それは なんて何を言っているのかわからなかったんですか?
250. JU1: こもってるんですよ 声がかもってて で 発音に近く近くしようとしているから こうかぶさって にごによごによって
251. M: あ それはネイティブの発音に近くしようとしているということ?
252. JU1: そうですそう です 見栄張ってた日本人の女の子っていうのもそんな感じで
253. M: @@@見栄張ってたっていうのはどういう
254. JU1: いやもう私はできますよ みたいな感じで トップに立ちたいんですけどっていう感じだったので結構周りには嫌われてたんですけど
255. M: その子の英語っていうのは聞いた感じどういう
256. JU1: 別にネイティブに近いわけでもうまいわけでもないです とは思います
257. M: うんうん中国人や韓国人の英語っていうのは日本人の英語に似てるとは思いますが?
258. JU1: うーん 似てる場所もあると思うんですけど、 そうですね 聞いててきれいとは思いますが 発音が
259. M: きれい? あ中国とか韓国のほうが?
260. JU1: 韓国人の方が 何かこのテンポに乗り切れてるって言いますか 日本人の子のカタカナの発音に比べればその年の子の割には こう のってるな とは思いますね
261. M: なるほど うん わかりました 中国の人たちはどうでした?
262. JU1: 中国の人たちですか? うーん まあ全体的にはレベルは高いとは思いますがね その一部の子を除けば
263. M: 高いっていうのはどういうことですか?
264. JU1: もう 読み書きスピーク 全部がもう 結構 何か賞とかも受賞されてる人とか 何かジーニアス賞みたいな学校の 表彰されてる 例えば理科とかの その まあ英語を使ってるのが理科なんですけど それでいい点数取りましたとか 英語の授業でいい点を取りましたとか
265. M: その今理科というのでちょっと思いついたんですけど さっきその早期英語教育 つまり早い時点で英語教育を始めた方がいいっておっしゃってて で もちろん日本でもそういう風に幼稚園からやっているところもありますし もう少し極端な例になると全ての教科を英語で教えるという小学校も出てきてるんですね immersion programme といったりしますが そういう形の教育に関してはどう思いますか?
266. JU1: いいと思います たぶんね それをしてしまったら でも 向こうでしか生きられない子が増えると思うんですよ 日本の社会で たぶんね 私もそうなんですけど 敬語とかを使える場面が少なくなりますよね 学校

- 内の先輩後輩とかでも だから多分少なくなると思うんで ちょっと敬語とかが苦手になって 多分向こうの方が生活しやすくなるんじゃないかと思うんですよ だから多分日本語も 一部取り入れた方がいいとは思うんで
267. M: うんうん でもその考え方は
268. JU1: 考え方はいいと思います
269. M: それはなぜですか?例えば算数や社会も英語でやった方がいいというのは?
270. JU1: 多分ね こう得た知識と同時に英語の語彙力も上がってくるじゃないですか で ポキヤももっと入ってくるんで 多分いいなあと思う
271. M: うんうん で その 比較文化をやってらっしゃって というのはやっぱりそれぞれ 国でくくるっていうのは難しい面もあるけれど でもそれがまあシンプルなやり方ですよ そうですね そうするとやっぱり日本には日本固有の考え方があったり中国には中国の考え方があったり でもその中でも今やっぱりアメリカがすごい力を持っていてハリウッド映画なりスターバックスなりこう 全世界に広がっていると で 例えばその今話していた immersion ということになるアメリカ式のやり方で教育をすることになるということになるかもしれないが それに関してはどう思われますか?
272. JU1: あー そうですね 多分 日本自体がこう アメリカに憧れてる部分って多いじゃないですか だから 悪い影響はないかもしれないですけど 多分日本人らしさはなくなるかもしれないですよ
273. M: そのことに関してはどう思われますか?日本人らしさがなくなることについて
274. JU1: ちょっと悲しいかなとは思いますがね できるならやっぱりこう小さい島国ですし 一応 それなりに文化はいいのはあるじゃないですか なんで ある程度は残していきたいし やっぱり こう 両立多分難しいんですけど もうそうになったら もう 全部英語にしてしまうんだったら 逆に日本語 っていう国語だけは日本語で置いておくべきだと思います
275. M: あの 何年前かに 今はもうこれを言う人は少なくなってきましたけれど 何年前かに英語公用語論というのがあって まあ英語を日本での公用語にしようという 議論がなされていた メインストリームではないですけど で まあ日本には実は公用語というのはなくて まあもちろん使われていますけど定められてはない そんな中で英語をあえて公用語にしようという議論があったんですけど それに関してはどう思いますか?
276. JU1: うーん 今すぐには多分無理ですよ?多分年いった人は多分使えないですよ でも考え方は その これから世界をもし 日本が目指していくなら いい考えではないかなとは思いますが 英語は世界共通語じゃないですか 今は
277. M: うんうん
278. JU1: なんで その 自分たちの国を高めるのと同時にその国際化にもつながるし いい方法だとは思いますが
279. M: わかりました うん では最後の質問なんですけど今英語は世界共通語だとおっしゃったけれどその通りで英語は世界中で使われていると そんな中 今ノンネイティブの英語話者の数はネイティブの4倍いると言われてるんです そうすると当然 ネイティブをまったく含まないコミュニケーションが多く存在するわけですから JU1さんも オーストラリアで経験されたと思うのですが
280. JU1: そうですね
281. M: そうですね 例えば日本人マレーシア人韓国人中国人の間で英語を使ったりだとか。そういう中で今、英語が国際語ならばノンネイティブは必ずしもネイティブスピーカーのように英語を話さなくてもいいという議論がなされているのですが そのような考え方についてはどう思われますか?
282. JU1: うーん それはもう個性ですよ 言うたら なんで それぞれの国々の個性を残すっていう分に関してはいいと思います。うーん ですけど あの 逆に 中途半端になんかこう してるんか って 周りの国もひょっとしたら思われるかもしれないですよ
283. M: うんうんうん その 中途半端というのはどういうこと?
284. JU1: その 固有を残すこう それは独自なんだけど それを英語を認めないぞ的な考え方の人も多分いるとは思うんですよ
285. M: うんうんうん JU1さんご自身はどう思います?その インドの人の英語とか インド人っていました?
286. JU1: は いなかったですね
287. M: 今まで話したことは?
288. JU1: うーん ないですね
289. M: そうすると まあ私はイギリスにいると国のアクセントがあってもすごく自信を持って話してる人ってたくさんいたんですよ スペイン人とか インド人とか 結構なまりがつよいんだけど
290. JU1: ああ だけど 自信満々の人 あー うーん 少なかったですけど ぱっと見た感じわかんないんですよ なんかこう 国に同化しすぎてて で 国自体が結構オーストラリアが訛りがある国なんで その一 見わけがつかないって言ったらだめなんですけど
291. M: 訛りの?
292. JU1: ああー この人変わった発音だなあ で終わっちゃうんですよ 結構
293. M: それは その人たちはやっぱりスタンダードに変えていくべきだと思いますか?
294. JU1: それはもう 自由だと思いますけど でも別に聞き取れないことはなかったんで 別に大丈夫とは思いますがね
295. M: うんうん わかりました
296. JU1: なんか結構思われてたのが その 日本人と その 他のアジアの人の違いって 積極的っていう部分が欠けているらしいですよ 結構謙虚らしいですよ 他アジアの人に比べると
297. M: それは他のアジアの方が積極的?
298. JU1: そうですね の方が積極的で 英語にこう取り組んでいるのが多いらしいです で 日本は謙虚で控えめな感じらしいので 多分それのやつが もしなくなったとしたら 多分 すごく進化するんじゃないかと思えます 英語に関して
299. M: その謙虚控えめっていうのはどういうこと?

300. JU1: その自分に関して多くを語ろう語ろうとする人がすくなくて こう なのでしょう 聞き手にまわるって言ったらかしいんですけど こう なんですかね 自己主張が少ないんですね 多分 で 自信がない人が多いですよ 自分の語彙力に で 英語しゃべれませんって言うてる人の方が多いですよ 英語しゃべれてもだからそれが多分なくなれば その 差っていうかアジアの中の差はなくなると思うんですよ 多分自分の評価は 下なんやと思うんですよ
301. M: うんうんうん それはどうやったらなくなると思います? 何だろうなその 今おっしゃってることを別の言い方をすれば 中国韓国の人と日本人の英語力とそれほど差はなくても まあ多少あるかもしれませんけどなかったとしても 彼らの方が自信を持って積極的に話してるかもしれない
302. JU1: 多分それは大きいと思うんですよ
303. M: それは日本人が彼らのように自信をもって話すようになるにはどうしたら 何が必要だと思いますか?
304. JU1: うーん なのでしょうねえ たとえば 学校行ってる時でもね 授業の時に先生に聞きに行くってなると日本人は大概一歩遅れるんですよ で 他の国の人ががっていつちゃう感じなんで で もう次に回したらいいわ一回したらいいわー とかなる人が結構多かったりして で その場で解決できずに 後回しになって その分遅れたりとかする部分は多分あると思いますし例えば 基本的にやさしいんじゃないんですかね その部分で
305. M: うんうん 遠慮しがちで さっき 言っていたような ノンネイティブはネイティブを目指さなくてもいい多少なまりがあったり文法的に間違いがあってもいいんだという考え方が広まったとしたらさっき おっしゃって謙虚だったりなかなか話せなかったりっていうのは
306. JU1: ああ それはなくなっていくと思います 私は 逆にそれで その方の色が出てきたら それを 今度はこう 認め合うようになるかなあとも思うんですけど まあでもその逆もあるかもしれないですよ その 全然できないじゃないかと そう思われてしまうかもしれないですよ でも成功しないと無理ですよ
307. M: うーん どちらのほうがいいと思います? 例えばみんながアメリカ英語ができるようになって みんなが同じように中国人であろうが韓国人であろうがみんな
308. JU1: みんな一つの言葉でしゃべれる うーん 多分ねそれは いいとは思いますが そのコミュニケーションをとるのに その何か国語もできるのもすごいと思いますけど 例えば一個の言葉ができるんだったら 多くの都市の人でも一言語位でなんとかなると思うんで
309. M: うんうんうん その ごめんなさい これで最後にしますけど そのまあ 例えばアメリカの CNN とかこれがもう基準だと みんながそこを話すとみんなが同じ発音になると そうするともしかしたらみんなわかりやすいかもしれないですよ みんな同じだから でも その一方で さっきおっしゃってたように それぞれの色があるから そこを認め合って こう わかりあえるように努力していくと その どちらがいいと思います?
310. JU1: うーん 多分その中間くらいがいいと思います 多分一律にしすぎたらしすぎたで その中で差は生まれてくるじゃないですか でも 固有も固有で国があるけどわかりにくい国とかもあるかもしれないじゃないですか だからその中間くらいがたぶん一番理想は理想だと思うんですけど
311. M: 中間というと?
312. JU1: うーんと 均一になりつつ それぞれの個性も出しつつ見たいな感じで
313. M: ああ わかりました じゃあもう 完璧に個性を
314. JU1: そうそう 追い求めすぎると 多分わからなくなって 逆に あのー 下がっちゃうかもしれないし そのまああがるかもしれないんですけどね なのでしょう こう 形が崩れるのじゃないかなあ

JU2

1. M: JU3 さんから JU2 さんが将来的に留学を考えてると伺ったのですが
2. JU2: そうです えっと 9月 8月末からアメリカのジョージワシントン大学に交換留学することになっていて それで4カ月間くらい あちらの後期 1 semester だけ交換で行くことになりました
3. M: それで単位がとれると
4. JU2: あ はい そうなんです
5. M: その交換留学にいかうと思ったのはなぜですか?
6. JU2: えっと 将来的には研究を続けたいなあとは思っていて それでその時に あの やっぱり日本で限定して考えるんじゃないかって、 行きたいと思っただどこにでも行けるようにしたいので そのためのどんな感じのかなって いうのを見ておきたくって 交換留学だと4カ月で帰ってこれるわけやからすごく気楽やし やっぱり大学院でアメリカいこうと思うとすごい大変やから その自分も勇気が出へんと思うからそのために慣れてみたていこうと思いました
7. M: うんうん 例えばその そのあと大学院で行ってみようかなあというのがありますか
8. JU2: あ はい 考えてます あの もう受ける 大学院まだ京都大学行くか決めてないので それをまたゆっくり決めたいなと考えています
9. M: その 何だろうなまあゆくゆくアメリカ その大学院もアメリカ 英語圏のところにいきたいなあと思うのはなぜですか?
10. JU2: うーんと まずそのいろんな人が 幅が広がっているのがあって なんか分野に進んでいくと 絶対数 研究者の方の絶対数も少なかったり 日本にとどまっていたらそうなってしまうたり あと学会とかも なんていうかアクセスが不便なので 他の方と やっぱり研究とかするのはそのコミュニケーションが大事だと思うので 人との
11. M: 他国の
12. JU2: そうですね だからそれだったらやっぱりいろんな人がいる大きいところとか アクセスがいいところに行きたいなと思いました。

13. M: その英語というのも理由にはありますか?あの 研究をゆくゆくは英語でやっていきたい?それか今もやってます?
14. JU2: ああ 何か今は留学決まったのでちょっとずつはしてるんですけど やっぱりまだまだなんで その交換 その英語っていうのは
15. M: ああ 英語っていうのは あの そのいろんな人 いろんな国の人とコミュニケーション
16. JU2: あ はい
17. M: それはやっぱり JU2 さんの分野でも国際間コミュニケーションでは英語を使うものですか?
18. JU2: はい 英語で考えてます やっぱり共通に使えると思ってるので
19. M: 今英語はどうですか?
20. JU2: うーん 正直 そんなになんていうか 留学の選抜の試験があったんですけどそれで一応その 京都大学が その大学に志願はしていってという段階までは 点数はとってるんですけど ほんとにぎりぎり その点数でぎりぎり くらいなので 例えば TOEFL とかのテストでも IBT で 85 くらいなんですけど それってあんまり ほんとにギリギリのラインなんですよ 留学に出してもらえるのは だからまだまだ足りてないなと思ってます 普通に喋ったりする分にはできるんですけど 授業は難しいかなと思ってます
21. M: 今普通に喋ったりする分には多分大丈夫だなと
22. JU2: はい ある程度は
23. M: うんうん それってでも普通の大学 1 年生にしては珍しいとかみなさん結構しゃべれないって
24. JU2: うんうん 人によりますよね
25. M: 今までどこかに行ったらしたとかはありますか?
26. JU2: ああ 昔から その英語はやりたいなあと思ってたんで 小学校 5 年とか位からラジオ英会話 とか NHK のとかやったり あと英会話教室に中学のときに通ったり 高校でも NOVA 何かと英語は 学校の授業の他に勉強してたので それで割と慣れ親しむっていう機会がありました
27. M: その最初中学生くらいのときにそのラジオ英会話なりでよしやってみようと思ったのはなんでなんでしょう
28. JU2: ええっと小学校のときに 暇をもてあましてたっていうか なんか なんかやりたいなあ あとに残る何かをやりたいなああっておもって 私自身趣味があまりないので なんか一個やるならあとに残るものにしたくなって思って 何か なんやろう 何か一生懸命やりたいなと思って で なんかこう習い事みたいな感覚で勉強しようと思っただけですね やっぱりできたらかつこいいって思ってたのもあるし あとで使えそうなら なんかやるにしてもいいかなって ピアノとかだったらあとで使わないし途中でやめちゃうかなって だから結局あとで使いたいなあって思ってたんでやりました
29. M: でもそれがいい選択だったとか 今 もちろんもうすぐアメリカに行こうとしているわけだから すごく現実的だったとか ええと その今英語を勉強してらっしゃると で その最終的に到達したいレベル 目標というのはありますか
30. JU2: ああ どうだろう 明確には考えたことないんですけど うーんと ネイティブのようにしゃべりたいっていうよりは むしろあっちで生活をしていて その授業とか研究とかかなりで困らなければ その同等レベルじゃなくてもいいかなとは思ってます
31. M: うんうん ネイティブみたいに話したいと思っていたこともあります?
32. JU2: 昔はそう考えてました
33. M: 昔と言うとどれくらい前?
34. JU2: あー どうだろう 中学とか高校初めくらいは 英語の勉強が中学の時とかは楽しかったんで そう思ってたんですけど 高校になったら全然理科とかの そういう理系のことのほうが楽しいのでそっちにめっちゃ時間を割くよりかは やっぱり道具として手段として 使えるくらいでいいよっていう感じになってきて そんなに うーん なんか 英語に対するの興味は失っていききました 6 4 8
35. M: その語学というか 英語そのものから
36. JU2: はい 昔はそうだったんですけど
37. M: 今英語を使う機会はありますか?
38. JU2: えー 使うというのはスピーキングという意味ですか?
39. M: うん でも 書くのでもなんでも
40. JU2: 読むのは専門書を 1 冊か 2 冊くらいだけは英語でやるようにしてるのは 単語とかわからないので ちょっと慣れようと思って ているのがまず一個で あとは 何か 今晩夜もあるんですけど 何か専門トックスって言って時々大学でそういう留学生の方のイベントとか そういう何か色々あるんですよ ちょっとずつ で 今日夜あるのは ええと 留学生の大学院生の方が自分の専門分野について英語で何か他の分野の人にもわかりやすく仲良く喋ろうっていうイベントだったりとか そういうなんか単発的なイベントにはたまーに参加してます それくらいです
41. M: 今日が初めてじゃなくて
42. JU2: そうですね そうです 結構いろんなイベントがあって 今日のは初めてなんですけど
43. M: 他のはどういう感じの?
44. JU2: 何か理学部のところであったのは何か何ていうんだろ 平日週 1 回お昼休みに何かランチクラブみたいな感じで英語でしゃべりながらご飯を食べようという
45. M: 日本人の人ばかり?
46. JU2: あ 留学生の人たちもいます
47. M: それはどこの人たち?
48. JU2: それはどうだろう 中国とか あとアメリカとか いろんな感じ
49. M: でもそこは日本語ではなくって
50. JU2: 英語です
51. M: さっきそのネイティブみたいではなくても将来そのアカデミアで使えるレベルまでもっていきたいとおっしゃってましたが、今のご自身の英語力についてはどう思いますか?
52. JU2: どう思うというと

53. M: 今の力には満足ですか?
54. JU2: ああ ええとやっぱりリスニングをもっとしっかりと なんか言ってることがわからないので ちょっとゆっくり言ってもらわなかったりしないと だからその辺をちゃんと開けるようにしたいっていうのもあるし 話してても何か言いたいのに! ってもどかしいので そういうのをちゃんとと言えるようになりたいっていうのは多いですね
55. M: リスニングというのは、 どうでしょう そのアメリカ人の人たちの英語のリスニングができるようになりたいということですか?
56. JU2: うーん そうだな なんでしょう 普通に生きてて出会うような人たち 具体的じゃなくてすみません例えばアメリカの大学で留学したら まあ留学してるクラスで出会うような生徒の友達のしゃべってることは できるだけ だいたいはわかりたいみたいな 多少は気をつかってもらいながらも くらいですね
57. M: 今は その イベント何かに参加して で 中国だったりいろんな人たちと話されると思うんですけど、その場面での聞き取りはどうですか?
58. JU2: あ 中国の人とか 何か国によって違うんですけど やっぱりアジア系の方は聞きやすくて ノンネイティブの人の方が聞きやすいっていうのもあるし しゃべってる英語も私がいうような英語で あ わかりやすい みたいな英語が多いので聞きやすいです
59. M: うんうん
60. JU2: でコミュニケーションもわりと取りやすいですけど でもやっぱり 日本人よりかは 私よりかはすごくまいので 何かちょっと早くなるとわからなくなるときとかも出てきます ついていけなかったりとか
61. M: 今 高島さんよりもちよつとうまいと いう風におっしゃってましたが、英語がうまいっていうのはどういうことですか?
62. JU2: うーん 何やろう 私は単純にしゃべって 複数人喋ってて私以外のみんながバーってしゃべってるのを私が理解できない状況をあーうまいだろうなあっていう 何か何言ってるのかわからないんだけど それで意思疎通が繰り返されてると ああ 私とレベルが違うなって気がする
63. M: その中国のうまい人たちっていうのは その うーん なんというのかな 例えば彼らはネイティブスピーカーみたいに聞こえます?
64. JU2: あ それは違う 何か違うなって思います でも どうなんだろう ほとんどネイティブみたいに聞こえます 私からすると でもわかりやすいとは思いますが
65. M: それはネイティブよりもわかりやすいと思う?
66. JU2: あ はい なんか 聞きやすいなみたいな
67. M: わかりました 今までの英語 そのイベントで少し話すと 高島さんも話してらっしゃる?
68. JU2: あ そうですね そういう昼休みにご飯食べたりするやつでは
69. M: うん そういう時に 英語を話すときに 相手とコミュニケーション 意思疎通をはかるために 特に気をつけていること 心がけていることはありますか?
70. JU2: うーん テンパってどもらないようにする 何かこうすごくあせてわーって言おうとするとうまいかないので もし 自分でちよつと言うのに あ 苦労しちゃうって思ったら ちょっとゆっくり丁寧とか 何か伝わりやすい方法で 伝わらせようって思いますね ちよつと簡単にしても
71. M: うんうん
72. JU2: 何か下手に一生懸命難しいことを言おうとしてどもらよりもなんか で 困ってしまうよりも何か伝わりやすい方法で シンプルに言える方法を探せるようにしています
73. M: うんうんうん それは 相手がネイティブであってもノンネイティブであっても伝えやすい方法っていうのは同じですか?
74. JU2: そうですね 私にとっては同じ感じですが
75. M: 今ご自身のことについて聞いてきたんですが、ちよつとこう視野をひろげて 日本人一般の英語に関してはどう思いますか?
76. JU2: あー どうなんやろう 京大の大学の何か友達とかやったら 何かある程度なんか例えばそういう友達 クラスの英語の授業とかあって とか 何か外国の人がきはる とか時があったら なんやろ 結構みんな普通に 何か自分で ああ 英語なんて絶対できひんって言いつつも きはったらみんな普通にしゃべるなあって思います
77. M: それはさっきおっしゃってた他の人がうまいなあって 彼らもうまいって思います?
78. JU2: それは思いません
79. M: それはどうしてですか? 違いはなんですか?
80. JU2: 私が理解できる範囲のことやから しゃべってることが 全然 で 例えば 明らかに詰まってるなっていう時も 私ならああいうだろうけど ああ困ってはるとか 言ってはることがあわかつたらへんとか 第三者的に見てもああ私の方ができるなあと
81. M: その 何だろうな すごく一般的にみて さっき 最初に JU2 さんの京大のお友達なんかは 英語ができないと言いつつも まあまあできると で そういう言い方をされるというのは もっと一般的に見ると 日本人は英語ができないっていう意味合いがあるのかなと
82. JU2: はいはい そうだと思います
83. M: だからその JU2 さんのお友達もみんなそこそこできるのに できないのよー と言われてるのかなあと想像するんですが まあ日本人と言うのは英語力が他の国と比べるとやはり低いというのはまあ常々言われてますよね
84. JU2: はい そう思います
85. M: そのレベルの低さというのはどうやったら改善すると思えますか?
86. JU2: うーん 改善っていうのは え 単純に 英語がスキルアップするかどうか それとも自信の面でっていうことですか
87. M: あ それじゃあ両方説明していただけると嬉しいです
88. JU2: うーん どうなんやろう 自信の面は ネイティブの人とかそういう英語を使う場面が増えれば自信はつくと思うんですけど 英語の実質的な能力は どうなんやろ うーん 何か必要性を感じるとか 将来 あ自分が うーん どちらも同じですね答えは 使う場面が増えれば 必要性とかを感じるのだから 自信とともに向上すると

- は思います でもやっぱり 今日本でふつうに生きて普通に会社とか入ってる分にはやっぱりいらぬ人も多いと思うので だから そんなには なんていうか みんながみんな上げる必要があるとは思わない
89. M: うんうん わかりました うーん そうすると 例えば 今まあ 国としては日本人の英語の能力を底上げしたい というのがあるんでしょうね 日本の文部省は で その小学校から英語をやるっていうのもやっていますよね
90. JU2: ああ はい
91. M: その早期英語教育 その早いうちからやるというのはどう思われますか?
92. JU2: いい どのなんだろう 私は 私の時も小3とかから 一月月に何回かあったんですけど その 英語教育のやり方によると思いますいいか悪いかは 私たちの時は ネイティブの人が来て 区をこうまわってはるみたいなんですけど だから月に1つかいとかなんですけどい なんか英語の単語とかをかるたみたいにして遊んだり音楽きいたりとか遊ぶっていうゲームで というかそういうゲーム中心で楽しくするっていうので英語に親しんでたんですね それだったら どうなんやろうなあ でも 自分に何が影響したかはよくわからないんですけど でも私はそうやって遊ぶことにはそんなに意味はない気がします ゲームとか音楽とか 何か慣れ親しむのはいいことなんだろうなどは思うんですけど もし英語教育をちゃんとやるんだしたら 何か発音とか なんていうか 口の形とか見せながら そういう ちゃんとしたやり方をやるんだしたらいいと思うんですけど でもそういう総合学習的になんか遊ぶだけのやつだったらあんまり意味はない気がします
93. M: JU1 さんはその総合学習というのがあった世代
94. JU2: そうです そうです 中学のときとか総合学習がありました
95. M: そこで 英語が でも中学ならもう授業であったのか
96. JU2: あ すいません なんていうか 特に目的もなくただ慣れ親しむようにカリキュラムのない授業なみたいで使いました 総合学習という言葉は 英語がそれに近かったです私の小学校の時は
97. M: 今になると 当時は?
98. JU2: あ@@@多分みんな結構しけてて
99. M: あ そうなの?
100. JU2: そうですね どうなんやろ あんまり覚えてないんで何とも言えないんですけど 実はそれが 言語力とか英語に対する抵抗?みたいなものをなくしていたかもしれないですけど あんまり 気がしません
101. M: うんうん 逆に何だろうな さっきおっしゃってたような発音をちゃんと教えるとかだったら?
102. JU2: とか 何か単語の言い方とか 中学校1年でやるようなことをやるとか だったらいいと思います
103. M: それはやっぱりネイティブの先生がいいと思いますか?
104. JU2: どうだろう やっぱそうなのかなあ そうだと思います
105. M: それは何ですか?
106. JU2: やっぱり日本の先生だと発音が違うだろうしネイティブの先生の方が発音がきれいなので
107. M: うんうん今ネイティブの方が発音がきれいだとおっしゃってたんだけど、ネイティブであれば逆にうーん 誰でもいいと思う?誰でも言ってたらおかしいけど そのもちろん ネイティブスピーカーにも色々いるわけですよね アメリカ人イギリス人オーストラリアン で そんな中訛りのある人ももちろんいますよね そういう方たちも英語の先生としていいと思う?それともみんなスタンダードの発音にするべきだと思います?
108. JU2: あー そういった なまりを持つ人って 自分で変えられるんですか?何ていうかある程度 例えば日本の先生でも 東北の人だったら なんていうのかな訛りも授業中は めっちゃ出てるんですけど? ある程度標準語じゃないですか やっぱり 勝手にいうと だから ある程度スタンダードの発音をするならば 私は別に そういったなまりのある地域の人でもいいとは思いますが というかそれが英語の先生じゃないかなあとは思ってます ちょっとうまく言えないですけど
109. M: ある程度なまりがあっても
110. JU2: はい なんか英語の先生ならば ちょっとはスタンダードな ていうか 発音をするように 努力していれば問題はないと思います
111. M: じゃあ そうすると 別の考え方をすると 例えば日本の先生って
112. JU2: 日本英語みたいな感じですか ああ
113. M: うんうん 多少日本のアクセントがあったとしても ある程度スタンダードだったらいいと思います?そこ論理としてつながりますか?
114. JU2: 何か隔たりがあるイメージがあります 私の個人的なイメージでは やっぱり日本訛りだって言うにはちょっと遠すぎるんじゃないかと あまりにも訛りがきつすぎるんじゃないかと 発音が十分じゃなかったり だから相当帰国子女の人とか 相当うまくない限り 発音とかの勉強はできない気がします 中学の文法とかだったらもちろんいいんですけど もし小学校で早期で発音とかするんだしたらネイティブの先生の方がいいと思います
115. M: 逆にその大学の先生とか高校の先生とか 最初の初んのトレーニングという観点からは超えた人 そういう先生に関してはどう思いますか
116. JU2: あ 全然いいと思います 問題ないと思います
117. M: 逆にその強みというのはあると思います?
118. JU2: なんだろう 私はそのもう受験英語っていう観点で今言って 受験英語ができるっていうのが強みだと思いました あと客観的に見れるっていうことが ノンネイティブの強みだと思います その使い分けとか きっちりやったりノンネイティブの英語の先生はそういうのを客観的に文法書とかで勉強しているのでこういう使い分けとか こういう風に言うんだよというのをきっちり知っているっていうのがありました 例えば NOVA で 先生になんで こっちはこっちで こっちはこっちな のって聞くとあ なんでなんやろうねえ って一緒に悩むことになったりとかで よくわからないことがあって 慣れろっていう感じになってしまっ てその点文法書とか学校の先生とかは教えてくれるので理解はしやすいです 日本にいて英語を学ぶんだしたらそれはやっぱり必要なことだと思います
119. M: NOVA の授業はどうでした?
120. JU2: あ すごく楽しかったです 少人数でしゃべるんですけど 時にはマンツーマンもあつたりとかして 毎回予約して 何かどの先生にあたるかもわからなくて 何か一番いいと思ったのはいろんな先生にあたるってことなんで

- すよ 今日誰今日は誰って オーストラリアの人とかアメリカの人とかイギリスの人とか それでいるんな英語をきけるっていうのがよかったです あとは少人数なので いっぱいしゃべれるので なんか宣伝みたいになってきた @@@ たくさんしゃべれるので 自分がうーんうーんって悩んでつかうっていう場面があったりして しかも先生だから待ってくれる 外国人の友達とかだとさっき言ったようにすごくシンプルにシンプルに言おうとして ちょっとコミュニケーションを優先するんですけど NOVA の先生だったらほんまに言いたいことを聞きながら ああこう言ったらいいんかーって聞きながらできるので すごく楽しかったです
121. M: うんうんうん その NOVA にいった時はもちろん周りの生徒さんは日本人と それで そうだなあ そうかその人たちは うーん あ だいたい同じくらいのレベルの人たちと？
122. JU2: あ そうです レベル分けをされるので
123. M: その人たちの英語はどう評価されます？周りの日本人のかた
124. JU2: うーん うまい人はほんとにうまいし 私と同じくらいの人と一緒にああ がんばろうくらいで ほんとに同じくらいの人がいっぱいいたので いろんなひとがいました
125. M: 発音はどうした？
126. JU2: あー うまいひとはうまいって感じでした
127. M: うまいというのは？
128. JU2: きれい ネイティブに近いみたいで で そういう人はやっぱり聞いてみるとやっぱり 大学留学をちょっとしてたりした人とかは すごく発音がうまかったりはっきりしてたりして きれいな人はいました でも アクセントとかはきれいだけど何かネイティブとは違うなと思うことは普通にありました
129. M: 何が違います？どう違うと思う？
130. JU2: ああ一個一個の単語のなんか R とか 舌の形 舌の巻き方とか F とか 一個一個の単語の言い方っていうかなんだっけ フェニックス？ フォニックス？
131. M: ああ フォニックス
132. JU2: みたいなのは あんまりうまくない感じがしました
133. M: うんうん 逆に JU2 さんはそういうのに気をつけられている？
134. JU2: うーんと 昔小学校の時に通ってた時に その英語はどっちかっていうとフォニックスのビデオみたいなのをやって 例えば アー だったらアーアーって何個もやるようなのをやったので 気をつけてはいるんですけど やっぱりネイティブみたいにはしゃべれないし 自分でもうまいとは思わないです
135. M: さっきコミュニケーション取れるくらいならいいっておっしゃってたけど その もう一方で もしできるものなら そのネイティブみたいな発音をしたいとは思う？
136. JU2: ああ できるなら になりたいとは思いますが でも努力はしたいとは思いません
137. M: なんか できれば できるならいいなと思うのはなんですか？
138. JU2: あ それなら できるならいい できるなら得たい能力っていうやつですか？
139. M: うんうん
140. JU2: ニュアンスが 多分生活したら得られるのかなとは思ってるんですけど ニュアンスがわかればいいなとは思いました 何考えて 何かどういう意味でこっちを選んだのかとかいうニュアンスが 例えば なんか頼む？みたいな感じで 喫茶店入る？入らない？みたいなものの返事の意図もよくわからないし どれを選んで ああいう言い方してるのかとかそういうニュアンス的なことがわかるようになったらいいなあと思って思います
141. M: それはネイティブの人たちのニュアンスということ？
142. JU2: そうですそうです
143. M: 自分もそういうことができるようになりたいということ？微妙なニュアンスとかを？
144. JU2: できたらいいなあと思います そういうのって生活で得られるものなんですか？逆に
145. M: うーん どうだろうなあ
146. JU2: 北澤さんは長いんですか？
147. M: 私はイギリスには 2 年くらいですね でも どうだろう そういうのってわかってないと わかってないから その わかってないことすら気づいてないと思う
148. JU2: そうですよね @@@なるほど
149. M: だからそこに関してはわからないけど 人にもよる気がする その付き合いが長ければ 向こうの思ってることとか なんていうの今ニコニコしてるけどあんまりいいムードじゃないとか それは付き合いが長ければわかるけれど でもやっぱりわからないことの方が多い 自分だけ気付いてない時もあるし みんなにこやかに話してたのに そのあと さっきはちょっと微妙だったよね みたいなことを言われて え っていうことも
150. JU2: @@@そうなんだ
151. M: だから どうなんだろう その それをわかるようになりたいと思ってる人はもしかしたらそういうのがすごくわかるようになるのかもしれないけど、私はまわりにそんなにネイティブがいないので 留学生が圧倒的に多いので特に大学院は あの だから 中国だったりインドだったヨーロッパだったり だから何がイギリス人の感覚とかニュアンスなのかっていうのもよくわからない 正直言うと
152. JU2: 気にならないくらい国際的ってことですか
153. M: 大学はそうかもなあ それは そういうのは 例えばアメリカに行った時にまわりにアメリカ人が一人もいなくて留学生ばかりという状況だったらどう思います？
154. JU2: 私はそれは嬉しいです いろんな人と会える それも それもアメリカの強みの一個だと思ってるんで 色んな人がいるっていうのが だから私は嬉しいと思います
155. M: わかりました そしたら そのさっきそのイベントに結構行ってらっしゃると でそこに中国の方っていうのは出たんですけど 韓国の人はいます？
156. JU2: ああ多分私には会ったことないですね たぶん 何か授業の後期の授業で交換留学生で京都大学のクイーンレップという制度してますか？京都大学の交換留学制度で留学生はみんながみんな日本語ができるわけではないので 英語で授業を受けるっていう制度があるんですよ 全部 京都大学でも何コマか英語があって、それは英語だけなんですよ 英語で数学を教えたりとか で その人たちがうける授業を日本人も受けられるので 私は経済の授業をそれ

- で受けて 留学生の人たちも一緒に受けてたんですよ その時に多分韓国の人はいなかったですね 中国の人が多かったですアジアの人は あとはモンゴルの人かな 忘れたんですけど
157. M: なんでその授業を 英語でやる経済っていうのを受けることにしたんですか？
158. JU2: なんかなれたいなあとって英語ってどんな感じかなくて 留学生の友達がいっぱいできたら英語の練習になるかなあっていうので あんまり英語の勉強に時間をさきたくない一方で やっぱりつながりはちゃんと持っておきたいなあって 英語を使う機会を なんでそういう授業を取って使うようにしてみました
159. M: 中国の方の英語はどう評価されますか？
160. JU2: 日本人よりうまい すごく なんか自由にしゃべってる感じがしてはります なんか私日本人とか 私自身もそうですしなんか 言いたいことが言えないっていう感じのもどかしさが そこまでなさそうな感じで しゃべっててもうーんってなってるのがあんまりないんですよ 一緒にしゃべってて 何か幼稚園とか小学校の時から英語やってるって言うてはって、うまいなあって思いました
161. M: うんうん その ああ うまいっていうのは想像通り？
162. JU2: あ うまいと思ってました 想像どおりです なんか今まで何かとそういう機会があったっていうのもあるのかなあ 何か国際的なイベントとかに 昔とか出たりとかしても やっぱり日本人が一番しゃべれないんだなあっていうのをよく思ってたので やっぱりああ中国のひとうまいんやなああって思っていました なんかテレビとかでも教育とかの現場で例えば英語で授業をやる高校みたいなものとかもあるじゃないですか それに京都大学に留学するっていうことはある程度の学力もあるんだろうし そんな気はしてました
163. M: さっき経済の授業を英語でとってた で 今その小学校からとか 英語を教えるだけじゃなくてその教科を英語で教える理科なり算数なりを英語で教えるという学校が出てきてる それはどう思いますか？
164. JU2: うーん いいと 思います うーん どうなんだろう いいんだろうか そういう人そういう子って日本語 例えば理科とかを英語でやるじゃないですか
165. M: うん たぶん日本語で教えるのは国語の授業 もちろんだけど
166. JU2: そういうところに入るのは留学生の人とかじゃなくて
167. M: ううん 日本人
168. JU2: 普通に日本で育つてその将来も日本で なんていうか高校も日本で
169. M: 高校までそういうものもあるし もちろんお子さんがどうしたいかによるけど
170. JU2: 私はそれはやっぱり選択肢をせばめる結果になるんじゃないかと 今一部でそういうことをやったとしても 生徒さんになんか 将来的にまあ 将来的に高校とかを海外で過ごすんだたらまあいいかもしれないんですけど 例えば小学校でそういうところに入っちゃったら中学もそういうところに行くんじゃないかなって で たぶん高校もそういうところで すごく狭い選択肢の中で進んでいくことになると思うので どうなんだろう まあ 日本でどっか行きたい大学とか高校とかあっても受験できないだろうし なんかちょっと一部だけそういうのをやるのはあんまり もう初めからよっぽど海外の大学を受けるって決めてないと何かせばめちゃうんじゃないかなと思います
171. M: うんうん なるほど あの中国の人の英語についてお聞きしたんですが、韓国の人の英語についてはあんまり知らないとおっしゃってただけ何かイメージはありますか？
172. JU2: どうなんやろ そういう優秀な学生さんとか勉強してはる人だったらやっぱり日本人よりはうまいイメージはあります 中国とほとんど一緒なんだろうなあって
173. M: それはなんでそういうイメージがあります？
174. JU2: 韓国はやっぱり教育熱心だと聞いたことがあるので 小学校の教育とかもほんとに熱心なんだなと 英語教育も早期から取り入れてたりしてて進んだ英語教育をしてるっていうのを聞いたことがあるので そういうイメージを持ってました
175. M: なるほど わかりました
176. JU2: これはその照準を合わせなくていいって言うのは発音とかそういうことですか？うーんでもやっぱりある程度のスタンダードは維持すべきだと思います ネイティブに やっぱりあまりそういう風に乱れてしまって 結局訛りがどんどん強くなるってことじゃないですか そうなると そうするとやっぱり共通語としての役割を果たさなくなるので やっぱりスタンダードは大事にしていけないと思います それで 実際 共通語なんだから簡単でいいんではって考えてしまうと 何かやっぱりわかんないものになっちゃうんじゃないかなと 結局共通語として働かなくなっちゃうんじゃないかな だからやっぱり目標は高くって言ったら変なんですけど 例えば日本語も どんどん それはなんか変だな やっぱり英語は維持しないと訛りが強くなって 別れちゃうとわかんなくなっちゃう
177. M: そのスタンダードは誰が決める？
178. JU2: ネイティブがしゃべる英語ですかね それを目標にある程度で妥協すると言うか そのネイティブレベルに到達できなくても
179. M: うんうん なるほど そのさっきちょっと日本語っていうのが出てたけど例えばその 日本語もなんだろうなあ これはいつの時代もある程度の方は最近の若者の言葉はよくないって
180. JU2: そうですねえ 言いますねえ
181. M: でもその若者も 大きくなったら同じことをいう その日本語話者のなかでも日本語って
182. JU2: 変化してる
183. M: うんうん それは英語も同じ 例えばアメリカの中でも変わっていくと そうするとその変化に合わせて ノンネイティブもそこを
184. JU2: そうですねそこに合わせる感じだと思います
185. M: その日本の教科書だと紅茶とかコーヒーは数えられない名詞じゃない？でも実際にイギリスとかに言ってみるとそういう風に言う人は少なくて スターバックスに行くと two coffees っていうひとがいっぱいいる それは 長いことノンネイティブがやっていた間違いですよ 間違いとされてきた でもネイティブがやったらそれは正しいっていうことになってくるわけですけど 逆にそのノンネイティブが大多数で で 違うことをやっていると それが基準になっていくことってあると思います？
186. JU2: あー うーん それはあり得るかもしれない でもそれは やっぱりそれで 何ていうか最終的にそういう風に 変化していくのであれ それでいいんだって言う風に思うのと だめだよだめだよ って言いながら変化していく

ていうのはやっぱり違うと思うんですよ 日本語でもやっぱり最終的に変化はしていくんですけど でもやっぱりこんな変な日本語だめだよって 言いつつも変化してるじゃないですか 意識の面でそういうのがあると思うので そのコーヒーズもやっぱり初めは受け入れられないんだろうけど でもなってたっていうので その受け入れられなかったっていうそれが大事なんであって 初めは やっぱりこうなってもいいじゃん 別に変化してもいいじゃん どんどんいいじゃんって加速していくよりはそういう意識が大事なんじゃないかなと思います

187. M: それは何が受け入れられるか何は受け入れられないかについて決めていくのは誰なんですかね
188. JU2: ああ それは難しいですけどやっぱりネイティブスピーカーなんですかね でも難しい
189. M: 例えば今私が言ったようなことノンネイティブはネイティブを目指さなくてもいいんじゃないかっていう議論がなされていることはご存知でした?
190. JU2: 何か聞いたことはあります
191. M: どういうところで聞いたのか覚えてます?
192. JU2: どうなんやろ 英語の勉強とかしてたら 色んな英語の何ていうかトフルとかでも問題とかがあるじゃないですか ああいうのが英語教育のトピックが何個かあったりして そういうので見たことがある あとは高校とかの入試英語とかで そういう英語教育のトピックが結構英語では多いのでそれで結構読んだことがある気がします でも英語の勉強は今してないんです あんまり好きじゃない そのやっぱり物理とかやってるほうがおもしろいので こう道具化してきてる やっぱりそっちをやりたいっていう興味の方が強いので

JU3

1. M: ちょっと今日のインタビューとは別のところでも少しちょっと興味を持ったのは全然そまらなかったのは何ですか 全然関西弁にならなかったのは
2. JU3: ああなるほどなるほどええと そうですね もともとまずその僕もともと父親転勤族で割と引っ越しは多かったんですね だから 生まれは横浜なんですがええ 関西一回西宮にちょっとほんの小さい頃に住んでたりあるいはまた東京に戻ってから一時期バンコクに住んでたんですね
3. M: うん タイの
4. JU3: タイの で 東京戻ってきて そこで それが小学校の三年生くらいで そこから10年くらい東京にいたんで まあ出身は一応東京なんですけど まあそういう意味ではあどの場所においても比較的うちのコミュニティーで話をしていたので
5. M: うちのコミュニティーっていうと家族ということ?@@@
6. JU3: @@@だからそんなにそまることもなく高校まではきたんですけど 関西にきてから
7. M: ひとりですよ?
8. JU3: はい 一人暮らしです 一人で来て まあもちろんまわり関西弁で
9. M: うん そまる人もいるんでしょう
10. JU3: はい いっぱいいます 僕の一番仲良かった友達がもともと東京で一緒だった奴が一緒にきて こっちにきてすごい染まったんですよ もう普通に関西弁で@@@
11. M: @@@うんうん
12. JU3: 僕の場合は何か周りの関西弁の人がちょっと染まるっていうくらい逆に僕の東京弁に染まるっていうくらい
13. M: へえー
14. JU3: なんてですかね 僕も
15. M: おもしろいけど 逆に染まった人をどう思った?
16. JU3: いやあ なんだろう 馴染んでるなあって
17. M: 馴染んでると 別になんだこいつとかは
18. JU3: 全然それはなく だから染まるのが嫌いとかでもなくて ただ うーん なんですかね 性格なんですかね
19. M: うーん 変えるのが何か うーん 私は例えばほんとに今日 京都の人に何人もあって もちろんその京都の言葉を話されるんだけど
20. JU3: うん
21. M: 何か逆にそれに合わせる事が何かできそうな気もするけど それが恥ずかしいっていうか逆に何か相手に何だこいつ みたいな 何か えせ関西弁を話してみたいな
22. JU3: はい@@ たしかにそれはちょっとあるかもしれない
23. M: ちょっとあるかもしれない
24. JU3: えせ関西弁になりたくないっていうのは最初ちょっとあって それだったらいっそ東京のままの方がいいかなって あとそんなにこう 自分が一人だけ別でもたぶんあんまり気にしない性格だと思うんですよ 割とこう日本人ってそうじゃなくて こう集団にそまっておきたいっていう人もおおいと思うんですけど 割とそんなの気にならないんで ま いっかなっていう@@
25. M: @@ なんだろう さっきから聞こうと思ってたことを忘れてしまう あ 周りに何かいわれたりしました?何だその言葉は とか 関西の人に
26. JU3: えっと関西の人にはまったく染まらんなあって言われて 東京に戻ったら全く染まんないなあって ほんとにだから 入ってないですね だから
27. M: うんうん 関西の人ってそのこう東京の言葉に対してちょっとこう辛辣
28. JU3: そうなんか嫌悪感を持ってるところがちょっとあって
29. M: @@@
30. JU3: そう ほんとに@@
31. M: それは感じる?
32. JU3: その東京に関しては感じるけど 別に僕に対しては感じない
33. M: 東京弁に関しては

