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**UNIVERSITY OF SOUTHAMPTON**

Faculty of Humanities

**A Study of Japanese University Students' Attitudes  
Towards Their English**

by

Tomokazu Ishikawa

Thesis for the Degree of Doctor of Philosophy in Applied Linguistics

December 2015



UNIVERSITY OF SOUTHAMPTON

**ABSTRACT**

FACULTY OF HUMANITIES

School of Modern Languages

Doctor of Philosophy in Applied Linguistics

A STUDY OF JAPANESE UNIVERSITY STUDENTS' ATTITUDES  
TOWARDS THEIR ENGLISH

by Tomokazu Ishikawa

English is currently used as a global lingua franca (ELF), involving people from diverse socio-linguacultural backgrounds (e.g., Jenkins, Cogo and Dewey 2011). However, as a former English teacher, I have observed that many Japanese students see no tangible connection between themselves and ELF. Indeed, they appeared overtly pejorative about their English. To investigate this issue, my research explores two questions: 1) *How do Japanese university students orient to Japanese people's English including their own?* and 2) *What factors are associated with the students' orientations, and how do these factors work to form their orientations?* People's orientations to language are theorised as language attitudes; that is, the evaluative concepts directed to a linguistic phenomenon (e.g., Niedzielski and Preston 1999/2003; Preston 2010). To answer the research questions, 95 open-ended email questionnaires from Japanese university students were collected, and analysed through qualitative content analysis (e.g., Miles, Huberman and Saldaña 2014; Schreier 2012, 2014). Also, face-to-face conversational interview data with eighteen Japanese undergraduates was elicited and analysed through the combination of qualitative content analysis and Eggins and Slade's (1997/2004) speech functions analysis framework. Two sets of negative attitudes became apparent in my participants. The first was the perceived prioritisation of, or a perceived obsession with, 'correctness' in 'standard' North American and possibly other English as a Native Language (ENL) at the expense of effective communication. The second was a deficit perspective on Japanese-influenced English use, generally without due regard to intelligibility. In addition, it was identified that the coupling of concentration on ENL norms and adherence to North American ENL may be the only way to experience English in Japanese society. Furthermore, based on the interview data, raising

ELF awareness has a high potential to alleviate such negative attitudes as expressed by my participants. Implications, mainly in Japanese English education, are offered towards the end.

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## DECLARATION OF AUTHORSHIP

I, Tomokazu Ishikawa, declare that the thesis entitled *A study of Japanese university students' attitudes towards their English* and the work presented in it are my own and has been generated by me as the result of my own original research. I confirm that:

- 1) This work was done wholly while in candidature for a research degree at this University;
- 2) 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;
- 3) Where I have consulted the published work of others, this is always clearly attributed;
- 4) 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;
- 5) I have acknowledged all main sources of help;
- 6) 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;
- 7) None of this work has been published before submission.

**Signed:** .....

**Date:** 22 December 2015



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## ABBREVIATIONS

ABC	the American Broadcasting Company
ACE	the Asian Corpus of English
ALT(s)	Assistant Language Teacher(s)
ASEAN	the Association of Southeast Asian Nations
BBC	the British Broadcasting Corporation
BERD	Benesse Educational Research and Development Institute
CLAIR	the Council of Local Authorities for International Relations
CLT	communicative language teaching
CNN	the Cable News Network
CoP	(a) community of practice
EFL	English as a Foreign Language
EIKEN	English proficiency tests produced and administered by Nihon Eigo Kentei Kyokai / the Eiken Foundation of Japan
EIL	English as an International Language
ELF	English as a Lingua Franca
ELFA	the corpus of English as a Lingua Franca in Academic Settings
ENL	English as a Native Language
ERGO	the University's Ethics and Research Governance Online
ETS	Educational Testing Service
FY	financial year
GA	General American
GGJ	Go Global Japan
HE	Higher Education
ICE	the International Corpus of English
IIBC	the Institute for International Business Communication
JALT	the Japan Association for Language Teaching
JASSO	Japan Student Services Organization
JET	(the) Japan Exchange and Teaching (Programme)
JSPS	the Japan Society for the Promotion of Science
L1	first language
L2	second language