34. JU3: はい
35. M: なるほど その何か言われたことはない その よく言うのはなんだろう大阪の人が東京に行って 男の子とかが何か 何だろうなあ 例えば 何とかじゃん?
36. JU3: はいはい
37. M: とか言う と 何か 変な言い方すると ゲイとかなんかその
38. JU3: 何か気持ち悪いって
39. M: うん気持ち悪いって
40. JU3: そうですね かんさ
41. M: って関西の人に言われたことはある?その喋り方は気持ち悪いとか
42. JU3: もうそのままキャラクターで固定しちゃったので もう東京の言葉でしゃべる人って もう
43. M: はあはあ 少ないのかな?その周りには
44. JU3: そう ここ 京大ってちょっと不思議で 京都の人はまずほとんどいなくて あの 割と関西圏が多くてまあ一番多いのは多分大阪だと思うんですけど と ここより 名古屋が次に多分多いと思うんですよ 僕の周りかもしれないですけど で 東京とかあるいはもっと北はまったくいなくて 九州とか四国がちよっといような感じで で どうなるかって言うのと京都弁でもなく 大阪と神戸と名古屋とちよっと混じったような 不思議な感じですね
45. M: 大阪と神戸と名古屋?の混じったような
46. JU3: だから 京大で話されてる言語ってそんなに関西弁らしい関西弁でもない 滋賀とか三重とか
47. M: はいはいはい 滋賀とか三重ってでもすごい関西弁じゃない?関西弁でひとくくりにしたらいけないのかな @@@
48. JU3: いけないらしくて 大阪はほんとに大阪っていう感じで 神戸も神戸でちよっと違って京都もちよっと違って滋賀とか三重もまた違って
49. M: それは来るまでは
50. JU3: まったくしらないです まったくもう全部一緒だと思ってました 言ったら何か怒られました 滋賀の人とかに 大阪と一緒にするとか
51. M: ああそれはやっぱり大阪はネガティブなイメージがある
52. JU3: うん 多分それか それぞれ自分の地域に誇りを持つてるのかなっていう
53. M: わかりました それは非常に面白い なんだろうな
54. JU3: @@@
55. M: 全然 ちよっとこれから聞くことと少しリンクするかもしれないですけど ではちよっと英語のことを聞きたいのでそちらに移るんですがまず確認ちよっと確認というか 留学をしたいと思っているか それともすることになったらっしやるんでしたっけ
56. JU3: ええと したいと思っていましたが 今のところ予定はないです
57. M: ああ予定はないんですか
58. JU3: ないです
59. M: でも[person1]さんとは紹介してもらった x x x さんとは何かの学校で
60. JU3: そうです あの英会話教室で知り合って で だからえっと一年くらい前なんですけど 僕が3年生の終わりくらいかときに ええと まあ大学院どこにしようかって悩んで で 天文学をやりたいことはもう決まってたんですね なので えっとさきに英語を勉強したいからとかじゃなくて 天文学をやるうえでどこを選ぼうってなって で まあ第一候補として京大があがって で あの まあ割と単純なんで 世界大学ランキングの Physics を見て astronomy 見て 京大より上にあるところ全部見たんですよ
61. M: うんうん
62. JU3: で そのあと何かこうどうやら奨学金が取れるとお金的に楽だっっていうのがわかって
63. M: うんうん
64. JU3: で まあ 別にその海外に住むのには抵抗がないんで じゃあ 本気で一回頑張ってみようかっていう風に考えのが ちょうど だから1年もうちよっと前かな えっと3年生の後期くらいなんですけど で それで その英会話教室に行った時に x x x さんと知り合ったんですね
65. M: 英会話教室?
66. JU3: っていうのかな何て言うのかな
67. M: 何か GRE の勉強だっけ
68. JU3: そうです GRE のクラスで x x x さんと
69. M: GRE ってちなみに何ですか?私知らない
70. JU3: えっとアメリカの大学のセンター試験みたいな の 共通一次って言うんですか?
71. M: それのじゃあ何て言うか英語の勉強をするって言うよりは試験の?
72. JU3: ああそうです はい で アメリカの大学院に一応行こうと思ったので で 必要だったのがまず TOEFL のスコアと それから GRE っていうその大学院センター試験 まあ全員受けるの と あとは推薦状
73. M: うんうん推薦状
74. JU3: あとは自己アピールと まあとりあえずテストとしては TOEFL と GRE だったのでまずは TOEFL のその教室教室って言うのかな 塾 学校? そこでクラスがあったので TOEFL のクラスとって で 少しひとタム終わってから GRE 取ったんですね で まあそこで x x x さんと会って で 結局その あの その塾だと割と英海外に行きたくて 英語勉強してるって人も多かったんですけど 僕は 先にまず天文がやりたくてだから 京大でも良かったんですよ で その状態でまあ色々調べて
75. M: うんうん
76. JU3: あのー アメリカの大学院だと少しマスターコースで基礎の勉強が多いっていうのは大体調べてわかってきて で その時点までで 京大の中でまあ自分なりに基礎の物理の基礎はやってるなって思ったので もう一回そこでやるくらいだったら その研究をむしろ始めたいなって思ったんですね もちろんお金の面で不利なん

- ですけれど で でも まあ
77. M: ああ 京大の方がお金がかかるっていうこと
78. JU3: はい 京大はその 例えばまあ入学金が30万で授業料が半期30万なんで
79. M: 結構する
80. JU3: もう学部と一緒になんですよで その で その奨学金も特にならない
81. M: 国立の大学なのにね
82. JU3: でも そうですね だから逆にアメリカだったら 生活費まで出してくれるからほんとに
83. M: 奨学金が取れば
84. JU3: でも実際みたら 奨学金が取れなかったらむしろ合格させないって書いてあったんですよ カルテックとか エムアイティーとか だからまあ受かるならそっち行こうって思ったんですけど なんですけどまあ研究始めたくなって思って
85. M: うんうん
86. JU3: で 京大にしました
87. M: わかりました じゃあもう留学の道はないと
88. JU3: で も ドクターとかはまた別ですねドクターあるいは このまま研究者の道で行こうと思ってるのと ポストドクターの椅子とかはそんなに日本に多くないので そういう場合は まあどこでも まあお金 給料くれて 勉強 研究できるところなら ていう意味では 留学っていうのわからないですけど
89. M: まあポストドクで うんうん
90. JU3: どこでもいいかなっていう感じですね
- * * *
91. M: その海外に出るとしたら何て言うかそれは英語を使うようなところなんですかね それともフランス語だったり他の言葉
92. JU3: ああ 英語がいいですね
93. M: ちょっとこれから新たにもう1個スペイン語とかフランス語とか
94. JU3: ああ
95. M: それとも何で英語がいいんですか
96. JU3: ああ 単純に広く話されていて その研究者の場合 まあ物理っていうのは日本だろうとアメリカだろうと地球上 っていうか宇宙上どこでも一緒なんで と 物理っていう言語は共通だから 後は要はそれを人間語でどう話すかなんですけど @ 論文とかも全部英語ですから ロシア人だってフランス人だって日本人だって英語なんで で 学会でも共通言語としては英語 そういう意味ではその 英語で生活する国に行きたいなど
97. M: じゃあもうこれからその JU3 がこれから論文を出版するとするとそれは主に英語
98. JU3: 英語です
99. M: 今までも英語で書かれてきましたか?
100. JU3: いや 今までは論文を書いたようなことはないですが 資料として読むのはもちろん全部英語ですし そうですね なんか わかんない 他の分野は知らないですけど その言語とか 言語学の分野とかだったらある言語によって地域の差とかあるとは思うんですけど
101. M: そうですね 多分日本語のをやってる人は日本語で書くと思いますけど
102. JU3: でも物理ってどこでも一緒なので すると同じ英語で書かないと意味がないんですよ その 英語の世界で進んでるのに 何か違う言語でやっても
103. M: うん
104. JU3: 昔実際あって その 日本人が日本語で最初に言い出したことがあるんですね ある理論を それが世界最先端だったんですけど そのあと英語で出版された方が有名になったんです
105. M: うん
106. JU3: そういう意味で英語の必要性は感じます
107. M: うーん それを聞いて まあその話を知って 例えば何だろうな
108. JU3: うん
109. M: それは不公平だっていう風に思いました? それともそれはしょうがない
110. JU3: しょうがないと思いましたがね あの 研究ってその まあ一応 僕が どんなにちゃんとした研究をしてもちゃんと人に伝えられなきゃ意味がないと思ってるんですね で その伝える相手って言うのはまあ世界最先端の人たちに伝えなきゃいけないわけだし
111. M: うんうん
112. JU3: そういう意味でその人に伝える能力が欠けてたんだなっていう風に思いましたね だから うーん 世界が英語でやってるんだったら 英語でやった方がいいと思います そういう印象でした
113. M: そうするとその日本語で最初に出版した人っていうのは 日本語でもって その正しいことを言っていたわけですよね で なんだろうな その点で 何と言うか JU3 さんの分野でもそのアメリカ人やイギリス人が圧倒的に有利な立場にあるっていうことはあるんですか?
114. JU3: うーん うーんと まあ その今僕の印象ですけど 国籍よりは 所属先の影響が強いです アメリカの 例えば カルテグが強いか オクスフォードが強いか だからオクスフォードに所属するインド人だったりとか カルテグに所属する中国人だったりするとは思うんですけど だから国籍よりは所属の大学の強さが でもみんな英語でやってるので もうあんまり国籍っていうのじゃないと思うんですよ
115. M: ああ はあはあ なるほど 何か うーん そのじゃあ例えばこう論文とかを読む時にジャーナルの論文を読む時にそれはやっぱり中国人やインド人の人たちが英語で書いた論文を読むこともあるということですよ ね もちろん
116. JU3: はい
117. M: それを読んだ時に その例えばその イギリス人やアメリカ人の書いた論文と何かこう 違いを感じたりっていうのはありますか

118. JU3: 英語についてですか
119. M: うん
120. JU3: はい 一番感じるのは日本人です
121. M: ああ 日本人それはどういう
122. JU3: 読みにくい@@@
123. M: 読みにくい? ああ
124. JU3: あ もちろん英語がうまい日本人の人もいます けど 下手なことが多いです
125. M: その論文の中でも?
126. JU3: わかります やっぱり
127. M: 何が 何で読みにくい 何が下手というか
128. JU3: うーん 例えばですけど 何かほんの1ページの間に **not only but also** が3回くらい出てきたりするんですよ うーん わかるなあ わかるけどなあ とか
129. M: うんうん 何かわかりやすいっていうのはないんですか?
130. JU3: うーん
131. M: 何か日本人だからこそ
132. JU3: そう そうーだと思いたいんですけど そうでもないです あ だから逆に例えば イタリア人が 時々イタリア語を使ったりほんとに単語一語 とか 何か **vice versa** とか
133. M: ああ **vice versa** とか 使う ラテン語ですね
134. JU3: ああ そうですね だから そういう言い回しが好きな論文っていうのは確かにあるんですよ で 英語なんですけど それは読みにくいです それは読みにくいです
135. M: ああなるほど
136. JU3: だからむしろそれは英語というよりは 著者の親切さ
137. M: 著者の親切さ 何が親切だと思えます? 著者の親切さっていうのは
138. JU3: えっと 平易な英語と@@@ あとはまあ中身の話ですけど 他のものをあまり読まなくても流れがちゃんと終えてかつ 簡潔 なんていうか そんな紛らわしく まどろっこしくなく書いてあることだと思うんです だから 日本人でもすごいわかりやすい論文もあるし まあ アメリカ人でもわかりにくい論文もあるし
139. M: うんうん アメリカ人と そのネイティブでわかりにくい論文というのはやっぱりどの辺がわかりにくさにつながっていると思いますか?
140. JU3: うーん まず聞きなれない単語が多かったりしますね それから 何て言うのかな ちょっと日本語の言語に あんまりない表現って英語にはあると思うんですよ 例えばあの **shocking event** とか言ったら ああいうのって日本語にはないじゃないですか **ing** をつけて それが誰かにショックを ショックなことであるっていう意味はわかるし 別に読めるんですけど まあ それくらいだったらいいんですけど そういう意味の 英語独特の言い方 日本語にない感覚っていうのが 多いものがやっぱり読みにくいと感じますね
141. M: 例えば そのアメリカ人の人たちはさっき難しい言葉をたくさん使うっておっしゃってただけ そのもうちょっと前に その何だろ う 何人であっても その まあ読者が国際的な読者であるならば その英語で書かなきゃいけないと で そのアメリカ人が 難しい単語を使うっていうのは あんまりその読者にフレンドリーじゃないと言うか
142. JU3: そうですね
143. M: で それはやっぱりアメリカ人であっても その読者のことを考えて その平易な言葉を使うべきだと思いますか?
144. JU3: 思います
145. M: あー はあはあ
146. JU3: まあ そうですねうーん 要は アメリカで 話されてる言語で 世界共通語の言語として英語を話すかっていう違いになると思うんですけど 個人的な意見としては世界共通の言語として話してほしいとは思いません
147. M: 世界共通の言語としての英語っていうのはなんですか
148. JU3: なんですか なるほど
149. M: 描写できれば
150. JU3: うーんと 難しいですよ その うーん
151. M: すごいよく考えてらっしゃると思います 私
152. JU3: うーん まあ まず大事なのはコミュニケーションのツールなので とにかく伝えることが大事ですよ で でも まあそれは まあエスペラントがあればいいですけど 別にそういうものではないので うーん 英語として 正しければいいんですが 何だろ う
153. M: 英語として 正しいっていうのは
154. JU3: ああー なるほど どうなんですかねえ まあ個人的には自分にわかりやすくあれば ってことなんですけど
155. M: @@@
156. JU3: 例えば その なんだろ う 英語がネイティブじゃない 英語を話せる人と英語で話すのはやっぱりすごい話しやすいです それは 例えば スペイン人とか で それはやっぱり お互いにセカンドランゲージとして やってるから
157. M: うん
158. JU3: こういう風にまあ 割と簡単なことを言ってるんだと思うんですけど お互いに伝えようっていう気があって しゃべるので そういうのはやっぱりやりやすいですね
159. M: うん
160. JU3: で うーん ちょっとまあ 細かいことはわからないんで どういう その 要は アメリカ人が アメリカ人同士で喋ってる英語と スペイン人とアメリカ人が あるいはスペイン人と日本人がしゃべってる英語の違い

いってその小さなことはわからないんですけどでも何となく違いは感じるんですよ そういう意味でその共通の言語ってというのはアメリカ人同士が話す言語じゃなくて セカンドランゲージとしてやった人にも通じる言語だと思います

161. M: わかりました 今 その読む以外で英語を使う機会って言うのはありますか？
162. JU3: 読む以外 ええと はい あります まず 大学 主にその 先ほど言った あの塾にも行ってるので
163. M: ああ まだ行ってらっしゃる
164. JU3: はい 行ってます と あとその大学の 難しいんですが ま 大学については ええと 定期的なのでは 木曜日の昼間にランチセミナーっていうのをやってて
165. M: あー さっき JU2 さんもおっしゃってた 何かランチで x x x
166. JU3: あ それは違うやつ それも それは水曜日のほうなんですけど
167. M: @@@
168. JU3: まず木曜日は天文の学生だけでやってるやつで で 趣旨としては ドイツ人のポスドクの人が出て 若い学生に英語をしゃべる機会をあげるっていう意味で その ミニムプレゼンテーション 5分から10分くらいの天文の話 を 何か英語でプレゼンテーションファイル作って 英語でしゃべる で それは毎週行ってて で 聞いて そのあとで軽いディスカッションあるんで その時にしゃべったり あるいは自分も発表したりしてますね
169. M: そのランチセミナーにはどういう国籍の人たちがいるんですか
170. JU3: ええと まあ そもそも全体で一回の参加人数が
171. M: うん
172. JU3: まあ 5人から多くて10人くらいの規模で で オーガナイザーがドイツ人
173. M: うん
174. JU3: それからうちにいるのがイギリス人と
175. M: うん
176. JU3: えーがもう一人 2人とインドネシア人が二人
177. M: うーん みんな学部生ですか？
178. JU3: いやえーと 僕だけ学部生です
179. M: @@@ そうなんだ優秀なんですね
180. JU3: いやいやいやで 他は そうですね 日本人ですね
181. M: 日本人の院生
182. JU3: はい 院生と教授と
183. M: へー それ何でそこ飛び込んだと言うか ゼミの？
184. JU3: なんか なんてだったかな えっと 指導教官が 教授 直接じゃないんですけど指導教官がいて で 彼がなんかの拍子に ああ英語の何かやってるよって言って で じゃ一回行ってみますっていったんですね それ去年の終わりがらだったんですけど 去年の秋ぐらいかな で 行ってみたんですよ で 一回で2人発表なんですけど 終わった後に 何かいきなりオーガナイザーが 若い人に機会を与えます
185. M: @@@ 一番若い
186. JU3: で 来週誰かいませんかっていう感じで で 院生の人は こいつこいつ つって
187. M: @@@
188. JU3: で 行ってその次の週に発表しました
189. M: ああ 英語で どうでした？
190. JU3: ああおもしろかったですよ
191. M: うまくいきました
192. JU3: はい みんなおもしろかったって言ってくれました
193. M: ああ 素晴らしいですね 他の日本人の人たちのプレゼンテーションってどうですか？
194. JU3: ええと ええと まあもちろん というか 個人差があります えっと まあ単に言えば 喋れる人は何も問題ないし 喋れない人はやっぱりつまるし
195. M: うんうん
196. JU3: で えっと 例えばですけど前回の発表はインドネシアの人と それからマスターの1年の人だったんですけど で インドネシアの人はまあもちろん というか英語は普通にしゃべって 次の人はまあ割と 何て言うかプレゼンテーションファイルに 英語で少し長めに書いてあって
197. M: @@@ それは日本人
198. JU3: はい で ちょっと読みあげて
199. M: うんうん
200. JU3: あとはまあでもその 使ってる英語は専門用語で 普段からその英語で使ってるんで 例えば なんか 内縁半径 って言わないで inner radius って言ったりとか その程度ですけど まあ 単語だったらすんなり出てくるんですけどただちょっと文章の構成については少し難しいのかなっていう
201. M: ああ なるほどインドネシアの人は何で当然できると思ったんですか？
202. JU3: インドネシアの人は英語ができなかった場合 多分研究が日本でできない
203. M: ああ できない じゃあ彼らは英語でやってる
204. JU3: はい そうです 日本語は使わない まったく あ まったくじゃないですけど 研究には使ってないです
205. M: じゃあ JU3 さんの教授陣というのはあの 海外の人 それとも日本の人が英語で教えてる？
206. JU3: 日本の人が英語で教えます
207. M: ああ なるほど そういう教授陣の英語っていうのはどうですか？
208. JU3: うーんと いや ええと きれいではないですが
209. M: うん
210. JU3: 伝わるし ディスカッションできるし 十分な英語ではあります

211. M: ああ はあなるほど その JU4 さんも将来的に英語を使って行くと思うんですけど その目指すレベルっていうのはどんなレベルですか
212. JU3: まず 研究として 最低限その人の主張を聞いて理解して 反論あるいは答えられるレベル 例えば プレゼンテーションだったら まあじゅんびする時間があるんで ぶっちゃけできるじゃないですか 割と誰でも プレゼンテーションの直後の でいすかつしょんが かなり 一番難しいと思うんです その場で聞いて考えて話す
213. M: うんうん
214. JU3: そのレベルにまあ まずなりたいたいっていう風に思います
215. M: うん そのレベルまでに行くには何が必要だと思いますか 何をすべきだと思いますか?
216. JU3: うーん まあ例えばそうだな TOEFL 何かで考えると セクションが4つあって リーディングとリスニングとスピーキングとライティングがありますよね
217. M: うんうん
218. JU3: で まあディスカッションの場合はライティングがないんですけど 要は聞くと話すがすごく大事で で 多分 あの 独学でやるには話すが一番難しいと思うので まあ 必要なことは 僕リスニングは割と苦手なので リスニングとスピーキングが必要だなんて思います
219. M: うんうん その さっき その教授陣はその 英語がきれいではないけれども 十分なレベルであるとおっしゃってて 何だろう その JU3 さんの目指すっていうのはそれくらいですか それとも そのきれいっていうところもプラスアルファしたい
220. JU3: ああ うーんと まず最低限必要なのがさっき言ってたそのまあディスカッションできるレベルで 希望としては あの ネイティブと冗談でしゃべれるくらいになればいいなって思います
221. M: @@@ その ああ冗談で喋れる その例えば ネイティブの発音とかっていうのはそのままを取り入れたっていうかまったく同じになりたいっていうのはありますか?
222. JU3: ああ うーん 多少はあると思います ええと 例えば まあそう あの 国立天文台の知り合いでちょうど 今助教なんですけどすごい英語が有名な人がいて
223. M: うん
224. JU3: いまにしさんっていう人なんですけど
225. M: はい@@@
226. JU3: いまにし nglissh っていうられるくらい すごいんですよ 関西弁のカタカナで英語しゃべるんですよ
227. M: @@@
228. JU3: あの 何て言うんですかね ゼアラー ア フェーミニッツ みたいな で こんな感じで しゃべるんですけど すごい通じるんですよ
229. M: おお
230. JU3: で それを見て すごいなと思う反面 もうちょっと もうちょっとなめらかっていうかネイティブに近くしゃべりたいなっていう風には思いました 率直なところで
231. M: ああ はあなるほど いまにしさんはそれは何で変えないんだと思います?
232. JU3: 彼がそれで十分だと思ってるし 別に問題がないし ってことじゃないですかね
233. M: うん へえー それが有名なんですか みんなっていうか天文学をやっている人は
234. JU3: もちろんすごい内輪な話ですけど それでももう通じますよ 今西さんの英語って言えば ああって みんなこう
235. M: ああじゃあ彼自身が有名というか
236. JU3: まあ普通に 研究者としては優れていると思いますし まあ まあ内輪な話しなんで
237. M: いやでも面白いです そのいまにし nglissh っていうのは それにはちょっと皮肉じゃないけどネガティブな感じが入ってるってことですか?
238. JU3: はい そうです
239. M: なるほど じゃあみんなそういう風に言う時は自分は ああいう風にはなりたくないっていうような
240. JU3: 意味としてはやっぱり含まれてると思いますけど いざ さあ 自分はどうなんだって聞かれたら 話しはまた別ですけど
241. M: はあなるほど でも その今西さんの英語よりはちょっといいっていうレベルと ネイティブのレベルっていうのはまたちょっとだいぶ開きはあらないですか
242. JU3: はい そうですね
243. M: そうするとここまで行きたいっていう風に思います その発音
244. JU3: 発音についてですか
245. M: まあ他にも色々ありますよね そのネイティブっぽく聞こえるためにはその発音の他にもイディオムだったり特定の言い回しだったりとか
246. JU3: ええとそうですね 多分それは えっと研究とは別で自分のモチベーションとしてしゃべれたらいいとおもいますけど できれば例えば小難しい表現だったらそれを自分で小難しい表現で認識したままでいたい
247. M: @@@
248. JU3: その 要は 例えばむずかしい表現があったとして それを研究とかであんまり使いたくない
249. M: ああ はい はい
250. JU3: たとえば職場? 職場とか研究の場とかで 例えば日本人もいて アメリカ人もいてっていう場だったら そういうときは そのネイティブじゃないとわからなさそうなものは 別で認識した状態で もうちょっと平易なっていうか 全員に伝わる英語で喋りたいと思います だから研究の場ではそのようにネイティブっぽくしゃべりたいとはあまり思わないですね
251. M: ああ じゃあそのネイティブっぽくしゃべりたいときっていうのはネイティブと喋るとき
252. JU3: そうなりますよね
253. M: それとも 例えばこれから色んな何て言うかこう お友達とか同僚とか増えていくと思うんですけど その

- 人たちがおそらく JU3 が日本だけっていうふうにしらない限り 色々な国籍の人たちが多分交わりますよね そう
いう場合にも その小難しいじゃないけど ネイティブっぽくしゃべりたいっていうふうには思います
254. JU3: わかりたいかな もし相手がそう言ったら理解
255. M: 理解したい はい はい
256. JU3: それは その研究じゃなくて 日常の会話とか
257. M: はいはいはい
258. JU3: コミュニケーションの上で 何か いちいち聞き 聞いてたら ねえ そういう意味でそうですね 喋りたい
いんじゃないかって 理解したい方なのかもしれないですけど
259. M: ああなるほど でもそれってみんなが使わなければ理解する必要もない さっき世界共通語っていう英語と
アメリカ人同士の英語っていうのはやっぱり違うっておっしゃってて 私がその話を聞いている中ではその世界共
通語っていうのはアメリカ特有の小難しい言い方とか多分排除したものなんじゃないかなと思うんですけど そ
れはそういうことですか
260. JU3: ええ あの そうですね だから研究の場では っていうことですね
261. M: ああ やはり
262. JU3: 場所ですね 自分の中で プライベートあるいは なんかも飲み屋で話す時と 研究とか人に伝えるため
に話す場合っていうのは多分別の場所だと思うんですよ
263. M: 飲み屋で話す時は人に伝えるためではない
264. JU3: もしそこにもしそこに日本人もいたらまた別ですよ
265. M: ああ
266. JU3: それはだって どんな人でも自然にやると思うんですけど
267. M: うん
268. JU3: 例えば言語に限らずもし 天文やってる人が二人いて 言語学の人が一いたとして 天文の話はししない
じゃないですか 二人いたとしても
269. M: したとしてもすぐく平易な
270. JU3: そうですそうです それはやっぱり場 場を考慮してコミュニケーションですから伝えることを考えてって
いうのを自然にやると思うんですよ同じ意味で もし日本人がいたら
271. M: うんうん それは日本人がいたら 例えば中国人だったら
272. JU3: 中国同じ意味 だからネイティブじゃない人がいたら まあそこで共通で話せるように話すし もし でも
まあ 例えばまた天文の話に戻りますけど もし天文の人だけが2人いたら お互いによく知った話だからそ
れは話してて気持ちいいし 話したいわけじゃないですか
273. M: うんうん
274. JU3: 同じことを英語にあてはめてもやっぱり ネイティブの人はノンネイティブと話すために英語のレベルを下
げるっていうと変ですけど そういうことをしても 話しますけど ほんとはもっと もし同じレベルで話せ
たら 僕も 僕って言うのはノンネイティブの方もまあ心地いいだろうし お互いにそうだろうと思うので
275. M: うん
276. JU3: そういう意味ではそういうネイティブに近いレベルには行きたいなとは思いますが
277. M: うん うん わかりました 今の自分自身の JU3 さんの英語力についてはどう思いますか？
278. JU3: はい ええと ど 他の そうですね 比べるしかないと思うんですけど
279. M: うんうんうん
280. JU3: 例えば 今の 天文の同じ学部四年生の学生に比べたら
281. M: うん
282. JU3: えっとしゃべれるし まあ 聞ける と思います
283. M: うん
284. JU3: で で ええ そうですね 飲み屋でわいわい騒ぐのはギリギリ
285. M: 飲み屋で英語で？ワイワイ騒ぐの
286. JU3: はい あのこないだ x x x さんと x x x さん今度宇都宮行く
287. M: うんうん
288. JU3: で その前に
289. M: お別れ会
290. JU3: はい 塾の 先生たちと飲むから一緒に来っていう感じで で その時英語だったんで その時は 時々
わかんないなって でも一緒に笑ったりくらいは まあ多少の受け答えはできる
291. M: ああ はあはあ
292. JU3: 会話には 聞く意味ではぎりぎりついていけて 話す意味ではちょっと間があったりするけど
293. M: うん
294. JU3: まあ何とか返せたりするできるかなと
295. M: うん x x x さんの英語っていうのはどう評価してます？ x x x さんには言いませんけど x x x さんの
英語力っていうのは JU3 さんからするとどういうレベルなんですか
296. JU3: ああ ええと ええと 多分 全能力が上だと思いますけど 天文の専門単語だったら僕の方が上だなんて
いう@@@
297. M: @@@ どういうところが上だかと
298. JU3: ええとまあ まずはその 例えば会話の場面ですけど うーんと しゃべ 相手がしゃべったことを理解し
てから受け答えの 話し 口に出すまでが 速い
299. M: はいはい
300. JU3: そこでどうしても 少し時間がかかったり聞き取れなかった単語があったり あるいは返答を考えたりする
ので そういう時間が全然違うなっていうふうにも思います
301. M: なるほどわかりました そうだなあ JU3 さんが英語を話す時とくに 相手に伝わりやすいようにとか気を

- つけていること 心がけていることはありますか? こう意識的に
302. JU3: 意識的に
303. M: うーん あればでいいんですが
304. JU3: うーんと そうですね 最近は ちょっと 少し 気をつけるようになれ なったと思うんですが てい
うのはまあ 多少英語力はあがったと思うんですが その上がる前は 自分が気をつけるほどレベルに差がな
かったので つまり 一番 自分のマックスのレベルで話してもぎりぎり英語かなくらいだったので@@@ あま
りなかったんですが 例えばその 飲み屋でオーストラリア人と話してる時は まあ気にしないです あのしゃ
べれるだけでやります で さっき話したランチセミナーみたいなき まわりが日本人だったりするときは
例えば 単語がわかんなかったりと思うので その単語の説明をちょっと英語で加えたりとか 例えばです
けど なんか触媒とか@@@
305. M: ああ触媒っていうのは 間にこう通す
306. JU3: はい はい そんな単語って 英語で言ってもまあ調べればわかりますけど
307. M: 何て言うんですか
308. JU3: Catalyst って言うんでしたっけ ちょっと忘れちゃったけど ただそういう単語があったりする時はもし日本
語だったら触媒ってひとこと言って進みますけど 英語だったらそれは みたいな感じで少し説明したりとか
309. M: うんうん その説明は誰のためですか
310. JU3: ええと その単語を知らないと思われる日本人のためにしてます
311. M: はあはあ なるほど もちろんイギリス人とかは知ってる
312. JU3: はい だから 仮にその場が相手が全員イギリス人だったらしないかもしれない しないと思いますね
313. M: なるほど わかりました ええと今ご自身のことについて聞いてきましたが あ あともうひとつだけ 移
る前に
314. JU3: はい
315. M: さっきもしできるならその 例えばネイティブのね レベルにいきたいと 発音もふくめて
316. JU3: うん
317. M: その場合ネイティブっていうとアメリカ人イギリス人オーストラリア人ニュージーランド人色々いますけど
色々ななまりがありますけど こう 何と言うか できればここ みたいな っていうのはありますか?
318. JU3: うーん
319. M: もしあればでいいんですが
320. JU3: うーんと 本音で言って インドの インド人のネイティブになりたくないなって思います
321. M: なりたくない@@@ はあはあ でもインド人はネイティブの英語話者だっていう意識はあり あるんです
か?
322. JU3: イン だと思っていますが ああでも直接インド人をそんなに知らないのでもっとわからないですけど
323. M: でもなんでそういうふうになるようになったんですか
324. JU3: ええとー たぶん そうですね まず 最初たぶん聞きとりにくかったからっていうのがあって
325. M: はあはあ
326. JU3: ていうことはもしかして だから自分が勉強してきた英語と インドの人がしゃべる英語が違うからって
いうことかもしれないです
327. M: うんうんうん
328. JU3: ちっとわかんないですけど
329. M: うん でも なんだろうなあ 一般的にインド人をネイティブの英語話者だっていう人は多分少ないと思
うんですよ 多分100人に聞いたら 私の予想では多分10人くらいしか言わないんじゃないかなと 彼らは
英語は第二言語として話すという人が わかんない多いんじゃないかなと 少なくとも なんか ネイテ
ィブっていうふうに言う人は少ないんじゃないかなと思うんですけど
330. JU3: ああ そうかあ
331. M: ああ でもそれは 私は個人的にすごく正しいと思うんです JU3 さんに同意するんですけど そういう風に
思うようになったのは 外からそういう情報があったのかなと思うんですけど
332. JU3: そうですね 外からでしょうね
333. M: なんかで読んだりとかしたんですかね
334. JU3: なんだろう たぶん 友達の友達がインド人だったからだと思います
335. M: @@@ ああ そうか
336. JU3: 多分 僕がそのエピソード インド人のエピソードですぐ思い出すが えっと 友人がアジアサイエン
スキャンプっていうのに行っただけですね
337. M: キャンプってほんとにキャンプするんですか
338. JU3: 7泊とか
339. M: ああ結構
340. JU3: で なんかそこは その名の通りアジアの科学系の学生を集めて
341. M: うんうん
342. JU3: で セミナーとかをするって場だったんですけど そんときにまあ もちろん共通言語は英語で インドネ
シアとかシンガポールとかもちろんインドからも人がきてて で その中にインドの友達がいる ぼくの友達日
本人ですけど
343. M: うんうん
344. JU3: その人と英語で話したっていうエピソードをきいたんですね その時に 全部アールを trr っていう (巻き
舌で発音)
345. M: @@@
346. JU3: 全然わかんなかったーみたいな話を聞いて でも 堂々と話してたっていうエピソードを聞いて 多分それ
が一番強いんだと思います

347. M: なるほど その じゃあインド人の英語は目指したくないと そうすると他になんかありますか 特にこのアクセントが好きだとか
348. (4 後ろで英語を話している外国人を見ている)
349. M: 彼女はすごく北米ですね
350. JU3: そうですね でも北米っぽいほうがなじみがあるのかもしれないですね
351. M: ああなるほど
352. JU3: うーんどうなんだろうな 今その 英会話のまあ学校で 教師でいるのがオーストラリア人と
353. M: うん
354. JU3: ええと アメリカ人と それからカナダかな
355. M: うんうん
356. JU3: で それぞれまあ特徴あるんですが
357. M: うん
358. JU3: そこ まあどれでもいいかなあと
359. M: ああ
360. JU3: 特にそこのどれかについていうのはないですけど でも インドにはちょっとやだなって
361. M: ああ オーストラリアでも別にいい オーストラリアの人ってやっぱり違います? 違うって思われますか?
362. JU3: はい あの特にアメリカとオーストラリアで全然違うって感じはあります
363. M: ああ でもじゃあ どっちかというとなんかアメリカカナダ それともオーストラリアでも全然
364. JU3: どっちだろう
365. M: まあ別にほんととその辺
366. JU3: と そうですね あんまり どっちについていうのはないです
367. M: イギリス英語っていうふうには思わない
368. JU3: あんまりイギリス人とか友達とか友人知り合いがないから
369. M: そのランチセミナーの人たちは
370. JU3: ああ イギリス英語ですね@@@
371. M: そんな別にイギリスイギリスしてないんですかね
372. JU3: あ いやー ああ そうなのかなあ うーん なんだろう イギリスアメリカカナダオーストラリアは なんか違いはわかるけど
373. M: うん
374. JU3: そこ どこについていうのは特にはないです どこが嫌いもないしどこが好きもないっていう感じですね
375. M: わかりました でもインドはあんまり
376. JU3: そうですね それは何ですか@@@まあ何ですかちょっとおかしいですけど取ってなんでかっていうとなんでかってちょっと考えると いや英語じゃないだろうと多分思ったりしたんです
377. M: ああ はいはい
378. JU3: 多分やっぱり自分が知ってる英語と そのインドの英語っていうのは違ったからだと思う
379. M: そうするとインド人って言うのはやっぱりそのちょっと直すべきだともおもいますか?
380. JU3: うーん 伝わるようにしてほしいなと
381. M: うんうん
382. JU3: だからその方法としては 聞く側が聞けるようになるか 話す側が話せるかですけど 特に 誰かにどうしてほしいでもないんで 要は僕が開けるようになりたいなって しゃべりたくはないけど
383. M: うん
384. JU3: まあ理解はできるようになったらいいな
385. M: ああインド英語も聞けるように
386. JU3: まあそうですね
387. M: なるほど 例えば天文学の分野ではインド人は強いっていうのはあるんですか?
388. JU3: えっと なんかブラックホール回りのこう着円盤の話で スニヤエフさんだったかな 論文で良く出てくる人 時々 インド人がいたりしますけど 直接そういう人にあつたことないんで 何とも言えないですね 書く書く英語はまあ別に まあ僕は差はそんなにわからないんで
389. M: うんうん わかりました その 日本人の一般の英語力についてはどう思いますか?
390. JU3: 一般
391. M: はい 一般論として
392. JU3: 一般 そうですね 一般って言うと
393. M: まあ全体的な英語力
394. JU3: まあ まあ自分の友人を色々考えるんですが
395. M: うんうんうん
396. JU3: うんと まあまず僕の友人の背景が割とまあ 麻布の麻布高校だった
397. M: うんうん
398. JU3: 比較的進学校で勉強は良くできる子が多いと思います
399. M: うんうん
400. JU3: で その母集団の中で見て だから 受験の英語はすごくできます
401. M: うんうん
402. JU3: 例えば簡単に言うとセンター試験で200点満点で180点とか普通に取れるような
403. M: うんうん
404. JU3: でも うんと やっぱり話すのと まあ聞くのはできるのかな やっぱり話すのが一番難を抱えていると言う風に思います
405. M: うんうん

406. JU3: で それは できればみんな話せたらいいのになって思います
407. M: うんうん それはどうやったらみんな話せるようになると思いますか？
408. JU3: 練習をする気になったらだと思います
409. M: うんうん
410. JU3: あの 例えばですけど 聞き取れはするし読めるし ま 書けるし 単語も難しい単語いっぱい知ってるし
411. M: うんうん
412. JU3: そんなだけ蓄積してるけど しゃべる練習っていうのは まあ多くはないと思うんですね しゃべるっていうか 会話が 僕の意味では会話だと思うんですけど と 話したいなと思って あとは話す練習をすれば みんな割とすぐに話すようになると思うんですけど
413. M: うんうん
414. JU3: うん 練習したら
415. M: 練習したらできる
416. JU3: まあする気になったらって感じがするんですけど
417. M: うーん うん わかりました では ええと他の国の人の英語についても 聞きたいんですが中国の方と英語で話されたことはありますか？
418. JU3: 中国人はないです 韓国人はある
419. M: 韓国人の英語はどうでした？
420. JU3: うんと うーん 割と確かに せい その ヨーロッパアメリカとは違いましたけど ま その人がしゃべるからかもしれないですけど まあ むしろ自分のリスニングとかスピーキング能力を上げたいなって感じでしたね
421. M: 聞きとりやすいとかはありました？
422. JU3: うーんとその人は思いませんでしたけど シンガポール人は聞きとりやすかったですね
423. M: そのなんだろう 自分の経験とは別として イメージっていうのはありますか 例えば韓国人の英語とか
424. JU3: うーん
425. M: なんでもいいです 日本人よりはできるだろうとか あるいは発音がこんな感じなんじゃないかなとか
426. JU3: 同じくらいなのかなあっていうイメージですかね でもほんとに特にはないです
427. M: 特にはない じゃあ逆にこの辺の人たちは英語ができそうだとか英語力が高そうだっていうのはありますか
428. JU3: ええと 思うのは その まあ アジアの人 アジアに限って言うと
429. M: うん
430. JU3: 貧しい国の 良くできる人たち
431. M: うんうん
432. JU3: 例えば日本語って割とすごいなと思うのは
433. M: うんうん
434. JU3: 日本語で数学ってできるじゃないですか なんか なんていうんですかね 補修号っていうような単語があったりとか でも 知らないんですけど フィリピン インドネシアとか 或いは カンボジアとかタイとかあの辺はおそらく 自分の言語で 数学はできないと思うんです
435. M: ああ はあはあ
436. JU3: と 良くできる人たちはきっと勉強したくて で 必然的に英語で 英語とは言わないですけど 自分の言語以外の言語でやる必要があって で 結果的に英語ができるようになって てか必要にせまられてやると思うんですね とおそらく英語で 英語が自然にできるようになるんだっていうふうには思います
437. M: わかりました ええと 次でこれ 最後の質問なんですけれど
438. JU3: うーん 認めるべきだっていうところがどういうレベルかはわからないんですが
439. M: うんうん 例えば それは間違いではないっていうことは
440. JU3: ああ 間違いではないと思います 例えば日本人のカタカナっぽい英語もインド人の rrrr っていうような英語も それも 英語 間違いっていうのは違うと思います
441. M: うんうん
442. JU3: ただ それを 聞きとったり或いは相手に伝えたりするために 少しは努力 どちらかが努力する必要はあると思いますけど
443. M: うんうん
444. JU3: それを 排除する考えには賛同できません
445. M: ああ はあはあ それを間違いだとして排除するのは
446. JU3: つまりその アメリカのネイティブになろう みんななればいい というような考えではないです それぞれ まあ ただ どうなんだろうなあ 例えば 日本人が インドの発音に少しなれたり あるいは逆に インド人が日本人の発音に慣れたりっていう方が あるべき方向かなって思います
447. M: うんうんうん なるほど わかりました 他に何か言っておきたいことはありますか 言いたくないこととか
448. JU3: うーん@@@ (3)
449. M: じゃあちょっと質問なんですがさっき JU2 さんが少し指摘されていたんですがあんまりそう こう 色んなものをこれはこれでいいんだっていう風に認めて行ってしまうと それぞれお互いがわからなくなってしまう その国際語としての役目が薄れてしまうという懸念もあるんですがそれに関してはどう思われますか
450. JU3: それは あるでしょうねえ
451. M: ああ
452. JU3: ですよえ1(.) まあそれはしょうがないかなっていう しょうがないっていうか 互いに努力すればっていう風に あの 結局 マクロにみたらそれは共通語があったらいいでしょうけど 実際のコミュニケーションは 1対1だと思うんで そういう場合は 例えばインド人と日本人とかだったら なんか お互いだいぶ聞きとれ

ないところとかあると思うんですけど 例えばですけど 一回思い切り話したりとかある程度一緒にしゃべってれば多分お互い割とわかるとおもうんですね で まあ その作業を しないで同じ言語をしゃべればいいじゃないかって言うのも それも意見かもしれないですけど でも そういうお互いの努力の方が必要なと思います

453. M: ありがとうございます すごくいいインタビューでした ちなみに最後に私が質問したようなことって どこかで聞いたことがありますか
454. JU3: はい 前に X さんに
455. M: その時はどう思いました?
456. JU3: 違和感はなかったですね 別に自分がアメリカネイティブとかイギリスネイティブみたいになりたいと思ったことはなかったので 自分の考えではコミュニケーションツールとしてなりたてばそれでいいと思うので
457. M: うんうん 周りの人はどうなんですかね 周りのお友達とか見るとみんな同じような考え方してますか?
458. JU3: いやしてないですね ああ うーんと コミュニケーションに対して努力英語をしゃべる努力をしてないと思います
459. M: それは日本語だけでいい 英語は勉強しなくてもいい
460. JU3: うーん ちょっと特殊なコミュニティだと思うんですけど
461. M: 麻布コミュニティ
462. JU3: 麻布もそうだし
463. M: 京大も
464. JU3: そうですね うーん まあ そもそも 僕が人と話したりするのが好きだし
465. M: そんな感じしますね@@@
466. JU3: それはいい意味ですか
467. M: もちろんもちろん
468. *****
469. JU3: でも正直言うと英語嫌いでしたよ もともと
470. M: ああ 何で嫌いでしたか?
471. JU3: めんどくさいです@@@
472. M: @@@
473. JU3: 英語っていうのはちょっと違うんですけど コミュニケーションツールとしては コミュニケーション自体は好きなんで 必要なことって意味はわかるんですけど 大学じゃないや 中学高校で 英語っていうコマがありますよね
474. M: それは言語としての勉強だから
475. JU3: うーんそうですね 初めての第二言語だからそれは抵抗もあるし 例えばひたすら知らないのにいっぱい単語覚えなきゃいけないし
476. M: 使わないのにね@@@
477. JU3: めんどくさいし で はい 高校まではそれで受験でしかたなくやりました
478. M: うんうんうん
479. JU3: それが本音です 大学入っても最初はそこまで まあ 喋れるようになりたいなあくらいで で 本気でちょっとしっかりやろうって思ったのはその留学を考えた時ですね
480. M: いやでも なんかそのコミュニケーションが先 コミュニケーションありきっていうのがすごく重要ですよ

JU4

1. M: なるほどなるほど そしたらですね 今度そのオーストラリアに行くのは ええと1年間
2. JU4: はい
3. M: その4月からってことですか
4. JU4: そうですね うまくいけば四月 まあ5月位になるかもしれないですけど
5. M: うんうんうん で 今大学何年生ですか
6. JU4: 2回生です
7. M: 2回生 で 学部は
8. JU4: 外国語学部の英米語学科です
9. M: なるほど まずじゃあそこに入ったのはなぜですか
10. JU4: あのー もともと他の学部というか 大学に行くのにあたって僕勉強があんまり好きでなかったの 何が勉強したいっていうのとかがあんまりなかったんです で その時に 高校とかの部活とか 空手とかで あの海外の人と色々試合をしたりとか親善試合が会ったりとかして で 一番興味があったのがあの英語を勉強して空手とかスポーツ 僕スポーツが好きなんで その辺に活かしてけるかな で まずは英語やろうかなみたいな
11. M: そしたらまず その親善試合というのはもうずっと昔からやってたんですか
12. JU4: うーん 高校では まあ二年生三年生 になる手前までくらいに一回オーストラリアのチームがきて試合したりとか あとは空手の道場ではもう10年以上前 向こうのオーストラリアの道場と付き合いがあって まあデンマークの人とかアメリカから人がきたりとかしていたので
13. M: うんうんその時にJU4さんも結構英語で話したりとかは
14. JU4: いやー そんな英語喋れることはないですよ少年部のときに来てはったので 英語自体そんなに喋れる感じではないのでいま
15. M: なるほど
16. JU4: まあちよろ ちよろとはあって ただ あとはもうボディーランゲージとか
17. M: うんでもやっぱり将来的にはできるように

18. JU4: そうですね
19. M: 具体的には何か考えてらっしゃるんですか これから何がしたいとか 大学卒業したあととか
20. JU4: 大学卒業した後は今は もう一度専門学校に行ってスポーツトレーナーの勉強をしたあとで スポーツトレーナーの会社に入ってやるか フリーで色々 そのまま色々なスポーツジムとかチームについたりとかしたあとにまあ自分のスポーツトレーナーの会社を持ちたいですね で そのまま今やってる道場を自分の道場を持つたりしたいですね
21. M: それは空手の
22. JU4: 空手の
23. M: スポーツトレーナーっていうのは空手だけじゃなくてもいろいろな
24. JU4: そうですね ラグビーサッカー野球いろいろ
25. M: そこに将来の夢とその英語力っていうのはどうからんでくるんですか
26. JU4: で そのあとに それは日本だけにとどまっていたくないということなんで
27. M: なるほど
28. JU4: で あの特に最初は アメリカがスポーツ大国で その トレーナーの知識にしてもレベルにしても向こうが非常に高かったので やっぱり目指すところは最初はそこに行きたいと思ってたんですけども まああの今の道場もあるんで 僕はそこが好きで まあひとつの居場所なので もうちょっとそこでやりたいこともあったから 大学卒業 もっかい日本のとこにいて うんとその道場と一緒にこう 道場のはん繁栄というか ちよっとね今
29. M: それはxさんのおうちの
30. JU4: そうですね 今独立しはったところなんで
31. M: ああ なるほどなるほどでそこでももしかしたら JU4 さんが英語を使ってオーストラリアの人とかと
32. JU4: そうですね その今オーストラリアにいくっていうのも その空手の道場の先生のとこにいくので
33. M: ああそうですね
34. JU4: で 語学留学っていうよりは 1年休学して 空手で 向こうで練習しに こっちのものを伝えるっていうのと向こうのものを吸収してまたこっちに持って帰れるっていうので
35. M: ああ なるほど その向こうから吸収するっていうのはオーストラリアでも空手はさかんなんですか?
36. JU4: そうなんですよ さかん うーん あと向こうって空手道場って言ったら空手だけをやるっていう形よりは あの キックボクシングしたり あの寝技の練習をしたりあとは武器を多く使ったりとか 色々なことに取り組んでるんですよ なのでこっちの道場 最近はまあ色々キックボクシングをしたりするところもありますけれど僕のところではそんなに力を入れてやっているわけではないので
37. M: ちょっとこう伝統的な空手
38. JU4: 伝統的なそうですね 基本的には空手がどーんとあって あと それプラスアルファちょっとキックボクシングのルールだったりとか
39. M: うんうん
40. JU4: 寝技とかって言うのは今ないですし その武器を使う動きにしても
41. M: うん
42. JU4: それは向こうの前も行かしてもらったんですけど そのほうが盛んに取り入れてるんですよ ていうのはこっちでやってもいいなと思ってそれはちょっと勉強したいところだと思ったので
43. M: 前に行ったのはいつだったんですか
44. JU4: えっとね 大学に入る年の3月なんで高校卒業してから 去年 おととしかな
45. M: それは一人で行ったんですか
46. JU4: いや それは先生とxさんと3人で そのもともとxちゃんがあの4年間 行ってたじゃないですかその家族のところに行かしてもらってそれが初めてオーストラリアに行った時
47. M: 英語はどうでしたそのとき
48. JU4: 英語ねー 全然しゃべれなかったですね
49. M: 全然しゃべれなかった
50. JU4: ちょろちょろっとは あの単語単語わかるところは理解できて あとは 言いたいことはあるけど それをどういう風に言ったら いいかとか どうしてもこう日本語の形のまま英語に直して 言おうとしてしまったんで
51. M: xさんはどうでした?一緒にいって
52. JU4: @@@なんかふつうに ふつうにしゃべってましたね
53. M: @@@ すごいなあっていうふうには思いました?
54. JU4: それはありましたねえ その時は
55. M: あーなるほど 今まではどういう風に英語は勉強してきました?
56. JU4: 今までですか ええと 私立の小学校行ってたんで 幼稚園と で 幼稚園の年長のときからちよっとずつ英語触れるようになって で 小学校でもそんな文法がどうっていうのはまったくなかったんですけど リスニングと 先生に合してリピートして っていうのとか あとはちょっとした 英文 くらいで 中学入ってからちよっとずつ文法 で 高校でも 同じような感じでやりましたね
57. M: うんうん じゃあ特にこう しゃべる練習とかっていうのは
58. JU4: しゃべる練習はあの一あまりなかったですね
59. M: そうですね
60. JU4: 基本的に(・) その先生についてしゃべるのと教科書を読むくらいやった
61. M: 今はその特にオーストラリアに行くのに向けて 何かやってたりとかはありますか?
62. JU4: 何かやってたり 勉強ってことはないですけど 英語の DVD 見たりとかしてますね
63. M: 映画の?
64. JU4: 英語の 映画っていうよりは ドラマみたいな フレンズとか

65. M: ああ ドラマ 24とか? ああフレンズ? 結構古い
66. JU4: おもしろいんですよ@@@ たまたま僕の兄がDVDをいっぱい持ってたんで
67. M: お兄さんいくつですか
68. JU4: 24 5 ですね
69. M: ああ じゃあ なるほど
70. JU4: 兄もニュージーランドに行ったりしてて
71. M: いやだってフレンズっていうと結構古いから今の若い人たちはそのlostとかprison breakとかを見るのかと
72. JU4: ね みんなみてますね 僕あんまり見てないんです 僕小さい頃からfull houseとか好きだったんで
73. M: じゃあそういう平和なやつ
74. JU4: 結構笑いがあるほうが@@@
75. M: @@@それ結構聞きとれます? わかります?
76. JU4: そうですね 何回も見るとですよ 僕 日本語で見て で こんど英語字幕にして で 英語 音声英語で日本語字幕で で 英語英語にしたりとか で そうやってるとちょっとずつ聞けますね
77. M: そんなにみて飽きないですか?
78. JU4: ちょっと飽きますね@@
79. M: でも勉強だとおもって
80. JU4: きこえへんきこえへんと思いつつ (・) 映画見る時めんどい 高校大学入ったくらいからですけど 映画ちょっと一本借りてきて見ようと思ったらずっと見ひんかったら 何回も巻き戻してやったりとかして
81. M: それは全部アメリカのやつ?
82. JU4: アメリカが多いですねえ
83. M: それは特にアメリカのが好きだからっていうのはあるんですか?
84. JU4: 特にはないですね ただ その映画自体は僕の好きな あんまり面白くないのを見てもなんかぼーっとしちゃわないですか
85. M: どんなのを見るんですか 映画は
86. JU4: バラバラですよ なんかない けどただアクションとか多くなってくると言葉が少なくなってくる
87. M: @@@確かに確かに でも 自分がその ね 空手とかがすきだから 結局アクションの方がおもしろい
88. JU4: そうですね
89. M: でもあんまりしゃべらないから@@@ なるほど 結構勉強になります? 聞けてくる?
90. JU4: そんなもう むちゃくちゃこれは使えるってっていうのはあんまりないですけど あ こんな言い方するんやー 日常会話でっていうのはありますね やっぱり向こうにいかんとわからないニュアンスとか あったりするって聞くので で 実際向こうに行った時も あ こんな言い方するんやっていうのを ちよろちよろって ま x ちゃんとかを通じてわかる部分があったりして で その friends とかも友達同士で喋ってるようなところとか見ると へー こんな言い方するんやと思ったりしますね
91. M: そういうふうにししゃべりたいと思います?
92. JU4: そういうふうにして
93. M:すごいこう なんかナチュラルじゃないけれど
94. JU4: そうですね あんまり 堅くしゃべってはいたくないですね
95. M: あーなるほど
96. JU4: 自然な形で 今しゃべってるような形で で あの 特になんかあの 僕はその 大学の先生の講義とかみたいに
97. M: うん
98. JU4: こう専門 そういう学問に対しての専門知識を持って喋ると言うよりは あの ある程度の敬語というの あ ちょっと話をわきまえたうえで 話せるくらいの 英語力があれば僕はいいと思います ただ ひとつは 空手とスポーツの運動系のことに関しての 知識はほしいです
99. M: うん そうですよ それ専門用語はありますよね
100. JU4: はい 難しいですよ
101. M: 難しい 結構その体のパーツとか
102. JU4: そう 日本語でもわからんところがあるのに英語だと結構難しい
103. M: うーんと そうだな 今 今英語を使う機会っていうのはありますか? 今現在 最近
104. JU4: 今現在最近
105. M: 最近
106. JU4: もう春休みになってからはいいですね
107. M: 春休みに入る前は
108. JU4: 学校の先生とっていうのがある 授業 はい?
109. M: あ すいません 学校の先生っていうのは何人?
110. JU4: えっと 僕が x x x したのは イギリス人が イギリスが3人とオーストラリアが一人とあともう一人 アメリカの人がいたかないかくらい
111. M: ああ そうなんですか 日本人の先生は?
112. JU4: 日本人の先生は ふたり くらいですかね そんな
113. M: 授業は英語ですか?
114. JU4: 授業は日本人の先生のは あの日本語でやる人が多いですね ただ 向こうの人が 海外の人がやるときは全部英語で
115. M: 結構わかりますか? 内容
116. JU4: もうー すっごいやさしくしゃべってくれるんで@@@
117. M: ああそうなんですか

118. JU4: もう子供にしゃべるみたいにしゃべってくれるんで
119. M: ああ ほんとに 違いはありますか?そのイギリス人の先生アメリカの先生オーストラリアの先生っていうのには
120. JU4: うーん やっぱ発音が違うんですかねえ
121. M: 発音が
122. JU4: ただ その オーストラリア人の先生でも あんまりこうめちやくちやなまらしてしゃべるってことはあんまりないんで ちょっとテンションあがってきたら えー?ってなるときありますけど
123. M: オーストラリアに行った時は 逆にその先生と違ってなまりがあるっていうふう
124. JU4: そうなんですよ そんで ひとりむっちゃなまりがある人がいて ほんまに何を言ってるのかわからなくて ちょっと隣の 隣にいはった人に ちょっと若い人に あの おっちゃんは 何を言ってるんですか って聞いたら あ 僕もわからないみたい
125. M: @@@ あ その若い人もオーストラリア人
126. JU4: そう@@@ あんまりわからへんみたいや えー
127. M: @@@ どっちにしろわからない
128. JU4: それはちょっとびっくりしました
129. M: @@@なるほど わかりました ええと そうだな 今ご自身の英語力についてはどう思いますか?
130. JU4: ええと 今僕が目指してるレベルまではちょっと遠い まだ遠い段階にあると思うんです
131. M: 遠い うんうん
132. JU4: で それを まあ勉強しないといけないんですけど ちょっと つ 空手のことをやってしまうとね なんかもその ベンきょうする時間をトレーニングの時間になったりとか
133. M: うんうんうん ああ はいはい 空手のその練習の時間に
134. JU4: 空手の練習のじかんでいうか その空いた時間に勉強をこうした方がいいと思うんですけど その時になんか 筋トレしてると
135. M: うん
136. JU4: 今はその試合があったんで ずっとそんな感じだったんですけど
137. M: そうですよ 那の特にこういうところを伸ばせたらいいって思うところがありますか
138. JU4: こういうところを伸ばせたらいい
139. M: 今のその力と比べて後目標のところを考えた時に その差を考えた時に 特にここができるようになりたいっていうのは
140. JU4: 特にできるようにになりたい
141. M: うん
142. JU4: とりあえずはボキャブラリを増やすことですかね
143. M: うんうん
144. JU4: 文法とか発音とかも 僕はちょっとこだわりたいところですけど その語彙数が 今少ないので
145. M: はいはい それを増やしたい その文法とか発音ていうのを ちょっとこだわりたいと言ってましたけど
146. JU4: 文法をこだわるといふか あれ って思われへんようなくらい
147. M: あれって はいはいはい
148. JU4: まああの それがいちおうきちつと形としてできた上で あの 日本語でもある程度 ちょっと違う言い回しをしたりとか
149. M: はいはい
150. JU4: ちょっとあの でも 言う分を短くして省略して言ったりとかするじゃないですか それだけ覚えると言うよりは全部一応きっちり覚えてから色々な言い回しができるようになったりとか あとはできるだけネイティブに近い発音 をしたいですね
151. M: ネイティブっていうとどこの
152. JU4: ネイティブっていうと ぼく その イギリスの先生が多いので イギリスのブリティッシュイングリッシュがいいなあとかおもったりするんですけど
153. M: へえー それは なんですですか?
154. JU4: わからないですけど 親の影響かもしれないです
155. M: 親?
156. JU4: 僕の母親もね@@@ すごいブリティッシュイングリッシュにこだわってて 英語はブリティッシュイングリッシュなんです 確か まあ今あんまりしゃべってる所聞いたことないですけど@@@
157. M: へえーお母様はなんで そうなんですかね ブリティッシュイングリッシュ
158. JU4: それはわからないです でも 大学の時はブリティッシュイングリッシュだったって言ってました
159. M: え でもフレンズとかって相当アメリカ@@@
160. JU4: あれは全然アメリカなんですけどね そうなんです ただ 何かね 何でか分からないですけどね
161. M: なんか なんだろな その 音が好きって言うのはあるんですか?
162. JU4: 音が好き?
163. M: うん その 響きといふか それかお母さんの影響っていうのが強いんでしょうか
164. JU4: なんか 聞きとりやすい 聞きとりやすいことないかな
165. M: うんうん
166. JU4: なんか なんてかわからないですけど
167. M: うんうん
168. JU4: なんかブリティッシュイングリッシュ なんかあの 親しみやすい 気がするよな なんてっていうのはないんですよ
169. M: あーはいはいはい もうそういう気がする
170. JU4: はい

171. M: うんうん わかりました
172. JU4: はい
173. M: 発音に関しては例えばその日本人の人が英語を話すときやっぱり日本語のなまりってというのが残るじゃないですか
174. JU4: はい
175. M: そういうのはやっぱりちょっとなくしたいっていうふうに思われますか?
176. JU4: s s そうですね ただまあ別に日本人ば差があってもいいかなって思うことはありますけど 僕がしゃべるにあたっては なくしたいですね 他の人が 喋ってるのは別にいいですけど 僕はちょっとなくしたいかなあ
177. M: なくしたい なくしたいと思うのはなんでですか?
178. JU4: なくしたいとおもうのはなんで
179. M: うん
180. JU4: うーん まあ 向こうの人と同じようになってしまうのが一番大きいですかね
181. M: うん なるほどなるほど なんかもう ちょっとその x さんとかが言ってたんですけど JU4 さんは結構そのアメリカとか英語に憧れがあるっていうようなことを 何となくちらっとおっしゃってたんですけど 英語に対して憧れとかって言うのはあるんですか
182. JU4: 憧れ
183. M: うん
184. JU4: そうですねえー 英語に憧れ ただ 色んなところで使われている言葉なんで っていうのが一番大きいですね
185. M: 憧れというよりは
186. JU4: そういう面であれば
187. M: なるほど日本人の 英語 その日本人一般の英語力についてはどう思いますか?
188. JU4: どう思いますっていうのは他の国と比べてってことですか
189. M: そうですね
190. JU4: 低いんじゃないですか 英語力 英語力が低いっていうか 普及率が 少ないと思うかもしれないですね
191. M: 普及率 はいはい でもそれは一応みんなべんきょうしますよね その6年間
192. JU4: そうですね
193. M: でもやっぱり低いって思うのは
194. JU4: そうですね あの 僕あのバイトとか 結構韓国人の友達とか中国人の友達とかいたりするんですよ
195. M: はいはいはい どこでバイトしてるんですか
196. JU4: ちょっとホテルなんですけど 配ぜんね で 中国人の方とか韓国人の方とかあとはロシアとかから来てはる人がちよろちよろいたりしてるんですよ で その人たちは 別に英語圏のひとたちじゃないんですけど
197. M: うんうん
198. JU4: で あの 僕らと同じくらい 22とか上の人やったら27, 8とかまでいてはりますけど みんなあの英語は話されるんですよ 海外のお客さんであっても すごく 全部英語で対応してる
199. M: うんうん
200. JU4: これはなんでやろう
201. M: なんででしょうね
202. JU4: それで で なんかも特別なことしてたんとか英語圏のところに留学とかしてたんとか聞くとそうでもなくて
203. M: うん
204. JU4: で 学校で普通に習っただけやって感じでおっしゃるんですけど
205. M: うんうん
206. JU4: 韓国だったかな 小学校くらいから英語の授業会って あ それは 中国だったかな ちょっと誰だかわからないですけど その授業を通して日常会話ができるようになった
207. M: なるほど
208. JU4: それはほんだけ 何時間やってとかわからないですけど
209. M: うんうんうん その その人たちと JU4 さんが話す時は日本語?
210. JU4: 日本語ですね
211. M: じゃあ日本語もすごくできる
212. JU4: 日本語できはります
213. M: で 英語もできる
214. JU4: ただ まあ その人らが勤勉なだけなのかもしれないですけどね 僕が怠けてる
215. M: いやいやそんなことは なるほど その なんだろな その人たちの 中国の人とか韓国の人の英語っていうのは その 例えば さっき言ってた ネイティブに近い英語ですか?
216. JU4: うんと 中国人のうちの一人の人はすごい中国語っぽい感じで話されて 韓国の人は そんなにめちゃくちゃその人の聞いたことないんですけど ある程度 その 僕が理想とするような形は 韓国人じゃないかな 中国の人で 一人英語圏にはった人がいるんですよ ちょっと何年か忘れちゃったけど その人が 多分 一番ネイティブに近かったですね
217. M: 韓国人はまああんまり聞いたことない
218. JU4: たしか その そんなに 韓国語なまりっていうのではなかったような気がしたんですけど
219. M: うんうんなるほど その今大学の授業とかでは 生徒も英語で話したりするんですか?
220. JU4: そうですね ただあの 少人数で20人とか15人とかでやりますけど やっぱあの 多分 みんなこうなんやろ 上の帰国子女のクラスとかやったら みんなそれなりに 発音ちゃんとするんですけど 他の日本留学経験がない人たちのクラスだと その 発音を細かくできないというか 日本語英語でしゃべる感じが多いですね
221. M: ああ クラス分けがされてるんですか

222. JU4: そうですね
223. M: ああなるほど それは入る時に?
224. JU4: そうですね 入る その点数と 入る方法とか 推薦とか一般入試とか あとテストの点とか
225. M: うんうん
226. JU4: ま 下の方なんですけどね@@
227. M: ああ そうなんですか でもそれって結構めずらしいというか 大学にしては
228. JU4: そうなんですかね 他は知らないんでわからないです
229. M: その なんかにそれでクラス分けされることに関してはどう思われます?
230. JU4: まあ確かにとは思いますがね 他人見ると 他のクラス分けされた授業以外でその 外国語学部みんながとれる授業で一緒になったりするんですよ その時に やっぱり あ この人なんかすら読めるなどか あるんですよ 英文学についてとか 知らない単語とかあるんですけど やっぱりそういうのばあーって読んだりとか
231. M: うんうん
232. JU4: あとは弱強?この音のあの
233. M: うんうん
234. JU4: がちゃんとわかったりする
235. M: ああなるほど その なんていうのかな その人たちに対して なんかちょっとコンプレックスみたいなのはありますか 帰国子女とか そういうすら読める人たちに対して たいいてい留学体験はあるのかな まあちょっと話を聞いてた感じだと それとも テストの点
236. JU4: どちらもですね
237. M: はいはい
238. JU4: 留学 何カ月以上とか 1年とか
239. M: はあはあ
240. JU4: で ある人は多分固まって上のほうに
241. M: ああそうなんですか それはそういう留学経験がある人とか帰国子女の人に英語に関してコンプレックスを感じたりしますか?
242. JU4: 僕ですか?
243. M: うんうん
244. JU4: うーん どうか コンプレックス
245. M: うん なんだろうな 私はあったんですよ 大学生の時に すごく いわゆる帰国子女みたいな人 とかすごくペラペラの人とかを見ると なんか なんかこう 自分が 劣等感とか
246. JU4: あー まあそれは それはありますね 劣等感
247. M: それはありますか?
248. JU4: ただそういうのを見ると影響されますよね
249. M: 影響 そういうふうにやりたいっていう?
250. JU4: これは負けてられへんって
251. M: ああはいはいはい なるほど じゃあそれはいい方向に
252. JU4: はい一応刺激はありますね
253. M: うんうん わかりました なるほど あの オーストラリアに行った時は オーストラリア人以外の人たちとも話してされました?
254. JU4: は オーストラリア人以外
255. M: うん 例えばなんか中国とか韓国とか 今ホテルではいるみたいですけど そういうふうには英語が第一言語じゃない人
256. JU4: いや前はしゃべってないですね しいて言えば あの その 先生とXちゃんくらい
257. M: ああほんとですか はいはい その先生っていうのはXさんのお父さん
258. JU4: そうです
259. M: はあはあなるほどなるほど そうだな 今度オーストラリアに 3月に行く時は旅行みたいな感じなんですか?
260. JU4: 旅行でその 1年間行かせてもらえるための準備というか その話をしてくれはるんですよ 先生が でおっけーが出れば1年間行けるっていうのもあるんで
261. M: うんうん
262. JU4: うーんとまだ確定ではないんですよ 1年行くのは
263. M: うんうん その1年間 さっきもちょっとお聞きしたんですけど 語学学校には行くんですか?
264. JU4: それはね あのー ちょっと今考えてて もともと行く予定だったんですよ 語学学校に2カ月なり3カ月なり 少なくとも ただ うちのまあ 経済状況っていう 奨学金がまってる分である程度まかなおうとしていたんですよ でも 今弟と妹が 次 同時にこう中学と高校と入学するんで 私立に それをちょっと ちょっとあてさせてもらいたい話があるので
265. M: まあ結構お金かかりますもんね 語学留学
266. JU4: そうですね だからまあ 最悪なしでもいいかなと
267. M: うんうん 最悪なしで その空手の
268. JU4: そうですね まあXちゃんから言わせると 学校に行けっていうのはあらはるみたいですけど そのままタイプのまあ 僕と彼女とはちょっと違うので
269. M: はいはい どう違うんですか?
270. JU4: あのね学ぶところはあの人はすごい勉強熱心じゃないですか ただ僕は その 英語にこだわって その英語を使ってどうこうする 社会貢献するっていうXちゃんと 僕はその英語はまあ 一つの 人とつながりを持つための道具くらいの形なので 今 考えてるのは だからまあ 最悪意思疎通ができればいい

271. M: 最悪意思疎通ができればいい
272. JU4: その 僕が目指す英語としては それを完璧にこなして 向こうの人と同じようにとか
273. M: うんうん
274. JU4: あの 向こうの人以上に またこっちの人に教えて また向こうの人に日本のこと教えてっていうのではなくて まあとりあえず その英語を通じて 空手とか その僕の トレーナーの スポーツのことをやりとりできればいいくらい 英語で何かしようというわけじゃない
275. M: うん でもそれは英語で何かをすることじゃないんですか? 英語でもって意思疎通を図るっていうのは
276. JU4: 意思疎通っていうのでは多分そうですね 語学を仕事にする 仕事にするじゃないですけど
277. M: うんうんうん 彼女の場合はそうですね
278. JU4: そうではない
279. M: そのツールとして その空手なり
280. JU4: スポーツを 海外の人たちとやりとりするための 英語?
281. M: うんうんうん 例えば その 海外の人たちとやりとりするって言った時に その JU4 さんの頭の中ではどこの人っていうのが なんとなくイメージは
282. JU4: 基本的に 英語圏ですよ
283. M: 基本的に英語圏
284. JU4: で そのあとに僕は色んなところにいきたいと思ってるんです アジア で 香港にも行ったりしはるんですよ 先生が
285. M: ああ x さんのお父さん
286. JU4: はい そうですね 色んなところに前の 独立する前の道場はあったんで 英語圏だけにはとどまっていたくはないですけど
287. M: うんうん
288. JU4: まあ まずは 一番普及されている 英語かなっていうのが あったんで
289. M: ああ はいはい でも あれですかね その まあ英語ができれば英語圏の人たちとは意思疎通できるけれども 恐らくたぶん香港の人たちとも英語で意思疎通できるん その空手の
290. JU4: 英語しゃべりはるとは ある程度は前にも 香港の人が気張ったりしたんですよ そんなときは来てはった人は英語でやりとりしていましたね
291. M: じゃあ将来的に 例えば アジアの他の国に行ったりするときっていうのも英語でやりとりするっていうのを考えていっちゃう それともその言葉を
292. JU4: 全部が全部とは思ってないですね 基本的には英語 で ほんまに英語が通じひんところは と思ってるんですね でも そんなときに英語ができたらかん何かなるかなとか思ったりしてるんですけどね@@@
293. M: 私もそういうふうにと考えるとあります さっき 意思疎通がはかれればいって
294. JU4: 最悪ね
295. M: ああ それは最悪なんですね その で その一方で イギリス ブリティッシュイングリッシュみたいな発音にできればいいなあって まあ日本人のなまりっていうのはちょっと取りたいなあっておっしゃってて その 多分 私が思うに 日本人のなまりがあっても意思疎通ははかれると思うんですよ
296. JU4: そうですね
297. M: でも そこは やっぱり乗り越えたいというか
298. JU4: そうですね せめて 最悪そこにはいかんとだめっていうくらいと そこから求めていくところと
299. M: ああ はいはいはい ああ わかりました その 最低ラインが 意思疎通がはかれると
300. JU4: そうですね
301. M: では一番この できればっていうところはどういうレベルなんですか
302. JU4: 一番 できれば
303. M: うんうん なのというか 究極の目標というか
304. JU4: 究極の目標 究極の目標 向こうで イギリス とか アメリカとか 英語圏で生活してるところの 原住民の人と 同じように発音はできたうえで その まあ欲を言えば スポーツ系とかに関しては 向こうの 向こうには一般の人たちよりは 上の知識をもっておきたいです
305. M: じゃあ それは完全にその向こうにいる 例えば アメリカ人とかイギリス人とか その道でのエキスパートみたいな人と同じようなレベル
306. JU4: そうですね そういうふうになりたいですね もう究極目指すなら 空手とか スポーツトレーナーのレベルでは 実際日本の人でも アメリカとかで 英語で指導してはる人とかいはるじゃないですか
307. M: はい
308. JU4: それで前にちらっと DVD かなんかで
309. M: うんうん
310. JU4: 日本のまあ有名な人が アメリカで 英語で指導してはる DVD があって あ こんな言い方すんねんな みたいなのとかありましたね やっぱり この 普通の 授業とかで まあ 今習ってる言葉も多いですけど それを どういうふうにする
311. M: うん
312. JU4: どの場面で使ってるっていうのは
313. M: うんうん
314. JU4: やっぱりその辺はまあそういう専門的などところにかんとかやっぱりわからない
315. M: ああ はいはいはい じゃあその DVD っていうのは日本の人が空手を教えてるっていう DVD で
316. JU4: そうですね
317. M: で やっぱり普段 普段の授業英文学 英米文学
318. JU4: ええっと文学っていうより 文学っていうのは その専門授業でやって 基本的には必修授業では ええっと リスニング系 聞いて

319. M: ああ はあはあ
320. JU4: あの 問題といて行ったりとか っていうのと あの 海外で使う 手紙を書いたりとか
321. M: うん
322. JU4: もうライティング系の文章をばあっと書いていたりとかっていうのと あと 今もうひとつやってるのは 日本語の先生が教えてるのは 完全に問題集で文法っていうのと あとなんやったかな 英語の うんと アメリカの 映画 あれ アメリカやったかな 多分 アメリカの映画を見て
323. M: うん
324. JU4: あの その 話題についてみんなで話しあったりとか そういうお題 お題を出したりしはるんです 先生が 毎授業ごとに それについて話しあったりとか あと まあ 英語で劇したりするかもしれないですけど
325. M: 英語で劇@@@ほんとに
326. JU4: 劇とかあるんですよ
327. M: ほんとに え 何の役をやったんですか
328. JU4: はね そんなときは何をやったのかな ロミオとジュリエットのやつで x x x 将軍とか
329. M: わからない
330. JU4: まあいはるんですよ
331. M: ロミオじゃないの?
332. JU4: ロミオではない
333. M: @@@
334. JU4: 殺される役なんですけど
335. M: ああ殺される ああでも 何かそれ 大学生がやるのは恥ずかしくないんですか?
336. JU4: と思うじゃないですか でもまあ まあやってみると結構結構<@>楽しかったり<@>
337. M: 結構楽しかった@@@
338. JU4: びっくりしましたけどね え なんでそんなんやんのみたいな
339. M: え それは 日本人の先生の授業
340. JU4: いや違います
341. M: ええー それ何のためにやるんですか? でもやっぱり英米文学だから?
342. JU4: 英米文学 その一人が 自分で決めてはるんやと思いますけど 他のクラスでは その人は紙芝居をやらせてるみたいですけど
343. M: でもまだ紙芝居の方が楽そう それはちゃんと練習して?本番とかあるんですか?
344. JU4: 本番ありますよ ビデオとられました
345. M: 衣装とかは?
346. JU4: 衣装はもう適当で なんか小道具は使いましたが なんか 銃とか 水鉄砲とか使って
347. M: そのシェイクスピアの劇をやったってことは古い英語を使ったってことですか? その違いますよね you とか
348. JU4: それはもう
349. M: 現代語とちょっと違う
350. JU4: あ でも そんなに古い 多分 ロミオとジュリエットの映画で 古い奴は 映画でやってたんで 何個かあるじゃないですか
351. M: うんうんうん
352. JU4: で たまたまその 劇をやるのは レオナルドディカプリオが出てたやつやったんで 全然古くはない
353. M: ああ
354. JU4: ああ それを 英文学で触れた時は She とかのときはもうよくわからん発音やって なんやこれ もう 古典みたいな感じですよ
355. M: うん じゃあそれは映画みたいにやったってことですよ
356. JU4: 映画みたいにやりましたね 劇は
357. M: 私それ見てないんですけど ちなみに そのレオナルドディカプリオってアメリカ人でしょう
358. JU4: はい
359. M: で 彼はイギリスっぽくしゃべってたんですか
360. JU4: いやもうなんか 多分あれは普通にしゃべってた 普通にしゃべってると思います
361. M: @@@ ああ じゃあそれをもとに みなさんで
362. JU4: そうですね あとは台本みたいな あの 紙に 人の名前が書いてあって その セリフも穴抜きに映画のとりあえず 全部埋めて 埋めた後で それをみんなで覚えて劇を するみたいなありましたね
363. M: じゃあそれはやっぱりそういう授業でやってることと 空手の DVD でみたら使ってる言葉が全然違う
364. JU4: 違いますね やっぱり まあ まったく違うって言ったら全部が違うわけじゃないですけど
365. M: うんうん その 例えば 専門学校に行かれるんですよ その スポーツの
366. JU4: トレーナーの
367. M: そこでは英語の授業はあるんですか?
368. JU4: 英語はないですね そこは ただ 海外インターンシップみたいなのは 希望者のみ
369. M: ああ なるほど ああじゃあその学校で 例えば 英語 なんだろうな やっぱりその 今やってる英語と 将来スポーツの分野で使う英語って恐らく違う トレーナーとして 使う英語は多分違うから その専門学校で 例えば そのスポーツっていうことに特化したね 英語の授業があるのかなと思ったんですけど そういうのはない
370. JU4: そうなんですよ
371. M: あればいいですよ
372. JU4: あればめちゃくちゃいいと思います でもそれは独学というか になるか まあオーストラリアに 僕はま 知らないんですけど その ゴールドコーストかなあ 武道大学みたいなものがあるらしくて そういうとこ

- ろで
373. M: へえー
374. JU4: そういところでスポーツの勉強ができたりするっていう話も聞いたことあるんですよ 先生に だからちよろっと見てみていいかなって
375. M: うんうん
376. JU4: 短期で行けるっていう話もちらっと聞いたんで それもとりあえず今回行って っていうの いやあ そのスポーツの専門知識 日本にいても日本の 日本でもそういう専門知識は一個一個勉強して行かないとわかれへんので まあある程度 まあやっぱりそれについて べんきょうしていきたい
377. M: それはとりあえずは専門学校で 日本語で とりあえず知識を
378. JU4: 日本語の知識を専門知識を持たんと向こうに行くよりは 向こうの専門知識を勉強するよりは 全部 専門用語とかを押せたうえで向こうのやつを勉強するのはまた違うと思うんですよ
379. M: わかりました その さっき日本人の英語っていうのを聞いたんですが
380. JU4: え
381. M: そうだな 日本人の英語について聞いて ええと
382. JU4: はい
383. M: やっぱり他の国の人たちに比べてあんまりできないとおっしゃってて
384. JU4: はい
385. M: で まあ低いと で どうやったらこれから改善していくと思いますか JU4 さんとしては
386. JU4: 改善 改善 まあ まずあの 中学校でまず慣れ親しむっていうがあるじゃないですか 英語で それを小学校くらいから 早いうちから できれば幼稚園からやってもいいと思うんですけど でも保育園に行ってる子もいるので まあ差ができたとかしそうなので まあ小学生くらいから英語はまあ取り入れていくべきじゃないかと僕は思いますね
387. M: うんうんそれでも JU4 さんは小学校くらいからやられてたんですよ
388. JU4: そうですね だからそんときに 慣れてはいましたね だから 海外の人がきたりとか その 英語圏の先生がいたりしたんで その時点で 英語がどうこうって言うよりは 外国の人に 偏見っていうか違和感を感じないくらいでした
389. M: ああ 違和感がなかった
390. JU4: で そんときに 今 その学校 今妹が行ってるんですけど 国際コースっていうのがあっていってて 国語と キリスト系なので 宗教があるんですけど 国語と宗教以外は全部英語で教えてるみたいなんですよ
391. M: その授業の仕方はどう思いますか?
392. JU4: それは それでいいんじゃないかなと思いますけど まあやっぱりあの ちょっと 日本語が おろそかにならへんかなとは思ったりするんですよね ちょっと ずっと日本語でその算数なり理科なり全部が英語になってしまうと 全然知らん言葉をまず英語で覚えて
393. M: うんうん
394. JU4: それを日本語でぱつと言われた時に どう反応できるのかなっていうのはありますね
395. M: うんうん 確かにそうですね その 妹さんは 別に普通に授業についていってる感じ
396. JU4: そうですね たぶん
397. M: ああなるほど なんかこう わかんなくなっちゃう子っている 私わからないんですけど 私そういう学校に行ってる人を知らないのよ 例えばその なんだろな 算数をやってても英語がわからないから 算数がわからなくなる
398. JU4: ああでもそれあると思いますよ 僕妹にちよいちよい聞かれることあったんで
399. M: いやでもいいお兄さんですね
400. JU4: いや僕そんなことないんです こんなん調べたらわかるやろって 僕もあんまり その 姉もできる 大阪外大行ってたから
401. M: ご兄弟結構いらっしゃるんですね
402. JU4: ぼく 6人兄弟
403. M: ええ そうなんですか びっくり 何番目ですか
404. JU4: 僕 4番目です
405. M: で 弟さんと妹さんがいらっしゃるって
406. JU4: で 姉が2人と兄が一人です
407. M: でお姉さんが
408. JU4: はい 1番うえが 高校の時にオーストラリアちよろって行って こないだもアメリカにちよろって行ってて 兄貴 兄は ニューゼalandに行行って
409. M: ああ さっき そうだそうだ
410. JU4: で その次の姉が オーストラリア と カナダに
411. M: それ何でご兄弟みんな こう 海外に
412. JU4: わからないんです それが まあ何を行ってもこう自由にしろっていう感じの家なんで
413. M: はあはあはあ でもまあ一番上の人が行ったから 他の人たちも影響を受けて ったのかな それともご両親がそういう方針
414. JU4: ああ 父親は結構いうてますね
415. M: うんうん海外にいけど
416. JU4: ちっちゃいときから 英語はやっておけみたいな もう父親が 特に英語がしゃべれるとかじゃないですけど
417. M: うんうん
418. JU4: 自営業してるんで 海外とやりとりとかはあって で 向こうに住んでる人と
419. M: うん

420. JU4: 英語ができないから直接しゃべったりできないんです
421. M: はいはいはい
422. JU4: だから誰かを隔てて通す 中でやりとりしてて まあ失敗とかがあったと思うんですけど
423. M: ああなるほど
424. JU4: ただ日本にとどまってるのも同どうなんやっていう考えは多分もってると思うんですよ
425. M: ああなるほどね でも ご自身が苦勞してきたって言うのもあるからお子さんにはできるようになってほしいっていう わかりました そうだなあ その 小学校から英語をやってて で 中学校の入った時は 他の人と一緒になった 別の人も入った
426. JU4: そうです 公立に行ったんですよ 中学は
427. M: じゃあその時にこう 差はありましたか
428. JU4: ありましたね ABC から入るんで アルファベットから で なんやこれ って思って 誰でもできるんちゃうんかっていう感じになって で そこで あのさぼってしまったんですね 僕
429. M: ああ@@
430. JU4: ほんだらもう きづ 知らんうちに え なんやこれってなってそっから遅れて行きました
431. M: あはは ちょっと油断して
432. JU4: はっとなって そっからもう むっちゃ英語嫌いになったんですよ
433. M: ああ そうなんですか 今も嫌いですか?
434. JU4: 今は好きです 中学高校の初めくらいの 英語がめっちゃくちゃきらいで もうわからへんようになったから 中学の途中でもうええわってなって 大ききらいで 高校 の 何がきっかけか わからないですけど あ 中学の時に僕ラグビー始めて で 高校に入って 海外のチーム見るようになって っていうのが一つ英語が好きになったきっかけかもしれないです
435. M: 海外のすみません
436. JU4: 海外のチームのビデオですね
437. M: 空手の?
438. JU4: あ ラグビーですね 僕中学高校
439. M: ラグビーもやってらした
440. JU4: そうです 中高とラグビーやってたんで で やっぱ日本 ニュージーランドとかイングランドのほうがさかんなんで
441. M: うんうん
442. JU4: 見てると だんだんそっちの世界にこう行きたいなあって思うようになってきて で 英語好きになってまとりあえずきっかけはスポーツ
443. M: スポーツ うんうん わかりました さっきホテルで中国や韓国の人がいらっしやるとおっしゃってたんですが
444. JU4: はい
445. M: そうだなあ うーんと 他の ノンネイティブとか英語を第一言語としない人たちの英語は聞いたりとか話したりとかはありますか? その人たちと話したこと
446. JU4: ノンネイティブ
447. M: うんうん
448. JU4: ああ ないですね
449. M: うんうん
450. JU4: あの英語の授業で その 日本人の先生が色んな国のノンネイティブの人たちに英語を教える授業をあのビデオで見たことはあります
451. M: へえー それは何の授業だったんですか
452. JU4: えっとね なんの授業だったかな 教職の たぶん
453. M: ああ はいはいはい それを 聞いてどうでした? どの人たちに教えてたのかな?
454. JU4: どこやったかいな あのね (.) なんかアラブ系の人とか@@ あの なんかつターバン巻いてる系の人とか
455. M: ああはいはい
456. JU4: あとはロシアの人とかいたかな で 多分ヨーロッパのドイツとかの人はイー品勝った気がするんです 5人6人いはったんですけど 全員がどこっていうのはあんまり覚えてない 中には日本人もいましたけど
457. M: それ見ててなんかとくにこの人たちはできるなあとか この人たちは何いってるかわからないとか できないなっておもった国の人たちって思ったりしました?
458. JU4: えー 確かにその差はあった気がするんですけど
459. M: はあはあ でもあんまりちょっと覚えてないと はい わかりました ええと さっきそのおっしゃってた その じゃあ なんだろなあ もちろん中国の方 ちょっとそのホテルで知ってるっていうのもあると思うんですが 全体的な 自分のイメージとして その中国の人の中国人の人の英語ってどう思いますか?
460. JU4: 中国人の人の英語って どういう面ですか
461. M: うーん 例えば なんかつ発音のイメージとか 日本人に比べてどうか
462. JU4: 中国ですか
463. M: うん
464. JU4: 中国の人 舌を巻く部分とか エフの発音とかがちょっと違う日本人とは違うと思う
465. M: それはどういふふう違う? いい意味で?
466. JU4: よ 良い方ですね 多分 エフって言う時に (くちびるをかむ) ってるじゃないですか 日本人って ふうってやるじゃないですか まあそんなんと違うなと あとは舌巻くところとかも 日本人よりは英語に近いかな
467. M: 舌巻くってどこですか

468. JU4: アールとか
469. M: はいはいはい
470. JU4: 舌がつくっていうか日本人の人はあるじゃないですか それが うまいのかなあと ただ中国の人たちと遊びながら 日本語でしゃべること これ中国語でなっているの?とかよく言うじゃないですか その時にこの er とか err とかいうときに これアールの発音に似てるのかなってというのはあったりするの 日本よりはうまくしゃべれるのかなって
471. M: そのアールってやっぱり舌巻かないって思います?その例えば@@@
472. JU4: アメリカの人とかは巻くのかなって
473. M: イギリスの人は?
474. JU4: なんか なんかそこまできもってる感じがしないっていうのがずっとイメージとして強かったですけど
475. M: イギリスはまかないですね はい わかりました で その 日本人に比べて英語力っていうのは ど どちらの方が高いとかっていうのはイメージはありますか?
476. JU4: うーん イメージとしては 中国人の人のほうが 高いんじゃないかなっていうのはありますね ただ 向こうの人がこっちに来てから まあさっきも言ったように勤勉な人がきてるっていうのはあるかと思うんですけど たいがいなんか英語については ちょっと 日常会話くらいはできるっていう人が多かったの 今まで知り合った 中国の人は
477. M: 例えばお客さんできたりしないんですか
478. JU4: お客さん あ きますきますきます
479. M: そう言う人たちって JU4 さんに
480. JU4: みんな英語で 中にはほんとに喋れへん人もいはいりますけど
481. M: うんうん
482. JU4: 英語が多いですね そのレストランとかやったら 泊りにきたお客さんが 朝ご飯食べにきたりするんでその時は 英語が多いですね
483. M: うんうん みなさんできる?
484. JU4: ちよろちよろっと
485. M: はい なるほど 韓国人の人っていうのはどうですか?
486. JU4: 韓国人 韓国人
487. M: まあイメージでもいいです 全然知らなくても
488. JU4: イメージ イメージ 英語できるんちゃうかなー みたいなのはありますね その 韓国人でそういう英語 韓国人でそのしゃべるっていうのが そのホテルの人くらいだったんで ひとり
489. M: お客さんでもあんまり
490. JU4: お客さんでは まあ韓国か中国かわからへんなあ
491. M: あ わからない そっか そりゃそうですね ここに名札つけてるわけじゃないから
492. JU4: でもたまにまあ 韓国語?っていうのは聞こえる時あるんですけど その人と 必ず英語でこうやりとりするとかその人と必ず接するという事はないので あんまりわからないですね
493. M: なんとなくイメージとして
494. JU4: イメージとしてありますね オリンピックでもキムヨナも英語でしゃべってましたし
495. M: ああ やっぱりそういうのが 日本人選手は英語でしゃべるっていうイメージがないですか?私どうなのかなと思うんですけど 多分しゃべってると思うんですよ
496. JU4: しゃべってるんですかね やっぱり 日本のテレビだから日本語でしゃべっていて 向こうのテレビだったら英語で喋っているのかなと思いますけど
497. M: でも 安藤みきさんも浅田選手も コーチが外国人でしょ だからおそらく私は英語で話せるんじゃないかなとは思いますが
498. JU4: あ 練習もなんかカナダでやるとかアメリカでやるとかありますもんね
499. M: でも私たちはあんまり聞く機会がないですよええ
500. JU4: そうですね
501. M: わかりました では 最後の質問なんですけど
502. JU4: ああ僕はぜんぜんそれでいいと思います ただ 自分 自身がしゃべるとなるとそれはもう目指したいところはありますよね っていう感じなんで 別に誰がその 国のなまりがあつてしゃべっても まあ要するは わかればいいんですから内容が 英語をきれいにしゃべるのが目的でしゃべってるんじゃないと思うんで まあさっき言ったように意思疎通とか内容を伝えられたりとか やりとりがするうえでのコミュニケーションツール?で まあ めちゃくちゃわかりにくかったらあれですけど それでコミュニケーションがとれるんやったら別にそれでもいいと思います
503. M: でも自分としては
504. JU4: 僕としては できるだけ あの その イギリスの まあイギリスっぽくっていうかアメリカでもいいんですけど
505. M: はいはい それはどうしてですか?
506. JU4: うーん なんかかな
507. M: うん なんかだろう
508. JU4: まあこだわり 日本 なんか テレビとかで見てても 日本人が喋ってはる時に
509. M: うん
510. JU4: なんか今はそんな気にならないですけど ちっちゃいときとか
511. M: うん
512. JU4: なんか不細工に見えたんですよ
513. M: 不細工?
514. JU4: 日本人が片言 片言じゃないですけど

9. M: ああ そうなんですか じゃあいつからいつまで行かれてたんですか？
10. JU5: オーストラリアは2006年から2008年の3年間
11. M: はいはい ああ3年間行ってらした じゃあ1年生からずっと行ってらした
12. M: そうですね はい
13. M: 何でオーストラリアにまず行かれたんですか？
14. JU5: えっと中学校の時に短期であの ホームステイに行ってたんですよ オーストラリアに で そこで すごく気に入ったので
15. M: うんうん
16. JU5: で もとからその留学とかにも興味はあったんで
17. M: うんうん
18. JU5: で あの どうせだったらもう向こうの高校卒業しようかなとおもって
19. M: ああー
20. JU5: はい
21. M: 留学に興味があったのは何で何でしょうね
22. JU5: 何ですかね なんか うーん きっかけとかは特に覚えてないんですけど
23. M: うんうん
24. JU5: 漠然とこうなんか 海外ってかっこいいなっていうところから始まって はい
25. M: はい
26. JU5: で もとから英語も得意だったんで
27. M: ああそうなんですか それは なんかやってらした？
28. JU5: いや全然学校とかの勉強だけだったんですけど
29. M: ああ じゃあ普通に中学校から始めて
30. JU5: はい そうですね
31. M: それで 結構得意だったから
32. JU5: はい で あの そのホームステイも結構旅行感覚で行ってたんですけど
33. M: うんうん
34. JU5: でも割とそのコミュニケーションも取れるし すごい向こうの生活が楽しかったんで
35. M: ええ ええ
36. JU5: はいー
37. M: いやあなんか珍しい 珍しいじゃないですけど 多分その年の 中学何年生
38. JU5: 3年生です
39. M: 普通はコミュニケーション取れないんじゃないかな 私だったら取れなかったんじゃないかなと思うんですけど
40. JU5: @@@
41. M: ほんとに学校の勉強だけやって
42. JU5: 学校とあとはその学習塾に行ってるだけで 英会話学校とかは全然行ってなくて
43. M: 行ってなくて 別に小学校から授業があった学校とかでは
44. JU5: わけでもなく はい
45. M: ああ そうなんですか それは何か多分 JU5 さんくらいの年齢だと その なんだろう結構 ALT とかが来たのかかなと思ったんですが 小学校のときに
46. JU5: はい ああ小学校の時は来てなかったんですけど 中学校では
47. M: じゃあ小学校では一切やってなくて
48. JU5: 一切ないです
49. M: で 習い事としてもやってなくて
50. JU5: やらずに はい
51. M: へえー でとにかく楽しかった
52. JU5: @@@はいそうですね
53. M: 高校に行ってオーストラリアに行って こうなんだろうな 困ったこととかはありましたか？
54. JU5: 困ったことですか
55. M: うん 英語に関してとか
56. JU5: ああ その そうですね 長期の時は ショートホームステイでは わからなかったんですけど 現地の学校に入ったので で ランゲージスクールとかにも行かずに いきなりその授業に参加っていうことで やっぱちょっと高度な英語だったので わからないところとかはありました
57. M: うんうんうん
58. JU5: あとは うーん なんかそのホームステイが最初 ちょっと手違いで 仮のホームステイ みたいな なんか引越してみたいなのが で その辺でちょっとドタバタしてたくらいで
59. M: はいはいはい
60. JU5: あとは 特に問題はなかった
61. M: 現地の学校っていうのは オーストラリアの生徒さんがたくさんいるところ
62. JU5: はいそうです で 留学生を受け入れてる
63. M: じゃあ留学生もまわりにはたくさん
64. JU5: そうですね 日本人はそんなに多い方ではなかったと思うんですけど 結構中国人とかあとは韓国人とかが多かったでしたね
65. M: アジアの人たちが多い
66. JU5: そうですね
67. M: ヨーロッパとかは

68. JU5: ヨーロッパも結構何人か フランスとかドイツ
69. M: うん 楽しかったですか?
70. JU5: 楽しかったです@@@
71. M: @@@それで何で日本に戻ってこられたんですか?
72. JU5: なんか就職を日本で考えてたので で もう向こうに3年間とかいると 逆に日本の良さが見えてきて@@@
73. M: ああ
74. JU5: @@@@はい で そうですね 就職のためもあるし で 日本の大学
75. M: その 向こうにいて日本の良さが見えてくるっていうのは例えばどういうところでした?
76. JU5: なんかー <@>向こうの人ってすごい大雑把なんですよ<@> それがなんかもう許せなくてその@
77. M: うんうんうん
78. JU5: まあ一番多かったのはあの交通の便の悪さ@@@
79. M: そうですね@@@うん
80. JU5: だからやっぱ日本にいる方が落ち着くのは落ち着くし
81. M: うんうん その言葉の面では別に大丈夫だった?
82. JU5: 言葉の面ではうーん そうですね 特に 困ることもなく
83. M: 今英語を使う機会はありますか?
84. JU5: 今はほとんどないですね 大学の授業で英語とってるくらいで それ以外はもう ほとんど
85. M: ほとんどない
86. JU5: はい
87. M: 大学の先生もみんな日本人の先生?
88. JU5: 日本人ですね はい
89. M: 英語の先生も日本人の
90. JU5: はい
91. M: どうですか その先生は?
92. JU5: 先生 (.) はー
93. M: 評価するとしたらというかまあ x x x
94. JU5: そうですねえー@@@ うーん ええと そうですね ちょっとなんか 発音おかしいなっていうところはたまにあったりするんですけど
95. M: うんうんうん
96. JU5: でもなんかやっぱ 日本で学ぶ英語と 現地で 使ってる英語ってやっぱ違うと思うので 現地では そんなもう 文法について一生懸命やるっていうこともなかったの
97. M: うんうん
98. JU5: で そうですね またなんか 同じ 英語っていう言語でも 違うことをやってるような感じですね
99. M: うんうん 違うこと そうすると日本の大学でやってる英語の授業っていうのとどう違うと思いますか? オーストラリアの例えばランゲージスクールとか ランゲージスクールは行ってらっしゃらなかった
100. JU5: え
101. M: その語学学校みたいなのは
102. JU5: あ なんかそのいったん 現地の学校に入った後に しばらくして で 3週間くらいかな いったんその別のランゲージスクールに在籍して で また戻ってきたんですけど はい
103. M: うん で そういうそこで やってる授業と 日本でやってる授業と 日本でやってる授業っていうのはどういいうのですか
104. JU5: うーん そうですね 日本でやってる英語は なんか英語っていうその 研究対象みたいな
105. M: うん
106. JU5: で 英語に関してつきつめていくって感じで
107. M: はいはい
108. JU5: で やっぱ向こうでやってるのは ただ単に使う言語が英語なだけで また研究対象は 別にある
109. M: うんうんうん
110. JU5: で そのランゲージスクールの授業も こう文法とかをきっちりやる感じではなくて もう英語を使ってあの実生活に役立つような 例えば うーん そうだな なんか 一番印象深かったのは 向こうの 文化をやったんですけど 授業で で 結婚式が 他の国とはこういう風に違うんだよとか
111. M: うんうんうん
112. JU5: そういう色んなテーマがあって で 英語自体を もう 研究っていうか 勉強してるっていう意識はそんなになかった
113. M: うんうん コミュニケーションの仕方を
114. JU5: そうですね
115. M: 日本の授業だと それを なんていうか 英語自体を研究っていうとどういうことですか?
116. JU5: 文法自体をつきつめていくそうですね はいー
117. M: 今やっている 心理学のお勉強とか心理学のことを英語でやるっていうのではないんですか?
118. JU5: えっとまだ一年生何でそこまではやってないんですけど 来年からは英語の論文とかもよみこんでいかないとちょっといけないみたいなんで それに対するたぶん基礎の部分は今
119. M: はいはい で 今はどっちかっていうと一般英語というか
120. JU5: そうですね 多分高校でやってるような内容と変わらないと思うんですけど
121. M: なるほど その JU5 さんとしては なんだろう そのオーストラリアの語学学校でやっていたようなことを大学の英語の授業でもやるべきだと思いますか?
122. JU5: うーん いや やるべきだとは思わないですね