LFC	(the) ‘Lingua Franca Core’
LFE	lingua franca English
MEXT	the Ministry of Education, Culture, Sports, Science and Technology
MGT	(the) matched guise technique
NCTD	the National Center for Teachers’ Development
NES(s)	native English speaker(s)
NHK	Nippon Hoso Kyokai / Japan Broadcasting Corporation
NNES(s)	non-native English speaker(s)
OC	oral communication
RP	‘Received’ Pronunciation
SLI	standard language ideology
TOEFL	the Test of English as a Foreign Language
TOEFL iBT	the TOEFL Internet-Based Test
TOEIC	the Test of English for International Communication
VGT	(the) verbal guise technique
VOICE	the Vienna-Oxford International Corpus of English
WE	world Englishes
WrELFA	the corpus of Written English as a Lingua Franca in Academic Settings

# CHAPTER 1

## INTRODUCTION

### 1.1 Background

English as a Lingua Franca (ELF) is a new research field in applied linguistics, and its lifetime began around fifteen years ago (Jenkins, Cogo and Dewey 2011). In one of her most recent publications, Jenkins (2015a) reviews how the focus of ELF research has shifted from the coupling of linguistic forms and accommodation (e.g., Jenkins 2000, 2002) to variability (e.g., Seidlhofer 2007, 2009a, 2009b), and proposes a further shift to the multilingual nature of ELF. It should be noted that Jenkins (2015a: 51) discusses “a change of emphasis rather than a break with ELF’s past”. Indeed, even the earliest ELF research of Jenkins (2000) alludes to variability and the multilingual nature, even though what she foregrounds in that particular publication are phonological forms and accommodation. While changing its focus, ELF research has seen an ever-rising tide of literature since the landmark publication of Jenkins (2000). Without doubt, as prominently seen in the *Journal of English as a Lingua Franca*, the book series *Developments in English as a Lingua Franca*, and an annual ELF international conference series, ELF has become a vibrant, growing, and yet established research field in a relatively short period of time.

Meanwhile, in the Japanese context, ELF research is only slowly taking root. As far as I know, the only official document concerning ‘ELF’ in Japan is the Commission on the Development of Foreign Language Proficiency (2011a), an external research committee of the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT). While referring to “English as Lingua Franca (sic)” (ibid.: 2), the document promotes such proficiency tests as the Test of English as a Foreign Language (TOEFL; ETS 2015a) and the Test of English for International Communication (TOEIC; ETS 2015b), both of which equate English with English as a Native Language (ENL) (e.g., Jenkins and Leung 2014). It seems, then, that the document interprets the lingua franca role of English simply as the global use of ENL, however discrepant from reality this view of English may be. In addition, it is only in 2016 that the first edited volume of ELF in the Japanese context will be published (Murata 2016). As a personal note, some of my former Japanese classmates at Teachers College, Columbia University did not see why I wanted to pursue a doctoral degree in ELF-related research. For example, one of them told me that ELF was a “fake version of English”

inasmuch as it deviated from ENL. Similarly, another one uttered the view that ELF was “just confusing”. Nevertheless, the research on what these classmates perceived to be “fake” or “confusing” has, again, gathered increasing momentum worldwide for the last fifteen years or so.

## **1.2 Rationale and research questions**

The impetus for my research stems from both my English teaching experience in Japan and my encounter with Jenkins’s (2000) research. As a former English teacher at institutions for university entrance exam preparation, I had opportunities to teach upper secondary school students who aimed to enrol in leading Japanese universities. Although teaching them was rewarding, I was not satisfied that many of them appeared overtly pejorative about their own English, occasionally with the excuse that they were Japanese. I had an impression that they assumed only ENL to be ‘good’, but Japanese-influenced English use to be ‘bad’ in any aspect. Interestingly, they might possibly have formed such negative views well before preparing for university. According to Benesse Educational Research and Development Institute (BERD), 57.7 percent of the second-year Japanese lower secondary school students surveyed in 2009 felt themselves to be poor at English as well as disliked the subject of English (BERD 2010). Even though a later survey showed that the first-year counterparts surveyed in 2011 felt more positive about classroom English (BERD 2012), it is unknown how far this applied to their own English or students in other years.

Meanwhile, as a part-time year 1 Masters student, I happened to read Jenkins’s (2000) monograph on ELF in 2010. Casting a sceptical eye on the sole ownership of English on the part of particular nationalities (e.g., Widdowson 1994), she presents empirical evidence to demonstrate how English can be used internationally without sacrificing diverse socio-linguacultural identities. Even though her focus confines itself to phonology, she left me delighted at the positive feelings of freedom and independence as an international English user – freedom from and independence of the nationalistic “doctrines of linguistic correctness” (Woolard and Schieffelin 1994: 64) enshrined even in an international setting, irrespective of intelligibility. While delighted, I realised that the possible lack of ELF perspectives in Japan might have something to do with my former students’ negative orientations to their own English, or more generally, to Japanese people’s English. In other words, having somehow become captive of ‘correctness’ in ENL, a considerable number of Japanese students who do

well academically, like mine had, might possibly not be able to make a positive intellectual connection between themselves and the international language of English.