123. M: うんうん それは
124. JU5: 実はやった方が 私はそっちの方が好きなので 楽しいとは思うんですけど そうですね その論文とかを読むための英語だったらやっぱりその文法とかの部分もきっちり学んでおかないとわからないと思うので
125. M: うんうん
126. JU5: そうですね 今やってる その 日本の英語の授業っていうのも それはそれで重要なものだと思います
127. M: 今はそれ結構読んだりする授業ですか?それとも話したりもする?
128. JU5: 話すのはほとんどなかったですね 一回課題でスピーチが出ただけで でも もうそれっきりで あとはもう 文章を読んだり ええと 文法の勉強です
129. M: うんうん わかりました ええとまだ一年生だから先のこととか詳しく考えてないかもしれないですけど
130. JU5: @@@
131. M: 卒業してから 英語を その英語力を活かした職業につきたいっていうのはありますか?
132. JU5: そうですねえ うーん もちろんその海外経験とか 英語力を活かせばいいなとは思いますが
133. M: うんうん なんかくこういうことをやりたい 将来のことは何かこうありますか?
134. JU5: そうですね いくつかこうやりたいことがあって@@@ でもそのうち その英語を使うのだったら空港のグランドスタッフとか
135. M: うん あーはいはいはい
136. JU5: とかがいいなあと思っていて でも せっかく心理学を学んでるので 院に行つて その臨床心理士の資格とかの資格をとるのも で ちょっと色々まだ考えてますね
137. M: うんうん 結構でも全然違う
138. JU5: @@@そうなんですよ
139. M: でもやっぱりその 自分のどこのねスキルを活かすかってことですよ
140. JU5: うーん そうですねー
141. M: 今の ご自身の英語力って言うのに対してはどう思いますか?
142. JU5: 英語力ですか?
143. M: うんうんうん もちろんその日本の高校に行つてた人に比べると こう話す能力とか 聞きとる能力は 長けてると思うんですけど
144. JU5: うん
145. M: でも そんな ネイティブなみに話せるわけじゃないし
146. JU5: うんうんうん あの 私と同じくらいの留学期間でも もっと話せる人はいるし
147. M: うんうん
148. JU5: そんなに高い方ではないと思います
149. M: ああ はあはあはあ その 今の 英語力から もっと伸ばしたいというか それかまあ到達したいレベルっていうのはありますか?
150. JU5: ええっとそうですね 到達したいレベル やっぱりこう 自分が思ってることを 日本語で考えて それを英語に直して話してみたいな x x x それを なんかが自分が思ってることをすべて伝えられるくらいまでにはなりたいたいですね 今のレベルだところ 言いたいたことがあっても なんかも単語がわからなかったりすることがたまにあるので それがなくなるまでは
151. M: うんうんうん 発音とかはどうですか?
152. JU5: 発音とかは ええと この前 オーストラリア人の 英会話の先生と話す機会があつたんですけど その時は発音はいいって言われました
153. M: ああ じゃあもう 今のままで大丈夫というか
154. JU5: そうですね はい
155. M: 今のその自分の そのご自身の発音のレベルっていうのはどれくらいだと思います?自分で
156. JU5: 発音のレベルですか
157. M: 例えばネイティブみたいだとおもいますか?それとも日本語のなまりっていうのは残ってると思いますか?
158. JU5: ええと 日本語の訛りっていうのはそんなにないと思うんですけど ネイティブとまではいかない
159. M: ああ はあはあ じゃあ少し その 日本語のアクセント というか 少しあるかなっていうくらいですか?
160. JU5: やっぱ何か 現地の人 ネイティブの人がしゃべるようにはスムーズにはいかない
161. M: ああ なるほど それはその ネイティブの方に近づきたいとは思いませんか?
162. JU5: ああ それははい そうですね
163. M: それはどうしてですか?
164. JU5: それは そうですね やっぱり何か うーん やるからには こう 極めたいっていうか
165. M: やるからには極めたい
166. JU5: @@@そうですね@@@
167. M: わかりました 今度マレーシアに行く時は 英語を話す機会はあるんでしょうか?
168. JU5: だ と思いますね 多分 マレーシアも結構何か英語が 第一言語ではないですけど
169. M: うん
170. JU5: 結構現地の人の英語すごいしゃべれるからって
171. M: そうですね うんうんうん
172. JU5: そうですね 多分でも 買い物行く時とか それこそ もう現地の方と交流の時間っていうのに向こうで持っている時間くらいだと思います
173. M: その心理学関係で 使うってことはないんですか? ちょっと私研修がどういものかまだわからないんですけど
174. JU5: ああ 何か 多分目的は その 院生と教授も一緒に行くんですけど その人たちが何か現地の 何かん? マレーシアの 現地の人の研究をやつていて で それでまあ ええと その 理解を深めるために み

- たいな ことがあって それで 学部生とかも いい機会なんで みたいな感じで 何か一緒に行くって感じなんですよ だから 私とか まあ他の学部生は そんなに 研究しに行くわけではなくて それこそその向こうの人と交流したり
175. M: 学生さんとかかな
176. JU5: うーん なんですかね 向こうの学校の訪問っていう感じでも ないみたいな感じなんですよ で なんだったかな オランアスリ族っていう原住民みたいな人たちのところに行く
177. M: はいはいへえー あー なるほどなるほど
178. JU5: 私自身も参加が初めてなんでイマイちちょっと
179. M: そうですよ 一年生ですもんね わかりました じゃあ なんかどっちかっていったらこう 学部生の人たちは新しい経験を
180. JU5: そうですね もう異文化体験みたいな感じで
181. M: ああ その民族の人たちっていうのは 何語をしゃべるんですかねえ
182. JU5: ですかねえ@@@
183. *****
184. M: ええと では JU5 さんが英語を話す時に特に気をつけていることはありますか？
185. JU5: 気をつけてることですか うーん 私が ボキャブラリーがそんなに多い方ではないので 今持っている自分の単語力って言うか 語彙力で で何か自分の思っていることに 忠実に できるだけ伝えられるようにすることですかね
186. M: その JU5 さんが使う英語は相手がネイティブだろうとノンネイティブだろうと同じですか？それともちょっと違うと思います？
187. JU5: いや それは変わらない
188. M: それは変わらない うんうんうん 何だろう ご自身の英語は 何人の英語に近いと思います？例えばオーストラリア英語をしゃべってらっしゃるのかな それとも アメリカ英語に近いのかとか あるいはもうちょっと日本人っぽい英語なのか
189. JU5: ああー ああー 今は多分オーストラリアの英語に近い 何かオーストラリアに行ったところは 中学で習っただけの英語で なんかアメリカ英語に近いって言われてたんですけど でも向こうに行ってボキャブラリーだとか x x x だとか文法だとかあるんで そこでは やっぱり 今はオーストラリアの英語に近い
190. M: 何だろう オーストラリア独特の言い回しとかもある 私ちょっとオーストラリア英語あんまりわかりませんが
191. JU5: うーん でも 例えば オーストラリアの人は today を to die みたいに言うって言われてるけど そんなに 使うこともないし で 今大学で 英語の授業が2時間あって 1時間がなんかアメリカ英語を使った授業で もう1時間はイギリス英語を 使った授業なんですけど で そのイギリス英語の授業はもうほとんど変わらないと思います
192. M: ああ オーストラリアの
193. JU5: だから オーストラリア独特の っていうと そんなに思いつかないです
194. M: うん でもおもしろいですね その アメリカ英語を使って言うのとイギリス英語を使って言うのは
195. JU5: そうですね
196. M: それは学校のカリキュラムで決まってるんですか？みんなそういうふうにするっていう
197. JU5: どうなんですかね 何かその 今必修で取らなきゃいけない授業が ええと 英語読解と 英語表現っていう で 表現の方は もうアメリカえいごで で 読解の方は その 使うテキストが イギリス英語なんです よ だから 多分 学校で決められているのか その 担当の 教員が その 自分で
198. M: たまたま
199. JU5: はい
200. M: それは授業の最初に その 英語表現の授業は これはアメリカ英語でやります っていうふうに言われたんですか？ 先生から それか何か書いてあるのかな 要綱かなんかに
201. JU5: 書いてはないですけど
202. M: うん
203. JU5: でも 表現って言っても 話したりするだけじゃなくてテキストに沿ってやっていくんですね それで 使われているのが スペルとかみても アメリカ英語で
204. M: ああ じゃあそれは JU5 さんが見てああ アメリカ英語だなんて
205. JU5: はい で もう一つの方は 何かその イギリス英語っていうのを最初に言われててー はい
206. M: ああ なるほど ええと ちょっと今まで JU5 さんご自身のことを聞いてきたんですがちょっとこう視野を広げて その日本人一般というか 日本人全般の英語力って言うのはどう思いますか？
207. JU5: 全般 全般の英語力 は 低いと思います
208. M: 低いと思う
209. JU5: うんうん
210. M: それはどうしてですか？
211. JU5: そーうですねえ うーん やっぱり 向こう 3年間いると その いる間に 新しい子がどんどん入って来るんですよ で もちろん韓国人とか中国人でもくるし 日本人もくるし でも やっぱり日本人であつらく来る子って 他の国で 新しく来る子よりも 最初のレベルがまず違うんですよ
212. M: が低い？
213. JU5: はい ほんとにもう何か イエスノーくらいしかわかんないくらいのレベルの子たちとかもほんといっぱいいて でも 何か他の国の人達を見ていると 何か海外に出るのが初めてだとしても 現地で 現地っていうか 出身の国で受けてた英語の教育っていうのが 結構レベルが高いっていうか ある程度の会話を 交わせるくらいにはなってる
214. M: うんうん その 日本人のレベルが書けないっていうのは それは話せないっていうこと？それとも聞けな

- いあるいは読めない書けない
215. JU5: 両方 読み書きは多分日本人結構できると思うんですけど 話す聞くが うーん そうですね あと周りの普通に日本の高校を卒業して大学に入ってきた人たちとかも
216. M: うんうん
217. JU5: 何かその ええと 話すとか聞くことに関しては コンプレックスを持つてる人がすごく多いみたいで
218. M: うん その コンプレックスって言うのは その オーストラリアにいたときに 他の例えば中国人とか韓国人の人たちからはあまり感じなかったですか？
219. JU5: うーん そうですね 何かそれは その その 国柄っていうか
220. M: うんうん
221. JU5: 日本人がシャイなのもあるかもしれないけど でも 何かそれに比べて 他の国の子たちっていうのは 自分からどんどん現地の子たちにも話しかけるし どんどん英語も使うっていう でも 日本人は割と話し駆られるのに 答えるとか 自分からどんどん こう 英語を使おうってするかんじではない人が ほとんどでした
222. M: それは 難しいかもしれないですけど どうしてだと思います？
223. JU5: どうしてですかね やっぱその そんなに話す聞くっていう勉強を日本ではやらないと思うんですよ なんで やっぱ話さないと 自分は発音とかも全然できないし で それを 実感してるんじゃないですかね 自分はその話す能力がそんなにないから
224. M: JU5さんはどうでした？その JU5さんもそんなに話す機会って行く前はなかったと思うんですけど
225. JU5: うーん
226. M: だけど行って 他の日本の方たちみたいにシャイで話しかけられなかったですか？それともさっき伺ってる感じだと結構大丈夫だった
227. JU5: そうですね 私はやっぱり最初に行ったショートホームステイが大きくて そこで その ホームステイのホストファミリーの方がすごい親日家のかたで すごくフレンドリーに もうこんなに日本語をかたことですが 交えながら話してくれたので 私も結構自分から 話すことができてる で 周りで結構小学生で 自分よりも年下の子たちがいたんですね
228. M: オーストラリア人ですか？
229. JU5: いや 日本人で ツアーみたいな感じで 団体で で その子たちが 結構話せなくて もう泣きながら来てた時に
230. M: うん
231. JU5: こう通訳とかをされ してたんですね そのホストファミリーとの で そういうのをしてるうちに なんか自信につながったのかもしれないですけど そんなにコンプレックスを持つほどではなかったです
232. M: うんうん じゃあでも 最初の入口がすごく良かったのかもしれないですね
233. JU5: そうーですねー はいー
234. M: そのさっき日本人の英語はやっぱり結構低いと 特に聞く話すができないっていうふうにおっしゃってたんですが どうやったらそれは改善していくと思いますか？
235. JU5: ええーっともう小学校とか中学校から そういう授業を取り入れて行けばいいんだと思うんです
236. M: そういう授業っていうのは？
237. JU5: なんか 英会話の ネイティブの人を呼んで
238. M: うんうん
239. JU5: その人と会話するとか で やっぱその日本人 読んだり書いたりできるのは中学校できっちり文法勉強してと思うので だから小さい時から慣れて行けば話すとか聞くとかはできるようになると思います
240. M: 先生って言うのはやっぱりネイティブのかた ネイティブの先生がいいと思いますか？
241. JU5: そうーですねえ はい やっぱ日本人の先生だと 多分 こう なまりとかあると思うんで
242. M: うんうん
243. JU5: で やっぱその日本人の先生のはなすのを聞いててもネイティブの先生の聞くとか全然違って そのスピードとか発音とか全然聞きとれないことがあるので
244. M: うん うんうん 例えば今度行くマレーシアは結構 英語を話せる人が多いってさっきおっしゃっていて
245. JU5: はい
246. M: 例えばマレーシアの英語の先生が日本で英語を教えるっていうのはどう思いますか？
247. JU5: それが えっと そうですねえ 他の アメリカとかイギリスとか 英語を第一言語としてる人たちから話せたらいいと思うんですけど でもやっぱり なんかこう 片言の マレー語とかのなまりが入ってる英語だと なんかこう これよりは こう ネイティブの人たちが 話す方がいいかなって思います
248. M: わかりました ええっと オーストラリアに留学に行っていた時に 留学生が色んなところから来ていたと で その中で 特に この人たちは 英語力が高いなと思った国の人とかはいましたか？
249. JU5: は 韓国人ですかね 韓国の人たちは 結構 家族で 移住してきたりしてるひとが多くて
250. M: うん
251. JU5: で 割と小さい時から 来てる人が 結構多かったんで なんで やっぱ英語力はすごい高いとは思いますが
252. M: 彼らはその オーストラリア人みたいに 英語を話して 発音とかも
253. JU5: うーん どうですかね 完璧に こう ネイティブと聞き違えるほどではないですけど でも やっぱそんなに韓国語のなまりもなくで で ボキャブラリーとかも結構豊富で
254. M: うんうん 逆に ここの人たちはあんまりできないな 低いなと思った国の人たちはいましたか？
255. JU5: うーーーん 日本人
256. M: うん 日本人が
257. JU5: と あとはそうですね 結構 中国人？ 台湾人とかは結構できる人が多かったですね でも 中国の人って私が会った中ではそんなに 発音とか聞いてると あんまりうまくはない
258. M: 中国人の人たちの英語っていうのはどういう感じでした？描写するとしたら

259. JU5: <聞かれて嬉しそう>ほんとにこう中国語を聞いているような感じで そういう話し方っていうか こう 中国語独特の こう あの インターネーションだったりとかく聞かれて嬉しそう>
260. M: それは 聞きとりづらかったですか?
261. JU5: うーんーん ネイティブに比べればもちろんそうなんですけど でも そんなに こう 何言ってるかわからないほどではないです 全然コミュニケーションには困らない
262. M: その オーストラリアにいた時にネイティブの人たちとコミュニケーションとノンネイティブの人たちとコミュニケーションとるとの どっちが 簡単 っていうか どっちがやりやすかったですか?
263. JU5: うーんーん えーっと その コミュニケーションということに関しては どっちもそんなに変わらなかったです
264. M: 変わらない うんうんうん
265. JU5: でも アジア圏の人たちだと 割と 国が近いから 何かこう 週末遊びに行くことに関してとか そういうので 何か近いのはあるんで 割と接しやすかった
266. M: 近いのがあるっていうのは どういうことですか?
267. JU5: 何か例えば その 私が行ってたところ ゴールドコーストっていうところなんですけど そこで 割とこう 何て言うのかなアジア人が多くて栄えてる町があったんですね それこそ こう 現地の人だとか もう パーティーか映画かみたいな感じなんですけど でも カラオケがあったり こう プリクラがあったりっていうような で 普通に 日本の若者が遊んでるような感じで 遊べるのがあって そういうとこに行くのは一緒に行くのはアジア圏の人たちが多かった
268. M: ああ はいはい わかりました 逆に その オーストラリアの人たちの英語がわかりにくってことはありましたか?
269. JU5: うーん
270. M: すごく速いとか 表現の仕方だったりとか
271. JU5: うーん いやええと 普通に会話してる分には その そんなことないです でも その 向こうの英語の授業受ける時に 日本の 古典みたいな感じで あの 昔の英語を使ってっていうのはちょっとわからないことはありましたね
272. M: ああ まあ現代語だったら
273. JU5: だったら そんなに もう x x x
274. M: わかりました そうするとですね
275. JU5: うーん でも やっぱ 基準を決めてあるじゃないですか まあアメリカ英語だったりイギリス英語だったり で やっぱり両方がそこに近づかないと 例えば私今 その マレー語とか あとは その辺の インドの人たちの使ってるような言葉聞いても全然わかんないし
276. M: うんうんうん
277. JU5: やっぱりその基準に両方近づいた方が より こう コミュニケーションは 取りやすくなるんじゃないかなと思います
278. M: その基準で言うのは どの英語ですか?
279. JU5: はい そうですね アメリカ英語
280. M: アメリカ英語 うんうんうん じゃあ 例えばその イギリス人 変な話 イギリス人の人たちも こう 色々な人たちの いる場所だったら イギリス人オーストラリア人も アメリカ英語に合わせて行くべきだと思いますか?
281. JU5: でも うーんーん えーでも うーん その イギリス英語と アメリカ英語の間にそんなにこう 聞き取りづらいような差があるとは思わないので
282. M: うんうん
283. JU5: でも何か そうですねえ まあイギリス英語がしゃべれれば そこで 無理して アメリカ英語に近づける必要はないと
284. M: うんうん それはオーストラリアだったりアイルランドだったりニュージーランドでも同じだと思いますか?
285. JU5: そうですね そんな 何か 特別な 独特な言い回しじゃない限りは はいーい そんな感じですよ
286. M: わかりました ありがとうございます 一応 私からの質問は全部終了したんですが、何か言い忘れたこと付け加えたいこと これは話したかったんだけど言えてないことなどありますか?
287. JU5: いやー 特にはないです

KBI

1. M: 今英語はお仕事で使われていますか?
2. KBI: います あ たまに 今はたまに 企画チームだから今はたまにです
3. M: その英語を使うときは誰とお話をされるんですか?
4. KBI: 英語は えー 南アメリカの人とか
5. M: チリとか?
6. KBI: チリとか ええ そうでなければノースアメリカの人 もともと英語を使う人たち その日本語使うところは日本語を使いますし
7. M: 日本語は日本人の人だけですか?
8. KBI: そうです それ以外はみんな英語しかできないから
9. M: それは例えば中国の人とかも?
10. KBI: そうです 英語です 日本語通じる場合は日本語優先 そうでなければ英語です

11. M: 今まで英語はどのようなふうに勉強してきましたか？
12. KB1: 学校で勉強して だから大学までは 大学は自分で 塾はあんまり行ってなかったみたい ただ TOEIC の点数を取るために自分でテープを聴いたり それで テレビとか映画はあんまり見てないですね
13. M: うんうん TOEIC は会社の試験に必要なだったんですか？
14. KB1: そうです 会社に入るにも必要だし 入ってから昇進するにも必要です
15. M: 今も？
16. KB1: 今も二年に1回くらいは点数を出さないといけないですね
17. M: ちなみに今何点くらいあるかお聞きしてもいいですか
18. KB1: 900 何点ですね
19. M: 900以上？それはすごいですね
20. KB1: 最近思った以上によくできました
21. M: その TOEIC のテストでやっていることは実際に英語を
22. KB1: 違いますね 違いますね
23. M: どう違いますか？
24. KB1: あーTOEIC はただ自分が理解するだけですよね それでその表現は実際の生活の表現とかビジネスの一般的な表現だから何回も何回も聞くとすぐわかるじゃないですか でも実際に使う英語はそんなに単純じゃない だから実際にあんまりもう点数は 英語の能力を表現するとは言えないと思いますね
25. M: うん そのなんだろうな 今英語を使う上で一番難しいことはなんですか？
26. KB1: 話すときですかね
27. M: どういうところが難しいですか？
28. KB1: 発音じゃなくてそのえーと 順番ですね その順番によって正しいセンテンスを作るのが一番難しいですね それで その言葉によっても その意味は同じ意味がいくつかあるじゃないですか 単語も 単語があってそれで このセンテンスにはこの場合には一番いい単語これだけでも 意味が似てるほかの単語使って意味がわからなくなる可能性があるじゃない 相手が だからそういうことが一番難しいと思います
29. M: 今おっしゃってたこと、何か例はありますか？
30. KB1: ああ ちょっと あれは ええと
31. M: 時間かかってもいいです
32. KB1: そうですね 例えば ええと選択するというの CHOOSE あるじゃないですかでも PICK UP もそうでしょうでも意味は少し違うからその場合によって CHOOSE を使うか PICK UP を使うかとか
33. M: うんうん
34. KB1: それ以外にも今すぐ思い出せないんですがあります 今進みながら思い出したらいいです (NOTORIOUS をあとで言ってくれた)
35. M: その CHOOSE を使うか PICK UP を使うかは KB1 さんにとってはわかりにくい？
36. KB1: そうです英語を作文をするときも その言葉ちょっとさがします その言葉で正しい例をみて 私の表現したい例があるかどうか見て それがあればそれはいいけど でも意味を例えば 選択とか 選択じゃなくて うーん わがままとはいくつかあるじゃないですか でもその言葉は場合によって違うけど私が一番人気なものをを使うと変な意味になっちゃう可能性があるのでも その作文をするときはいつも私よく知ってる言葉じゃなくて意味が同じでいくつか単語があれば それはちょっと探して一番表現したい内容に近い意味を 表現する単語を使うということです
37. M: なるほど それはその 調べるときは何を使って調べるんですか？例を
38. KB1: ああ それはいまは もう電子辞書あるじゃないですか だから x x x それでとりあえず韓国語をとりあえず見て そうすると英語がたくさん出るじゃないですか それで韓国語の例文もあるじゃないですか それで英語を見て探すとか 英語を特にもう CHOOSE があれば CHOOSE を入れてそれでそれに私の言いたい例文があればああこれ正しいなと思って使うとかそういうことです いい例があるかなあ すぐ思い出せない 私も経験はたくさんありますので だから 作文するときには時間結構かかりますね 英語であれば正しい 全体で理解していいですけど 韓国語を英語に翻訳する場合は結構時間がかかります 単語ひとつひとつ確認しながら
39. M: それは うーんと その作文っていうとメールを出すということもあると思うんですが
40. KB1: そうそう メールとか 上の人のかわりになんか書くとき その自分がビジネスしてる場合はあんまりもうわかるじゃないですか 僕はネイティブじゃないから だから相手がわからないとすぐ返事してくれるから問題ないけど 上の人のかわりにするっていうときは 間違いがあると迷惑かけるから だからなるべく正しい英語を使うようにしています
41. M: それは 相手が誰であっても同じでしょうか
42. KB1: 同じですね だから我々が作文したレターは 私であれば私の顔 上の人であれば上の人の顔 上の人の英語の能力を見せるわけだから だからなるべく正しく 相手は関係なく
43. M: なるほど そうすると相手が中国人であろうとアメリカ人であろうと
44. KB1: 関係なく 正しいなるべく正しい英語で フォーマル英語で 作文します
45. M: 何年くらいお仕事で英語は使ってらっしゃいますか？
46. KB1: 8年くらいです 入社して8年くらいで そのあと2年はもうちょっと半分以上へってそのあともまた半分以上へって
47. M: 今韓国ではすごく英語を勉強するってみなさん熱心にやってらっしゃると思うんですけど
48. KB1: そうですね もう生まれたらすぐですね
49. M: あ そうですか
50. KB1: もうこのお金持ちがたくさん住んでるこのエリアはもうお腹の中から英語を聞いたりとかなんとかする人も結構いますよ だからほんとに別の世界だと思いますね
51. M: それはいいことだと思いますか？

52. KB1: ああ あれはどのくらい 効果があるかどうかによって違うと思いますが うーん もし子供が生まれる前の環境が影響を与えるのであれば それもいいと思いますがでも言葉というのは自分の言葉もあるじゃないですか 例えば韓国語 だからどっちを先にして そのあと英語とか日本語を勉強させるのか 同時にさせるのか何を優先でさせるのが大事だと思いますね で なるべく だからもう 色々議論はあるじゃないですか その こともだから 同時にしても関係ないとか でも やっぱり自分の言葉 母国語から始まったほうがいいのかなんとかありますけど 実際これが正しいこれが正しくないという話はないのでそれはもう親御さんによってもう色々方法は任せたほうがいいと思います 私は子供のとき勉強したほうがいいと思いますがその おなか一からは必要じゃないと思います
53. M: KB1 さんはお子さんはいらっしゃるんですか
54. KB1: いるんです
55. M: お子さんも英語を勉強してらっしゃるんですか?
56. KB1: 中国語 ママが台湾人で だから母国語が中国語
57. M: でも韓国語も? 今何歳ですか?
58. KB1: 今韓国で7歳だから日本で言うと5歳 で中国語と韓国語はなせる で 今英語もやってます もう 話せます 韓国 去年 ちょっと親戚アメリカに行っているから遊びに行かせたんです で そのときにちょっと習ったみたいです
59. M: 特に塾とかは?
60. KB1: 塾とかは行ってない ただ 台湾で3ヶ月くらいかな 幼稚園みたいのところ アメリカでも2、3ヶ月くらい それだけです 塾は 今幼稚園 韓国の幼稚園3月から始まったばかりです
61. M: じゃあ特にまだ英語をやっているというわけでは
62. KB1: 英語ではやってることはないです
63. M: でそうすると今やっぱり韓国の人みんな今一生懸命勉強してますよね
64. KB1: だから英語を勉強するのは今 大学に入るときに一番点数も多い 高いし それで 会社に入るにも必要だし そして 今はもうだんだん海外旅行行くじゃないですか だから そのときはもう必要だから 英語を勉強してるんです それで会社でも昇進にも英語が一番大事だといってるし その英語が話せない出張に行けないからみんな熱心に勉強しています
65. M: うんうん その ちょっと変な質問かもしれませんが その 韓国にいる限り 英語は話せなくても一応韓国では生きて行けますよね
66. KB1: 問題ないです ン だけど 会社に入ると 英語の点数を何とかとらないと進級できないです その条件として 例えば TOEIC700 以上であればプラスとか その点数もあるので それがなければ 自分で仕事をするとかすれば 英語が話せないとかは全然関係ないです
67. M: それはどこの会社でも同じような感じなんですか
68. KB1: 会社ではもうどこでも要求してると思います
69. M: その場合みなさんやっぱり英語をお仕事で使われているということですか
70. KB1: いや それは関係ないんです 会社に入るときに何とか区別をつけるために 英語とか学校の点数とか それ入れて それで 会社で英語を使わなくてもあと 昇進するときは英語を要求してるんですなぜかといういつ部署が変わって 移るかもしれないから 英語は基本的な点数になっています
71. M: はい なるほど そのことに関してはどう思われますか? その例えば すごく優秀だけれども英語が苦手な方っておそらくいると思うんですね
72. KB1: そうですね
73. M: そういう人にとって 不利になったりするのかなとも思うんですが 英語を使わない人も その 英語でもって能力を判断されるというか 昇進にかかわるということに関してはどう思いますか?
74. KB1: 今もう 英語の点数がなくて 昇進できなかった人がいますよ だから 彼の仕事英語が全然関係ないんですけど 会社が要求したとか あるはもう規定ですから それに従わないと上には進まないですね
75. M: それはしょうがないですか?
76. KB1: うん 会社が決めたルールだからしょうがないけど 実は あれは 自分の仕事をもっとよくするために英語が必要であれば それでもいいと思いますが関係なければ それは要求するのは無駄なことだと思います 英語を勉強するより自分の 例えば会計であれば会計の勉強をしたりするほうがいいと思います
77. M: わかりました ええと KB1 さんも英語をお仕事で使われているんですが 今ご自分の英語力に関してはどう思われますか?
78. KB1: ああ 中間 中間くらいですかね 今 若者はすごく英語がペラペラな人が結構いますので 中間くらい
79. M: その 目標はありますか
80. KB1: 目標は 今はもう これを守る 自分のレベルを維持するくらいが目標です 別に点数をいくらとるとかじゃなくて 自分が表現したいことを 表現するように だからその知ってる言葉だけでなんとか組み合わせるとか表現すれば一番いいと思います もうこれ以上はもう どれくらい 英語ペラペラになりたいとかそういうことはないです なぜかという韓国に住んでますからもし外国にいればそれくらいまたレベルは上げないといけないと思いますが 今は韓国にいるので
81. M: 今もお仕事をしている上で支障はないですか その英語を使ってお仕事するとき
82. KB1: 今はないですね
83. M: 問題ない?
84. KB1: はい やさしい言葉を使って表現しますからあまり たまに ああこれ話したいとかありますけど それを除けばあまりないですね
85. M: では今のその力を保ちたいという
86. KB1: そうですね これ以上忘れたくないということです@@@
87. M: なるほど そうすると特になんていうんでしょう 今やっぱり若者の中にはそういう人多いのかと思うのですがアメリカ人みたいに英語を話したいとかは

88. KB1: ああ 私もあったんですよ 特に私発音は 発音聞くとああ あれは韓国人だ 外人だってすぐわかるじゃないですか それでなるべくネイティブのように発音とか話し方とか真似しようと思ったんですが 今はそんなにやらなくても意味は通じると思うので ただ単語がたくさんあって正しい英語を使う努力をしています
89. M: その 昔はやっぱりちょっとネイティブみたいに話したいと思ってました
90. KB1: うんうん あったんですよ
91. M: それはどうしてそういう風に思っていたんでしょうか
92. KB1: ああ ネイティブのように話すのはかっこいいと思ってましたねえ で 街でもなんかベラベラ英語しゃべってるの見るじゃないですか そういう感じで ああ私はそうすると会社でも注目されるんじゃないかなあと思って
93. M: はい
94. KB1: で そうすると相手も私の英語が理解しやすくなると もっと親しくなれるんじゃないかなと思って なんかネイティブみたいに話したいと思っていました
95. M: なるほど アンケートでは 韓国語のアクセントがあっても構わないと今は
96. KB1: あ 今は 私もよく外人と話して 意味が通じるから 発音はすごく悪くはないと意味は通じるから アクセントはもう 特別なアクセントあるじゃないですか イギリス人も アメリカ人も 特別なアクセントがあるから それに慣れるには時間がかかるけれどもそれが意味が通じるなら問題ないと思っています
97. M: なるほど その ここで ここは割と賛成だと その if other people can understand you でもこちらは(積極的に保ちたいという項目) strongly disagree になっているのはなぜですか?
98. KB1: ああ それは意味が通じるからそれは無理してアクセントなくそうとする必要はないけど できればなくしたいという意味です
99. M: うんうん
100. KB1: 意味が通じないとなくさなきゃならないじゃないですか でも意味が通じるから わざわざなくす必要はないけど 自分の英語のレベルアップをするにはなくしたいということです
101. M: なるほど 例えばその 韓国語のアクセントのある英語っていうのはお仕事をするうえで さっきちょっとおっしゃってたけど あ 韓国人の英語だって言われると 向こうの人たちに それは何かこう不利になったりすることはあると思いますか?
102. KB1: ああ それは そんな不利にはならないと思います 意味が通じれば だから 英語を使うの 意味が通じるために勉強してるじゃないですか だからその目的が意味が通じることだから ただ ええと アクセントをなくすのは飾り物?@@@だと思います だからアクセントなければもっと言いやすい 聞きやすい とかわかりやすくなると思います だからちょっと不便だけど意味が通じればアクセントがあっても構わないと思います
103. M: わかりました ええと 先ほどチリや中国の方々とはお仕事をするとときに英語を使うとおっしゃっていたんですが それでそういうときに英語でコミュニケーションがうまくいくには何が重要だと思いますか?
104. KB1: ああ 一番は発音だと思います だから自分の特別な発音 同じ言葉に 同じ言葉だけど 単語だけで発音が違くと それを聞く相手は他の単語を思い出すじゃない そうすると 意味が通じなくなると思うんですよ だから 発音が ちょっと一番大事だと思います
105. M: じゃあご自分も発音に気をつけている?
106. KB1: はい そうですね なるべく正しく なるべく正しく
107. M: その時 お手本にしている正しい発音っていうのはどこの人たちの発音ですか?たとえばアメリカ イギリス
108. KB1: 今はアメリカ 我々はアメリカンイングリッシュを勉強しましたので アメリカンイングリッシュが正しいと思いますアメリカ人はイギリス ロンドンのあれイギリスのイングリッシュがトラディショナルだし 正しいと 何か ええ 思っている アメリカンイングリッシュは安い イギリスのイングリッシュは高い そういう感じをもってるってことを聞いたことがあります
109. M: なるほどわかりました あの 韓国人全体というか韓国人一般の英語力に関してはどう思われますか?
110. KB1: 今若者はどんどんレベルアップしてきてると思いますね 何か 大学入るのに英語が勉強をしなきゃならないから そして今はもう海外旅行をいっぱいしたりよくしてるから そのためにも必要な英語表現は知ってると思うんですよ
111. M: ああなるほど 例えば日本人たちと比べるとどうでしょうか
112. KB1: ああ それは韓国人の人たちのほうがレベルが高いと思いますね
113. M: どの辺が違いますか?
114. KB1: やっぱり話すことだと思います スピーキングですよ 日本にはそうすると 質問をすると すごく不安でイライラしてるとか
115. M: 日本人の人は?
116. KB1: うん よく英語ベラベラの人もいるけれど 一般的に英語を話すとなると ああ どう言えばいいとか ああ 何て言ったの とかそういうことはたくさんありますが 今韓国は簡単な質問は 簡単に答えられると思います
117. M: それは結構 为什么呢 大学生だったらみんなできるとか 社会人になったらたいいはいみなさん
118. KB1: 簡単な言葉は だから大学生社会人は簡単な言葉はできると思います だからスピーキングだけだと思いますね だから その確認できるのが 文章も x x x だからそれはスピーキングの差が一番大きいと思いますね
119. M: そうするとじゃあ 日本人の英語力に関してはどう思いますか?今もちょっとお話を頂いたんですが 別に私が日本人なのは気にしないでください
120. KB1: 発音 発音が 日本のあいうえお以外の発音が結構難しいじゃないですか だからそれを発音以外の発音をできればうまくなれると思いますし また韓国人と同じく順番 単語の順番 subject verb object それが我々と

- 全然違う 頭の中ではその順番ではないから その 正しい順番にするのはむずかしいと思います 日本人にとっては
121. M: 発音が一番問題だと思いますか？
122. KB1: そう思いますね
123. M: それはKB1さんにとってもわかりにくいですか？
124. KB1: ああ わかりにくくはないです もう あれを あの最初は難しかったんです でも ああ この発音はこういう風に発音してるんだと思ったら それ以上はそんなに 早くもないじゃないですか@@@ ゆっくり話すから@@@ だからそういう意味ではわかりやすいです
125. M: 例えばネイティブの英語 例えばアメリカ人の人の英語と比べて 日本人の英語はわかりにくいですか？
126. KB1: スピードを同じくすればわかりにくいです
127. M: ああ でもゆっくりだから
128. KB1: ゆっくりだからわかりやすいんですよね 同じスピードであれば 発音が判断するのに時間がかかるじゃないですか
129. M: そうですね 日本の人の英語の発音と韓国の人の英語の発音は似てる所はあると思いますか？
130. KB1: 今はあんまりないと思います 前は 日本の辞書を使ったりしてたけど今は韓国は韓国の辞書もありますし 韓国には韓国の英語の資料もありますから 似てる所はあんまりないと思いますね
131. M: では中国人の方の英語に関してはどう思いますか？
132. KB1: 発音は日本人よりはいいと思いますが でも中国人のアクセントで 順番が自分は正しいと言ってるけど あれは 中国語自体が 順番がないです 英語は似てるけど ないんですよ だから 発音はもっといいけど その順番がめっちゃめっちゃになるから これが意味がわからないことが結構ありますよね
133. M: わかりにくいですか？
134. KB1: 日本人に比べると発音はわかりやすいが 全体的にはそんなにわかりやすくはないですね 発音 自分のアクセントもありますし 単語の順番も中国語式に話してますから
135. M: その 例えば韓国中国日本っていうところで英語力を比べたら一番高いのはどこだと思いますか
136. KB1: 今は英語を話せるのであれば 中国人が一番高い で 韓国 日本 だと思いますね
137. M: なるほど
138. KB1: 彼らは順番が 自分の順番でほんとに似てますよ 100%同じではないけど 英語の順番と中国語の順番が似てますからそれに自然に単語だけ話せば 韓国 日本語は順番が同じだから話しやすくなりますし 自分はそういうところ一番表現しやすいと思いますね だから中国人が一番英語がうまいというか そう思います
139. M: 奥さまは台湾の方なんですよ そのKB1さんとは言葉は何を使ってるんですか
140. KB1: 最初は日本語です 日本で出会ったんです
141. M: 今は
142. KB1: 今は韓国語です
143. M: どう思われますか？
144. KB1: 意味が通じれば その意味が通じるために英語を使っていますから 一時的に意味が通じればいいと思いますし もっと良ければ その background を知ってもっと正しく自分が表現できるから background とか文化をわかればもっといいんじゃないかなと思いますし
145. M: うんうん 文化とか background というところのこのものですか？
146. KB1: だから その英語の表現って何でこの英語の表現 例えば turn on ってあるじゃないですか turn on がなんであれなのか 昔の機械はみんなこうなってたからだから turn on turn off とするじゃないですか だから どうしてこういう言葉になったのか そうすると理解しやすくなるし 使う時にわかるんじゃないかなと思います
147. M: わかりました では最後の質問ですか今まで色んな人たちと英語を使ってきて 特にこの人たちはうまいとか難しいとかありますか
148. KB1: インド インドはもう全然英語じゃないみたいに自分のアクセントすごく強くて だから 電話で話すと もっとわかりにくくて 全然わからないので だから e-mail で送ってください 最後はそう言ってます ほんとに難しいです
149. M: それは発音が？
150. KB1: 発音ですね 自分のアクセントでラララララ ラララララ ラララララ だからあれは全然わかりにくい そういった発音が 下のHからの発音だけだと思ってちゃんと発音してないかなと思いますね
151. M: なるほど
152. KB1: だから難しいですねインド人は
153. M: そのインドの人たちというのは インドの中でも英語を使っている
154. 使ってるじゃないですかだからそれは
155. KB1: もうそう彼らは慣れてるから 彼らはもう全然問題ないけど 英語 イギリス人とかアメリカ人はもしかすると問題なく聞けるかもしれない 外国の発音でも彼らはインドの発音を良く知ってるからわかるかもしれない でもノンネイティブである我々はほんとに難しい
156. M: 難しい そうするとインドの人たちというのもその例えばノンネイティブの人たちと話すときは彼らもちょっと発音を変えないといけないと思いますか？
157. KB1: 思いますね 彼らの英語はほんとに特別です
158. M: 特別ですか
159. KB1: いやあもう あれ英語がうまい人がもう ああ 理解しにくいです 何言ってるか分かりません って言ってるので
160. M: 逆にこの人たちはできるなとかわかりやすいなという人たちはいますか
161. KB1: それは我々が慣れてきているアメリカ人の英語 だから我々イギリス人の英語はまだわかりにくいんですよ 慣れてないから それも これも結構あるじゃないですか 何かドイツのように bbc ニュースを見ると特別な発音があるじゃないですか だからあれには 発音もちゃーんとしてるし だから あれが慣れてないんです

その water (イギリス) でもアメリカ人は water そうすると あれ 新しい単語?とってしまいます 違いますよね@@@

162. M: @@@ 韓国人の方はイギリス人の英語にも慣れた方がいいと思いますか?
163. KB1: うーん 今はだから標準で言うのはアメリカンイングリッシュ アメリカンイングリッシュを使っている人はもっと多いと思います だから効率的にはアメリカンイングリッシュを勉強した方がいい だからわざわざ イギリスイングリッシュは習う必要はないと思います
164. M: わかりました チリの人はどうでしたか?
165. KB1: 彼らはアメリカンイングリッシュを使っているといますね そんなに難しくはない
166. M: ヨーロッパの人たちとも英語ではやりとりしてる
167. KB1: そうですね
168. M: 彼らはどうですか?
169. KB1: イギリス英語のようなアクセントがあるじゃないですか ヨーロッパは だから あれも難しいと思います
170. M: なるほど私からの質問は以上なんです何か付け加えたいことなどありますか?
171. KB1: 英語 ええと 世界人の言葉は色々違うんで その言葉をもっとコミュニケーション 目的はコミュニケーションだからコミュニケーションを良くさせるために また 学校で習ったんですが 忘れちゃった あの 何々があつたじゃないですか
172. M: あ Esperanto?
173. KB1: 違う あれ エスペラントかな スペニッシュじゃなくて その単語も制限的に作ってこれをみんな勉強して
174. M: それは英語ですか?
175. KB1: 違います
176. M: ああ じゃあエスペラントですね
177. KB1: うんうん そうするとそれを使おうと 使いやすい言葉使って 世界人をコミュニケーションサポートしようとしてあれがなぜ失敗したのかわかりませんが それはほんとに あればいいと思う みんな環境も違うしだから 標準語として今英語が使われてますが 中国語も標準語じゃなくて 世界の英語みたいな 共通語として何とかさせようとしてるじゃないですか だからそういう動きであればみんな国の力によって そういうふうになるのはあんまり気持ち良くない
178. M: あんまり気持ち良くない そうですね その英語が世界共通語だということで アメリカ人やイギリス人は
179. KB1: そうですね そう あんまり学歴もないのに 世界行ったりきたりしながら自分はもうお金もよくもうけるし だから我々は英語をしゃべらない国に生まれただけでこんなつらい生活をしなければならない@@@それはあんまりフェアじゃないと思います
180. M: なるほど そのエスペラントは確かにうまくいかなかったんですが 今 これとはまた別に そのある人たちは英語をベースにしてあの 簡単な英語とか例えば 3単元の s とかは要らないとか言ってる人たちもいるんですね だから S がなくても間違いじゃないよというふうにしよと言っている人たちもいるんですがそれはどう思いますか?
181. KB1: いいと思います いいんじゃないんですか? 日本語もいろいろ語尾が変化するのが難しい でも 単語がわかればいいから he did go he go でもいいから習いやすいと思いますね I went to he went to he have gone あ 違う he has gone とか 意味じゃないでしょ そういうところに意味があれば あれはそんなに大事じゃないと思いますね
182. M: うんうんうん
183. KB1: だから he go to school で ああ 彼は学校に行くんだってことがわかるでしょ だからそれでいいじゃないですか コミュニケーション
184. M: 将来的にそういうふうになるといいますか? 世界的に
185. KB1: あれは 言語は何か体のように人生のように変わっていくじゃないですか だから 今はアメリカ人が正しいのを使って ノンネイティブは間違っているという状態 それが逆にアメリカの世界に行くと これも変わるんじゃないかなと思います あれはもうわざわざ変える必要はないと思いますが でもそれはもうその trend だと思えますね 自然に変わっていく でもわざわざそれなくしたらもっと便利だと思いますね ノンネイティブは
186. M: なるほど わかりました すごくおもしろかったです ありがとうございます。

KB2

1. M: Okay so first question is do you use English for your business now?
2. KB2: Mmm yes sometimes
3. M: Sometimes
4. KB2: Yeah I'm in charge of selling my company's product so we have domestic customers and overseas customers we contact so when we contact overseas customers usually use English
5. M: Okay so where are those people from? Those overseas customers?
6. KB2: Mmm nowadays mainly Japanese
7. M: Japanese okay
8. KB2: Yes yes Japan let's say Japan China Taiwan usually northeast Asian countries
9. M: Yeah northeast asian countries and you use English to communicate with them
10. KB2: Sometimes sometimes British or or American? Very rare
11. M: Okay very rare but mainly those East Asian people and you don't use Japanese or Chinese

12. KB2: Ah I've tried to learn Chinese I'm trying to
13. M: Alright Why are you trying to study Chinese?
14. KB2: Maybe you know now China is very important and I think all the environment is business so they like have their strong mind to keep speaking Chinese not speaking English although they know how to speak English but they don't want to communicate in English sometimes
15. M: Oh are they? I didn't know that
16. KB2: First is English no first is Chinese and English is the their first foreign language it was very interesting when I was in China last year
17. M: Oh how long?
18. KB2: Erm it was three months and I studied in the the the Chinese university to learn China and there are several students came from so many countries like America Italy and Korea Japan and Vietnam and at that time I met some Chinese people and ask them which language is the best or most important for you to erm communicate other countries people I mean foreigners I just expected they should say like English they say no it was very interesting they say Russian
19. M: Russian? It was last year and they said Russian?
20. KB2: Yes I mean the the maybe personally people can say English or some people say Russian but their education system still has this relation that most important foreign language is Russian
21. M: Okay so Why did you go to China last year?
22. KB2: Ah it was a kind of our company's training programme to learn foreign culture especially China
23. M: Yeah so it was not your business you just went there to study
24. KB2: No (yes) actually half of my day was working in the office and half of my life was in university
25. M: Okay I see and did you speak Chinese there?
26. KB2: Hhhhhh (big sigh) that was the problem I I I let's say just started Chinese so maybe you know how to learn languages so I'm an adult and learning languages for adult probably many people start by reading something writing something listening or watching TV not speaking I mean first level of learning language so erm I'm in the environment of speaking using Chinese language but it was very tough to use Chinese but I tried to communicate in Chinese but using Korean is the first @@@ and then English is the second
27. M: Okay alright I see so did you use Korean to talk with Chinese people?
28. KB2: No I mean actually I was in Shanghai
29. M: Okay yeah
30. KB2: There I have some people I mean Korean people they can communicate in Korean and maybe two or three Chinese with English and others with Chinese
31. M: Okay I see alright here you say that you've been to Canada
32. KB2: Yes
33. M: Wh Why did you go to Canada
34. KB2: To learn English
35. M: Okay to learn English how long did you stay there?
36. KB2: Oh actually I stayed in Canada twice
37. M: Twice okay
38. KB2: Erm in 1999
39. M: Okay
40. KB2: And it was first time to er to go abroad so I think I didn't intend to learn English or I mean at that time I didn't have any specific intention
41. M: Yeah
42. KB2: I just like a let's say travelling or or meeting with my brothers that was the real intention but after arriving at Toronto I was shocked because it was my first time (breathing) Oh my got everything is English and French and different people? Colours? And height?
43. M: Oh yeah they're very tall
44. KB2: And when when I went to Niagara fall, it was amazing it was amazing so I stay in Toronto for 6 months
45. M: 6 months okay
46. KB2: And I just came back to Korean and at that time I decided to go to Canada again to develop my speaking ability and 6 months was not I I I think was not enough to like a communicate of with any people who can speak English very well so I need more time and yeah so so in 2001 I went to Canada again
47. M: You went to Canada again and how long were you there at that time?
48. KB2: About 30 months
49. M: It's quite long isn't it? 30
50. KB2: No thirteen
51. M: Oh thirteen so it was a year and a month I'm sorry but how old were you when you went there.
52. KB2: I was 27
53. M: Oh 27 so were you working at that time? Or
54. KB2: Oh I was bak su you know bak su in Korean?
55. M: What is it?

56. KB2: Bak-su means no jobs@@@
57. M: Okay alright at that time
58. KB2: Actually I was a I was student
59. M: Oh you were a student
60. KB2: So learning English an tried to have the the major in the college yeah
61. M: I see but why did you decide to go to Canada to study English
62. KB2: You mean compare to studying in like British or Australian or American?
63. M: Erm my question is how can I put it of course you can study English in Korea using books and textbooks or whatever but you chose to go abroadto study English and I think it's quite expensive but you spent money for that purpose so what made you to go there and what made you to spend that amount of money to study English?
64. KB2: As I said to you, after 6 months after the first stay in Canada, after six month I think I had kind of my own philosophy of studying a foreign language not only English but also let's say Chinese, learning foreign language not just for speaking and listening the languages I have to accept the like the perception or their philosophy we can learn by just learning I mean studying English in Korea maybe I need to fight not this (violence) but like
65. M: Argument or disucussion
66. KB2: Right right but it's not that easy in Korean because it's just study not life if I want to have my real life, I should be in there then I can I can feel it that's study I can feel it so I I definitely live there erm just from I can learn many things from my experience not studying English that's my that was my intention so as you said, although I needed a lot of money to stay there but it's like
67. M: I see so do you think we need to live in an English-speaking country to acquire English skills I mean to be able to speak English?
68. KB2: Erm maybe it depends on the situation maybe if I can have this environment easily, I don't have to go to abroad
69. M: Okay
70. KB2: Let's say if I work in English surround maybe if maybe in foreign company everybody speaks in English
71. M: Like an American company
72. KB2: Then you don't need to go to abroad
73. M: But do you think anyway we need some people who speak English around you?
74. KB2: Yes yes
75. M: Okay I see Why was it English rather than Chinese German French? But you chose English
76. KB2: Mm maybe no but I have I definitely have two reasons
77. M: Yeah
78. KB2: So one was in Korea if I have a good job I mean good salary and good working place probably most this kind of company check their English ability first right?
79. M: Yes like TOEIC test
80. KB2: (sigh) yeah yeah yeah
81. M: What does your face expression mean?
82. KB2: I mean I mean we cannot say if somebody has like high score in TOEIC test, but doesn't mean that they can speak or they can use English as same as TOEIC score I also have I also have a good score BUT it's just a test I mean actually my TOEIC score is like this like this (going down)
83. M: Alright@@@
84. KB2: My life is this and my TOEIC score is like this should be like this (going up) but it's like this (going down) because it's a test
85. M: Okay but you know your score started here and went up and went down but what do you think about your English speaking ability? Does it change like your TOEIC score?
86. KB2: ahh: maybe my mother tongue is Korean so erm I cannot feel my Korean ability is is getting good or bad but I can feel my English ability is still going up or going down so maybe my English ability can be mmm change but but score doesn't say all things about my English
87. M: Yeah the score doesn't reflect your English ability
88. KB2: Yes that's what I mean
89. M: What I heard from Mr. Choi and he said in Korea probably need to study English to get high score of TOEIC and even after you got a job at your company you need to get a high score to be promoted to promote so what do you think about this system because you've just said that TOEIC score doesn't necessarily reflect one's English ability
90. KB2: Erm if if the company want to have like a judging system who is the better who has the better ability then maybe they need the numbers that's why they use TOEIC or other other TESTS or but @@@ I think it doesn't mean it's like company mmm it doesn't mean test showing the person's power or person's ability
91. M: Yeah
92. KB2: Maybe maybe they speaking I mean how to speak or how many I mean how much knowledge staying in head and how they adjust to use their knowledge or speakin method so it doesn't match the score and the

- real world doesn't make sense to me so maybe it's not my job but if I work in HR maybe they can be like the most important quality(?) that's what I mean
93. M: Okay erm so you went to Canada to study English were there anything else you did to study English like going to a language school in Korea or whatever
94. KB2: In Canada?
95. M: In Canada or in Korea it could be anything
96. KB2: To learn English?
97. M: Yes
98. KB2: I just went the schools
99. M: Schools okay is that a normal school like a high school?
100. KB2: No like like a language school
101. M: Okay language school in Korea?
102. KB2: Erm when I was in Korea I took several English schools then less than twelve (?) maybe an hour a day then in Canada five hours a day for one year
103. M: So English language school in Korea you went to that school? So where were these teachers from?
104. KB2: From Canada
105. M: So no Korean teachers
106. KB2: No
107. M: Okay erm what do you think about your own English now?
108. KB2: Erm not professional @@@@ I think I'm Korean so in my opinion I cannot speak like a real native speakers maybe you also think about it in this way I'm Korean so I cannot speak like a native speaker it's very important to have intonation maybe erm although my my pronunciation is not like native speaker many people can understand what I mean
109. M: Yeah sure
110. KB2: Yeah that's that is very important thing and and that's the main purpose for me to learn English
111. M: Yeah
112. KB2: But after changing my company and erm I had to meet foreigners it's not like friends they are customers I have to use like a elegant and sometimes I wanna give my speech like a let's say sometimes persuade them really strongly so I need like a mmm to learn English in professional way
113. M: Okay in a professional way
114. KB2: Yes so maybe use the appropriate vocabulary I like it I like it I like it doesn't mean all the same sometimes I don't know whether it's correct example but using the appropriate vocabulary is very important that's what I mean
115. M: I see mm who decides appropriate vocabulary?
116. KB2: It's custom everybody already like a in my opinion there are many people in the past already made many like rules in this way in this case it should be this word not this word
117. M: I see okay
118. KB2: So I have to learn more
119. M: Were they native English speakers who create that custom
120. KB2: No I don't think native speakers make like this custome it's like in OUR business way there is some like a let's say mmm it's very difficult to explain some words we use many special in a special way maybe if I don't have that kind of experience I don't know how to use the word like that
121. M: Okay so in your area you have that very specific appropriate way of using English
122. KB2: Yes right because because my company sell the product
123. M: Yeah
124. KB2: But product is not familiar with the normal persons normal people I mean
125. M: Probably I don't know these words
126. KB2: Maybe you know gold silver copper but you know gold silver and copper?
127. M: Yes
128. KB2: But not easy to see them can you see copper in your environment?
129. M: No I can't
130. KB2: Do you know which company or who use copper?
131. M: No I don't know
132. KB2: So that's what I mean very small group of people in our society have the business ofr copper so they they I think they have this kind of specific words or methods many people think we're experts we're really different from normal people and there is always like very special words and I feel like I need time to experience that words and want to learn how to use it
133. M: So you're an expert in your area
134. KB2: Yeah mm I want to I want to but I need more practice and experience
135. M: Okay Is there any level or goal you want to achieve in terms of English skills?
136. KB2: Mmm for your understanding let's say TOEIC score 900 and 900 is enough to communicate with foreign people and the in my opinion the goal is not like a like a just like need practice everyday 30 minutes or an

- hour I mean in my case, if I have any goal of study English its not like a score I just say an hour practice 2 hour practice or 3 hour practice
137. M: Yes I see but you know for example, in Japan, lots of young people would say I want to speak English like a native speaker that's my goal but on the other hand some people might say it's okay for me if I can speak English and if other people can understand me so even if I have a Japanese accent it's okay – so in terms of that, what's your goal? So let's say do you want to speak English like a native speaker?
138. KB2: No because I'm Korean but actually when I was a university student I tried to have that kind of approach like I should be like this way it should be like a native speaker for my English but I changed my mind
139. M: Yeah
140. KB2: I mean my personal opinion is very strong I think I'm not going to be a native speaker for my English I just I just want to go in Korean English way so maybe some people think when they listen to my English, they think oh it's foreign but it's good then THAT's enough if they have no problem with communicating that's okay that's what I think so maybe my value is from my own own style not like native now who can say who's native?
141. M: Exactly
142. KB2: American? British? No English is not like English 100 years ago
143. M: Yeah
144. KB2: It's like global language so British is English America Australia India now there are so many countries people use English so I don't think I have to follow like native speakers English way
145. M: Okay I see you've answered a lot of questions which I wanted to ask you but how did you change your mind because you said when you were in university you thought you wanted to speak English like a native English speaker
146. KB2: When I went to Canada one time I argued with English teacher of the global time like for example now it's 1.32pm maybe in Canada maybe in Vancouver 10.32
147. M: Okay
148. KB2: At that time we were talkin about time gap like this one I said in Taiwan it's a maybe it's just an hour cap from Korean so I said like maybe 9 o'clock now nonono it's 8 o'clock now (in a lower voice mimicking his teacher) so no I'm sure it's 9 o'clock hhhh you don't understand what I mean you don't understand my English what? You know it's a different issue so oh my god I thought he's crazy
149. M: Yeah he is
150. KB2: It doesn't mean native speaker doesn't mean they are better than me
151. M: Exactly you're very right
152. KB2: So I think at that time I think it's very important to show my opinion and who I am so what I can do the best is just to show my own style so doesn't mean that following the natives I just changed everything after that day
153. M: So you changed your mind in Canada
154. KB2: It's not like changing everything in one time but start from this episode and I thought ah I think I don't have to follow this way so I gradually changed my mind and we say many people want to be the best or number 1 in the company our product should be number one in the world or in Korea like which Korean product is number one in the world something like that and people say Korean is like the world best maybe pencils pens diaries it's not like the best thing number one product in the world but let's say kimuchi it's number one because it's Korean that's what I mean it's a it's a very similar perception
155. M: Okay so in terms of English you have your own style of speaking English and probably it's Korean style or your own style and it's important
156. KB2: And then people maybe listeners try to understand my style
157. M: Yeah sure
158. KB2: That's enough if there is no rules completely don't understand what I say then it's a problem but no no I mean now it's okay I can make people understand what I say
159. M: Okay can I go back to your story about your crazy teacher?
160. KB2: Yeah
161. M: So you knew that it's 9 o'clock but he said it's 8 o'clock and I don't know what his point is because it's information
162. KB2: Yeah we were calculating time so maybe plus minus something and then Korea is 10 o'clock so Taiwan should be 9 o'clock and he said no no it's two hour gap from your country no
163. M: No
164. KB2: It's only one hour and it's just so simple question and it's easy to have an answer
165. M: But why did he not believe your opinion?
166. KB2: Because actually I was so shocked because we were talking about in the class and the class was finishing and he said to me that oh your English is so bad so you don't understand what I say something like that oh my god I was shocked you know I mean eh I don't say that Canadian is bad but it's his personality individual thing so I was shocked and yeah that's why I felt a bit at that time very angry
167. M: Yes I understand

168. KB2: And when people like when oriental people think about I'm a little bit underestimated then think about xxx that's why they speak like that so I feel I don't have to be like western people I'm just Korean
169. M: Have you had any similar experiences like that like I mean people judge you by how you speak English rather than what you speak do you know what I mean?
170. KB2: Yea yeah mmmm well one or two times yeah I had very similar experiences like this but with Korean
171. M: What?
172. KB2: It's very funny actually Korean in Canada people Korean people who have lived in Canada longer than me longer than I live think if some Korean cannot speak English then their maybe let's say personality or opinion are not important thing for them so erm sometimes they treat poor English person I mean poor speaking persons rights or opinion like they say oh nononono he thinks like this he just said that oh you wanna say like this? They treat this kind of person like a baby sometimes when I feel like this situation then very angry
173. M: Okay you were very angry I see so okay let's move on to the next question what do you think about Japanese people's English?
174. KB2: Erm actually when I studied English in Canada
175. M: Yeah
176. KB2: Erm I met several Japanese friends and we had very similar experience of learning English so I mean we have the same experience so we can feel each other I mean we can understand each other's feeling so I cannot say ah my English is perfect but I also cannot say they their English is like perfect so erm just understand I just understand what they want to say that's enough so maybe some people say ahhhh I don't understand why Japanese people's pronunciation like this way ahhhh it's sometimes it's ridiculous isn't it? They ask me like that? Ten years ago, I was think about like this way but now
177. M: Oh you thought in that way 10 years ago
178. KB2: I mean first time I met Japanese friend
179. M: Was it difficult for you to understand Japanese people's English?
180. KB2: Yes because my English is also poor and their English is also poor so of course pronunciation is bad and listening is also bad ha? So very difficult to understand
181. M: Okay I see I see
182. KB2: It's not like their problem it's also my problem so I cannot say Japanese English is bad but I told you after joining my company I met many Japanese people even in our company so I know it's not like I cannot say judge by erm like their ability it's a individual ability right? So some Japanese can speak English similar to native speakers and some people of course cannot Korean people same some people are ha very fluently but some people even don't understand just one word so it depends on the person
183. M: Yes that's right that's right okay I see right I think I've covered everything but do you want to add anything? or any questions?
184. KB2: Mmm I just hope that it's helpful for your research oh and I think that my opinion is not really common in Korea probably and because of my position I'm in charge of selling my product so I was think about how to give customers my impression in the good way so maybe it's many times it can prompt my styles it's precious style how to emphasise my words or use some specific words I always think about this kind of things so I I naturally change my my style like this way
185. M: Oh so you think you've acquired your own style of speaking English naturally and you think your style gives your customers good impression
186. KB2: But but but internationally I think we are oriental people so polite way right? And maybe sometimes xxxthen we can fell each other

KB3

1. M: Firstly I would like to check that your mother tongue is Korean Is that right?
2. KB3: Yes
3. M: And you speak Japanese and English
4. KB3: Yes
5. M: And?
6. KB3: No
7. M: No more okay alright so I'm just curious but why do you speak that good Japanese?
8. KB3: I just I was staying in Tokyo for like 5 years when I was young
9. M: 5 years when you were young okay and how did you acquire your English
10. KB3: Erm English in Japan and in Korea we study English in like basis in school and after I enter my university I got I went to Canada for studying English for like 9 months or 10 months
11. M: But apart from your study in Canada you just studied in schools like normal schools not like English medium school
12. KB3: No

13. M: But I think your English is perfect very good I think
14. KB3: No no no
15. M: It's very good actually okay so do you use English for your work currently?
16. KB3: Yes because of my teamwork is row material team so importing some materials from overseas so I need to speak English
17. M: With whom do you speak English?
18. KB3: Mmm many countries Indonesian American Chilian maybe
19. M: So are these three countries main countries how about China?
20. KB3: Mmm no not much
21. M: And Japan?
22. KB3: Japan yes
23. M: But you would use Japanese for that purpose alright
24. KB3: Yes
25. M: Okay so you said you went to Canada and I just want to know why you went there to study English
26. KB3: Erm I studied English but when I came to Korea from Japan some teachers told me that I have very Japanese accent they correct me every time so I thought I need to study English pronunciation or accent something like that so that's why I went to Canada to study English
27. M: Was it Korean teachers who told you that you had a Japanese accent or was it a native English teachers?
28. KB3: Native teachers and Korean teachers
29. M: Teachers told you that you had a Japanese accent of English
30. KB3: Yes they were curious@@@ why do you have a Japanese accent so I told them I studied in Japan so that's why I have it
31. M: Alright when was it? How old were you when you went to Canada
32. KB3: It was 2004 so twenty one or two
33. M: Okay so when you were in university what did you study at your university
34. KB3: My major was business
35. M: And you went to Canada for 9 months just to study English
36. KB3: Yes
37. M: How did you feel when you were told that you have a Japanese accent of English
38. KB3: Erm first I was really embarrassed and then was a little strange because Korean people have a Korean accent
39. M: Yeah
40. KB3: And they THOUght it's normal but they think it's a little weird for Japanese accent which I had so I didn't want to have a Japanese or Korean accent I still have but I thought I need to improve my pronunciation
41. M: Why did you think that you don't want to have even Korean accent?
42. KB3: Mmm well when I stayed in Japan, I thought that natural speaking is much convenient and easier to adjust to my environment and making friendship with other people so maybe better convers maybe better communication skill ? so I thought it's much easier for communication?
43. M: I see you said now you use English with Indonesian people and with Chili Chilian I think people and also Northern American people and mmm I think your English is very Northern American English
44. KB3: Yeah@@@
45. M: So do you think it's advantageous for you to speak in that way rather than to have a Korean accent in English when you do your business
46. KB3: Mmmm that's tricky sometimes yes but sometimes no I think especially with native speakers that's much easier to speak like them but Indonesian or like Indonesian people talk erm they have own accent right? Some people like northern English accent but they think some people I think Japanese is the same I think some people if I have Korean accent they feel more friendly and they feel comfortable sometimes difficult to communicate but I think there are advantages and disadvantages
47. M: Okay I see Do you actually feel that people might not feel solidarity with you because of your American way of speaking English?
48. KB3: Mmm I think so because I speak when I speak in Japanese it's same not only English but Japanese too I speak Japanese with Japanese business people differently they have something big trouble or they have communication is really important they call me but usually daily time they still want to sometimes they want to hear some Korean accent for like a very friendly Korean accent English or something like that so English is almost same so when I speak with Americans or Canadians they feel very friendly with me but other countries from time to time they feel uncomfortable or something
49. M: Do you use different accents according to the occasions or situation
50. KB3: No no no@@@ I can't I can't control it@@@
51. M: But probably probably I guess if you want you can speak with a Korean accent is that possible for you?
52. KB3: Mmm I don't I don't mmm maybe I still have a Korean accent but I cannot control it it's very difficult
53. M: Yeah I understand so you don't really change according to whom you're talking to is there level or goal you want to achieve in terms of English language skills?

54. KB3: Mmm I think I still need more like business English or formal English because I never take a education like a business English so I need more business English skill and I also need I think still my grammar or accent is not perfect so I still work on my English skill and I don't know mmm it's difficult but the most important thing is communication so not just only pronunciation I need to give them exact what I thought I have to present my idea nice formally so some of the communication skills is goal to achieve I don't know it's difficult @@@
55. M: @@@ yeah I understand it's difficult Has your view changed? I mean I interviewed some other people this morning and this afternoon and they said when they were very young, they wanted to speak English like a native speaker but gradually they have changed their view and now they think communication is important so if other people would understand them, it's okay even if they have a Korean accent it doesn't matter and you also said that communication is very important so I'm just wondering your view has changed like them
56. KB3: Mmm I think because of my job or mmm I thought when I was in university or even before that when I was in a high school middle school I always heard US American English but when I joined this company and work with a lot of people I realised that is not standard
57. M: You mean American English
58. KB3: Yeah it's not standard the most important thing is communication to grow my business skills but mmm I think I still feel communication is most important but pronunciation or accent is one of the key to improve the communication skill so that's why I thought I need to improve
59. M: Okay I see mm you've just said American English might not be the standard
60. KB3: Yes
61. M: In that case, how do you define the standard?
62. KB3: It's a really tricky question@@@
63. M: Yes I know I know@@@
64. KB3: Some people said England English I mean the British English is the standard but American people thinks their English is standard I think this is it's now an international language so canxxx define the standard English but
65. M: Sorry you said you cannot
66. KB3: Yes it's difficult difficult to define because a lot of people not just only British American Canada other countries use English a lot so erm it's I think it's difficult to define the standard
67. M: I see okay right so what do you think is important for successful international communication in English?
68. KB3: Sorry I couldn't understand your question it's a bit difficult
69. M: Sorry I mean you said you use English with people from many countries and they are not necessarily native English speakers
70. KB3: Yeah
71. M: So it's real international communication in English and in such communication is there anything you pay attention to to kind of achieve successful communication to understand each other?
72. KB3: Ah I see mmm every time I speak with non-native speakers I try to make sure they understand what I'm saying so sometimes I repeat what I'm saying or I listen to their English but I could fully understand them I [ask them to] repeat it again and erm little speak English slowly or using different vocabulary so that they can understand easier and after that every time I send an e-mail to summarise all the conversation briefly so we have no miscommunication or misunderstanding so that's the one of the important things and also like a cultural thing is important so erm try to respect their culture and try to respect what they're saying they're thinking so that is one of the important key
73. M: I see you said sometimes you change the vocabulary and does it mean that you use their vocabulary for instance mmm I mean Indonesian might use their own terms which may be different from American English or British English
74. KB3: Mmm not really it's same meaning in English but just change the easier way so just like vocabulary change the word that makes them more comfortable
75. M: Okay I see what do you think about Korean people's English?
76. KB3: You mean Korean Korean Konglish you mean?
77. M: Oh do you say Konglish?
78. KB3: Yes@@@
79. M: Is it a common I mean well-known word among Korean people?
80. KB3: Yes yes@@@
81. M: Okay then what do you think about Konglish?
82. KB3: Erm quite interesting Konglish hmmm very interesting when I stayed in Canada they use Konglish but Korean people didn't realise they were using Konglish but sometimes they feel funny for Japanese English or Chinese English it is a real Konglish but mm I don't know it is quite interesting and a little funny? And if you use Konglish sometimes I can see the native speaker's face they don't understand but most of the Korean guys they didn't realise they use Konglish
83. M: I see how do you describe Konglish? Is it pronunciation? vocabulary?
84. KB3: I think I think just pronunciation is not really Konglish I mean Indonesian Japanese Chinese all of them

have their own accent so maybe not just only pronunciation but they also have expression like Korean style expression or idioms they use mix them with English so they think it's still working for like native speakers but it's really not a kind of vocabulary or idioms or something like that

85. M: Could you give me some examples of Korean way of expressions like idioms if you could?
86. KB3: Mmm One of the words like skinship?
87. M: Skinship yeah like skinship mmm to touch?
88. KB3: Yes yes but we sometimes like couple we hang like mmm make up [make out] something? Or flirt? We don't call make up [make out] or flirt they just keep using skinship
89. M: Skinship
90. KB3: Yeah skinship is not the meaning
91. M: Okay
92. KB3: So I mean mmm difficult to describe English have skinship at least in America couples kiss and hug that's skinship but in Konglish it's difficult to say but couples make love? And that's also skinship kissing hugging the all everything is skinship that's one of funny things about Korean English so couple doing skinship or something like that wh wh wh what's the meaning of skinship they're kissing or hugging skinship is just general meaning of skinship so it's Konglish
93. M: Okay so everything couples do is skinship
94. KB3: @@@ yeah@@@
95. M: Does it work for other non-native speakers?
96. KB3: Is it?
97. M: I don't know probably not because I didn't understand it so probably it's very Kroean way
98. KB3: Yeah I realise that one in Canada and my class has like many Spanish Chinese many guys in the same class and none of us understood what is skinship only Korean people realise ah that's the Konglish that was a funny experience
99. M: I see right anything else about Konglish or Korean people's English
100. KB3: Don't know can't figure out . it's difficult mmm don't know @@@ can't remember now Konglish we use it a lot of time but can't figure out now sorry
101. M: No that's fine okay but do you think Korean people have to change their Konglish?
102. KB3: Erm some ... change?
103. M: Or adjust their English to
104. KB3: Maybe yes yes if they have a communication difficulty? So I think they erm especially like a casual talk or daily talk isn't doesn't really matter but in business they have to use mm non using Konglish it's better for the business situation maybe?
105. M: I see erm what do you think about Japanese people's English?
106. KB3: Ah Japanese people's English erm I used Japanese English so@@@ yes pronunciation is very unique so and I think it's easy to understand for ME but one of the most funny thing is that Japanese English is difficult to understand to Koreans as well
107. M: Okay
108. KB3: That was very funny to me
109. M: Is it very difficult for Korean people to understand Japanese people's English?
110. KB3: y::es, I guess so yes
111. M: Why is that?
112. KB3: It's pronunciation because I'm really impressed by Japanese people's writing? English writing is very good and grammar is almost perfect but when they speak especially on the phone like talking they have quite are embarrassed and still nervous of course I'm nervous too but still nervous and many Japanese pronunciation quite like broken English I don't know how to put it it's a little different from English sounds so and like as I told Korean English Korean people used to hear American English so they still difficult to understand the Japanese English maybe?
113. M: I see but I think Japanese students also listen to American English or British English in the English classes but they still can't really pronounce in an American or British way why do you think Japanese people can't do that?
114. KB3: I don't know maybe Japanese language? maybe they just have *aiueo* but they don't have xxx it's really surprising that Chinese people speak English really ah well I mean mmm they catch really fast and pronunciation is er still have their accent but the almost like they try to be perfect so I think the Korean Japan China they have own language culture thing pronunciation system is different so that's why there are differences
115. M: You also mentioned Japanese people tend to feel very nervous and they're very embarrassed when they speak English why do you think they are nervous
116. KB3: Erm I think they I I'm not sure especially Korean people are still the same erm I think Korean people are also nervous to speak erm
117. M: Do you still feel nervous when you speak English?
118. KB3: Yes sometimes

119. M: Oh why? Because to me your English is perfect
120. KB3: Really?@@@ erm I don't know maybe when I stayed in Canada I wasn't really nervous I used it all the time but after came back to Korea maybe I'm not really using it I feel I'm getting @@@ forgetting my English skill I'm so maybe that's why maybe I think Japanese Korean people say are less confident maybe like personality or characteristics of us
121. M: You mentioned a little bit about Chinese people's English and you said their pronunciation is quite good and is there anything else about Chinese people's English or China English what do you think about their English?
122. KB3: Erm I really envy them because they have a similar grammar structure as English so they are quite used to see the structure of English
123. M: SVO
124. KB3: Yes yes so that's one of the key factor for Chinese English and also I think they the interesting thing is Chinese people are not really nervous
125. M: You said they aren't
126. KB3: Yes just I don't know much about Chinese people but I think they don't they don't@@@
127. M: They don't feel nervous when they speak English
128. KB3: Especially Chinese and Indonesian@@@ I think it's personality maybe they just especially Indonesians they speak English they don't really care whether I understand or not I mean they think their English is quite standard maybe so they have some kind of confidence so I don't know why Koreans and Japanese have less confidence or they want to be perfect I mean Koreans and Japanese maybe they have a kind of like English SHOULD be blabla so they have some kind of standard in their mind so they still feel nervous but China Indonesia they don't they don't
129. M: Okay so they don't really care about making mistakes
130. KB3: Yes yes
131. M: Do you think it's a good thing?
132. KB3: Mmm sometimes it's good because they have really confidence and it's much better than getting nervous because yeah you still have a chance to talk but one thing is that it's not it's a little difficult they have confidence by themselves but I don't quite understand so it's sometimes frustrating difficult
133. M: Okay is Indonesian people's English difficult for you to understand?
134. KB3: Ah I @@@ one of the most difficult English to me
135. M: Oh is it? Why is it difficult for you?
136. KB3: I don't know probably pronunciation? and they speak really fast and they don't really give me time to catch up so mmm not everybody but
137. M: Are they very fluent?
138. KB3: Yes yes very fluent with Indonesian English@@@ so sometimes I don't quite get it
139. M: Okay I'm not very familiar with the situation in Indonesia but do they use English for daily conversation like in India or in Singapore?
140. KB3: Ah I don't know I have no idea just only a few maybe
141. M: Okay because it sounded like Indonesian people are very confident with their own English and that often happens to those post-colonial countries like India or Singapore they has their own English so
142. KB3: Yes yes
143. M: Okay but mm that's very interesting okay now I'd like you to read this....
144. KB3: Erm it is true it is true there are many non-native speakers I think so some mmm @ the language is just based just purpose of language is communication so we don't have to follow their culture or we don't have to follow their life style but sometimes for better communication I think still need to speak still we need to have our own culture things accent maybe pronunciation cannot be perfect like native speaker it's true but the for I think better communication? hum if there are non-native speakers and non-native speakers we still have misunderstanding and miscommunication so that's why we use English and s sometimes we need erm that's why I think I still need to improve personally I need to speak erm some like native speakers' pronunciation maybe? Yes
145. M: Okay even among non-natives? For better communication
146. KB3: erm I think so yeah yeah if I speak Konglish a lot or Japanese English and speak with the Indian or Indonesian people I think it's difficult @@@ to communicate sometimes so and the one of the interesting thing is when I have a business trip to the USA I met some my people like xxx suppliers and we have lunch and we speak English and they pretty erm interested to me because you have I mean that they pointed that you have new york accent so I said really? I've just travelled new york but I haven't stayed in New York so but really? But they really erm comfortable or interesting and or and so I realised maybe that's why maybe this is why people I mean Korean people want to speak native speakers' English sometimes
147. M: who said you have a New York accent? Is it American people
148. KB3: erm his nationality yes yes he's his nationality is Chile or something but he live in America for long time so
149. M: okay so he's familiar with accents in America that's very interesting that you have a New York accent

150. KB3: I didn't know@@@ yes I think because I stayed in Canada it was not far from New York many people from New York in my town so that's why I speak New York accent but I never realised and I very interesting is New York accent is New York is really really lots of kind of people so erm
151. M: Exactly yeah I don't really know what new York accent is
152. KB3: What is new York accent yes exactly maybe he's just saying maybe he wanted to say maybe I don't have Konglish little bit less than coz I went with an engineer guys so maybe they have Konglish accent maybe that's why he was saying about it I'm not sure but there was interesting thing so
153. M: How did you feel? When he said that oh you have a New York accent
154. KB3: I feel very funny
155. M: Funny?
156. KB3: Yeah because not quite sure does he have does he know really what is New York accent is? Because I don't know so erm yeah he was just saying I didn't really believe what he said
157. M: Were you happy with that comment?
158. KB3: Mmmm not that happy but just hum just funny
159. M: Erm did you imitate or copied somebody's accent?
160. KB3: No
161. M: Okay you just acquired it from your daily communication in Canada
162. KB3: Yes I think erm I think now I'm taking Spanish class
163. M: Oh
164. KB3: It is really difficult to just reading book and learning from book and grammar thing I realised this is not how to study language because I studies one month but I don't speak Spanish at all I mean yes of course but the feeling was I think when I learned English or Japanese language the thing is I tried to adjust to environment and tried to acquire everything as a native speaker so yeah but sometimes I imitate sometimes during watching some movies some funny thing I've seen I do sometimes but I didn't have particular models or something like that?
165. M: Okay alright why do you study Spanish now?
166. KB3: Mmm I wanna travel yes spain
167. M: Okay I just guessed that you study Spanish for your business with people from Chile
168. KB3: Yeah could be possible
169. M: Could be possible
170. KB3: Because there are many suppliers in Chile but maybe this year or next year I wanna travel Spain? So
171. M: so it's Spanish in Spain because I guess Chilean people use a bit different Spanish
172. KB3: yeah and they have I couldn't find any Chilean Spanish school@@@ no we don't have so just Spanish for just like for fun? So I have business travel to Chile last year and Spanish sounds very pretty?
173. M: Oh really? Does it sound pretty for you?
174. KB3: yes@@@ that's why I decided to study Spanish
175. M: that's interesting
176. KB3: yeah quite cute
177. M: yeah how does Korean language sound?
178. KB3: erm@@@ it's difficult because it's my mother language erm quite erm I can't say cute but erm could be very erm Korean language is quite difficult I've never realised but actually my mother was a Korean teacher in Japan
179. M: okay
180. KB3: so she taught some Korean to Japanese people and I realised Korean is really difficult language so pronunciation is not so easy I think so so I think one of the difficult languages@@@
181. M: okay alright that's very interesting some people say French is very romantic it sounds like romantic
182. KB3: yes yes I think so
183. M: do you have that kind of ideas about languages?
184. KB3: Mmm yes mmm French I've never thought about it but erm Korean is difficult especially when I came back to Korea and my younger sister they were really young when they were in japan so they couldn't speak Korean when they come back so they have a very difficult time to adjust to Korean life style
185. M: But I think your parents talked to them in Korean didn't they?
186. KB3: Yes they taught us to speak Korean but my two younger sisters they studied Japanese elementary school so they were always go out with Japanese friends so and when they were two years old 4 years old they went to Japan so they were never taught Korean so they started to learn hiragana first so that's why they had difficulty?
187. M: Okay I see

KB4

1. M: Okay first I'm very interested in your comment thanks for your comment you say it seems that my

- research will be abundant if you include a perspective of children's English education in Korea
2. KB4: Yeah
 3. M: Could you tell me more about children's English education in Korea?
 4. KB4: Mmm I supposed your target the audience of your research would be not senior level but the university students and xxx between 30s or 40s so I understood your research will focus on the current situation of the Asian country relatively English ability? But the what I referred in your comment was the next generation status in Korea especially in English capability because the some the parents generally understand the importance of communication in doing social life so they should increase their children to learn English as a second language so I'm supposed that after ten or twenty years the perspective or some the situation in Korea in terms of English capability would be significantly change because children boys and girls more the expressed [exposed] to often the English communication so they would have more chance to learn English and also they start at the early stage @@@
 5. KB4: Yeah that's true I think in Korea now when do children start learning English?
 6. M: For my case? Kindergarten Oh I have two boys and the older one is 9 years old and the younger one is 5 years old the younger one started English last year in his kindergarten not the regular courses but kindergarten engaged some the erm how to say not the native speaker? But di instructor who have has capability to introduce basic communication to childrens? And the erm the coordinate basic English class so and for my elder son he has private institutions and regularly one class per day? So I think his capability would be similar level to similar to how to say mmm 8 or 9 grades from my case you know alphabet? I learned first time when I was seven grade so then the then the I kept studying English after 5 years in people in entering university but the my son's generation started English around 5 or 6? And when they reach the 7 grade they similar ages with my son when I started English they already reach certain level
 7. KB4: Yeah
 8. M: Do you think it's a very good thing for Korean kids?
 9. KB4: Ah:: I don't I'm not sure it's a ahhh the general trend so xxxly no there is no debate seriously but the people special idea parents acknowledge English would be xxx? tool for their children when they debut in the social life without any specific reasons so it's the kind of obligation of parents to provide some opportunities to learn the English as long as earlier stage so yeah @@@@ you know when I started alphabets at the seventh grade and my English was not good when I graduated the university but now I can communicate in English with you
 10. M: Sure
 11. KB4: So the necessity make the people learn and improve communication level so my concern is that children don't acknowledge why they have to learn English at their level just they were pushy [pushed] to attend institutions and English classes by parents @@@ it would be better in terms from the perspective of English education because I was several times still really xxx foreign language would be better as xxx earlier as xxx so but ahaha I don't have the confidence it really bring the good performance for my children's generation
 12. M: Okay erm you said you couldn't really speak English when you graduated from university but now you can speak English so how did you acquire your English ability?
 13. KB4: Mmm so generally Korean companies requires certain level of English capabilities so-called TOEIC test so certain companies suggested some criteria like the appliers [applicants] should submit score more than 700 points likely? So the university students who want to apply private companies they had to prepare for the English test to prove communication level which is first motivation for me as well the other normal Korean young people so fortunately I passed criteria in terms of English capability and then the I started my career in my company in 1997 so and also the my background is engineer engineer one of engineers' responsibility is to improve the plant process? So for such aim, I needed to read a lot of materials written by
 14. M: Oh yes
 15. KB4: Written in English and also erm in some time the ability erm not often communicate with some foreign erm the consultant so or the foreign supervisors so it's erm motivation to increase to improve my English capability and also my company provide some a number of erm opportunities for some education programme for its their employees so erm I can I could join such education programme? Provide by my company so then very the gradually and moderately @@@ improve my English capability
 16. M: Could you describe or explain a bit more about the education programme which is provided by your company
 17. KB4: Most common way for the Koreans to learn English to subscribe the private institutions there are huge private institutions it's a real business in Korea so
 18. M: Is it an English language school?
 19. KB4: Yeah so many kinds of programmes and the variety erm the types of the programmes available for instance group discussion or they focus on grammar or whatever the preparing the xxx USA graduate postgraduate scholarship whatever so it's very convenience for people to subscribe the private institution so generally company compensate the fees it's not so expensive but it's I think very simple company increase employees to improve their English capability and also such institutions have some limit to improve mm English capability you know generally the English classes in private institutions has 40 or 50 minutes

20. M: 40 or 50 minutes
21. KB4: I believe it's not enough to reveal the English communication environment and also you know the for instance group study? generally 10 people participating so mathematically each one has only 5 or 7 minutes to communicate with native instructor so yes so subscribing private institutions is general way to learn English but many people acknowledge there is some limit and they require other strong commitment to jump their English capability so it's a general programme of our company and company also operate some special language course like so-called deep special course? So yeah for instance the company sent some of the several employees to special programme where employees were allowed to spend their whole time to learn English for the one or two months so the such English programme it's the special course so only the some erm limited employees have chance to be invited by the company
22. M: Okay I see so if you want to attend that special programme in which you study English for one or two months, are you going to somewhere like Canada America or Australia to study English?
23. KB4: Mmm from time to time, the details are changing but from my case I the programme that I participated in 2002, included 4 weeks courses in xxx university in USA so I spent 4 weeks in Santiago USA and attended language courses during the morning session and also the other time so very naturally I I was open to English communication environment
24. M: Yeah did your boss tell you to attend that class attend that programme?
25. KB4: Yeah yeah of all the number of participants confirmed by human resources team who has responsibility to operate all the education programme and then the each organisation xxxx has responsibility whom they recommend to the human resources team
26. M: I see okay I see you said now you read materials in English and also you communicate with foreign people in English and I would like to ask you mm where are those foreign people from?
27. KB4: Generally north Americans Canada United states and also Australia and also some other countries where it's not English native English
28. M: Non-English speaking countries
29. KB4: Because English is business language when we met first time we started conversation in English
30. M: Yeah yeah where are they from? Those non-native English speakers?
31. KB4: Ahhh Japan China and Europe
32. M: Euro European countries
33. KB4: Yes European countries
34. M: South Americans?
35. KB4: Yes yes South Americans thanks so besides China Chinese and Japanese other people come from non-native English speaking countries looks like native from my perspective they don't although they have their own tones or accents but the expressions and communication style is likely native from my perspective
36. M: Okay so what do you mean by saying that they are like native although they don't speak like native English speakers
37. KB4: Erm so sometimes I could not acknowledge what my partner business partner saying so sometimes I asked to hold and repeat what I missed but the people I said likely native speaker very natural coordinate conversation
38. M: I see
39. KB4: Expression is xxx I recognise oh it's kind of native expressions
40. M: Oh I see is that like American people's expression?
41. KB4: Ss yeah
42. M: I see okay erm okay so you said now children start learning English at a very early stage
43. KB4: Yeah at very early stage and more open the the opportunity or something
44. M: Yeah I guess English education is now perceived to be very important in Korean and people spend lots of money on English language learning
45. KB4: Yeah yeah it's a big business
46. M: Okay so why do you think we need to study English?
47. KB4: Mmm I believe the necessary should be diversified depending upon the people the situation? So ... yeah people likely doing the business globally? Should communicate in English but I believe the portion of such global businessmen would be certain range
48. M: Yeah
49. KB4: Not the 100% people
50. M: No
51. KB4: So and I think the the people who really necessary to speak English would be limited depending upon their position but current situation is that every children should prepare the the their future social position by learning English I understand that children are very early to for see what he they will be
52. M: Yeah
53. KB4: So they should be prepared for the possibility and English is served also key element to xxx future social position so from the perspective [of] parents? They want to bring the the whole opportunity
54. M: Yeah I understand

55. KB4: And also the keep important and other important key element is the job
56. M: Job
57. KB4: Yeah job so you know some Korean companies are prefer mmm the apprentices who can speak English more so in the real situation mmm the people who can speak English well have more opportunity to sxxx each company or in other areas
58. M: Yeah right I understand you were talking about TOEIC test so I think those university students need to get a very good score to enter a very good company or and I think I heard that quite many companies require their applicants to provide TOEIC score
59. KB4: Yeah
60. M: But as you said the people the number of people who really use English for business is very limited
61. KB4: I think so yeah
62. M: But everybody has to take TOEIC test and probably that influences their promotion or whatever so what do you think about this system?
63. KB4: Mmm the objective of subscribing to TOEIC test is is for human resource team to evaluate communication level of each employees so you know correct testing or xxx is very challenging so there the you know five or ten years ago there was no erm the reputation or method to evaluate such communication level so TOEIC score is easily won to review the people's communication level but currently company acknowledge TOEIC score would not show exactly people's communication level so now it is the very conversion period but already converted people company to understand the TOEIC would not the show the communication level correctly? So many companies are developing other methods or accept the new method
64. M: I see I see erm okay so now what do you think about your own English?
65. KB4: Erm I can communicate my business partner so but mmm I think if I improve my English capability more efficiently or more precisely deliver my opinions and my thoughts effectively to my business partner so mmm personally my English capability yeah for instance if my partner is native speaker? Then then they consider that the they communicate with me by English but not comfortable I think they more concentrate on select some the normal words or expressions or normal words and also they have to avoid some the native style expressions
66. M: Yeah
67. KB4: Yeah but they can communicate with me@@@
68. M: It might be a bit strange question do you feel a bit sorry for those native English speakers who choose simple words or avoid their own expression
69. KB4: I don't think so
70. M: You don't think so
71. KB4: Erm I try to I'm trying to communicate to show my English capability when I missed some expression I asked them to say again? And yeah sometimes mmm I didn't follow although they say again then my business partner change the expression then I can understand so I think it's natural communication procedure
72. M: Yeah I see okay right you said you can communicate with other people in English but you also said you might be able to improve your English
73. KB4: Oh yeah I hope I want I'm keen interested improve my English communication level
74. M: I see is there any level of goal you want to achieve?
75. KB4: Erm mmm I want to translate what I thought in Korean my mother tongue into English regardless accent or pronunciation yeah
76. M: So you don't really care about your pronunciation or accent
77. KB4: Erm the basic requirement is necessary like the correct expressions the my voice? Should be understandable by other people then I don't I'm not sure it's necessary to reach some the native speaker's level
78. M: Native level you don't think you need to achieve native speaker's level
79. KB4: Yeah certainly a fundamental question is what native English level the united state's pronunciation? or the English English speaker? Or the Indian or Australian speaker?
80. M: Yeah exactly yeah
81. KB4: So generally in Korea English em US style English is the standard one but when I know I participated in many meetings among the diversified countries so when the united states English Australian Phillipine they have their own accent and intonation but no hurdle to communicate there is no xxx during communication so I think tones accent is not the problem
82. M: So you don't really think that American English is the standard to everybody
83. KB4: I don't think so I don't think so
84. M: Okay what do you think is important for successful international communication in English?
85. KB4: Hmmm that's actually a very tough question at first people should have capability to express correctly their own thoughts yeah and also they have capability to listen to what other people say I think it's such elements are key important yeah so the other aspects is kind of method how to achieve such elements to express the people's thoughts they catch other people's speaks
86. M: Yes but you have lots of business partners business people who are from different countries and I think it's

- quite difficult for you to understand everybody's English or sorry is it difficult for you to understand them?
87. KB4: Yes sometimes difficult but understand the the first step to do business is to deliver correctly what I understand or not so the you know mmm my current position is the overseas business development my main job is to do business with overseas business partners so you know key principle to myself is to express correctly? what I understand to other people it's yeah so I think it's the most important thing sometimes I don't want to interrupt the flow of conversation so I do like uh huh uh huh but the result would lead some wrong direction
88. M: Yeah right I see I see okay so what do you think about Korean people's English?
89. KB4: Mmm Generally have basic conversation level but erm it's not abundant to find people who can speak more natu fluently speak English I think so
90. M: Uh huh what do you think is necessary for people to improve their English ability? I mean Korean people
91. KB4: From my perspective, I don't think it's necessary to improve like whole Korean people to improve their English capability depending upon their requirement and necessity the people should spend the resources to improve English capability
92. M: Yeah
93. KB4: Yeah some some opinions are raised in Korean society the government should announce English as a second language in Korea very minor opinion
94. M: Yeah I've heard about it
95. KB4: They believe you know Korea doesn't have any natural resources so the global trading is the main business English is the core capability to do their business globally so yeah English capability is natural key element to the increase the nation's capability some peoples say this
96. M: Yeah I've read about that I think it was a few years ago some people in Korea started saying that English should be your second official language and I think that was not really successful as far as I know
97. KB4: Not widespread minor opinion so
98. M: Do you agree with them?
99. KB4: Ah hhh I don't agree with them so you know the for instance Singapore and Hong Kong?
100. M: Hong Kong yeah
101. KB4: Yeah is likely native speakers of English but I think the everyone who live in Singapore would make xxx money or would be xxxx as successful social position from the perspective of Korean people so the at the end of the day English is just the tool for communication it's not the the key criteria to judge future position in the social life so from the perspective of the senior generation people generally xxxx successful social life has background of the graduation the degree of university in the states or MBA the worldwide recognised colleges so they all assume English would be the key tool to success in the social society but no not in the case of the Hong Kong and xxx? Hong Kong and Singapore yeah English is just the tool for communication to success the individual area requires other elements as well
102. M: Okay I see right and you said you use English with Japanese people as well
103. KB4: Yeah
104. M: What do you think about Japanese people's English?
105. KB4: Ahm from my perspective generally when I meet in Japan or the business partner who don't need English necessarily likely some plant or the other some domestic business centre frankly speaking they couldn't speak well English comparing to normal level of English of Korean people for instance the my colleagues with my colleagues but moving to some the people Japanese people who work in doing global business has very high level of English capability
106. M: Uh huh
107. KB4: So necessary part Japanese people reach such level I think it's more the ah the effective and they more the natural from my perspective
108. M: I see Is Japanese people's English easy for you understand?
109. KB4: Mmm yes because they speak slowly?@@@
110. M: @@@ slowly okay
111. KB4: And also they the use very basic expression
112. M: Basic expression yes how about pronunciation?
113. KB4: Pronunciation? it's individual perspective generally some people reach likely native speaker pronunciation but generally they have their own accent
114. M: Yeah Japanese accent Is that difficult for you to understand Japanese accented English?
115. KB4: Mmmm not difficult not difficult
116. M: Not difficult okay right then what do you think about Chinese people's English?
117. KB4: Mmm Chinese people more from my perspective more ehm polarised than Japanese people so the normal people who doesn't require English communication has the lower level than Japanese people but people who are involved in the sector where require English communication show the higher level in communication
118. M: Yeah I see do they have any special accent? Like Chinese accent?
119. KB4: Mmm some people have their own accent but more people than Korea and Japan speak fluently and

- more like native style pronunciation
120. M: Yeah I see okay so now I'd like you to read this ...
 121. KB4: Finished
 122. M: Okay thank you so do you agree with this opinion
 123. KB4: Aahhh yeah I agree but I have own opinion
 124. M: Uh huh
 125. KB4: But although I agree with this opinion but I don't think it's necessary to invent new version of English for non-native English speakers yeah but I agree that for example Korean people can have their own accent
 126. M: Okay but you don't agree with the idea that
 127. KB4: Yeah to invent a new version of English
 128. M: Why is that?
 129. KB4: I think language itself is a living
 130. M: Yeah exactly
 131. KB4: So although we use English in business or other international meeting we don't use English in normal life so once non-native speakers develop their own style of English which makes apart from non-native speakers so yeah I think the non-native speakers would encounter limit to improving their English capability unless they study start English class at early stage so the I think naturally @@non-native speakers they remain at certain level@@
 132. M: Naturally yeah I see
 133. KB4: Yeah yeah although the there is some guidance the non-native speakers should reach should use this type of expressions but generally they position certain the part
 134. M: Yeah exactly it's very interesting that you suddenly started talking about the idea of creating a new version of English
 135. KB4: @@@@
 136. M: but why is that? Have you ever heard about that kind of idea?
 137. KB4: Ah for instance Singlish or Indi Indian India English is kind of evolving their own vocabulary their own expressions so yeah such countries English is native the language? yeah it's understandable they had infrastructure to develop their own version for instance you know now I'm starting learning Spanish so Spanish originated in Spain but many Latin American countries they use
 138. M: Spanish
 139. KB4: Yeah Spanish as a mother tongue so there is different in vocabulary and expressions in Latin America in Spanish

KB5

1. M: Can we start now then?
2. KB5: Yeah
3. M: Okay so do you use English for your business currently?
4. KB5: Not much
5. M: Not much okay but I think you say here in your questionnaire that ehm okay sometimes you use English
6. KB5: Sometimes I use English
7. M: Sometimes okay is it
8. KB5: Mmm I joined this company last 2001 at that time I joined raw material team it's the purchasing team so we have business with foreign company Chilian company and American Canadian and also Japanese company so at that time I used to use English for business but the last year I moved to this department so@@@
9. M: Okay so now you don't need to use English?
10. KB5: Ah I I so now I try to sell our product to Japanese company like Sannyo Panasonic so I can speak Japanese so
11. M: Oh can you?
12. KB5: So I use English but that is the this Japanese company are the potential customer so I try to do business in English
13. M: I see okay so you used to use English quite often
14. KB5: Yeah quite often yeah
15. M: So where were these from those people who you communicated with you said American Canadian
16. KB5: Chilean
17. M: Chilean okay
18. KB5: Most of I speak English with Chilean and Canadian
19. M: Canadians
20. KB5: And also Americans and Japanese
21. M: Are these four countries the main countries?
22. KB5: Yeah

23. M: How about China or Chinese people? Indian people?
24. KB5: Ah Indian yeah yeah
25. M: Okay I see
26. KB5: We when I was in the raw purchasing team we had business partner Indian business partners
27. M: Okay and you
28. KB5: Very difficult@@@
29. M: Oh was it?
30. KB5: yeah@@@
31. M: why was it difficult?
32. KB5: They spoke English very fast and also the Indian people has their own accent it's very difficult to understand and when I was in purchasing team nobody nobody understand Indians' English
33. M: Nobody?@@
34. KB5: So they always try to call ahm communication by phone? But the they how can I say? They never try to hear our ahh
35. M: @@@
36. KB5: Just they when we had a phone call with Indian people they always talk they always speak what they want to say that's it@@@
37. M: Okay so they didn't listen to you
38. KB5: No no @@@ and also very difficult to understand their pronunciation
39. M: So how did you manage the communication with Indian people
40. KB5: After phone call we communicate by E-mail@@@
41. M: E-mail@@ was it easier for you?
42. KB5: Yeah yeah very easier
43. M: I see
44. KB5: First just ahm listen what they said and then but we do not understand what they said just just uh huh pretend to understand and the end of phone call please send e-mail@@@
45. M: @@@ I was just curious but do those Indian people noticed that you didn't really understand like their English?
46. KB5: Mmmm no probably not because if they know that those people other people don't understand them they wouldn't phone call people and they send e-mail instead which might be faster
47. M: Yeah Okay
48. KB5: I feel like they just reading some some
49. M: Ahh
50. KB5: Blablablablablabla okay okay @@@@
51. M: Ah I see
52. KB5: It's not communication it's just how can I say just one way communication
53. M: Oh one way communication
54. KB5: And also the their own pronunciation is very difficult
55. M: Uh huh do you think Indian people have to speak standard English like American English or British English
56. KB5: Aah::: hhh every country who can speak English has their own accent
57. M: Yeah
58. KB5: Ah it is very difficult to recover their own accent that is the how can I say the natural things
59. M: Yeah yes
60. KB5: I also try to recover that kind of ahh ahh weak point but it's very difficult I also I have Korean accent and also my hometown accent
61. M: Ah I see
62. KB5: Gyomusung southern part of Korea gyomsung province so even the Korean people in Seoul they feel strange what I said
63. M: Oh do they?
64. KB5: Yeah because I have very strong ah my hometown accent
65. M: Okay ehm have you tried to change your accent in Korean language?
66. KB5: Aahhh ten years ago I moved to I moved from mmm my hometown to Seoul
67. M: Seoul yes
68. KB5: First time I tried to change my accent but it's also very difficult I just give up
69. M: Alright so now you keep your accent
70. KB5: Yeah
71. M: Do you like your own accent your Korean accent
72. KB5: Yeah I like@@@
73. M: Your hometown accent
74. KB5: I just gave up ahm I I how can I say I made them to understand their accent I teach our hometown dialect something like that?