It seems that university undergraduates are in a good position to offer some insight to my research because they are highly intelligent and also able to draw on school, university preparation and university experiences. Among currently existent 779 Japanese universities (e-Stat 2015a), my research involved those universities to which I had some access, all being leading universities, such as the University of Tokyo, Keio University and Rikkyo University, as seen in 4.3.2.

Some studies have been concerned with how Japanese people perceive their English vis-à-vis the global spread of English (e.g., Matsuda 2003a; Jenkins 2007). Indeed, several of them specifically target Japanese university students mostly or entirely from a quantitative research approach (McKenzie 2008a, 2008b, 2010; McKenzie and Gilmore 2016; Sasayama 2013). However, at present, there seem to be few qualitative research counterparts. In addition, scarcely any research has taken account of global English use while exploring the factors associated with Japanese orientations to Japanese people's English, apart from McKenzie's (2008b, 2010) statistical application to a limited number of preconceived social factors, as seen in 3.3.2. It can be pointed out that neither Japanese students' orientations in question nor the intricacies of their development have been sufficiently researched yet.

Thus, bearing in mind current ELF theories, my research aims to offer qualitative empirical evidence not only on how Japanese university students orient to Japanese people's English, to which their own English belongs, but also on the underlying factors. This aim generated the two research questions below.

1. How do Japanese university students orient to Japanese people's English including their own?
2. What factors are associated with the students' orientations, and how do these factors work to form their orientations?

By providing answers to these questions, my research hopes to contribute to a better understanding of how far and in what way ELF theories relate to both Japanese students' orientations to their English and how they develop their orientations. My research also hopes

to assist those who engage in Japanese English education and English-related industries in reassessing current practices in the light of ELF theories and possibly also in fine-tuning or altering them accordingly, while bearing in mind “their own specific, situated teaching [or other] contexts” (Jenkins, Cogo and Dewey 2011: 306; Dewey 2012: 165).

### **1.3 Thesis structure**

Chapters 2 and 3 review the literature relevant to my research enquiry. Chapter 2 has two aims. The first aim is to provide theoretical underpinnings to understand Japanese people’s English. To this effect, the chapter begins with consideration of the sociolinguistic nature of the global expansion of English, drawing on the theoretical models thus far proposed. It then discusses both issues in Standard English ideology and an ‘alternative’ paradigm of world Englishes. After that, ELF theories are identified as a mode which makes it possible to see Japanese people’s English in its own right. The second aim is to introduce the setting of my research. To this effect, the chapter later examines how English is positioned in Japan, particularly in the educational context, corresponding to the fact that all my participants were university students.

Chapter 3 has three aims. The first aim is to theorise people’s orientations to language, borrowing the commonly used academic term *language attitudes*. To this effect, the chapter seeks to (re)define language attitudes after conceptualising them, while drawing on literature from various periods. The second aim is to critique recent previous research relevant to mine. As my research targets Japanese university students, the literature cited relates to an educational context, mostly in Japan. And the third aim is to establish my theoretical framework by reviewing and recapitulating the following two theoretical areas to inform my research: 1) language attitudes and 2) ELF. In short, by reviewing literature, Chapters 2 and 3 together deal with my theoretical framework as well as the research setting and relevant previous research.

Chapter 4 concerns itself with methodology. It begins with an overview of possible methods of language-attitude research, while seeking the most appropriate ones for my research. In the light of my selection of both an open-ended email questionnaire and face-to-face conversational interviews as research methods, the chapter focuses on my study from the following six aspects: 1) the pilot study, 2) participants and data collection procedure, 3) the

research methods, 4) the researcher's role, 5) research ethics, and 6) trustworthiness. First, the pilot study in the UK is described briefly. Second, both main study participants and how they were involved are explained. The questionnaire was emailed between January and June 2014, through my 25 intermediaries, to 516 Japanese university students. Of this number, 95 students sent back their completed questionnaires. In the meantime, I interviewed eighteen Japanese undergraduates in Tokyo, Japan, between late March and June 2014. Each student was interviewed once only, and the duration ranged from 50 to 91 minutes. Returning to the aforementioned six aspects, thirdly, each of the two research methods is discussed in detail. Fourth, the researcher's role in either the email questionnaire or the conversational interviews is examined. Fifth, research ethics is considered briefly. And last, research quality is appraised in terms of Lincoln and Guba's (1985, 2013) notion of trustworthiness, a set of essential quality criteria in qualitative research.