75. M: Yeah yeah@@@ how about English in that case? Ah you have your Korean accent which is really clear to me I think I mean it's very understandable I think I can understand your English 100% it's very easy for me to understand and do you think in the same way? Like do you think other people need to understand your English for example American people Indian people need to understand you
76. KB5: Mmm yyyeah I agree every country so they have their own accent so
77. M: Uh huh
78. KB5: I don't need to change my accent if we can communicate if there is not a big problem like pronunciation problem
79. M: I see okay I think you've been to the states I mean the USA
80. KB5: Yeah
81. M: How long did you stay there?
82. KB5: I have been ehm 6 months?
83. M: 6 months
84. KB5: I was in America for 6 months
85. M: For what purpose was it?
86. KB5: Just for study English
87. M: Okay so did you go to language school in America?
88. KB5: Yeah that's right
89. M: Why did you go to America to study English
90. KB5: Ummm speaking English is ah not speaking English the English score is very important to enter the ahm take important to take a job in Korean so just in order to take a job I need to improve my English score so at that time the half of university students in Korea ahm they go to America Canada which used English
91. M: I see I see so were you a university student when you went to America
92. KB5: Yes
93. M: Okay to get good score for
94. KB5: Yes
95. M: For TOEIC test?
96. KB5: Yeah for TOEIC test but the@@@ I don't have a good TOEIC score but@@@
97. M: I think your English is very good actually very accurate and very clear
98. KB5: Ah thank you
99. M: I'm a very honest person
100. KB5: Ah last 2008 ah I went to Vancouver to study English just for one month company send me to Vancouver for studying English
101. M: I see okay ehm so I think it's quite expensive for you for us to study abroad especially to study English because we have to pay tuition fee and we need to live there and I think it's such an investment but what made you to go to America is it very important for you to get very good score in
102. KB5: Yeah yeah also many Japanese company workers in Vancouver 2008 my class there were 6 students
103. M: Uh huh
104. KB5: And 3 people come from Japan Mitsubishi and very big companies in Japan
105. M: Okay for the same reason
106. KB5: Yeah the same reason the company send them to Vancouver
107. M: Okay I see alright ahm okay so now what do you think about your own English?
108. KB5: @@@ very poor
109. M: Poor? Why do you think it's very poor?
110. KB5: Ahh I need to study more
111. M: Uh huh
112. KB5: Mmm yeah@@
113. M: Is there or level you want to achieve?
114. KB5: Oh every everybody want to get high score
115. M: High score
116. KB5: But sss now the high score is not important just how to we are the businessmen so for good business we use English as some method English is not a purpose just a method for business
117. M: Uh huh okay so for example do you want to speak like a native English speaker?
118. KB5: Aahhhh that is the everybody want but that is the only dream
119. M: Dream
120. KB5: I think it's it's very how can say it's very difficult very very difficult @@@ because we are we were not born in native speakers' country so it's a
121. M: No no uh huh but is it your dream as well?
122. KB5: Ahhhh I gave up
123. M: Oh you gave up uh huh
124. KB5: Now my English ehm I'm very satisfied with my English because I don't have high score but anyway I can speak English and I use English with my business there is no problem with @@@

125. M: Okay so there is no problem
126. KB5: I don't have any problem with my English for the business
127. M: Okay okay yeah that's very good okay thank you then what do you think are important for successful international communication in English?
128. KB5: Excuse me? What is
129. M: Ah so I think you did business with lots of non-native English speakers and what is important for you all to do good communication in English or successful communication in English?
130. KB5: Successful communication mmm I think the you know I'm Korean so sometimes usually I speak English to non-native speakers but when I use English with non-native English speakers the most important thing is to use easy English
131. M: Ah yes yes
132. KB5: how can I say not specific word something like that
133. M: yeah yeah
134. KB5: the most important thing is using the simple and easy English
135. M: simple uh huh okay so did you pay particular attention to that point to use easy English
136. KB5: yeah
137. M: so for example do you change your English according to the people whom you talk to or to whom you send e-mails like to Americans Canadian people for example on the other hand Japanese people do you or did you change your English according to
138. KB5: ah no
139. M: no uh huh
140. KB5: I always use the same English
141. M: Okay the simple one
142. KB5: Yeah I don't have I don't have the ability to change my English@@@ but sometimes when I reply e-mail in English even the Japanese people ehm use the wrong broken English I just use the broken English because the we always we ah we already know that means even though that is the broken English if I use the right English
143. M: Uh huh
144. KB5: I think they maybe misunderstand sometimes
145. M: Yeah yeah exactly
146. KB5: Even though that is the wrong broken English but we think the same thing so I use the broken English@@@
147. M: I think that's great . great strategy so you know that it's wrong according to the standard English
148. KB5: Yeah
149. M: But you just use it
150. KB5: Yeah and also when I speak English with Japanese it's very familiar
151. M: Uh huh
152. KB5: Because as I know Korean and Japanese has very similar grammar and also Korean and Japanese make a mistake very similar
153. M: Yeah I know
154. KB5: @@@
155. M: @@@ yeah okay then what do you think about Korean people's English in general?
156. KB5: General?
157. M: Yeah in general
158. KB5: Ahm the old people they didn't have opportunity to speak English with native speaker so most of the old people English is very poor but some now new generation is young people can speak very well
159. M: Yeah
160. KB5: So how can I say ehm yesterday I went to the onsan plant I met new new members in our company
161. M: Yes
162. KB5: They are on the they are on the job training OJT
163. M: Yes yes yes
164. KB5: Yeah OJT in Onsan I met new members they can speak English very well
165. M: Very well okay they must be
166. KB5: Getting better@@@
167. M: Okay okay I see
168. KB5: Also
169. M: Yeah
170. KB5: Korean university students most of Korean university students go to America Canada
171. M: Uh huh
172. KB5: For studying English one year it's common
173. M: Yeah is it very common? Okay so it seems that lots of students go to America Canada Australia for whatever so does it mean that it is very difficult for them to acquire English in Korea?

174. KB5: Hhhmmmm ahhh studying English in Korea is also mmm yes@@ how can I say it depends on their how can I say their mind
175. M: Uh huh okay
176. KB5: If somebody has strong decision mind? And the no matter @@@ where they are but it's English is not only language but also culture so if we if we how can I say if we ahm how can I say
177. M: Take your time@@
178. KB5: Sometime I forgot very easy word
179. M: That's fine that's normal explain what you want to say
180. KB5: Mmm anyway@@@
181. M: anyway@@
182. KB5: anyway if you and I have it's language English is not only language but also culture
183. M: culture
184. KB5: so if you have chance to native speaker culture it is the more easier to speak
185. M: uh huh
186. KB5: learn learn learning and acquisition of English it's more easy
187. M: yeah I see do you know English village in Korea
188. KB5: English what?
189. M: English village
190. KB5: Ah village English village yeah yeah
191. M: Have you ever been to
192. KB5: Ah never never
193. M: Okay I see what do you think about English village
194. KB5: The purpose is very the idea is very good but as I know the English village is also in Korea
195. M: Yeah
196. KB5: So there are there are native speakers in English village but the more Korean people so yeah the chance to speak English how can I say ...
197. M: So probably even in English village they don't really have lots of chances to
198. KB5: Yes yes when Korean people they use Korean
199. M: Yes of course it's quite weird if they
200. KB5: Yeah they they but how can I say Korean idea is good but how can I say English village give Korean students ahhh English village give motive for studying
201. M: Motive okay I see I see but do you
202. KB5: English village is not a place to study English just giving the motive and after visiting English village ahhh really ahm how can I say in order to survive or @@@ I need English something like that so they will try to English something like that
203. M: Do you think we need to learn American culture or British culture to acquire English or to master English
204. KB5: mmmm @@@@ ahhh I don't know@@
205. M: you don't know but you said culture is important
206. KB5: yeah
207. M: but does it mean mmm what do you mean by culture by the way
208. KB5: ahhh
209. M: that's a very tricky question I know but
210. KB5: ahhh that is the only problem is the money@@@
211. M: okay
212. KB5: yeah if somebody has the economy ability they can go abroad
213. M: yeah okay I see so we ehm you think we need to experience that culture in that country
214. KB5: yeah yeah
215. M: okay
216. KB5: ah experience that's the word I wanted to say I forgot the word
217. M: that happens to me all the time I forget words okay then what do you think about Japanese people's English?
218. KB5: Japanese? Mmmm
219. M: Be honest@@@
220. KB5: Yeah yeah@@ to me it's very Easy to understand Japanese English is very easy to understand because we have very similar grammar error? Mistake? And also similar pronunciation mistake but I think in my opinion
221. M: Yeah
222. KB5: Korean relatively speak English more more@@@
223. M: Yeah better?
224. KB5: Yeah they speak better@@@
225. M: Yeah better than Japanese do
226. KB5: yeah@@@
227. M: why do you think so?

228. KB5: Ahhhhm when I was in America for studying English
229. M: Yeah
230. KB5: Ahm at that time I felt that Korean people's English is better than Japanese but in the view of the native speaker I asked native speaker which country's English is better
231. M: Oh did you@@@
232. KB5: Native in view of the native speaker the same@@@
233. M: @@@
234. KB5: They speak broken English anyway so they don't care
235. M: @@@ okay but you don't agree with them
236. KB5: So how can I say the the Korean at that time Korean students and Japanese students they were the level is the first level to six level one two three four level student Korean students in a one through the four level class is better than the Japanese people but high class is the high class five or six level students is the I think @@@ the Japanese students are better than Korean
237. M: Uh huh which class were you
238. KB5: But but the it's the number of students in one through the four level class is very the number is very similar to Japanese and Korean students but the high class is the Korean students' number is bigger than Japanese
239. M: Okay I see I see so only a few Japanese people were in that high level class ah I see okay which class were you in by the way?
240. KB5: Which class?
241. M: Yeah you said from one to 6
242. KB5: I start from the four level but
243. M: Four level
244. KB5: But I stayed in America very short time just six year (months) so I start start with four level class and then four level and I just got four level and five level
245. M: Oh yeah that's great because 5 is the second best yeah?
246. KB5: ahhh@@@ I don't know
247. M: okay then what do you think about Chinese people's English
248. KB5: Chinese English? mmm Chinese is Chinese people easier to study English than Korean or Japanese as I know Chinese has similar similar order
249. M: Yeah word order
250. KB5: Yeah so easy But how can I say Japanese and Koreans' English how can I say when they speak English they::: their English how can I say it's not fluency just ta ka ta ka ta ka
251. M: Yeah I know what you mean
252. KB5: But Chinese Chinese English is like they how can I say they got a mmm
253. M: Are they fluent?
254. KB5: Not fluent just how can I say they got a rhythm special Chinese rhythm wrrrr
255. M: Ah Chinese rhythm oh I see I understand
256. KB5: And also special they have their own accent and their own rhythm
257. M: Ah I see but you said Korean and Japanese English is like tu tu
258. KB5: @@@ Yeah yeah something like that ahm Japanese Korean I am a student (word by word and flat) but Chinese I am a student (very intoned)
259. M: @@@ Ah that's very you're very good at imitating
260. KB5: @@@
261. M: Oh okay ah is it easy for you to understand Chinese English?
262. KB5: Ahm y:eah it's no problem
263. M: No problem okay okay but you said Indian people's English is difficult
264. KB5: Ahh it's very TErrible to me but hh::: I don't know my business partner is she has the special accent but other Indian some Indian can speak English very well
265. M: Uh huh but your business partner
266. KB5: Yeah my business partner has special accent
267. M: Is ahm how about other people like Chilean people?
268. KB5: Ahm yeah it's very easy to understand Chilean and Germany
269. M: Okay how about those native English speakers Americans Canadians
270. KB5: Yeah that's no problem just when they speak English they speak English very fast
271. M: Very fast okay do you think they need to slow down when they speak?
272. KB5: Ye:::ah when we had when we have a negotiation with a native speaker
273. M: Uh huh
274. KB5: How can I say the native speaker take the kind of advantage
275. M: Advantages uh huh
276. KB5: They use the how can I say they are the native speakers
277. M: Yeah

278. KB5: When we are the negotiate they speak English very fast blablalablabla
 279. M: Is that intentional do they speak English fast intentionally?
 280. KB5: Some native speakers when how can I say some good business partners
 281. M: Good ones@@
 282. KB5: When they when we have negotiation
 283. M: Uh huh
 284. KB5: They speak English very slowly in order to understand us but the some bad native speakers@@@
 blablalablabla but we just ignore@@@
 285. KB5: Oh you just ignore@@ you said native English speakers have advantages when you negotiate for your
 business and do you think it's unfair?
 286. M: Yeah it's unfair but they are native our problem is only we cannot speak English fluently we're not a XXX
 @@@so but when we speak English when we have a poor English native speakers think that people is a little
 bit stupid but@@@ we only just English is not our mother language
 287. M: No
 288. KB5: So when we communicate in Korean we're very well but sometimes when native English speakers with
 non-native English speakers if we don't speak English very well the people is @@@ a little bit stupid
 289. M: Oh but that's nonsense
 290. KB5: They also they pretend that native speakers pretend to be:::: smart like that just they can speak English
 291. M: Yeah exactly Wh wh what do you think about such kind of attitudes of native English speakers that they
 treat some ahm basically usually Asian people who can't speak English well as a stupid person and what do you
 feel about it?
 292. KB5: I just ignore@@@
 293. M: Ignore okay I see so now
 294. KB5: You don't have a Japanese accent
 295. M: I do
 296. KB5: A little bit but you don't speak like other Japanese people Japanese people have quite strong accents
 usually
 297. M: Oh do they? Can you mimick?@@@
 298. KB5: nono@@@
 299. M: because your Chinese version was very good@@@
 300. KB5: I already mentioned English is not a purpose just it's a kind of business method
 301. M: Uh huh
 302. KB5: So if there are some pronunciation problems and grammar problem that is the not a big problem it's just
 how how well we can communicate is the more important thing is so yeah
 303. M: Do you agree with this
 304. KB5: Yeah yeah
 305. M: Okay thank you I was quite surprised that lots of people actually say like this communication is very
 important so grammar mistakes so pronunciation or grammar mistakes don't really matter and I totally agree
 with this but today you said that was very interesting and I thought it's brilliant that you used jpanese wrong
 expression or broken English in your own e-mail even though it's wrong and broken that was just amazing and
 brilliant and
 306. KB5: @@@
 307. M: So I was so impressed I think I've covered everything but would you like to add anything or is there
 anything you forgot to say?
 308. KB5: No

KB6

1. KB6: I'm not sure whether I'm suitable for this interview because I'm not good at English@@@
2. M: I think your English is good
3. KB6: Thank you
4. M: Okay the first question is you said here that you've been to Canada
5. KB6: Yes for one year
6. M: For one year
7. KB6: Yes
8. M: Why did you go to Canada?
9. KB6: studying@@because studying English@@
10. M: okay it was not a Master's degree or
11. KB6: no just study English private school
12. M: okay private school it's language school so okay I think it's quite expensive to go abroad and study English
 but what made you spend that amount of money

13. KB6: yes spend lots of money but as Asian people culture nowadays is very usual thing going to abroad
14. M: yeah
15. KB6: to study English because of getting a job
16. M: okay
17. KB6: yes it's not must to do that but it's necessary
18. M: it's necessary
19. KB6: it plus score when I get some interview to get a job I need that experience of studying English for going abroad
20. M: okay so that can be an advantage
21. KB6: yes
22. M: okay
23. KB6: I'm very sure@@@
24. M: Okay you're very sure is that only for when you have an interview with that company or even after you got a job do you still need to get a good mark of TOEIC or TOEFL
25. KB6: Yes TOEIC score and experience
26. M: Uh huh
27. KB6: But I think it's reasonable
28. M: Reasonable
29. KB6: Yeah reasonable case because when the someone interview some ah interviewee
30. M: Uh huh
31. KB6: They didn't know they don't know about him or her so they need to evaluate the some English skill but they can't prove any data thing so the before interview starts documents or résumé put that experience or score they can evaluate the photo first time? So I'm not that kind of I'm not blame of that culture@@@ so
32. M: I think you said you went to Canada for one year
33. KB6: Yes
34. M: And is that only thing you did for your English
35. KB6: I think there are the two reasons uh huh
36. M: Uh huh
37. KB6: First time already I told you that is for getting a job and the second reason is for think more my experience of life
38. M: Uh huh
39. KB6: To getting wide wide widely did you get it
40. M: Yes yes I know what you mean
41. KB6: That's why many times many kinds of the culture and many experience I experienced so that is good for my life so yes
42. M: Yeah okay did you do anything else to study English other than going to Canada did you go to language schools in Korea or
43. KB6: I've went to Canada third times
44. M: Oh really you mean three times
45. KB6: Three times yeah for studying and eh studying for the first time that is my I paid everything
46. M: Yeah I see
47. KB6: But next one second one and third one was company paid@@
48. M: Your company paid
49. KB6: Yeah for one month and another month it's a kind of language programme in our company
50. M: Okay this company XXX
51. KB6: Expensive private language school I went there@@
52. M: Okay alright so did your boss decide that you should go or did you decide that
53. KB6: Wh wh wh It's candidate they choosed one of the his team member just can choose one of the candidates so board member choose who is the what is called reasonable man?
54. M: Okay I see
55. KB6: And score TOEIC score it's basic one it's necessary to pass that board member's meeting who is going to have that programme the score TOEIC score is kind of candidate's necessary
56. M: Okay so do you need high score of TOEIC test to join that programme
57. KB6: Mmm as high as@@@
58. M: Oh because I think the purpose of going to those foreign countries to study English to improve your English
59. KB6: Yes yes
60. M: So if your TOEIC score is very high probably you don't need it
61. KB6: Yeah but company's strategy is not like that it's totally different
62. M: Okay so those top score people only those people can go
63. KB6: There are maybe interview and TOEIC score these are the two essential the what it's called
64. M: Criteria or
65. KB6: Yes yes there mmm I forgot to say

66. M: Okay so do you use English currently for your business?
67. KB6: Sss not it doesn't current speak English during day working time only sometimes can speak English in English when I wa when I was on business trip yes it's possible or some business man come to our company that kind only kind it means sometimes but writing in English is frequently I have to do it
68. M: Okay so is it writing e-mails? And
69. KB6: Yeah because ah e-mails by e-mail yes usually I used by e-mail because some subsidiary company is owned by USA or other abroad so I have to @@@ it's stressful
70. M: Or is it?
71. KB6: @@@
72. M: Why is it stressful?
73. KB6: I think it's time time is problem translate to my the Korean words to English is very difficult
74. M: Okay It's time consuming
75. KB6: Yes if my children is possible because it's easy to translate I Korean adults case they think the whole sentence they think whole sentence by Korean word and then translate it English words it's very difficult yes but children's case is I think different
76. M: Ahm when you speak English with non-Korean people, where are they from?
77. KB6: Usually Japanese
78. M: Japanese
79. KB6: And Chinese all other Asians there are language Korean language Korean language is the one unify unify? Unify language? but like Malaysia or other Indonesian or India their language is many kinds they have like many kind of languages so
80. M: Oh yes okay so your business partners
81. KB6: Yes yes if I want to study their own language but I can't choose what it the main language so English is I think is the world language so that's why I usually speak in English
82. M: So you communicate mainly with those Japanese Chinese and Asian people
83. KB6: Yes
84. M: No Americans British?
85. KB6: But other countries when I met the other countries the people the English only I can speak so they can also speak English so they can also speak English American Canadian also they can usually talk talk and speak English
86. M: Uh huh okay I see what do you think about your own English?
87. KB6: So bad@@@
88. M: So bad? Why is it bad?
89. KB6: Uhm Korean I think Koreans culture it's very sh::y or shame?
90. M: Probably shy
91. KB6: Yeah so when I get on bus or subway in a subway? I talking on the phone speaking in English? people sssstaring at the man me this case
92. M: Uh huh
93. KB6: So little bit shy kind of and people Korean people's stereotype is am I correct of the sentence grammatically sentence gra ah grammar so if I say something wrong when I speak English? @@@ people ahm point about oh that's
94. M: Mistake? Really
95. KB6: Yes mistake it's Korean culture I think
96. M: Is it? That's interesting
97. KB6: So if I speak with abroad who is from English culture nation it's not stressful because talking with the guy but besides Korean company colleague this is stressful because ahh his English oh that grammar is grammatically that sentence is not correct
98. M: Oh okay so if nobody is sitting next to you it's okay
99. KB6: In this situation it's very it's not stressful I can speak fluently but even if I even I if even if I speak in English incorrect, it's okay but Korean people besides that's culture I think
100. M: That's very interesting do you think it's the same for other people I mean Korean people
101. KB6: Yeah I think so the expression is different but they think it's same so after that , Ah his English is not good or good or very good they evaluate other people's English
102. M: Ah but do they evaluate you or your English ahm I had conversation with other people
103. KB6: Yes
104. M: And he said some native speakers think that somebody is just stupid just because that person cannot speak English well
105. KB6: Ah yes@@@
106. M: Do you think it's the same for Korean people when they evaluate
107. KB6: I think it's the same kind of sort of same situation
108. M: Same situation okay then is there any level of goal you want to achieve in terms of your English ability
109. KB6: Ah it's Korean TOEIC there are I can I can make a target of English speaking just fluently who evaluate oh that is good that is my target but score there is not deadline the target that's 990 score the score is the target

110. M: Okay the TOEIC score is the target
111. KB6: I think there are two kinds
112. M: Two kinds what are
113. KB6: Every year tests the company colleagues we have to do@@@
114. M: You have to do it so one is the score
115. KB6: Yeah the score
116. M: And another is?
117. KB6: Speak fluently ah it's not a target
118. M: Another target is speaking?
119. KB6: Yes speaking speaking ability
120. M: So who
121. KB6: Yes but you can't evaluate but the upper level colleagues high level
122. M: Uh huh
123. KB6: Company colleagues they have to they have to do test speaking test
124. M: Speaking test
125. KB6: There are the varieties of the level score from 1 to 5 ah 8
126. M: Uh huh
127. KB6: The one of the English ah consultant company they have some tests ah score? Test paper they put on the score after the interview
128. M: Okay
129. KB6: Then they send to our company's human resource team so ah he is his speaking level 5 or level 4 3 if you want to go to the board member of this company you have to make a upper 5 level score 5 over 5 so that is I think is target
130. M: Oh okay I see
131. KB6: Of course the native speaker interview @@ the company colleagues every year
132. M: Is that very height level that ehm like level 5 of level 6
133. KB6: Level 5 is very high I think
134. M: Okay
135. KB6: Usually people are level 2 or 3
136. M: Uh huh
137. KB6: I ahm mm upper five level is very high
138. M: Okay I see I see
139. KB6: The chairman the chairman is level 8 @@@
140. M: Who?
141. KB6: The chairman XXX (person's name)
142. M: I don't know him but he? She?
143. KB6: He
144. M: Okay so he's very good
145. KB6: Yeah it's [LOW KEY] everyday the English teacher comes to his office and teach[LOW KEY]
146. M: Oh really?
147. KB6: Yes I see also Spanish teachers
148. M: Okay so teachers come to his office everyday
149. KB6: Yeah the board members do that
150. M: Okay I see right erm you said here that mmm you strongly agree with this comment but I want to speak English like a native English speaker
151. KB6: @@@@ yeah @@@
152. M: Why is that? Why do you want to speak English like a native English speaker?
153. KB6: It's very working business during working with the abroad company or people
154. M: Uh huh
155. KB6: you need more it's I have to speak in English fluently or very well because it's too easy to send my message to propose so that is my main point of that question
156. M: Okay
157. KB6: If I say something but they didn't understand or they mistake (misunderstand) my sentences it makes a problem
158. M: Have you experienced that? People misunderstood you or people didn't understand you?
159. KB6: I don't have that kind of experience but I saw many times from my other company colleagues And you think you can solve that kind of or avoid that kind of problem if you speak English or use English like a native speaker but I think that is not kind of that problem I can't talk the problem because His job and he did that mistake so if I want to make a right decision then he don't want to do that maybe so he have to solve the problem then he seems a
160. M: Okay but you don't want to make the same kind of mistakes
161. KB6: Yes @@@

162. M: Okay and you think if you can speak English like a native English speaker you can avoid such kind of situations
163. KB6: Yes
164. M: Ah okay I see I see right then what do you think about Korean people's English?
165. KB6: Ssss Every Korean parent spends a lot of money for their children to study English so Korean people's English skill is good nowadays but the old generation their culture was xxx so their English skill is not so good but recent new generations English skill I think it's good
166. M: Uh huh
167. KB6: But I can't compare with other countries but it's just my opinion
168. M: I see you mentioned that young people speak English well but what is good English?
169. KB6: That is a complicated question good English?
170. M: Or when you say oh that person speaks English very well or that person's English is good what do you mean by saying good and well
171. KB6: Mmm ambitious
172. M: Ambitious?
173. KB6: I mean that kind of now that's that was xxx I saw I said that when I met the other nation's people? Not hesitate xxx so can speak in ambitious
174. M: Yeah with confidence probably
175. KB6: Yeah confidence yeah ah it's not problem speaking English by themselves it's good English I think
176. M: Okay
177. KB6: But usually Korean people think Ah my English is not good so confidence is not getting low getting decrease they can't speak their own ability they can't speak English very well because the competence is they thought they think my English is not good so it means their ability English speaking skill or ability is good but
178. M: Yeah yeah I understand it
179. KB6: But they can't because of the confidence?
180. M: Lack of confidence
181. KB6: That's the problem I think even they can speak English very well English skill is not good it's okay but they can try try but Korean culture
182. M: Yeah is that Korean culture?
183. KB6: Yes always I have to say perfect sentence
184. M: Yeah yeah is that same for you? Do you think in the same way?
185. KB6: Yes I think so grammatically is it correct? or
186. M: Ah okay do you think it's a good thing or bad thing?
187. KB6: It's bad thing to improve their English skill that's why so so I said before also children they don't think of it so they talk and try and but adults ah I already studied English so I have to speak fluently and perfect grammar that's the problem also ah interview in Korean company's interview to test speaking skill the test proposal also checked grammar grammar
188. M: Okay
189. KB6: During speaking English
190. M: But is it important?
191. KB6: It's very stressful when I say something they cheked okay grammatically oh the verb is incorrect @@@
192. M: Oh
193. KB6: This system educational system is problem
194. M: Okay how can Korean people get rid of such kind of feeling that oh I can't speak English although they have that ability to speak English how can they or how can you get rid of that kind of feeling?
195. KB6: Mmm contact with native speakers many times
196. M: Uh huh
197. KB6: That is the world of the language world there are a lot of we can if we have many experiences of meeting abroad people so go to abroad or talk with the native speakers it can be broken the language world
198. M: Should it be native English speakers or can it be non-native speakers like me or other Chinese people for example?
199. KB6: That's okay
200. M: Ah that's also okay to get rid of
201. KB6: That's better@@@
202. M: Better?
203. KB6: Because native speakers can check grammatical is good or not but Chinese when I met Chinese or Japanese business men they don't check
204. M: No we can't
205. KB6: Just okay I know what you say so that's okay
206. M: Erm which is easier for you to communicate with? Native speakers or non-native English speakers
207. KB6: Mm it's non-natives
208. M: Non-natives okay because of that kind of feeling

209. KB6: We don't need any grammatical@@@
210. M: @@@
211. KB6: So it's okay but also by e-mail
212. M: Uh huh
213. KB6: It's easy to write down
214. M: Yeah I understand what you mean
215. KB6: They can understand also
216. M: @@@ okay alright what do you think about Japanese people's English?
217. KB6: Mmm
218. M: Please be honest
219. KB6: Same as Korean
220. M: Same as Korean
221. KB6: Yeah I think so no?
222. M: No? please be honest
223. KB6: I think it's same image I think Japanese people think they think their English is better so I worried about that they think I think it's the same
224. M: Uh huh do you think Japanese people think that their English is better than Korean people's English?
225. KB6: Yes
226. M: Oh really?
227. KB6: Yeah I'm not sure but
228. M: That's very interesting
229. KB6: BecAuse I saw in the newspaper that Japanese invest their money to study English
230. M: Uh huh
231. KB6: That is the most erm one of the best? The most
232. M: I understand it they spend a lot of money and it's
233. KB6: The world number one
234. M: Okay number one
235. KB6: And number two is Korea so Japanese if they put the money more the still the same it's unfair so that's why
236. M: Uh huh but what's your opinion because you used English with Japanese people for your business
237. KB6: Uh huh
238. M: Yeah so what's your impression of Japanese English or Japanese people's English?
239. KB6: Sss that's the same as Korean situation
240. M: Uh huh
241. KB6: Because businessmen can't speak English fluently so we can understand easily so if I say some difficult word or we can write down the Chinese Character so we can understand easily and also the area or the city or name oh we can easily understand but pronunciation is different so
242. M: Is Japanese English accent difficult for you to understand?
243. KB6: Ahm easiest one@@@
244. M: Oh easiest
245. KB6: Yeah I think so but Chinese pronunciation is most difficult for me
246. M: Oh is it?
247. KB6: Yeah
248. M: Why is it difficult for you to understand?
249. KB6: Ahm Japanese and Korean word is what it's called hard pronunciation so they cut the word between word and word they cut the pronunciation but Chinese is different they are like I have Japanese say not say I've or I wanna like this but Korean would I want to and Japanese I want to same but Chinese is different
250. M: Okay
251. KB6: The pronunciation is like one word
252. M: Yeah it's connected but I think native English speakers also do that like they connect words is it difficult for you to understand?
253. KB6: Yes yes it's very difficult
254. M: Do you think native English speakers need to speak very clearly or slowly when they do business with non-native English speakers?
255. KB6: I didn't get it
256. M: Oh sorry you said it's quite difficult to understand very fluent English or very fast English if the words are connected so do you think native English speakers for example American people need to speak clearly or slowly or don't connect words
257. KB6: Mmm I think that is necessary
258. M: That is necessary
259. KB6: Especially Americans they make their own language
260. M: Okay

261. KB6: Yes yes the pronunciation is different and accent is different so English English English
262. M: Yeah British English
263. KB6: Yeah British is better to understand
264. M: Oh is it?
265. KB6: Yeah
266. M: Is it easier?
267. KB6: Easier uh huh
268. M: Okay why?
269. KB6: Accent or pronunciation is more clear
270. M: Okay okay I see
271. KB6: But American English they they also think that their English is original language I think they think so they are if they say some English word or sentence it's correct pronunciation I think it's stereotype but it's there are dialects terrible one
272. M: Oh which one do you mean?
273. KB6: For example Texas? I think pronunciation or the word of pronunciation it's very different difficult to understand British is better
274. M: How about Indians?
275. KB6: I think their English is arm they are the best of the:: they have best English skill especially grammar
276. M: Grammar uh huh
277. KB6: I knew about that information from magazine the students who graduate the universities the top score is the highest nation
278. M: Okay
279. KB6: Also I saw many times the high score to poor people
280. M: Uh huh
281. KB6: Almost ... the conversation with each other how many the incorrect what is that the question? Ah::: I lost two questions
282. M: Okay
283. KB6: So what is score 670 or 665 almost perfect
284. M: Uh huh almost perfect
285. KB6: So many times the high score very high score so grammar and the speaking the pronunciation is totally a little bit different they have their own accent Indian
286. M: Uh huh
287. KB6: But the grammatically is perfect so they can speak very well but it's not easy for me to understand@@
288. M: Okay is it difficult for you to understand?
289. KB6: Yeah Chinese and Indian
290. M: Do you think Indian people need to change their pronunciation to be understood by other people
291. KB6: If we hear pronunciation we get it much better
292. M: Alright
293. KB6: We so they don't need to do anything because their business is going to their business with American companies so their main erm most business their chance have chance with American company because the American company the on the earth the opposite side USA the opposite side is India
294. M: Uh huh
295. KB6: So that's why they can be or continue business like a after service centre or xxx centre like a
296. M: Like call centre
297. KB6: On the phone yes so they can operate 24 hours
298. M: Yeah
299. KB6: That's why they have to study so that's why Indians' English is much better than before I think
300. M: I see
301. KB6: So the big company like financial company
302. M: Uh huh
303. KB6: Or the electronic company the factory or office located in India as now they are getting bigger
304. M: Ah I see
305. KB6: Like Dell or Coca Cola
306. M: Yes yes
307. KB6: Yes everything every company have their factories in India
308. M: Yes that's right
309. KB6: Yeah that's why we have to try to find business chance in India not that Indian area xxx for American companies I'm working for recycling business so
310. M: Oh yes you are
311. KB6: They release their many waste things
312. M: Okay so I think you'll have more opportunities to contact Indian people
313. KB6: Yes yes this year is I can say the start year to make our business with Indian company Indian area

314. M: Okay but you said their English is difficult for you to understand
315. KB6: Understand yes sometimes yes
316. M: So in that case do you think you need to practise listening to their English
317. KB6: Ah so that's why many tests Korean TOEIC test or TOEFL test they changed their rule
318. M: Oh
319. KB6: So listening is usually America people's pronounce but now with the Australian Indian or Chinese or
320. M: Is it?
321. KB6: Yeah you didn't know that?
322. M: No I didn't so is it TOEIC test?
323. KB6: Yeah yeah
324. M: What do you think about it? Is it good or bad for you?
325. KB6: Yeah yeah so like British or Irish or people don't distinguish what is that? Where came from?@@@ but the answer sheet can I saw I can see the speaker is from the speaker is from where and where American wanted sometimes their pronunciation I can hear but British Australian is difficult
326. M: Oh is it?
327. KB6: Yes yes
328. M: Why is it difficult for you to understand?
329. KB6: It's pronunciation and accent I think British and American English is accent is little bit different but Australian English is pronunciation is different
330. M: Different ah okay and it's difficult for you to understand
331. KB6: Yes yes
332. M: Ah I see I see erm okay I think you had business with lots of non-native English speakers and what do you think is important for successful international communication in English?
333. KB6: Study more
334. M: Study more okay
335. KB6: If I say my opinion in Korean and translate it into English easily that's the main thing that's the biggest problem I think something in Korean and hah what word can I use or sentence or what? The question is that is difficult
336. M: Okay thank you now this is the last thing but could you read this and let me know what you think?
337. M: Do you agree with this?
338. KB6: Yes yes in ASEAN meeting with Filipino hahhh ah:: I think we have to do this because the same pronunciation or not contained Korean accents so same vocabulary same pronunciation necessary
339. M: Uh huh
340. KB6: Because if I say something their own accent in English we can't understand
341. M: Okay so
342. KB6: I mean it's difficult@@@ what's the point of this paragraph it's difficult
343. M: Ah what this paragraph basically is saying is that English is now used as an international language and there are more non-native speakers than native speakers so non native English speakers are minority and as you know Indian people speak Indian English and Singaporean people speak Singaporean English and now some people say it's okay you can speak your own English you don't need to speak like native English speakers and even if you pronunciation is not like American or British people's pronunciation, it's not wrong it's not a mistake do you agree with that kind of idea?
344. KB6: Disagree
345. M: Disagree why?
346. KB6: They make their own English their style English I think after that time go to for long it takes some time some periods of time after some year they change the pronunciation their they get their own English so it's not English I think after that their language Singapore Malaysian or Indonesian English and it's okay but after 10 years or 20 years they make their own pronunciation
347. M: Okay okay
348. KB6: After that it's not an international language
349. M: It's not an international language if they have their own standard
350. KB6: That's why the problem Australian English and American British English nowadays divide easily they can understand but it's very very the gap is getting wide and wide so British English dictionary British dictionary or Australian dictionary they have their own dictionary it's not a unified dictionary
351. M: Okay okay I see but sorry but in TOEIC test you said there are lots of accents in listening test and you said it's good thing
352. KB6: Mmm good thing because now we have to understand their language
353. M: Okay uh huh
354. KB6: But now they try to international language yeah but not they don't want to their own English style
355. M: Uh huh okay I see
356. KB6: Now the pronunciation is different but we the propose is it looks sounds like original English they try everyone tries

357. M: Okay I see I see Thank you very much

KB7

1. M: Okay so the first question is do you use English currently for your business?
2. KB7: Yeah I think so
3. M: With whom?
4. KB7: With my business partner or I need to read everyday English documents
5. M: Okay
6. KB7: And sometimes talk about [with/to] the xxx-san (his Japanese boss)
7. M: Okay yes ehm where are those people from basically? Your business partners?
8. KB7: They are currently in Canada and China Japan
9. M: Okay so these three are the main countries
10. KB7: Yeah main countries
11. M: No south Americans?
12. KB7: Ah south Americans Peru
13. M: Okay Peru so you use English to communicate with them
14. KB7: Yes
15. M: I think you've never lived abroad before
16. KB7: I have been I have never lived
17. M: But how did you acquire your English?
18. KB7: Ahm just like other most of other Korean people@@@ I studied at school and English institute and by myself at home that's all
19. M: I see what do you mean by English institute
20. KB7: There are a lot of private English institute in Korea
21. M: Oh so it's like English language schools?
22. KB7: Yes I have studied my English conversation at the softmore(?) everyday I went to English institute to learn English 1 hour in a day
23. M: Alright every morning?
24. KB7: Yeah and for six months
25. M: Alright so that's why you speak English very well
26. KB7: @@@
27. M: I think so honestly
28. KB7: Thank you@@@
29. M: Yeah because I've interviewed 7 people so far and everybody said they have been to America or Canada or the UK for one year or shorter than that say 6 months to study and actually you're the first person who said 'no' here in the questionnaire
30. KB7: Oh I have stayed in Vancouver for one month
31. M: Vancouver but only for month
32. KB7: Yeah
33. M: It's amazing that you speak English so well okay right ehm okay so now English education is perceived to be very important in Korea and I've heard from lots of people that parents especially parents spend a lot of money on their children's English education and why do Korean people need to study English? Why do you think they need to study English?
34. KB7: I think that's a matter of survival in this region because ehm in order to live we should make money
35. M: Yes yes
36. KB7: But Korean market is very limited limited people and limited market so Korean people have to competitive whom compete with other countries America UK Japan China so in order to that, we should communicate with other buyers or sellers or plant partner but English is the I think it's the only one language for communication that's why
37. M: Yeah exactly yeah okay then what do you think about your own English now?
38. KB7: My English in my case I've got several tests so far especially English institute and teachers and for example other tests TOEIC but I think I need to improve more but I think I my English is average
39. M: Is it average?
40. KB7: Yes average
41. M: Okay okay
42. KB7: Especially I have some problem with the use of proper grammar and
43. M: Uh huh
44. KB7: Intonations and accent

45. M: Uh huh but can those things be problems for your business? For example, if your grammar is not very correct or if your pronunciation is not like the standard English, can it be a problem for your business?
46. KB7: Mmm I think sometimes
47. M: Oh sometimes
48. KB7: Yeah but most of the times in business important ahm content or communicate is mainly by document
49. M: I see
50. KB7: To confirm exact fact we use usually document like e-mail or paper so that tools I think that tools can cover my speaking ability
51. M: Okay I'm just curious because your English is very clear to me and I can understand your English 100% so far and I'm just curious that have you ever experienced that other people couldn't understand you?
52. KB7: Fortunately I checked the answersheet for the questionnaire I haven't talked with the all of these people from India China Japan American Japanese
53. M: Yeah
54. KB7: And one of them sometimes Indian people
55. M: Uh huh
56. KB7: They didn't understand most of English my English
57. M: Your English? they didn't understand your English?
58. KB7: And so do I@@@
59. M: @@@
60. KB7: It's very hard@@@ it's very hard
61. M: But I think I know you probably it's difficult for you to understand Indian people's English and it is sometimes difficult for me to understand it but I can't really believe that they had difficulties to understand your English it's interesting and a bit weird
62. KB7: I think some Japanese also doesn't understand my English because I think it's a matter of pronunciation or accent they didn't understand so I need to write down the spelling and words
63. M: Right I see that's a bit weird to me though mm if you have an American accent or British accent, do you think people would understand you I mean you can solve this problem that sometimes people don't understand you
64. KB7: I agree a little bit to some extent so I try to learn American accent I bought a CD especially to improve my accent the CD title is speak like American or using their accent something like that so I tried but now I changed my mind because the important thing is not just imitate or mimic accent or pronunciation so I forgot the book I focused on improve my vocabulary or some expression that they're using now so I changed my mind
65. M: You might not remember this but when was it you bought such kind of book like speak like American
66. KB7: When?
67. M: Yeah
68. KB7: When I studied in Vancouver
69. M: When was it were you a university student?
70. KB7: No it was a kind of company programme and they send me just one month and every three hours in a day I have English lessons and after that I could have free time so I just look around and meet people
71. M: But what made you change your mind?
72. KB7: The result
73. M: Ah
74. KB7: I tried to improve my accent and pronunciation but I concluded that it is very difficult to do by myself so I think if I need to improve my accent and pronunciation just like American or English I have to live there
75. M: Uh huh
76. KB7: It's my conclusion it's very hard to it's difficult to learn English only by books and CDs
77. M: I see I see but if you can do you want to speak English like a native English speaker?
78. KB7: Definitely definitely
79. M: Why is that?
80. KB7: Looks like more professional and @@@
81. M: Okay so mm it might be a strange question but do Americans all Americans look professional because they have an American native accent?
82. KB7: @@@ it is not true but
83. M: Uh huh in my case for example lots of foreign people who can speak Korean little bit some person can speak very fluently and exact pronunciation accent and some people can speak Korean very poor
84. M: Uh huh
85. KB7: But apparently I think oh that guy is more professional than this guy or more more talented and did his effort to improve I just imagine probably some people consider [compare] me as other groups
86. M: Uh huh
87. KB7: Having having accent American or UK so
88. M: Okay yeah I see ehm I did these interviews with other people and some of them said sometimes people judge other people by their English so if they can't speak English very well, especially native speakers think oh

- this person is stupid even though he or she is not stupid because English is not their mother tongue so what do you think about this kind of attitude or view of judging people by how they speak English
89. KB7: In my case as far as I know I have never seen this kind of judgement most partners or friends doesn't think like that
 90. M: I see I see so they don't judge people how they speak English
 91. KB7: I think most of the case they try to listen very carefully and they have patient to listen until he can speak ehm finish what he wants to speak so I think that kind of judgement is not mmm
 92. M: Around you
 93. KB7: Yes yes yes
 94. M: Okay I see and you said you did business with other non-native English speakers and what do you think is important for successful international communication in English especially with other non-native English speakers?
 95. KB7: Th the important thing is to deliver the exact what I am saying use proper vocabulary and proper time not accent or pronunciation that's very important
 96. M: You said accent or pronunciation is
 97. KB7: It's not important
 98. M: And the important thing is vocabulary
 99. KB7: Yeah vocabulary and sentence? And the content of the language I think have you heard about Korean how can I say UN leader Mr. Baan do you know him? The chief of united nations
 100. M: Oh yes yes
 101. KB7: He's Korean and if I listen to his speech his accent and pronunciation is very poor I couldn't believe how could he became a @@@ that important position@@@ but his speech is very clear he use proper vocabulary and very well-organised sentence and it is very well delivered to people so Korean people Korean say that's the probably ideal model of Korean how to way of Korean's English so I think many people have some impression from him
 102. M: Ah I see I see mmm why do you think his English is very clear?
 103. KB7: Because one of the reason is I can understand 100%
 104. M: Yeah yeah
 105. KB7: I can understand what he want to speak to all people others and probably all the people can understand him just like me
 106. M: Yeah yeah I see but you know native English speakers probably like presidents of America when they make speeches not everybody can understand
 107. KB7: Yeah that's true
 108. M: So what's the difference between their English
 109. KB7: I think Obama's English is not global English@@@ just for America or UK people but Mr. Baan can be representative of all the people on the earth including non-native English speakers yes
 110. M: Yes is there any difference in the choices of the vocabulary?
 111. KB7: Yeah that's one of the big reason and another is accent
 112. M: Okay I see very interesting then okay what do you think about Korean people's English? You mentioned a bit about Mr. Baan but in general
 113. KB7: Mmm I think the time has been changed nowadays and probably my my colleagues say my seniors are very different from young ages because they are young people have many experiences of living abroad so they have ability to speak like native speakers they have very good pronunciation or accent so I think there is a little bit different group different groups in Korea
 114. M: Yeah okay I see it might be a tricky question but you described those young people's English as 'good English' they speak good English because they speak like a native English speakers but on the other hand you evaluated Mr. Baan's not native like English very highly
 115. KB7: Yeah
 116. M: So my question is that a good thing for Korean people who are young to speak like native English speakers
 117. KB7: Yes it should be good it should be good for Korea
 118. M: Yeah but his English is also good
 119. KB7: Yes no problem
 120. M: And you think it can be a very good model
 121. KB7: Yeah
 122. M: I see okay then what do you think about Japanese people's English?
 123. KB7: One of the Japanese people I met can speak English very well very fluent but most of Japanese can speak they use their own accent and pronunciation so @@@ it is a little bit difficult to understand
 124. M: Okay okay it's difficult for you to understand
 125. KB7: Yeah
 126. M: How about vocabulary or grammar?
 127. KB7: Especially writing
 128. M: Uh huh