Chapters 5 and 6 offer data analysis. Chapter 5 deals with the questionnaire data, and Chapter 6, with the interview data. Broadly speaking, both chapters have the same structure. They begin with an introduction of my respective analytical frameworks. Chapter 5 introduces qualitative content analysis as the sole constituent of my analytical framework for the questionnaire data. On the other hand, Chapter 6 includes both qualitative content analysis and Eggins and Slade's (1997/2004) speech functions analysis framework as the two constituents of my analytical framework for the interview data. Eggins and Slade's (1997/2004) framework was integrated to examine how the interview content was co-constructed through interaction. The coverage of qualitative content analysis in Chapter 6 is held to a minimum so as to avoid redundancy. Each of the two chapters continues to explain what was done by applying the respective analytical frameworks to the respective sets of data. After that, each chapter presents the findings extensively. As major findings, two sets of negative attitudes towards Japanese people's English including my participants' own manifested themselves from both the questionnaire and interview data: 1) the perceived prioritisation of, or a perceived obsession with, 'correctness' at the expense of effective communication; and 2) a deficit perspective on Japanese-influenced English use, generally without due regard to intelligibility.

Chapter 7 discusses the findings from both the questionnaire and interviews. Overall, it aims to understand the intertwinement of the following three aspects: 1) my participants' language attitudes, 2) associative factors, and 3) ELF perspectives. First, the nature of the participants'

negative attitudes towards Japanese people's and their own English is discussed, wherein multiple contradictions in these attitudes are identified. Second, a discussion follows on the narrow positioning of English in Japanese society, mainly through English education. And third, consideration is given to the possible positive role of ELF experience and awareness, based on the interview data.

Chapter 8 is a summary and conclusion. It begins with a brief summary of my theoretical framework, research methods and participants, and analytical frameworks, and continues to address research limitations. The chapter then reintroduces, and provides answers to, each of my two research questions, and offers some implications, mainly in terms of ELF awareness in Japanese English education. Finally, suggestions are made about both the contributions this research might make and some possible future studies that could derive from it.

## **CHAPTER 2**

### **ENGLISH IN THE WORLD AND JAPAN**

#### **2.1 Introductory remarks**

Chapter 2 deals with English in the world and Japan. Sections 2.2 to 2.4 take a theoretical approach. More specifically, Section 2.2 considers the sociolinguistic nature of the global expansion of English, based on the theoretical models thus far proposed. Section 2.3 delineates issues in Standard English ideology, and then examines an ‘alternative’ paradigm of world Englishes. Taking these two sections into account, Section 2.4 identifies ELF theories, which make it possible to see Japanese people’s English in its own right. This section (i.e., 2.4) is reviewed in terms of my theoretical framework within Chapter 3. On the other hand, Section 2.5 takes a contextual approach. More specifically, the section examines how English is positioned in Japan, particularly in the educational context. This section (i.e., 2.5) is reviewed in relation to my research findings in Chapter 7.

#### **2.2 Theoretical models on the global expansion of English**

It is well known in sociolinguistics that the contemporary expansion of English has been particularly rapid and exceptionally global (e.g., Ostler 2010). Already back in 2008, estimating the growing population of English users worldwide to approach two billion, Crystal (2008: 5) noted that “we have moved in 25 years from a fifth to a quarter to a third of the world’s population being speakers of English”. Baker (2015), for example, adds that Crystal’s (2008) estimate of two billion should have been taken as a ‘conservative’ figure by now.

In order to explain the global expansion and subsequent diversity of English, several theoretical models have been proposed. Strevens’s (1980, 1992) world map of English is the oldest. His model imposes on a world map an inverted tree diagram illustrating that English is divided into either a British English branch or an American English branch, each of which is ramified across diverse regions. His map conveys an impression that English in the world depends on either British or American ENL norms, thus correlating with an adoption/conformity view represented by Widdowson’s (1997: 140, 2003: 50) term “distribution of the actual language”. However, English may well be viewed as more fluid,

unstable and adaptable than Stevrens presupposes (e.g., Milroy 2001). Also, this model cannot explain how English is currently used in a lingua franca context.