129. KB7: For Japanese they're perfect
130. M: Okay writing okay
131. KB7: Sometimes when I exchange my e-mails with Japanese their e-mail is very very good just like native speakers well organised and use very good expression but when I meet in person, it's different person
132. M: @@@
133. KB7: Ah is it the same guy?@@@
134. M: @@@ okay does it happen quite often?
135. KB7: yeah@@@
136. M: okay so do you think the problem is their pronunciation and accent?
137. KB7: Some including some young generation young Japanese people seems like they don't have brave to use English some years ago I've been to Japan and I have opportunities to talk about young Japanese people
138. M: Yeah yeah how young were they?
139. KB7: Less than ten years less than me
140. M: Okay young@@@ but you're young aren't you?
141. KB7: No I'm forty
142. ...
143. M: But anyway they tried to talk to me but seems like they have too many things in his head so I need to wait @@@
144. KB7: @@@ I see
145. M: Where are you from? They always tried to ask something is this your first time to Japan? No I've been many times and where do you live?
146. KB7: Were they business people? Or students?
147. M: Business people
148. KB7: Young business people people's in Japanese branch@@@ especially engineering working at the plant they their ability to speak English is relatively weak than Tokyo people
149. M: Uh huh I see why do you think they can't speak English?
150. KB7: Ahm regarding the matter I had a chance to talk with my Japanese friends but he explained his opinion
151. M: What did he say?
152. KB7: He said he told me in Japan when they accept some new technology or other things Japanese professors or scholars change their all textbooks and items vocabulary into Japanese using katakana or even their own languages so he told me he never seen he never seen some English textbooks in university
153. M: Okay
154. KB7: But in my case I had studied all my majors in English book
155. M: Oh did you?
156. KB7: Yes yes no Korean book especially in the area of engineering
157. M: Okay
158. KB7: So Korean people should learn to understand engineering by English
159. M: Is that a normal Korean university?
160. KB7: Yes yes
161. M: It's not English medium university?
162. KB7: No only 30 or 40 % of books are written in Korean and 60% is written in English even some professors like to speak English in their lecture probably they studied in America or UK but some professors who studied in Japan they don't like to use English text books they prefer Korean textbooks or Japanese textbook
163. M: Okay that's Japanese culture probably those professors are Korean yeah? And they studied in Japan okay I see what do you think about Chinese people's English
164. KB7: Ah their English is excellent I think
165. M: Excellent
166. KB7: Yes compared to Korean and Japanese
167. M: Why do you think their English is excellent
168. KB7: I think they have their own intonation in their language so I'm not sure but it seems like similar systems or even tongues? And the same structure?
169. M: Oh yes
170. KB7: Subject verb object
171. M: Yes that's right ahm is there any are there any people whose English is very difficult for you to understand?
172. KB7: Mmm other than Indian people there is no difficult
173. M: Okay but Indian people are
174. KB7: I had very bad memory with Indian people
175. M: Uh huh
176. KB7: Some years ago I had a chance to make a presentation in the international congress
177. M: Uh huh
178. KB7: At the end of my presentation and one guy stood up and asked me a question he was Indian I couldn't understand what he said so I couldn't answer I just stand I just stood up for a minute just because I couldn't

- understand what he said so fortunately one of my friends my European friend explained again the same question in their own intonation
179. M: Okay so that person just repeated
 180. KB7: Yes he just repeated so I said is that his question? And yes yes that's his question so you can speak you can answer so after than I also tried to speak with that Indian guy talk to talk about that matter but I couldn't I couldn't but some day I stayed at that time for four days during the congress two or three days later my English ehm my ears little bit
 181. M: You are used to
 182. KB7: Yeah controlled to @@@ Indian people's
 183. M: Indian English
 184. KB7: But that was a disaster if you can't understand the question I know your feeling
 185. M: @@@
 186. KB7: You were very lucky there was another person who translated the question@@@
 187. M: Do you think Indian people need to change their pronunciation in order to be understood by other people
 188. KB7: I think so but I asked one of my English institute teacher
 189. M: Uh huh
 190. KB7: He's from UK he has British accent so I asked him can you understand Indian people's English he told me Indian people's English is better than Korean his opinion so I said really? How? He explained me Korean most Korean doesn't have intonation when they speak English but Indian have their own accent or intonation so he can understand more easily Indian people's English than Korean so I was a little bit surprised
 191. M: Did you say something to him like I don't agree with you
 192. KB7: I don't need to say that@@@
 193. M: @@@@ okay but anyway you were surprised by that fact yeah I'm surprised by that fact because Korean English is much easier for me to understand okay then now I'd like you to read this and let me know what you think
 194. KB7: I totally agree with this
 195. M: Okay you totally agree with this okay why?
 196. KB7: Because I don't have any objection
 197. M: Okay yeah have you ever heard of this kind of this opinion before?
 198. KB7: Mmm probably
 199. M: Probably I see do you think many Korean people would agree with this
 200. KB7: Y yeah
 201. M: do you think so
 202. KB7: yes I think so@@@
 203. M: I see okay because some people completely disagree with this and they say something like if we speak our own English something like Indian people speaking Indian English and Singaporean people speaking Singaporean English probably later on we can't understand each other
 204. KB7: Why why?
 205. M: Whm they say so need the standard if everybody can speak American English people can understand each other very well but if different people speak different English maybe 100 years later these different Englishes might become different languages then we cannot understand each other
 206. KB7: uhm@@@
 207. M: there is such kind of view but do you think you disagree with it?
 208. KB7: I disagree with that view it is a different matter
 209. M: Uh huh
 210. KB7: Because ahm we should we should listen American and UK English everyday
 211. M: Should we?
 212. KB7: Yeah even if you speak Korean English and Japanese English it is different
 213. M: Uh huh
 214. KB7: Hearing and speaking is different because because nowadays all people on the earth watch the CNN and BBC everyday they use their UK English and American English
 215. M: Uh huh
 216. KB7: So we try to understand what is said by their own accent and pronunciation but speaking is a little bit different area
 217. M: Yeah
 218. KB7: So I don't think that kind of the situation can make some a sort of disaster in the future
 219. M: Yeah I see what you mean okay I'm not really sure whether it's true but one person has told me that in TOEIC listening test now they use lots of accents like American of course and British and probably Indian and Chinese accent do you think it's a good policy?
 220. KB7: This is good especially to understand UK accent is very difficult
 221. M: Is it?
 222. KB7: Yeah for Koreans because we I we learned only American English accent and intonation

223. M: Okay that's interesting is it difficult for you to understand it too?
224. KB7: Yes yes when I saw Harry Potter the movie
225. M: Yes
226. KB7: I couldn't understand what they say they all actors and actresses have very strong British accents it's very different from American movies
227. M: Is it easy for you to understand American movies?
228. KB7: Yes yes
229. M: Oh it's actually opposite to me@@@
230. KB7: But in the case of Bridget Jones' diary the actress use the British accent
231. M: Yeah
232. KB7: But it is very very easy to understand for me
233. M: Okay
234. KB7: So I asked the English teacher is she UK people or American no she's American I think she's from Texas I think you like watching films movies
235. M: Yes
236. KB7: American UK films are one of the good tools to learn English
237. M: Uh huh so you use those DVDs or Videos?
238. KB7: Yes yes
239. M: Is there any kind of model or your favourite to practise your English
240. KB7: Mmm there is no specific
241. M: right
242. (talking about films)
243. M: Okay I think I've covered everything but would you like to add anything else?
244. KB7: Mmm I don't think so but I'm just curious about this this this is [the reading script] is very eh:: this is a sort of common sense I think
245. M: Common sense?
246. KB7: But it is very interesting for me this matter for me can be a theme of the study because I'm a business man
247. M: Yeah
248. KB7: And I think this is happening right in business so it's very common sense I think as I told you in this interviews at the congress the interesting thing is that congress is for xxx engineering scholars but the interesting there is no UK there is no Americans
249. M: Okay only
250. KB7: Only non-native speakers the group was almost 200 people Switzerland German Spanish Chinese Japanese Koreans
251. M: But you used English
252. KB7: Yes yes other than UK but they can communicate without any problems for that week
253. M: Yes oh I think I'm very lucky to be able to interview you@@@ thank you

KB8

1. M: okay so my first question is how you say here you use English quite often with both native English speakers and non-native English speakers so I think you use English
2. KB8: yeah normally I use English when I work
3. M: for your business
4. KB8: uh huh
5. M: okay so whom do you use English with
6. KB8: sorry?
7. M: ahm with whom do you use English?
8. KB8: ah my customers
9. M: your customers
10. KB8: yeah they are located in Switzerland European countries united states so Japan China as well so normally I communicate with them in English
11. M: okay alright so main countries are Switzerland America
12. KB8: yeah Japan and China
13. M: these four countries
14. KB8: and some companies in India as well
15. M: oh India as well how about south American countries like Chile or
16. KB8: ah Chile ah::: one guy in the swi an European country actually he ah he was born in Spain so his mother language is Spanish like Chilean people so
17. M: uh huh
18. KB8: so I can tell his accent

19. M: okay Spanish accent
20. KB8: oh yeah
21. M: how is Spanish accent
22. KB8: ahm for me it was not so ah comfortable compared to typical American English because their pronunciation is a little bit more /r/ they use /r/ sound more than American so
23. M: okay I see I see
24. KB8: so it was a little bit uncomfortable to here it
25. M: is it difficult for you to understand Spanish accented English
26. KB8: yeah yes it was difficult
27. M: alright I see okay I think you speak English very well
28. KB8: no no@@@
29. M: yes you do but having seen this questionnaire I've realised you have never lived abroad
30. KB8: no no never
31. M: never so even no short trip to
32. KB8: ahm yeah to Canada two weeks stay in Vancouver
33. M: for what purpose?
34. KB8: Ah that was an English programme actually I took a English course in Korea and the last the last programme was home stay in Canada for two weeks
35. M: ah I see for two weeks and when was it
36. KB8: ah it was five years ago
37. M: five years ago was it something like your boss required you to go there or you just decided
38. KB8: yeah because at that time I was in the sales department so at that time I needed to speak English very often so my boss asked me you should take this kind of English course to improve your English so I took that course five years ago
39. M: but how did you acquire your English ability to this level because I think it's very high
40. KB8: ah::: in Korea every student every middle school and high school student they should study English but you know everybody says that you know Korean training or education system of English is not so efficient
41. M: okay it's not
42. KB8: yeah yeah even though they have studied twelve years English but they cannot speak anything to foreigners so many people are pointing out the problem of Korean education system of English but anyway I studied English twelve years before going to university and my major is international trading so I studied TOEIC and TOEFL a lot of time so
43. M: but I I met two university students last night and they also had I think twelve years education in English not in English for English but they said they can't speak English they can read and probably write but
44. KB8: actually middle school and high school English study is I think it focuses on regarding writing and reading and listening but speaking is not easy to uhm assess from the teacher's point of view
45. M: yeah
46. KB8: so maybe
47. M: how did you acquire that speaking skills?
48. KB8: ah::: now a xxx ten years in my department so I had a lot of opportunities to communicate with other foreign customers so I could develop my speaking from working
49. M: I see so you developed your ability through your business with other people
50. KB8: sure sure I xxx I'm lucky
51. M: but I think not everybody can do that probably I think your ability
52. KB8: ah my job is a bit unique so in our company I think everybody if he is of she is in my job for ten years then I think he or she can speak English like me
53. M: ah: okay so your department is quite unique I see ahm okay then what do you think about your English now?
54. KB8: ah::: though I am I don't feel any big problem ah::: in communicat communication with our customers in English but now I feel that my English is very ahm a lot of mistakes in grammar and short of terminology
55. M: uh huh
56. KB8: so now I can feel that my English is not so good
57. M: okay but you also said it is okay now to communicate with your customers
58. KB8: ah::: yeah because you know the European customers or other countries' customers know that I'm not native speaker of English
59. M: and they are not native speakers
60. KB8: ah::: but you know they European countries I think their English is perfect
61. M: perfect
62. KB8: because the structure of ahm language is very similar of English French Spanish German so I think their English is perfect and they are normally when we had a meeting with them they use very plain English plain terminology for ME because they know I'm not a native speaker of English
63. M: I see that's great
64. KB8: so it's very ah::: comfortable to communicate with them

65. M: you were talking about European people how about American
66. KB8: American people yeah they also use very plain English for me but if I hear some ahm broadcasting in the united states it's very difficult to figure out the situation
67. M: ah:: okay I see I see so you can understand your American customers and business partners but it is difficult for you to understand CNN or TV programmes
68. KB8: right it's very difficult
69. M: okay okay I see is there any level of goal you want to achieve in terms of English language ability
70. KB8: ahm (.) basically I want to speak English very well
71. M: very well what do you mean by very well
72. KB8: ah::m so ah: there are some tests of English for foreigners like TOEFL so many people ah: set their target some score for TOEIC or TOEFL but basically I don't want to uh: improve my just score basically I want to improve my speaking skill or listening skill xxxly not by kind of score or grade something like that
73. M: do you think that kind of TOEIC or TOEFL score reflect people's English ability
74. KB8: uh::: generally I agree I think this score reflect the skill of English but not perfectly
75. M: not perfectly
76. KB8: yeah some people who have very high score in TOEFL or TOEIC they cannot speak English very well I ah I experienced many cases
77. M: yeah okay I see for example do you want to speak English like a native English speaker?
78. KB8: it's impossible I know it yeah@@@ it's impossible accent intonation it's too late for me it's impossible but I want to speak more accurate English more grammatically or ahm termino terminology like that so I want to speak more accurate English
79. M: why do you think so
80. KB8: because you know normally I use English for business because I'm not English people so normally in Korea I use Korean instead of English in the in living situation so you know but in business ahm the clear understanding and clear comment and giving my idea clear this is very important to avoid any kind of misunderstanding so if I can speak more clearly or more accurately to my customers that will be very happy for me
81. M: yeah yes I agree with you yes ahm so you have done business with lots of non-native English speakers and it's an international communication
82. KB8: uh huh uh huh
83. M: and what do you think is important for successful international communication?
84. KB8: ah:::m well I didn't think about it before so@@@
85. M: okay alright
86. KB8: but actually non-native speakers are when they talk with native speakers I think that maybe they cannot speak ah they cannot understand 100 percent of what native speakers talking so if he or she can understand 70 or 80 percent then remaining 20 or 30 percent he cannot understand so some people are maybe he or she may think that ah twenty or 30 it's okay I will not ask him I will not stop him speaking then he or she ignores it and some people say maybe ah 20 or 30 percent is big portion in his total speech so I need to stop his speaking and I will recheck what the meaning of this speech so ahm I think that the latter is more better to communicate with non-native speakers because ahm sometimes if I cannot understand his speaking normally I stop him and I ask him again speak one more time once more because I know I'm not a perfect English speaker or listener so I want to check again
87. M: check it again
88. KB8: I think that is very important
89. M: you said those European and American people used simple words or plain English for better communication and
90. KB8: sure
91. M: do you also try to do the same thing when you speak with other non-native English speakers
92. KB8: ah::: yes no I don't try because you know I can speak only plain English@@@
93. M: @@@
94. KB8: So I don't need to try it
95. M: okay but I've you know I've heard of Konglish or Korean English and there are lots of Korean English terms like one shot or
96. KB8: one shot yeah
97. M: or window shopping or
98. KB8: and autubi
99. M: yeah autubi so do you have you tried to avoid these words when you communicate with other non-native English speakers
100. KB8: ah::: basically I try to avoid use that terminology but sometimes I use it because and then I explained them the meaning of this because personally I think that English was started in England and this language moved to the united states and now everybody think that typical English is the English of united states
101. M: yes yes

102. KB8: but I think you know now the current English is also united states English something like Konglish so
103. M: yeah yeah
104. KB8: yeah so there are a lot of countries who are speak English as their mother tongue so we need to know the unique ahm the words or pronunciation expressions so
105. M: uh uh
106. KB8: so I would like to ah introduce our Konglish and they like it they are interested in this kind of English
107. M: and I think sometimes people understand Konglish for example eye-shopping or one shot I would
108. KB8: they can imagine@@@ Konglish is normally Konglish is very straightforward direct direct so it's very easy to figure out the meaning
109. M: okay yeah yeah that's right yes right then what do you think about Korean people's English in general
110. KB8: ummmm (.) ahm(.) I think it's in the middle
111. M: it's in the middle
112. KB8: you know Korean KOrea we have a lot of pronunciations so ahm basically we don't have any big problem to pronouciate (pronounce) English even though there are very difficult pronunciation like /r/ or /z/ or /v/ but basically we can pronouciate (pronounce) accurately English so Korean language ehm is enough Korean language has enough pronunciation to speak English very good but you know the problem is education
113. M: problem is education system
114. KB8: in Korea
115. M: uh huh
116. KB8: so if we can improve our education system more ef-efficiently then I think that Korean people can speak English better than before very easily
117. M: how do you think the government of Korean or the ministry of education in Korea can improve English education here any ideas?
118. KB8: ah::: now they are trying very hard now Korean government or Korean ministry is importing a lot of native speakers native teachers from the united states or Canada and Korean government allocated them to every elementary school so now in every school there is a native speaker teacher so now ahm maybe they also recognise the problem of Korean education so now they are trying to improve it
119. M: do you think it's very good
120. KB8: yeah it's very good
121. M: do you think native English teachers are the best English teachers?
122. KB8: ah::: ONE of best teachers
123. M: one of best teachers
124. KB8: because you know to improve English we need to ahm be accustom to native pronunciation and we also have to study grammar from Korean teachers
125. M: oh from Korean teachers
126. KB8: so the combination of Korean teachers and native speake native teachers is very good combination
127. M: ah: okay okay ahm why do you think Korean teachers of English can teach grammar better than native English teachers?
128. KB8: ah because they can express the
129. M: in Korean they can express or explain in Korean language?
130. KB8: in Korean yeah
131. M: I see I see okay how about what do you think about Japanese people's English pleas be honest@@@
132. KB8: @@@ I studied Japanese for six months so I can understand 50 percent of Japanese Japanese talking so you know Japanese pronunciation is very simple very simple so it'S very easy to pronouciate and easy to erm structure also from my point it's very easy than English so I think Japanese people they are not trained to pronouciate very difficult pronunciation in English so sometimes they cannot pronouciate accurately some pronun some sounds so basically their pronunciation is ahm a little bit tough and simple
133. M: tough tough and simple ah:: okay yeah
134. KB8: but their expression or grammar I feel that they are Japanese people's grammar or expression is more accurate than Korean
135. M: why do you think so?
136. KB8: ah:::m I think that is the matter of education system of school so ahm I I have experienced a lot of cases Japanese people's English is more accurate grammatically
137. M: okay probably in writing?
138. KB8: Writing yeah
139. M: e-mails I see
140. KB8: and their words are more it's very abundant a lot of expressions a lot of terminologies
141. M: I see
142. KB8: so I was very many times I was surprised to see it but you know when I talk to him and his pronunciation is very tough and very simple so ah:: at that time I thought ah he cannot speak English very well if I got his e-mail I was surprised because his e-mail is perfect I know one guy in a Japanese company and yeah he is a guy like that
143. M: I see ahm is it difficult for you to understand Japanese English?

144. KB8: it's very very easy for me
145. M: ahm very very easy
146. KB8: because you know the pronunciation is very simple and tough so for foreigners of for non-native speakers it's very very easy
147. M: ah:: I see
148. KB8: so ahm I whenever I communicate with Japanese people in English it's very convenient it's very comfortable
149. M: ah::m okay okay you said the pronunciation is tough and simple
150. KB8: uh huh
151. M: what do you mean by tough?
152. KB8: tough is a I'm not sure tough is a the accurate expression or not but anyway like if I you are being invited to participate in Japanese people you / are / invited / student / research [risa:tʃi] / project [prɒdʒektɔ] projecto[prɒdʒektɔ]
153. M: ah:: yeah projecto[prɒdʒektɔ]
154. KB8: yeah so @@@ I can I can recognise what he is talking about very clearly
155. M: okay okay are there any people who are difficult for you to understand?
156. KB8: uh huh
157. M: ahm:
158. KB8: ummm Indian
159. M: Indians is that because of pronunciation
160. KB8: ah:: yes yes yes their pronunciation is without a there is no cease linking and linking and linking hellogoodmorrning it's very difficult difficult to understand
161. M: I see I see but you know American people or British people connect words
162. KB8: uh huh uh huh ah:: yeah
163. M: is that okay with you to listen to
164. KB8: yeah because we studied it
165. M: oh yes
166. KB8: we studied this so even though there are many connecting words since we are studied for long time we can understand it not 100 percent but a part of it but incase of Indian speakers connecting words it's very unusual for us because we are didn't study before so it's very unusual it's very new
167. M: yeah
168. KB8: so it's very difficult to understand it
169. M: you said ahm Korean people usually listen to American English
170. KB8: sure
171. M: they very got used to American English
172. KB8: yeah whenever they since they were young
173. M: oh since they were young
174. KB8: they are listen record record of native speaker's pronunciation
175. M: yeah yeah but when they get a job like you people have lots of opportunities probably to do business with Indian people Chinese people and you said Indian people's English is very difficult for you to understand
176. KB8: uh huh
177. M: so do you think children or student also should have opportunities to listen to Indian English or
178. KB8: uh huh uh huh
179. M: Singaporean or Phillipine English
180. KB8: uh::m if they can they can have opportunities to study ehm this kind of very unusual accent it's very helpful it would be very helpful but I think they teach some matter of efficiency
181. M: uh huh efficiency
182. KB8: so you know the speakers the number of speakers in the world I think that the united states English the number of speakers is much more than the Indian or Singapore English speakers that's why they are studying studying united states pronunciation their grammar their spelling but in the world there are a lot of countries
183. M: yes yes
184. KB8: of course where they speak English as mother tongue like NewZealand Australia Singapore Phillipine
185. M: yes
186. KB8: so ahm we are I think we also we have to study that kind of another kind of English
187. M: ah I see ahm what do you think about Chinese people's English?
188. KB8: ah::m Chinese people's English is also for me it sounds unique
189. M: unique
190. KB8: yeah so but you know Chinese pronunciation is a I think better than Japanese but sometimes they are they use very ahm how to say unique pronunciation
191. M: unique pronunciation
192. KB8: so uhm for example I had I experienced many this cases with Chinese English speakers whenever they pronouciate /v/

193. M: /v/ uh huh
194. KB8: they don't pronounce /b/ sometimes they use a /wi/
195. M: /wi/ ah::
196. KB8: And /g/ also for example target
197. M: Uh huh target
198. KB8: Normally they say target /tɑ:dʒet/
199. M: target /tɑ:dʒet/ ha::
200. KB8: and /v/ also ahm let me have some example anyway they do this frequent frequent mistakes by Chinese speakers so I wonder whether they ahm studied or they how to say they studied at university or school something like that or not it's very unique sometimes it's very difficult to understanding
201. M: okay okay is it more difficult to understand than Japanese English?
202. KB8: yeah more difficult for me Japanese speaker's English is most easy to understand and then Chinese and then maybe European and United states and other countries like that and the least is Indian
203. M: I think the easiest one is Korean English
204. for me@@@
205. KB8: for you of course and for me as well
206. *****
207. KB8: okay
208. M: do you agree with this?
209. KB8: yeah I agree with this this comment and I have read article that some linguist a French linguist even though he can speak English very well he always use fifty fifty words to express all English speaking ahm so he
210. M: Fifty words
211. KB8: fifty words so something like this to our express our feeling or our emotion we don't need a lot of words to ahm express to tell it for example if we have to use say niece or nephew we can say son of my brother
212. M: okay
213. KB8: something like that so now our English the English which we studying is united states English uh and it is too difficult to understand all terminologies to understand all grammar so ahm but you know English is not the only language for the united states people or Ameri no England people now English is a global language for communication so there is a need to shorten or to make easy to study
214. M: yeah
215. KB8: so she's opinion is like that so I was very ahm impressed to read it
216. M: I think it's globish isn't it
217. KB8: ah globish maybe yeah
218. M: I think he was a French probably and he was I think he is a business man probably or he used to be a business person probably I think I've heard of this before but you also said if possible ahm no you didn't really say that you didn't say that you want to speak English like a native English speaker
219. KB8: I don't want to
220. M: You don't want to
221. KB8: Ah I cannot be now I know I cannot be
222. M: You said NOW you know so before have you ever thought that you want to speak English like a native English speaker
223. KB8: ah:: no unfortunately
224. M: it's not unfortunately
225. KB8: ah:: when I was in university I could see a lot of my colleagues or my friends went to a united states or England to study to improve their English a language course but you know for several reasons I couldn't have get chance so I thought my English is very bad compared to other ahm friends so I never dreamed I want to speak like as like native speakers I never dreamed it

KUI

1. M: first of all I don't know anything about you so can I ask you a few questions about you
2. KU1: yes okay
3. M: so are you a university student
4. KU1: yeah I'm an undergraduate
5. M: and what do you study?
6. KU1: ah political science
7. M: and have you lived abroad?
8. KU1: yeah yes I have
9. M: okay where?
10. KU1: Georgia in the US
11. M: in the US and? or that's it

12. KU1: yes@@@ just for one year
13. M: for one year for what purpose?
14. KU1: just to study language study English
15. M: Okay when was it?
16. KU1: 2 years ago
17. M: 2 years ago I think when you were a university student
18. KU1: yes
19. M: okay then ahm I think it's quite expensive for you to go there and stay there to study English but what made you to go to America
20. KU1: It's just a part of my career
21. M: uh huh
22. KU1: I need to build my career I don't know it's just it's so important for every Koreans to get a job
23. M: okay so is English very important to get a job
24. KU1: yes yes and I'm also interested in studying English studying languages but my English is not quite good
25. M: it's very good okay so do you need to get kind of TOEIC score to get a job in Korea
26. KU1: yes yes @@@ as always I got 940?
27. M: 940? that's really good isn't it that's amazing and what are you going to do after you graduate from the university
28. KU1: hh::: actually I have a qualification of networking engineer
29. M: oh you have a qualification of networking engineer but you are studying politics
30. KU1: yeah political science that's a bit awkward
31. M: mm but why?
32. KU1: I chose my major when I know nothing about myself
33. M: Yeah I know what you mean
34. KU1: I don't know what I should do for living and I changed my mind and I started to study networking because one of my friends introduced me the qualification?
35. M: I think I was the same like you I didn't know what I want to do when I was 18 and it's a coincidence but my first degree is political science
36. KU1: But it's also kinda easy to study because you have some kind of your own view viewpoint seeing the world you can explain whatever this kind of
37. M: yeah do you have any opportunities to use English now currently?
38. KU1: not much@@@ I've tried to find some native English speakers friends native English speakers who can be friends with me but I haven't found someone
39. M: oh you haven't found ones in Seoul
40. KU1: I just keep trying to you know use English materials English websites or TV shows something like that
41. M: okay do you want to use English when you get a job
42. KU1: yes? because I put not too much I put an effort and
43. M: yeah time and money as well
44. KU1: yeah everything@@@
45. M: what do you think about your own English now?
46. KU1: hhh ah it's I'm still feeling that I'm not totally totally I'm not good at speaking
47. M: why not? because I think your English is very good
48. KU1: I don't know just there are so much people around me are good you know better than me better than my English
49. M: Is there any level you want to achieve in terms of English language ability
50. KU1: as high as I can achieve@@@
51. M: for example do you want to speak English like a native English speaker
52. KU1: of course@@@ I'm dreaming about it sometimes once I dreamed I met Obama Mr. and Mrs. Obama in my dream
53. M: so do you want to speak English like president Obama
54. KU1: that'll be great
55. M: so you basically think you want to sound like an American not British or not Australian
56. KU1: yes I prefer to be an American English speaker
57. M: why is that
58. KU1: it's not like mm I just got used to speak American English because I lived there for a year so
59. M: yeah
60. KU1: and it's convenience to convenience?
61. M: convenient
62. KU1: yeah convenience to speak we don't need to pronounce /t/ sound or we can only do you know n or intonation
63. M: yeah I think you have an American accent
64. KU1: first time it was confusing? yeah using pronunciation? ah:::

65. M: oh don't worry take your time
66. KU1: like how the vowel is pronounced it's so different from what we see on the letters on the spells right? so it was I thought oh what was wrong with these guys
67. M: yeah yeah ahm when you were in America were there lots of international students?
68. KU1: yeah
69. M: where were they from
70. KU1: China All of Chinese students
71. M: How about others? Japanese for example?
72. KU1: yes a few
73. M: how about other countries
74. KU1: Africa
75. M: which countries?
76. KU1: Ahm
77. M: Lybia?
78. KU1: Oh yes and also Saudi lots of Arabic people
79. M: Then what do you think about Chinese people's English
80. KU1: It's Chinese Chinese people have their own accents like their and you know they hardly fix it you know and same to Arabic people and Turkish people but Koreans are a little bit okay better than better than them to learn when it comes to learning English I think I think? it's just my opinion
81. M: what about Japanese people's English? be honest don't care that I'm Japanese I'm from nowhere@@@
82. KU1: but your pronunciation is you know you use your speaking is British English right?
83. M: ahm I think it's a hybrid of my Japanese accent and British accent probably
84. KU1: I agree@@ ah nothing different from @@@ any other guys from Turkey or something like this
85. M: Okay ahm I met lots of Korean people and Korean people tend to say that Japanese people's English is very bad and do you agree with that?
86. KU1: mmm@@@
87. M: be honest@@@
88. KU1: I personally I would say it's it depends on the person
89. M: Yeah of course that's a very safe answer okay so you said it depends on the person so some people speak good English and some people don't so to you what is good English?
90. KU1: good English? hhh::: I don't know I'm kind of addicted? Addicted with pronunciation or accents intonation something like that so I try I have tried to speak like native English speakers but the what should I say but the main purpose of learning English learning language are mm Is to communicate with people from other countries so hh but it would better to be more American like@@@
91. M: okay it's it would be better
92. KU1: yes but sometimes I feel weird because when I listen to British English speakers it's hard to catch their words you know@@@
93. M: oh is it? British English
94. KU1: yeah if their accents are strong
95. M: ah: I see do you mean regional accents not BBC English?
96. KU1: ah yeah
97. M: how about some American regional accents like Texas or like southern part of America is it okay with you
98. KU1: you know Georgia Georgia you know the south so
99. M: yeah exactly yes did you understand local people when you were in Georgia
100. KU1: yeah actually I think there were no difference I hadn't recognised for for a year for one year you know
101. M: ah okay I see probably I guess people around you spoke standard American English because especially teachers probably tried to speak CNN English so to speak
102. KU1: and actually they are not all of them were Americans probably Canadian
103. M: oh I see
104. KU1: yeah Canadians or Turkish Mexicans @@@
105. M: oh so they were teachers right?
106. KU1: yes but they were they taught us
107. M: did they have their own accent?
108. KU1: Mmm I guess not they didn't have an accent
109. M: So they sounded like native English speakers
110. KU1: okay
111. (reading)
112. M: Do you agree with this statement?
113. KU1: Yes totally agree
114. M: Okay could you explain why you agree with it?

115. KU1: Since I was in a language language school and there were friends who came from all over the world so an I got along with them you know but then I just spoke English everydat everyday situation but there was no problem
116. M: There was no problem
117. KU1: Yeah but sometimes I need to use my body language something like that but it was fine to communicate with each other so
118. M: Uh huh
119. KU1: Then but sometimes in formal situation with you know American or British people maybe we need to know how to use English just how to use just like them just in formal situations formal cases maybe because it's more decent
120. M: decent I see okay
121. KU1: but I think that's all in business or some formal situation we need to
122. M: ah:: okay but also in businesss there will be lots of non-native Englihs speaking business people but in that case do you think they need to speak like Americans because it is a business situation
123. KU1: mmm hhhh okay okay@@@ maybe not because they will they will understand I'm not I'm not an American
124. M: no you aren't but you still want to speak English like a native Englihs speaker as you said
125. KU1: yes@@@ it's just my how can I say my hope or my desire
126. M: like your dream okay I think I have covered everything but do you want to add anything or is there anything you forgot to say?
127. KU1: sorry I just want to ask you a question about this study I just want to know more about the purpose of this study

KU2

1. M: okay so the first question is how did you acquire English skills
2. KU2: sorry I didn't get it
3. M: ahm how did you study English because your English is very good
4. KU2: mmm by books? just book and actually I've been in London for 7 months
5. M: 7 months in London
6. KU2: yeah
7. M: and anything else?
8. KU2: just book and teachers I mean in school elementary and
9. M: but you've never been to America or Canada
10. KU2: yeah neve been bust I've just been in London for 7 months
11. M: but I think you've got a bit of American I mean Northern American English
12. KU2: yeah because in Korean we use American English more than British English
13. M: yeah
14. KU2: but from that I mean from that time I with I wanna use British accent because it's much better for me
15. M: uh huh so only at school
16. KU2: yeah
17. M: so you didn't really go to those English conversation schools
18. KU2: no
19. M: oh that's very interesting because I met several university students and business people but usually people who can speak English have been to America or Canada in most cases to study English more than one year but they are still not fluent like you
20. KU2: actually I'm not
21. M: you are@@@
22. KU2: no no
23. M: @@@ okay so what do you study at your university
24. KU2: actually my major is mathmatics and economics that's it
25. M: and which year are you in?
26. KU2: sec no third
27. M: third year so you've just started your 3rd yearh
28. KU2: that's right
29. M: okay I see then do you use English currently in your life
30. KU2: in my life normal life you don't have time to speak English but at school we use but sometimes

31. M: so do teachers teach in English
32. KU2: yeah some lectures
33. M: are they Koreans or native English speakers?
34. KU2: some are Korean and some are English person or I don't know about nation but foreigner
35. M: foreign people okay so do you also study for test like TOEIC or TOEFL?
36. KU2: yeah actually I didn't I haven't taken it but I have to take that exam
37. M: why do you have to
38. KU2: to get a job
39. M: to get a job okay so but so you HAVE to take
40. KU2: yes I HAVE to
41. M: why is it a HAVE to?
42. KU2: because this one is qualification if I don't have that kind of I mean grade 700 or 800
43. M: uh huh
44. KU2: I can't apply
45. M: oh you CAN'T APPLY for certain jobs?
46. KU2: I can't minimum is 700 depends on the job
47. M: it might be a personal question but what would like to do what kind of job would you like to get
48. KU2: actually I'd like to be an investment banker you know bank or financial company but to get this job I HAVE to take TOEIC
49. M: especially for investmen bank companies
50. KU2: not only but for every job
51. M: alright is that company a Korean company
52. KU2: yeah even if it is a Korean company we have to take a test
53. M: do you want to work for an international company?
54. KU2: yes I wish I want but it's not easy
55. M: why do you want to get a job at an international compnay
56. KU2: because this one is very complicated question because population for example China population is a lot but Korea is very small so
57. M: yeah
58. KU2: if I work in china maybe I'm gonna make money more than in this place that's the reason
59. M: ah okay so you mean the salary in international company
60. KU2: yeah yes that's right salary@@@
61. M: okay I see@@@ and you also you went to London to study English for 7 months so and I think it's quite expensive to study abroad
62. KU2: yes that's right
63. M: but what made you to spend a lot of money to study English?
64. KU2: mmm just not for studying I just wanted to go to London
65. M: okay
66. KU2: I wanted to learn about English culture and I wanted to go to Europe and that's why I wanted to spend my money even it was a lot
67. M: when was it when did you go to london?
68. KU2: just two years no one and half years ago 2008?
69. M: alright so you were already a university student at that time I just finished my military service and then I went to London
70. KU2: then you came back to your university okay I see
71. M: so was studying English the main purpose of staying in London?
72. KU2: the main purpose is mmm I wanna write (?) my my thought look another thing different thing that's main reason and for that I have to speak English because I live in London to survive
73. M: to survive there okay why did you choose London by the way?
74. KU2: because my sister was there and she told me a lot about London English culture
75. M: okay I see right you know I talked with quite many Korean people and they all told me that English education is very important people spend a lot of money on it so why do you think we need to study English?
76. KU2: because English is first language if I speak English I can survive any place in the world it's one reason and another reason is if I can speak English very well I'm gonna get a good job this is also about money

77. M: do you think you can survive ANYwhere in this world if you can speak English
78. KU2: mmm not anywhere but developed nations like Singapore Hong Kong or India
79. M: yeah how about Japan?
80. KU2: Japan as well
81. M: China?
82. KU2: China is yes the same
83. M: okay I see what do you think about your own English now?
84. KU2: my English
85. M: yeah how do you feel about it?
86. KU2: my English is very very BAD
87. M: why do you think so?
88. KU2: because depends on whom you compare if I compare to native speakers but it doesn't make sense but I wish I want to speak like them
89. M: you wish you want to speak like them?
90. KU2: yeah but this is not easy as you know
91. M: why do you think you want to speak English like native English speakers
92. KU2: even if I speak English not very well just speak English not like native speaker I can't work in international company because I'm not a native speaker
93. M: no you aren't but sorry I just want to check you said if you canNOT speak English
94. KU2: if I can even if I Can speak English I CAN't work in a group international company
95. M: why not?
96. KU2: because the company is native speakers
97. M: ah: I see so you mean those American or British Company
98. KU2: even if Korean American company for example Goldman Star is in Korea but they use American Korean
99. M: okay you mean like Koreans who were born in the US
100. KU2: yeah yeah
101. M: so are all employees
102. KU2: not all but not all but normally
103. M: okay okay I see ahm by the way what do you think mean by speaking English like native speakers
104. KU2: that's a very hard question
105. M: yeah
106. KU2: actually I don't know but
107. M: should it be like exactly same as native speakers' English or
108. KU2: mmm (3) this is very mmm the standard who is native speaker and who is not a native speaker (4) is very (2) speak fluently?
109. M: uh huh people who speak English fluently
110. KU2: yeah and use use some good vocabulary not easy one
111. M: yeah okay I see how about J?
112. KU2: ah J? she has lived abroad very long time 10 years or even more than that she's a kind of native speakers
113. M: kind of native English speakers okay I see I see okay so ahm so you said your goal of English language learning is native level
114. KU2: the reason why I wanna be in the kind of level because I wanna use my English in the workplace
115. M: yes yes
116. KU2: but now my English can't I can't do that
117. M: okay you think you can't do that how about like you can speak English very fluently but with a bit of Korean accent
118. KU2: yeah yeah
119. M: are you fine with that or do you want to eliminate
120. KU2: yeah I want to eliminate all the accents if I wanna speak perfect English
121. M: do you want to speak perfect English?
122. KU2: yeah yeah
123. M: for example I don't remember his name but the head of the chair of the united nations is now
124. KU2: ah Ban Kimoon
125. M: yeah yeah and I've heard of his speech in English and he has that noticeable Korean accent

126. KU2: yeah because he's old
127. M: but it was quite clear to me
128. KU2: ah yeah
129. M: what do you think about his English?
130. KU2: you know but I've never heard his English
131. M: okay okay I see probable it's not really a right example okay but you said like old people have Korean accents so what do
132. KU2: yeah because he's Korean he's not American
133. M: no he isn't so what do you think about English with a Korean accent?
134. KU2: I like it I like it but I don't want it
135. M: ah you like it but you don't want it
136. KU2: yeah because I don't care about them if I can understand what they are sayin there is no problem but the problem is when they are saying saying English but with a Korean accent and I cannot understand that makes a problem
137. M: uh huh uh huh if you canNOT understand it
138. KU2: yeah
139. M: so of course you can understand them because you're Korean you can of course understand Korean accented English
140. KU2: what do you think about other people American Japanese Indians to those people do you think Korean accented English is easy for them to understand?
141. M: in this case they have to change I mean someone who speak English but using Korean English they have to change their accent because the most important reason why do we why we use English is regulation like rule international rule so even if it is African or Asian if you speak English we can communicate each other but mmm but because of Korean accent their accent if you can't understand they have to change
142. KU2: okay I see ahm you said like international rule
143. M: yeah
144. KU2: who decides that international rule
145. M: mmm the most powerful country
146. KU2: which is the most powerful country
147. M: I think that is the USA like everything if the USA decides something we have to follow them because it's a powerful country if we're not following them they will eliminate us like Iraq or
148. KU2: okay ahm you might have said this but what do you think is important for successful international communication in English?
149. M: As I said the rule is important
150. KU2: uh huh no Koean accent no their accent just follow some accent but as you said who decide that?
151. M: yeah
152. KU2: this is a very difficult question but someone have to decide it
153. M: someone have to decide it okay so as you said probably American people?
154. KU2: I don't know but someone have to
155. M: okay I see alright so next question is what do you think about Korean people's English
156. KU2: Korean people's English nowadays almost everyone can say English even my father says just English like hi hello where are you going?
157. M: yeah yeah
158. KU2: uhm very because of educaiton everyone can say English but just a little bit even just little bit even very young child for example ten years ago ten years ago I asked my cousin my younger cousin at that time he was four years old I asked what's that that was apple he said apple apple (with a Korean accent) but nowadays different pronunciation more like native pronunciation so the thing is developing you know so how can I say they use normal English in Korean I think
159. M: okay you said you use normal English what
160. KU2: normal level normal level for example when I went ot Sweden I can ask something in English even every one but Italia Italy or some kind of which country Italy especially Italy if I ask something in English they say just Italiano
161. M: okay so you mean they couldn't speak English so you went to Italy
162. KU2: yeah

163. M: and you were talking about Sweden when you were in Sweden
164. KU2: Swedish can speak English very well I mean Scandinavian can speak well
165. M: I see so compared to Italian people Koreans
166. KU2: Koreans are much better I think
167. M: oh I see I see okay ahm then lots of people including you you said I cannot speak English well my English is bad
168. KU2: yeah
169. M: as you said so but most of the people can speak English probably easy one or simple communication but on the other hand lots of people say I can't speak English well and lots of people say that it's because of education in Korea Korean English education is reading and grammar and
170. KU2: yeah reading especially reading and grammar
171. M: okay so do you agree with them
172. KU2: yeah because to go to good university we have to take a exam like SAT but the test has the English section but this is just reading and listening and grammar but not speaking
173. M: reading and listening
174. KU2: not speaking TOEIC as well but nowadays TOEIC makes some new test like speaking
175. M: uh huh
176. KU2: but some company use this exam
177. M: okay so it's not TOEIC
178. KU2: yeah yeah (no)
179. M: so do you have any kind of suggestions to Korean Ministry of Education how to improve Korean English education
180. KU2: uhm suggestions more lessons in a school
181. M: yeah
182. KU2: for example in a week we got when I was in school I mean highschool we got four hour English lessons in a week but changing eight lessons if they do
183. M: yeah yeah
184. KU2: maybe they do speak English more than now
185. M: what do you mean by lessons is that speaking lessons or just normal classes
186. KU2: just normal classes because every book has four sections speaking listening reading writing but we just concentrate on reading and grammar but if change the teaching to the speaking and listening we are gonna improve our English
187. M: okay okay ahm who should teach English? should it be native English speakers or
188. KU2: if they do it's much better but this is not easy because this is not so easy to find native teachers I mean GOOD native teacher and pay more than just Korean teachers
189. M: yeah
190. KU2: pay more
191. M: do you think people have to pay more to native English speakers?
192. KU2: yeah of course
193. M: why?
194. KU2: because they've got advantage I mean English even they are just English person they have advantage just in Korea because in the USA English is nothing just language but in Korean English is some skill so we have to more
195. M: you've just said that you said something like GOOD native English teachers so do you think there are bad native teachers as well
196. KU2: yeah sure we have a lot
197. M: tell me more about it
198. KU2: in a news or for example in xxx there are lots of foreign people but they are not all teachers but kind of teachers I don't know what they are doing but actually I have a friend's English teacher
199. M: uh huh
200. KU2: but they are not good they are like how can I say their life style is not good
201. M: ah: I see
202. KU2: not like Korean teachers because in Korean when you think about teachers teachers are very good teachers are very smart but in the standard just my opinion
203. M: uh huh

204. KU2: they are not good
205. M: they are not good
206. KU2: they find drug something like that
207. M: but they're still English teachers
208. KU2: yeah English teachers in elementary schools
209. M: oh I see
210. KU2: that's weird but they can teach it because they can speak English
211. M: ahm how about Korean teachers do you think they are good? I mean Korean teachers of English
212. KU2: uhm actually this is very difficult who is good and who is bad
213. M: yeah
214. KU2: but good point when we choose Korean teacher is we can understand easily because they speak Korean as well but the bad point is pronunciation like that we can't we can't study we can't study perfectly
215. M: uh huh
216. KU2: but in another way one good point when we choose native speaker teachers we can study perfectly
217. M: uh huh
218. KU2: but we can't understand perfectly because they can't speak Korean
219. M: yeah okay I see okay so you don't need to be polite because I'm Japanese but what do you think about Japanese people's English in general
220. KU2: Japanese first word is kind
221. M: kind? you're still vert polite
222. KU2: no no no
223. M: but what do you mean by 'kind' is it the sound?
224. KU2: sorry?
225. M: ahm I asked you what you think about Japanese people's English and you said it's kind and I'm curious what is kind about their English
226. KU2: ah their English sorry I misunderstood the question English mmm actually I don't know but Japanese has the same grammar in Korean I mean S I mean different
227. M: okay SOV
228. KU2: so actually maybe this is not studying English is not easy so
229. M: no
230. KU2: so even though the grammar is different
231. M: uh huh
232. KU2: but how can I say@@@ Japanese English
233. M: yeah talk about Japanese English whatever you want to say or whatever which comes to your mind
234. KU2: actually I got a lot of friends in Japan but they are saying English is pronunciation is very difficult to understand because for example mmm oh I can't remember mmm pronunciation is sort of like sticky? like hard?
235. M: oh sticky
236. KU2: yeah because Japanese is sticky like to: to: like arigato::
237. M: yeah yeah I know what you mean
238. KU2: but English is very like flow softly like (waving his hand) but Japanese is ta ta ta ta because of that like Japanese accent
239. M: yeah yeah but in terms of that sticky or light issue Korean language is also kind of probably a little bit sticky side I think
240. KU2: yeah yeah that's why even the chief of UN
241. M: yeah
242. KU2: speak Korean accent English
243. M: I see I see but you're also kind of comparing Italian people and Korean people's English ability and when you compare Japanese and Korean people what would you say
244. KU2: actually I've never compared never BUT it's easy to understand
245. M: it's easy to understand
246. KU2: you've just said it's difficult to understand some pronunciation
247. M: just what you mean
248. KU2: oh sorry probably I misheard but didn't you say Japanese English is difficult for you to understand?

249. M: mmm easy to understand because strong more like mmm mmm how can I say easy easy easy to understand@@@ yeah
250. KU2: okay alright ahm it might be a strange question but you said ahm to understand each other in international communication we need a rule so in that case probably we need to follow sort of American way
251. KU2: yeah yeah yeah
252. M: but you've just said japanese people's English is also easy to understand
253. KU2: yeah yeah yeah
254. M: even in that case do japanese people need to change their accents?
255. KU2: of COURse because just Korean and Japanese are not international because we are near that's why we are we understand easier
256. M: uh huh
257. KU2: but Italian or French not so easy
258. M: okay alright so they wouldn't understand
259. KU2: for example they say mikrowabe mikrowabe what does that mean?
260. M: oh do Italian people?
261. KU2: yeah someone say that
262. M: oh I wouldn't understand it without context but
263. KU2: so just for Japan is you don't have to follow the international rule
264. M: uh huh
265. KU2: because we can understand easily but international meaning is just not for Japan we have to follow some regulation or rule that's much better that's just better you don't have to but I think it's better
266. M: okay then what would say about Chinese people's English
267. KU2: I think normally Chinese is much better than Korean and Japan Japanese
268. M: okay why do you think so?
269. KU2: Because in my field in my field every Chinese can speak English very well just in my field
270. M: so you mean in mathematics
271. KU2: yeah yeah yeah
272. M: oh I see that's quite surprising
273. KU2: so did you meet these people I mean chinese people
274. M: just in a class
275. KU2: okay so in your university
276. M: yeah yeah
277. KU2: so they are international students from China
278. M: yeah they are really good they are really good
279. KU2: uh huh what do you mean by good by the way
280. M: ah:: these are also my standard fluency and grammatical thing and how can they express their feelings
281. KU2: okay yeah
282. KU2: most important thing is pronunciation
283. M: okay pronunciation so how do they sound like?
284. KU2: nearly native speakers
285. M: so they sound like americans?
286. KU2: yeah American exactly American I don't know why they use American English but they use American English
287. M: okay and you think they are very good
288. KU2: yeah
289. M: did you meet Chinese people in london as well?
290. KU2: yeah they also can speak English very well interesting but the reason I think one reason is grammatical order is the same
291. M: yeah
292. KU2: this is one reason I think
293. M: okay how about pronunciation because pronunciation is nothing to do with
294. KU2: because of Hong Kong they use I think they use English in Hong Kong as second language so maybe they are from Hong Kong no I don't know
295. M: okay so you don't really know whether they are from mainland China or they are from Hong Kong

296. KU2: I don't really know
297. M: But I think my guess is when people are from Hong Kong people tend to say I'm from Hong Kong rather than I'm from China so
298. KU2: actually I haven't asked where you are from I think they are Chinese but
299. M: yeah I know I see (reading)
300. KU2: yeah I think so
301. M: So do you agree with it?
302. KU2: yeah actually we don't need to follow native norms but if we got international language rule it's much better
303. M: it's much better
304. KU2: because you don't have to care about Korean accent or Filipino if you got the rule English is just English not Korean English Phillipine English we are the same we are now say British English American English Australian English we devide it but the xxx (ask Jiyeon!) like Latin language English is so Latin language but actually we got Korean English and you got Japanese English and also Chinese English so everybody has different English so but the problem is mmm for example I say some words but they understand another another country they understand 100% another meaning [different meaning] for example how can I say for
305. M: are you thinking about
306. KU2: lift lift in London in England means elevator but in Korean lift means another meaning like lift in a ski resort
307. M: yeah it's the same in Japan
308. KU2: we just call elevator is elevator not a lift
309. M: okay so you think we shouldn't use the word lift
310. KU2: yeah because we understand
311. M: sorry because we don't undersand or we understand?
312. KU2: sorry I don't get it
313. M: ahm to me what you said sounded like we shouldn't use the word lift because it is just British variety of English and it could cause misunderstanding so we shouldn't use that word or can we?
314. KU2: but someone says in the USA they understand
315. M: okay they would understand it
316. KU2: apartment in England they say flat
317. M: yeah
318. KU2: but in the USA where is the flat they don't mmm no no no okay lift lift lift is much better
319. M: in Korean someone ask me where is a lift maybe I understand it because I lived in London
320. KU2: yeah of course
321. M: but it makes problem what is a lift what is a lift ah lift is a kind of elevator and oh the elevator is over there some difference British English and American English got some differences for example centre I mean the writing re or er but this is nothing they can understand each other
322. KU2: yeah
323. M: so we don't have to follow them but if we got a rule it's much better
324. KU2: it's much better I see like this (pointing to the reading)
325. M: so do you agree with this?
326. KU2: yeah
327. M: but you think it's better if everybody speaks American English?
328. KU2: yeah I think so
329. M: okay it's another question but do you know English village in Korea? It's like a theme park
330. KU2: yeah
331. M: have you been there before
332. KU2: no I've never been there
333. M: okay I see ahm I think the purpose of that kind of paju English town is something like experiencing some sort of culture while speaking English
334. KU2: yeah yeah
335. M: and you said you were talking about language so and if we speak English probably if we speak like American people and we understand each other better
336. KU2: yeah yeah
337. M: and do you also think that we also need to follow their culture

338. KU2: NO no no
339. M: why not?
340. KU2: culture is okay first of all why do we have to speak English? to communicate each other to understand each other if we got just one culture we don't have to follow them you don't have to be another person you don't have to go to London the reason I wanna go to London is culture difference I wanna learn about another culture but if we follow just one culture that doesn't make any sense you don't have to follow the American culture
341. M: okay but you think we have to follow the way of using language?
342. KU2: mmm I think we don't have to follow them even if I wanna speak English very well I don't have to follow them perfectly native culture like because just for culture we are we understand their culture we have to UNDERSTAND their culture but we don't need to follow it
343. M: okay so you think we need to understand American culture
344. KU2: yeah just understand
345. M: is that only American culture?
346. KU2: for example I think we need to understand not just for American culture American culture British culture and Chinese culture Japanese culture but not just for the USA
347. M: not only
348. KU2: yeah yeah not only
349. M: because we meet Japanese if I understand Japanese culture it's much easier to understand each other at the time the tool is English tool is English I think English is just a tool and we meet some people and another people foreigner people just tool is English
350. KU2: yeah okay I see I see okay I've covered everything now so would like to add anything or is there anything you forgot to say?
351. M: mmm actually I don't know why I have to speak English because even if I speak English very well I can't use it in my workplace
352. KU2: why not?
353. M: that's Korea@@@ that is Korea
354. KU2: okay so you mean that even if you can speak English well you don't need to speak it
355. M: yeah just to get a job we need English
356. KU2: okay okay I see yes lots of people told me that like everybody has to take TOEIC test and very good score of it but actually not many of them use them
357. M: yes yeah it is
358. KU2: what do you think about this trend?
359. M: actually very ironical situation even if some people who got 900 score in TOEIC it's very high score but they can't speak English very well they know a lot of knowledge but they can't use it just to get a good job that is the main reason that is the main purpose
360. KU2: yeah yeah but what do you think about this current system this situation that everybody has to TOEIC test regardless of their purposes or jobs is it okay?
361. M: mmm so you mean
362. KU2: I mean you know some people say it's just unfair
363. M: Rubbish?
364. KU2: yeah@@@ some people say it's rubbish
365. M: yeah everyone say that is rubbish we have to follow them because the company take the TOEIC maybe if the company take another test we have to change so they make TOEIC or TOEIC speaking
366. KU2: mmm but but is it a problem of TOEIC? if they change it into another test do you think it's good?
367. M: I think we have to get another test not just TOEIC so we have to have TOEIC TOEFL and TEFS not IELTS actually TOEIC is the easiest one if I compare to TOEFL and TEFS TOEIC is the easy one
368. KU2: but do you think anyway company needs to have some kind of English test to judge their applicants
369. M: yeah if I don't have the score I can't apply for it
370. KU2: yeah but as you said not many people actually use English in their workplace
371. KU2: YEAH
372. M: but they have to take the test
373. KU2: yeah it's weird but I think this English is in Korean I mean this TOEIC is just just just company want to know your ability
374. M: I see

375. KU2: we don't want person we want smart person SO you have to get some score
376. M: I see but you know some people are very good at Math and some people are not really good at English so English ability doesn't represent all the abilities of a person
377. KU2: yeah even they don't need English skill mmm THAT is a very sever problem or no no no serious problem I think
378. M: oh so do you think it's a serious problem
379. KU2: I don't know why I don't know why I have to speak English very well maybe ten years later I won't use English at all just Korean Korean Koeran English just for sightseeing in the USA? that is a problem
380. M: Okay I see thanks a lot for raising that point is there anything else you would like to say?
381. KU2: ahm in Korean if I wanna speak English vert well parents must get a lot of money
382. M: I think so yes I think so
383. KU2: that I actually read a newspaper today
384. M: uh huh
385. KU2: in India they got a billion people the population is billion but just only 1% is using English and they got a very good job
386. M: uh huh
387. KU2: but another people couldn't find a job because they can't use English very well because their parents hasn't got a lot of money to study so government has to spend a lot of money for English education system have to change FOR our parents and FOR our children
388. M: yeah I see I see

KU3

1. M: okay then I think you speak very good English and I'm just
2. KU3 : I don't think so I really don't think so
3. M: you can but how did you acquire how did you study English to achieve that level?
4. KU3 : @@ well before one year I just say some communication related on travel like how much is it how can I get there that's what I can but when I went to Australia for working holiday visa
5. M: okay working holiday visa okay
6. KU3 : yeah
7. M: when was it you said one year ago?
8. KU3 : I'm very weak at number but
9. M: that's fine
10. KU3 : 2009 April
11. M: oh so before you got in this university
12. KU3 : no I entered university in 2003
13. M: but you said you're in the first grade you're in the first year?
14. KU3 : fourth fourth year
15. M: oh fourth year oh sorry so you got in your university in 2003 and then you decided to go to Australia with working holiday visa
16. KU3 : yeah yeah
17. M: alright but then why did you decide to do that
18. KU3 : it's related on English I mean I really wanted to travel the world but when I go some special place like Europe or some part of Asia there is a lot of people from other world but my English is really bad at that time I can't communicate with other I just stayed in hostel or I just talked with Korean people so I think when I speak English better I can get experience of a lot of things I really want to travel so my goal of English to improve my communication skill so I really want to improve it so I decided to go to Australia but yeah
19. M: I see I see okay then do you use English now?
20. KU3 : yeah nowadays only in the morning I speak with in my phone there is this programme that connctet with foreign people
21. M: on the phone?
22. KU3 : yeah on the phone
23. M: in the morning you everyday?

24. KU3 : yeah from Monday to Friday
25. M: how long?
26. KU3 : there are two types of telephone communication 10 minutes and 30 minutes I choose 10 minutes from Monday to Friday
27. M: alright and with whom are you talking
28. KU3 : ah: she is from Phillipine
29. M: oh she's from the Phillipine
30. KU3 : yeah I think there is one company and they connection between Koreans and Phillipine Phillipine people so they communicate through company
31. M: how's her English
32. KU3 : her English is really nice pronunciation is it's almost native I ask about the my grammar is really terrible
33. M: no
34. KU3 : in one sentence I use two or three verbs
35. M: uh huh
36. KU3 : yeah because my goal of English is not to get a good score I always think about I really want to communicate with other people so I'm really terrible at grammar so I ask her to correct my English especially grammar stuff so only in the morning I talk with her about some books about topic so we can communicate about the topic about two or three minutes and then we can talk freely about family what did you do last week and
37. M: ah: I see I see sorry but is it expensive?
38. KU3 : oh I think there is a lot of language school in Korea Jonno or Gannang and they also have some communication class but I checked about the price class is almost
39. M: 140000 won
40. KU3 : yeah yeah
41. M: and class starts from Monday to Friday and they spend the class is 15 50 minutes and the problem is in this time it's not one to one class it means about 15 at one 15 or 20 classs mates in one class but I think the telephone the telephone communication I spend about it's almost 700 it's almost half price
42. KU3 : okay arlight 70000
43. M: yeah but it's just 10 minutes
44. KU3 : so 70000 won per month
45. M: uh huh uh huh
46. KU3 : yeah I see
47. M: so I consider about that but I think when I get enter this class there is no chance there is few chance to speak English because during this time they teach some grammar or reading or some words there is not enough chance to speak English I think to me in my opinion this 10 minutes is more valuable than the
48. KU3 : yeah I see because it's one to one
49. M: are you happy with your teacher that Filipino person
50. KU3 : yeah yeah I really like her it's just
51. M: does she speak like an American?
52. KU3 : not exactly American but pronunciation is really better than me it's almost native
53. M: ahm do you want to have native English speakers on the phone or are you satisfied with your partner?
54. KU3 : the reason I chose this system because after I back to the Korea I worried about the as they said there is no chance to communicate with other foreign people so I need to keep my English so I'm really satisfied with this programme even though her pronunciation is not exactly native but I can he correct my grammar stuff and I can keep my English level like this one so yeah yeah I'm really satisfied
55. M: yeah and anyway you have chances lots of chances to speak English
56. KU3 : yeah yeah that's the point
57. M: okay then what do you think about your own English?
58. KU3 : own English?
59. M: yeah your English what do you how do you feel about your English
60. KU3 : it's really poor
61. M: why do you think it's poor
62. KU3 : mmm because I want to be I want to be mmm how can I say ahm because before I go to the Australia my English is like just normal one just for surviving but after I experienced about 10 month in Australia at least I can

speaking what I want to say but after like this level I can I can see the another level I mean if we talk about foreigner and foreign people

63. M: yeah
64. KU3 : there is it seems like a same word but the meaning but the expression is
65. M: yeah different nuance
66. KU3 : but I don't know what different about them so I need to study more more English
67. M: is there any kind of level or goal you want to achieve in English language learning
68. KU3 : it's really high level yeah yeah
69. M: high level
70. KU3 : yeah
71. M: could you explain what this high level in more detail
72. KU3 : mmm for example when I was in Australia I met a lot of people a lot of friends and one day one of my friend lost his boyfriend and he cried in front of me but I had no word I don't know how to take how to take care about especially in English if she is Korean I can say very nice and gentle word for her but I don't know how can I control how can I treat her in very gentle way I just tapped her back and don't worry about that so I feel uncomfortable at that situation so that is the reason I want to improve higher level
73. M: okay for example do you want to speak English like a native English speaker
74. KU3 : yeah I want
75. M: okay why do you want to speak English like a native English speaker?
76. KU3 : first first of all maybe after I can speak English like foreign people
77. M: uh huh
78. KU3 : I think I can experience and I can more information or more knowledge about English or other things from other people
79. M: yeah
80. KU3 : I really want that
81. M: but you know now you can speak English
82. KU3 : yeah
83. M: and it's not really like native level but you can communicate with me for example
84. KU3 : yeah
85. M: and probably you can communicate with other people
86. KU3 : uh huh
87. M: and you can get lots of knowledge and you know it's another matter but for example do you want to sound like an American person or Australian person do you want to get that pronunciation native like pronunciation
88. KU3 : pronunciation you talk about pronunciation
89. M: yeah
90. KU3 : I think it's important but yeah I think it's important but well maybe first of all I'm gonna improve more skill or more grammar than pronunciation
91. M: why?
92. KU3 : mmm pronunciation is also important because in Korean there are also people from Japan or China or some East Asia and we when they speak we can recognise at once immediately the pronunciation is little bit different but I think maybe we feel some separation separation with them because pronunciation is a little bit different but I think when I speak English my pronunciation is like a native maybe maybe
93. M: do you mean that if that person speaks like a native English speaker you don't feel that kind of separation thing
94. KU3 : maybe?
95. M: okay
96. KU3 : but ah:m it was when I was in Australia there were some I feel some racism from Australian people some Australian people are nice but sometimes they treat Asian people in some bad ways
97. M: yeah and it could be because of their accents but you are talking about Australians and how about you? for example if I have a very strong Japanese accent what would you feel?
98. KU3 : feel?
99. M: yeah so do you feel that kind of separation from me if I speak
100. KU3 : no no no I don't I already say separation but I think it's the common habit in Korea

101. M: okay common habit in Korea I'm a bit confused so if the person sounds like very Chinese or Japanese people don't really have good impression or
102. KU3 : I think it's maybe I'm gonna cancel my
103. M: sure sure that's fine by the way you can change your mind of course
104. KU3 : I think maybe it's just just recognise recognition there is no good impression or bad impression but just recognise ah he is from Koean she is from Japan it's just recognition
105. M: then why do you want to get correct grammar?
106. KU3 : correct grammar? because I always say like this I am go now
107. M: I am go now yeah yeah because in Korean you have this nun cho nun if you say if you say I go but what would you say in Korean
108. KU3 : it's not in Korean of course my grammar is really weak so I use a lot of verb in one sentence but there were perfect sentences in my mind
109. M: yeah
110. KU3 : but other people who can speak English very well maybe he or she listens very mmm uncomfortable I mean it's not really grammatically correct so they feel some uncomfortable?
111. M: who are they? they are Koreans?
112. KU3 : no no maybe native speakers?
113. M: or other non-native speakers
114. KU3 : uh huh
115. M: yeah okay so you were in Australian for ten months and did you meet lots of international students or international people?
116. KU3 : yeah yeah I met a lot of international people
117. M: okay for example?
118. KU3 : mmm I spend about 2 months at a farm
119. M: yeah
120. KU3 : I did farm work with my friends
121. M: oh yes and where were they from?
122. KU3 : they were from Deutschland Swiss and north part of Europe and Japan also as well so there are a lot of very international people
123. M: Chinese as well?
124. KU3 : yeah I met one Chinese guy
125. M: how about Indians?
126. KU3 : some Indians
127. M: how about some South americans? Like Chile Brazil
128. KU3 : yeah yeah yeah Brazil but at the farm I couldn't meet other Brazilian people but when I was in the language school I met some Brazilians and Colombian yeah
129. M: oh yeah so I think you had real international communication in English in Australia and what do you think what is important for successful international communication in English? (1451)
130. KU3 : I think the attitude is really important even though for example there was two Korean people and one people was really good at English and one people he was not good at English but he was really shy and xxx alone eat lunch box alone maybe even though he speak English very well other international people say why why he act like that some feel some separation but even though other people who can English is not good but he's really outgoing activity eat eat finish finish like that way so maybe they feel more comfortable with him
131. M: yeah I see
132. KU3 : so I think attitude is very important
133. M: yeah it's a good word and when you actually speak English with other non-native English speakers what is important for a kind of successful communication when you speak English with other people
134. KU3 : I think in my opinion if I try try because when I was in language school there was Swiss and German guys their English was really really good almost native speakers
135. M: uh huh
136. KU3 : but my level is just intermediate just upper side and they are almost like master level and I feel some difference of gap with them but I just try try meet with them and drink some beer and spend some time with them but I know the level there was a gap between with us but I just try try try try

137. M: yeah okay I see you said you want to get very correct accurate grammar but when you tried to talk to when they tried to communicate with them did you pay attention to your grammar or your pronunciation
138. KU3 : no I don't think so @@@ to tell the truth I didn't when I speak or communicate with my friends but but yeah yeah some some part of my mind or my head there was we have to say correct grammar stuff@@@ because I think I can speak very freely but maybe they can feel some very weird or yeah worry some part of my brain or mind I worried
139. M: okay so in some part
140. KU3 : yeah some part
141. M: alright I see right what do you think about Korean people's English?
142. KU3 : Korean people's English? I think their English is very good
143. M: Koreans?
144. KU3 : yeah they know very good and important word better than European people
145. M: I see
146. KU3 : yeah and grammar is also good reading and grammar or writing the normal Korean I'm very xxx anyway yeah they are really good at good stuff but they are really feel very shy to speak English
147. M: yeah yeah why are they shy when they speak English?
148. KU3 : because they are concerned about other people when I speak like this level and other people speak like this level (higher) then I just worry about ah:: I'm not good like that people so I just close my mouth and just listening uh huh uh huh like this way so
149. M: is it do you think it's good thing?
150. KU3 : no I don't think so
151. M: can people change their mmm how can I say
152. KU3 : it really depends on very long long time ago I mean it depends on the culture
153. M: yeah so okay then you don't really need to be polite because I'm Japanese but what do you think about Japanese people's English
154. KU3 : I like Japanese people's English yeah yeah yeah
155. M: oh do you?
156. KU3 : yeah I like Japanese people's
157. M: why why do you like Japanese English
158. KU3 : first of all it's really good to understading
159. M: good to
160. KU3 : good to understanding when I met some Japanese friends when I was in language school some people their pronunciation is really not easy to understand but most of the Japanese people's pronunciation is like this how can I say yeah easy to good to understand
161. M: okay but do they sound like native English speakers?
162. KU3 : yeah some of my Japanese friends speak very frequently (fluently)
163. M: but I don't know how can I say because you said Japanese people's English some Japanese people's English is very easy for you to understand
164. KU3 : uh huh
165. M: is it because they speak English like a native English speaker or
166. KU3 : mm
167. M: is it different?
168. KU3 : yeah it was different
169. M: what's the difference you said something like
170. KU3 : yeah American accent is like flow the water but Japanese and Korean people speak like I / like /
171. M: yeah so they separate it
172. KU3 : yeah separate
173. M: I see I see but they don't really sound like native English speakers in that sense
174. KU3 : yes
175. M: they separate words but do those Japanese people do you think they need to change their way of speaking like American people's way for example?
176. KU3 : hhhh I think my opinion is just it depends on the goalit depends on the goal in my case I just want to travel around the world and maybe pronunciation is important I already say about it because they xxx maybe different by very frequently

177. M: what is different? I'm sorry could you say that again they are
178. KU3 : if I say like this I / like maybe they think it's really maybe they treat treat?
179. M: Yeah
180. KU3 : treat behaviour of me as foreigner or like this way but when I speak very frequently (fluently) and the pronunciation is perfect almost native speaker maybe they are oh you're very good at speaking English let's drink together or like that but anyway it depends on the goal of the and if I'm a lawyer of and I have some contraction with other people who is from other country maybe English and pronunciation is it's really important yeah but some of case like me yeah just communicate so I think yeah it really depends on the goal
181. M: yeah it depends on the goal I see I see okay ahm what do you think about Chinese people's English?
182. KU3 : I think their their pronunciation and their grammar is really good
183. M: really good
184. KU3 : yeah because they have four accents like this onw two
185. M: yeah four tones I can't do that
186. KU3 : no I can't do that yeah four tones so they are very good
187. M: so when you say something like my English is bad or their English is good what do you mean by good English or for example bad English what's your definition of good English
188. KU3 : good English means ahm the word that word or sentence convey their own feeling I mean there is a lot of people who speak English and there is a lot of way to convey or carry our feeling
189. M: yeah
190. KU3 : but if some people they are speaking their English is really good maybe they say very indirect way or some more calm or gentle way but I think that the speak like that way I think their English is really good
191. M: for that purpose do people need to speak English like a native English speaker?
192. KU3 : ah native speakers I have some thinking that one hhhh I need some special word I mean I don't know what is the word of this one but
193. M: I can't really
194. KU3 : yeah yeah yeah but it seems that some people are too polite or too gentle I mean even though my for example someone speak English very well
195. M: yeah
196. KU3 : but he is so polite and really shy and I'm not really good at English
197. M: so they are too modest probably I don't know what you want to say but
198. KU3 : ahm I don't know how to explain this one
199. M: that's fine that's fine what is your main point
200. KU3 : main point?
201. M: yeah
202. KU3 : mmm maybe I think for the native speakers and non-native speakers the point of view is different ah how it's really not I really want to say something but ahm wow how can I say how can I say
203. M: You can even say that in korean and I can ask my friend to translate it
204. KU3 : oh@@@ wow ah:::
205. M: but you said native speakers and non-native speakers have different point of view or different way of thinking?
206. KU3 : yeah::: it's a little bit different but I'm not sure (whether) I'm gonna my speaking is to satisfy my your view but I think mmm because when I consider what xxx talk about pronunciation I think if I want to be a good speaking in English I'm gonna I thought my pronunciation like a native speaker so ah I have to I have to upgrade my pronunciation I'm gonna do I do my best li for pronunciation but I thought like this way but maybe native speakers don't think about and don't worry about that yeah yeah oh sorry Oh I have to study and improve more English like this way
207. M: I think I don't know but I think you don't really need to improve your pronunciation for example you said probably you want to say whatever you want to say I think that is probably you can't say some words you can't really think of other words you want to say this but you can't and it's quite frustrating
208. KU3 : yeah it's a little bit frustrating
209. M: okay then now could you read this silently and let me know what you think
210. KU3 : yeah yeah I undertand this article want to say
211. M: yeah what do you think? do you agree with this person?

212. KU3 : but is this Korean meet just Filipino at ASEAN people it works but if this Korean people meet another people like native speakers UK or Canada Canadian or USA I agree with this opinion in this case
213. M: yeah in this case if it's only among non-native English speakers
214. KU3 : yeah yeah
215. M: okay but what about if this is an American person at in for example mmm you know a chief of united nations is now a Korean person
216. KU3 : yeah yeah
217. M: and I think he speaks English with a Korean accent
218. KU3 : yeah@@
219. M: but it's clear
220. KU3 : uh huh
221. M: and probably he has some colleagues or other people from America or England in that case do you think he it's better for him to speak like an American person?
222. KU3 : I think we xxx speak English like American way it's better than to Korean way
223. M: why is it better?
224. KU3 : mmm if I speak Japanese like really Japanese and you can feel some comfortable or something but if I speak Japanese really other way wrong or Korean way maybe you feel more comfortable to speak the pronunciation like Japanese
225. M: yeah yeah that's right that's right but the thing is Japanese and English are quite different Japanese is spoken only in Japan but on the other hand English is an international language so everybody speaks it so as this said so for example mm you said like it's okay if it's a Korean and Filipino
226. KU3 : uh huh
227. M: but if that person is American does this person need to speak like them
228. KU3 : wow I just say you again ahm it's better if the Korean people can pronounce like American
229. M: uh huh
230. KU3 : I don't want to say it's good or bad but it's better
231. M: better
232. KU3 : yeah yeah
233. M: why is it better?
234. KU3 : hmmm because American people use to listen their own pronunciation
235. M: yeah yeah
236. KU3 : and they are long time when they are baby and children and adults and they speak like the American way so maybe if I speak like American maybe they are familiar with the pronunciation
237. M: yeah yeah but why do you Korean people need to kind of get close to them rather than American people try to understand accented English like Korean people's English Japanese people's English Indian people's English if it's an international language
238. KU3 : uh huh
239. M: do you think they don't really have a responsibility to try to understand other people's English or is that us we non-native speakers need to get close to them?
240. KU3 : uh huh
241. M: what do you think? I know it's a tricky question
242. KU3 : yeah yeah the problem is I didn't think about to tell the truth I didn't about that way I mean
243. M: oh you've never thought in that way
244. KU3 : yeah because ah I'm gonna think about it very seriously I mean I just I just recognised after we our interview because
245. M: ah so you've never heard about this kind of issue before
246. KU3 : uh huh yeah
247. M: okay
248. KU3 : yeah before this interview I just think about English is originated UK or American so maybe we are going to pronounce like that way but in this study or in this I think ah (2)
249. M: for example you are a business student and in the future you will work for a company and probably you'll you might speak English with other Indian or American or I don't know but in that case I think to be honest I think it's quite unfair for us we're not native English speakers and it's business then I think American people

also take that responsibility to try to understand other people's English if they want to do business with these people

250. KU3 : ah yeah yeah yeah
251. M: and I don't know that's my opinion and probably you don't need to agree with me at all do you need some time to think about it?
252. KU3 : yeah but (5) I'm not sure my from from this time I'm gonna talk about this one is good for your study but I have two point of things one thing is we're gonna consider about this one because we don't need to follow the pronunciation another point is that because the it depends on the power of the nation the America now is the most powerest
253. M: yeah powerful country
254. KU3 : yeah the most powerful country in the globe so they xxxxx
255. M: do you think it's okay like okay because America is a powerful country so we need to follow them
256. KU3 : no I don't I don't I don't agree I don't agree with that one but the situation because they have a power so
257. M: yeah mmm okay yeah
258. KU3 : maybe there was no way until now I mean because they have xxx xxx (38.22)
259. M: yeah I see
260. KU3 : maybe I'm gonna speak my opinion to help your study
261. M: yeah yeah
262. KU3 : basically just I already said but they have a power and maybe until now there was no choice but we are gonna consider about this one very xxx but
263. M: please e-mail me if you want to add something or now you can I have covered everything do you want to add something or is there anything you forgot to say about this issue or anything about English
264. KU3 : I just thought about education of Korea so if they have their own goal they have to study like their own way
265. M: yeah yeah that's a really good idea

KU4

1. M: Second day in Korea
2. KU4: Okay so you've been to the UK and the states before
3. M: Yeah
4. KU4: For what purpose?
5. M: Study English@@@just language
6. M: Where was it?
7. KU4: Bristol
8. M: Oh Bristol I've heard it's a very nice place
9. KU4: Yes you should go there if you have a chance to Bristol it's nice
10. M: Actually I live in Southampton
11. KU4: Yeah I know
12. M: And I did my master in Birmingham which was not really a good place but did you around the UK when you were in Bristol
13. KU4: Yeah from Scotland to and to I forgot the city's name
14. M: Edinborough?
15. KU4: Okay so why did you go to the UK to study English?
16. M: Reason?
17. KU4: Yeah reasons
18. M: At that time I was university student so I normally there in Korea some not all but some university students don't have like good feeling about America
19. KU4: America okay
20. M: Actually we had the choice to go to abroad to study English UK or Canada or Australia and America
21. KU4: Yes yeah
22. M: Normally
23. KU4: Uh huh

24. M: One of my friends went to South Africa@@@
25. M: South Africa to study English oh but I've heard about this before not many but some Korean people go to South Africa to study English
26. KU4: It's quite cheaper than other places
27. M: Yeah that should be
28. KU4: And I'm not sure but I heard that it's full of fun like taking drugs or something@@@ anyway but you know like Canada or Australia seem like cheap place or boring? At that time I thought like that quite boring place UK like looks like noble or@@@
29. M: Oh noble@@ or elegant? Probably?
30. KU4: yes@@@
31. M: I think it's quite expensive to for us to study abroad but why ehm what made you to spend that money to study English abroad
32. KU4: @@@ Actually I know still I my English is not good
33. M: It's good
34. KU4: Before I went to the UK my English was terrible I hate the subject to study one of them is English I really hated it but anyway at the time I broke up with my ex-girlfriend
35. M: Uhm?
36. KU4: At the time when I decided to go to study English actually I have been together for 7 years with my ex-girlfriend
37. M: Oh right
38. KU4: And then I broke up and it was quite difficult to when I at that time I was university student so I studied my major but I can't couldn't concentrate on my studying you know everyday drinking
39. M: Oh I'm sorry
40. KU4: And but so I couldn't do anything but I had to do something right? So like spending time with drinking is quite unusual for me I had to do something so if I go out like some place which use English I can learn English just be there
41. M: I see
42. KU4: Drinking alcohol in another place @@@@
43. M: @@@@ okay yeah If you drink alcohol in Korea you would speak Korean but if you drink in England you would speak English and you can learn the language
44. KU4: But actually I misunderstood because even in UK I drank with Korean soju
45. M: Oh@@@ right okay ehm but why was it learning English? I think there were lots of choices for you to do
46. KU4: But just like you were you were studying can show the reason English is an international language it's quite fun right? Everyone English is one of the most international language
47. M: Yes
48. KU4: And I have to get a job in Korea even though like someone who can speak Japanese or Chinese it's quite good to take a job but the most important language is English now
49. M: It's English okay so you said you hated the subject English
50. KU4: I don't like
51. M: But you thought you had to study
52. KU4: Yeah I have to study
53. M: To get a job
54. KU4: Yeah
55. M: Okay do you use English recently currently
56. KU4: No
57. M: Okay you don't use English okay are you happy?
58. KU4: Quite it's you know like not using English is quite easy to work but it's some feel like I feel like I degeneration or how can say? Degeneration?
59. M: Degeneration I'm not sure what you mean
60. KU4: It's going back it's going poor
61. M: Okay I see you mean your level of English proficiency is going down
62. KU4: Yeah because I don't use it it's bad
63. M: Is it? Why do you think it's bad?

64. KU4: Because I already told you like my English is going down like sometime I feel when I watched the TV or television CNN or BBC five years ago at that time I can understand like mmm 60% or 70% nowadays I have to see the subtitles
65. M: Yeah yeah I think I need to see subtitles as well
66. KU4: So and I can't speak with actually last month? I had a meeting with Indian to sell abroad to export at the time you know the Indian accent quite difficult to understand so anyway understanding is difficult is speaking is difficult at the time I felt like at the time I felt I have to study English
67. M: I see ehm is there level or goal you want to achieve?
68. KU4: Being like a native speaker@@@
69. M: Okay do you want to be like a native speaker?
70. KU4: If I can choose which country accent I have to choose the UK
71. M: UK? Why?
72. KU4: You have got a bit of UK accent
73. M: Yes a bit because I've been there for 2 years so @@@ why? Why British accent
74. KU4: Sounds good @@@
75. M: Oh does it sound good? I don't know in Korea normally in schools
76. KU4: American
77. M: Yeah yeah it's American accent isn't it? But why do you is that just your feeling?
78. KU4: Yeah
79. M: Okay you think it sounds nice
80. KU4: Yeah and have you ever seen that film love actually?
81. M: Yes I loved it
82. KU4: Water (british accent)@@@@
83. M: @@@@ did you like that film?
84. KU4: Ahm one of my favourite films
85. M: It's a very british film so do you want to speak like Hugh Grant?
86. KU4: @@@ if I can
87. M: @@@ if you can okay it might be a strange question but why?
88. KU4: Why?
89. M: Yeah because you can communicate with people with your Korean accent so
90. KU4: I don't have any bias like human race or something like that but you know the black people?
91. M: Uh huh
92. KU4: In America? I can't understand
93. M: Oh you can't understand
94. KU4: And they speak too fast and they don't speak full of sentence or full words and anyway like UK accent or the pronunciation or I feel elegant@@@
95. M: Oh elegant okay okay
96. KU4: And more gentle
97. M: Mmm I see I see do you think ehm it's difficult for other people to understand Korean people's English
98. KU4: I think so because like we don't have some kind of pronunciation which is in English
99. M: In English yes
100. KU4: Like we can't pronounce like /f/ or /p/ /v/ and /b/ we don't know the differences actually which is quite difficult
101. M: Yeah yeah do you have any experiences that people actually had difficulty to understand your English?
102. KU4: Yeah
103. M: Okay
104. KU4: when I communicated with phone call do you know [person1]
105. M: Yeah
106. KU4: Asked me to book a hotel for
107. M: A hotel
108. KU4: For her trip the hotel was in UK in London but at the time I had some problem like I can't remember it's probably survey or something but they asked me my e-mail address and they sent some form and I have to fill it up and send but anyway when I said my e-mail address there was a bui (v) and p or something like that
109. M: Ah okay

110. KU4: They couldn't understand my bui @@@ v v v v v
111. M: Oh I see I see How about other non-native English speakers like for example did Japanese people have difficulties
112. KU4: I think Japanese people can understand Korean English better than other because like I'm not sure but I feel like Asian people Chinese or Japanese or Korean can understand their English more than South Africa or European? You know like I'm not sure but when I was in the English language centre in the UK there was like there were more than one hundred nationalities
113. M: More than one hundred nationalities? Wow
114. KU4: Quite big institution
115. M: Yes yeah
116. KU4: From ... mmm...anyway
117. M: Yeah anyway lots of countries
118. KU4: Yeah but normally the south Africans normally use the Portuguese or Spanish right? So they can understand their English well like Brazilian or Mexican
119. M: Oh okay I see
120. KU4: They can understand their accent Europeans can understand their accent and Asian can understand each other
121. M: Right I see who are the people mmm okay whose accent was most difficult for you to understand?
122. KU4: @@@@ Indian dadadadatama @@@ xxx informationxxx @@@ too difficult@@@
123. M: Oh you're quite good at mimicking their accent how did you learn it? Did they teach you that?
124. KU4: Nonono there are a lot of Indians in UK right? I forgot when I came to UK first time at airport I forgot the word the customer
125. M: Oh yes I think immigration where you show your passport
126. KU4: Yeah yeah there was an Indian
127. M: Okay I see
128. KU4: Too difficult and very unkind@@@
129. M: Okay I know what you mean
130. KU4: I was young at that time I had very bad temper or I wanted to hit him@@@
131. M: @@@ did you know that there were lots of Indian people I mean non-British people in the UK before you went to the UK
132. KU4: No
133. M: So you thought there were lots of British people in the UK of course
134. KU4: Mmm sometimes when I do business or mmm there was one Indian in our company in xxx but it was difficult to understand
135. M: When you were in Bristol did you have a lot of opportunities to speak English with British people
136. KU4: That's right
137. M: Okay
138. KU4: Because I did homestay for one year
139. M: I see okay why did you to do homestay rather than to stay in student accommodation
140. KU4: Because I had to have food three times in a day I have to it's like my I had ... I had lived for 26 years doing like that everyday three meal so
141. M: And you didn't want to cook by yourself
142. KU4: I'm a man@@@ like I like but if I'm alone sometimes I can skip time to have xxx
143. M: So was it the main reason for you to choose homestay
144. KU4: That's the one of the reasons and as you can guess like being with British people even though it's more expensive
145. M: Uh huh oh is it more expensive than student hall
146. KU4: Yes of course self catering
147. M: Okay I think you were in England and talked with lots of non-native English speakers
148. KU4: Yeah That's right
149. M: And also you did some business with non-native English speakers like people from Hong Kong and ehm Japan so what do you think is important for successful international communication in English?
150. KU4: Mmmm I think mmm ahhh
151. M: That's fine take your time

152. KU4: Mmm I can't remember the word how many ahhh doing many words
153. M: Uh huh Vocabulary?
154. KU4: Yes vocabulary@@@ vocabulary I think vocabulary is most important
155. M: Okay why?
156. KU4: Because if the pronunciation or accent is bad but we can understand
157. M: Uh huh
158. KU4: Repeating the sentence again again and again so we can use some example or something like that but if you don't know the vocabulary
159. M: Uh huh
160. KU4: It's quite difficult to communicate
161. M: Yes
162. KU4: So I think the most important thing is vocabulary
163. M: Vocabulary okay I see ehm what do you think about Korean people's English in general?
164. KU4: Quite good I think
165. M: Oh is it?
166. KU4: Yeah because the in Korea parents ask very very TOO very too much anger [eager] to educate their children especially English there are they are like in Korea there are kindergarten? In which they can use English normally very expensive
167. M: Yeah I think so in that kind of kindergarten do native English speakers teach English?
168. KU4: Yes that's right maybe one thousand US dollar per month or something like that
169. M: What?
170. KU4: Yeah but parents send their children to there
171. M: I think that's bloody expensive
172. KU4: Yeah
173. M: Ah what do you think about that kind of phenomenon or trend that people spend lots of money to study English especially for their kids
174. KU4: Because Korean was very poor fifty years ago or thirty years ago Korea was very poor country still Korea is like developing country
175. M: No it's not
176. KU4: I don't think so but anyway we don't have any resource or money
177. M: That's right like in Japan
178. KU4: In Korea we don't have copper or oil we don't have technology or at that time so
179. M: You have to import natural resources
180. KU4: (24.50) So maybe Korea is the best the most xxx way or easiest way to be rich or is study xxxxx so Korean people Korean parents think you know like Korean xxx atmosphere or something like that the parents very take care of their children xxxx like western people so Korean people Korean parents think they have to make their children not experiencing the difficult time like them they want to make their children to enjoy their like abundant life so they push their children to study English or something like that
181. M: Yeah yeah
182. KU4: And they spend a lot of money to educate their children
183. M: Okay I think you haven't got your baby yet but when you have your children do you want to send your children to
184. KU4: It's dilemma it's dilemma
185. M: Oh it's dilemma yeah why?
186. KU4: Because nowadays the kind of behaviour of parents is one of the one of the like controversial in our society
187. M: Uh huh what is controversial?
188. KU4: Because parents spend too many money and you know like it's so parents are ready to spend a lot of money so price like kindergarten price or private education price is going up and rich people can take the good education and they go to good university and good job so it's kind of like stagflation so it's kind of problem of our society I think it's everywhere but anyway Korea is more too eager but some so some like parents push their children? To study? To some children kill themselves
189. M: Oh yeah I've heard of it
190. KU4: So I think I want to make my future baby be happy

191. M: Yeah totally agree with you yes
192. KU4: But which way I have to choose I can't I don't know until know but do what you can do best you have to study and I don't want to push them I don't want to keep them stressed but...
193. M: But do you think English is one of the keys for your future children to succeed in Korea?
194. KU4: Yeah obviously definitely
195. M: Uh huh definitely okay I see thank you what do you think about Japanese people's English you don't need to be polite because I'm Japanese but in general
196. KU4: Actually I think Japanese English is very bad
197. M: Very bad okay
198. KU4: Not I mean not pronunciation or something like that
199. M: Not pronunciation
200. KU4: I mean we can find we can hardly find the Japanese who can speak English fluently normally Korean can speak English just a little bit normally almost Korean
201. M: Almost Ko oh you mean most of the Korean people
202. KU4: Almost like most of Korean
203. M: Ah almost all can speak Korean no no English a little bit
204. KU4: Yeah like a little bit they can like they can show the way to foreigner or something like that at least but Japanese I think they don't speak because like Japanese is strong country they don't need to learn English or something I don't know because they do business with foreigner foreigner foreigner Japanese language or something like that I don't know the reason but I think Japanese also has very good people or anger (eager) to educate children
205. M: Oh yeah that's crazy in Japan
206. KU4: Yeah but I think Japanese people Japanese says they've got a lot of money and to maybe more choice to go out or something like that constantly xxx situation Japanese don't know English how to speak or anyway
207. M: Uh huh have you been to Japan before
208. KU4: Yeah
209. M: And did you ask direction
210. KU4: Or yeah in English they can't
211. M: Okay not at all it was just zero
212. KU4: Yeah
213. M: What did those Japanese people do when you asked direction in English
214. KU4: Avoid avoiding
215. M: Oh okay don't come here
216. KU4: Sorry sorry
217. M: Ah I see
218. KU4: And Korean study English very like hardly [hard] or because they have to do all when I like when I was in UK there was Japanese students as well but the teacher asked me to us like 100% Korean students answer the reason why they were here why they are there the UK to take a good score TOEIC or TOEFL and then they can enter the good university or graduation of university or to take a good job that's the reason Korean reason so they
219. M: Okay 100% of Korean students
220. KU4: Yeah that's the reason they have to very hard working or something like that
221. M: Uh huh
222. KU4: It's quite stressful but Japanese reason is different was different
223. M: What is it?
224. KU4: Like I wanna meet foreign friend or I wanna understand the person without subtitles or watch the film without subtitles something like that
225. M: For funs probably
226. KU4: Not desperately I'm not sure but maybe Korean we are very desperate to learn English because the our business partner doesn't speak Korean or
227. M: Okay I understand that there are lots of Japanese people who can't speak English at all
228. KU4: Yeah
229. M: But I think there are some people who can speak English not very fluently but little bit so what do you think about those people's English?

230. KU4: Hmm better than Korean?
231. M: Better than is it?
232. KU4: Yeah if like some level of English?
233. M: Uh huh
234. KU4: Korean and Japanese Japanese English is better because @@@ my teacher told like that
235. M: Your teacher?
236. KU4: Yeah in UK
237. M: In Bristol?
238. KU4: And wha was he or she
239. M: He or she both of them
240. KU4: Ah mmm oh your teachers
241. M: Yeah teachers were they British
242. KU4: Yeah
243. M: They told you
244. KU4: Yeah Japanese Japanese speaker? Japanese English is like more clear to understand they said
245. M: Uhm that's very weird I don't know and did you agree with them
246. KU4: Because I'm not English so
247. M: Okay
248. KU4: So I just acc take their opinion I don't know
249. M: For you I think you said it's easy for you to understand Japanese people' English? did you said that?
250. KU4: Yeah yeah
251. M: Okay I see then what do you think about Chinese people's English
252. KU4: Chinese Chinese is good yeah English
253. M: Good?
254. KU4: Yeah
255. M: Why is it good?
256. KU4: Chinese English I think very similar as Korean English
257. M: Oh is it very similar to Korean English? is it the sound? Pronunciation
258. KU4: Yeah pronunciation or I think and sometimes better than Korean I think @@@ because they have the they have different like they know how to pronounce some words
259. M: Ah like /l/ amnd /r/ yeah they have those sounds
260. KU4: Yeah and actually I thought that Japanese English is very bad pronunciation I thought like because one of my Japanese friends and I asked the e-mail address they say blablabla hattomailu do com @@@
261. M: @@@
262. KU4: What's hattomail it's hotmail /ha?mail/ right?
263. M: Hotmail
264. KU4: Hotmail /ha?mail/
265. M: Hottomailu dotto komu
266. KU4: Wah what is hottomeilu but English undertand it Japanese English
267. M: Oh did they
268. KU4: Even they thought like Japanese English is better than Korean
269. M: I don't know but how do you pronounce in Korean way?
270. KU4: ha?mail
271. M: does it sound more like British or American English
272. KU4: ha?mail hottomeilu
273. M: yeah hottomeilu
274. KU4: ah I see okay so right now I'd like you to read this and let me know what you think
275. M: okay what do you think?
276. KU4: I don't agree
277. M: You don't agree with it
278. KU4: Actually you don't need to speak like American but we have to try
279. M: Okay we have to try why is that?
280. KU4: Normally like Korean and Japanese Chinese study UK English or American English
281. M: Yeah

282. KU4: We don't study like Indian English
283. M: No we don't
284. KU4: So study English like to communicate is meaning to share the opinion or something like that so we have to use the right language right? The Standard language
285. M: Yeah
286. KU4: I use my Korean English and you can't understand you try and it's like it's not right right?
287. M: Uh huh it's not right?
288. KU4: There has to be some standard and we have to try to understand the non-native speakers English but the non-native speaker? Have to try right English standard English to communicate
289. M: I see uh huh you said if Korean people if you say you need to understand Korean English to other people it's not right
290. KU4: Yeah
291. M: But what about American people American people say you all need to understand our English and you need to speak like us is it right?
292. KU4: Not like American but we have to try because that's the standard if like some Chinese or Korean speak Japanese like Korean
293. M: Uh huh
294. KU4: We have to study like when we study Japanese we have to try to pronounce or speak like Japanese
295. M: Uh huh okay I see I see but the thing is you know I'm not criticising you at all but I just want to ask you you know Japanese and English are quite different isn't it because Japanese is not an international language but English is an international language
296. KU4: Yeah
297. And people from all of the world speak English so in that sense probably these two languages might not be same or similar what do you think? Or is it the same?
298. KU4: Yeah it's different if we go to Vietnam or Phillipine they use English for their style of their style right?
299. M: What do you think about those people's ENglihs like Phillipine
300. KU4: I can't understand their like their text or something like that?
301. yeah
302. KU4: I can't understand
303. M: Oh you can't understand
304. KU4: Text especially
305. M: Text?
306. KU4: No text like mobile
307. M: Oh text alright you couldn't undertand
308. KU4: No so if they communicate with them just they can use but as I told we are now communicating internationally international mean everyone can understand so maybe most of people who speak English we say the standard English UK or America
309. M: Okay
310. KU4: Chinese English or Korean English Japanese@@ no not standard
311. M: Not standard okay I see I see okay by the way did you understand British people's text messages?
312. KU4: no@@@
313. M: no@@@ it's difficult isn't it?
314. KU4: Yes that's right but we have to understand we have to try to understand UK one
315. M: Okay okay don't we mm if your friends are from the Phillipine
316. KU4: Yes if I wanna communicate with Filipino we have to understand I'll try but the Filipino one of my friends the Filipino have to try to use the like standard English to be understood
317. M: Even text messages
318. KU4: Yeah to communicate together
319. M: Okay thank you very much I think I've covered everything do you want to add something you want to say?
320. KU4: No
321. M: Okay thank you very much

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