Alternatively, circle models have been proposed by McArthur (1987, 1992, 1998), Görlach (1990, 2002) and Kachru (1985a, 1990, 1992a, 1992b, 1992c). McArthur's (1987, 1992, 1998) *circle of World English* places the supposed World Standard English in its hub, eight regional Standard/Standard(ising)/Standardising English varieties around it, and subvarieties further around the eight. Comparable to McArthur's (1987, 1992, 1998) model, Görlach's (1990, 2002) circle model of English differentiates individual varieties between three different levels of standardisation inside the English circle with his *international English* in its centre. Both of these circle models take a hierarchical approach to language varieties, and attach legitimacy, or to put it in other ways, adequacy or indeficiency, to more centrally positioned 'standard' English. However, this is untenable for the cores of both circles, as neither McArthur's (1987, 1992, 1998) World Standard English nor Görlach's (1990, 2002) international English is a mere conceptual entity. At the same time, both seem to have a hidden assumption that the closer a variety is to the core of either model (i.e., so-called World Standard English or international English), the more adaptable it is for international communication. Such assumption seems incompatible with what has been recorded in the corpora which embrace world Englishes and ELF, which are to be discussed in 2.3.2 and 2.4 respectively. These corpora include the International Corpus of English (ICE) (Greenbaum and Nelson 1996), the Vienna-Oxford International Corpus of English (VOICE) (Seidlhofer 2004), the corpus of English as a Lingua Franca in Academic Settings (ELFA) (Mauranen 2003; WrELFA 2015) and the Asian Corpus of English (ACE) (Kirkpatrick 2010).

So far Kachru's (1985a, 1990, 1992a, 1992b, 1992c) three-circle model has been the most influential in the literature, providing a basis to understand the way in which English is employed in different places around the world. His model delineates three circles of English use, named inner, outer and expanding circles.<sup>1</sup> First, the inner circle is comprised of

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<sup>1</sup> If the global spread of English is classified into four dispersal stages as in the following quotation, the first two correspond to the inner circle; the third, to the outer circle; and the fourth, to the expanding circle (cf. Kachru, Y. Kachru and Nelson 2006/2009).

[O]ne can easily make a case for four diasporas of English. The first was to Ireland, Scotland and Wales, where local languages were supplanted by English; the second was to regions of North America, Australia, and New Zealand; the third to places such as India, Nigeria, Singapore, and the Philippines; and the fourth to countries such as China, Japan, Korea, Brazil, Germany, and Saudi Arabia, to name only a few in this category. (Y. Kachru and Smith 2008: 5)

‘traditional’ English-speaking countries, such as the UK, the US and Australia, where English is used in all domains and the large majority of citizens speak English as their first language (L1). Second, the outer circle consists of the countries, mostly postcolonies, where what Kachru (1985b, 1986) calls “institutionalized second-language [L2] varieties” are used for a range of educational and administrative purposes (e.g., Indian, Kenyan, Nigerian and Singaporean Englishes). And last, the expanding circle is composed of the countries where English mainly serves for international communication, such as China, Egypt, Germany, Japan, Russia, and so forth. It should be noted that Kachru (1985a, 1992a) describes inner-circle English or ENL as *norm-providing*; outer-circle English, *norm-developing*; and expanding-circle English, *norm-dependent*. Correspondingly, the model considers expanding-circle English to be ‘the “performance” varieties of English, used essentially as foreign languages’ (Kachru 1985b: 211, 1986: 19).

Influential and comprehensive as it is, the Kachruvian model is not without problems. One major problem is its geo-historical oversimplification. In reality, the distinction between the three circles cannot be clear-cut (see Jenkins 2015b: 15–16). The attempt at clear distinctions also ignores linguistic variability within a circle. For instance, it is indicated that “the model reinforces perceptions of Inner Circle varieties of English as largely monolithic and standardized” (Bruthiaux 2003: 161–162). Another major problem is its overreliance on the native/non-native dichotomy.<sup>2</sup> It might be difficult for bilingual or multilingual speakers to describe their repertoires as L1, L2, and so on (e.g., Davies 2003), and outer-circle English varieties may be used as L1 (e.g., Davies 2013). It should also be pointed out that the difference between native English speakers (NESs) and non-native English speakers (NNESs) does not necessarily coincide with linguistic competence (Jenkins 2009a, 2015b). Related to these two problems, yet another major problem is that English communication takes place not only within one of the three circles but also across them, possibly involving both NESs and NNESs (e.g., Pennycook 2007a; Seidlhofer 2011). For example, English use as a medium of instruction in the expanding circle may attract faculty, staff and students from diverse socio-linguacultural backgrounds (e.g., Jenkins 2014, 2015b).

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<sup>2</sup> While it remains controversial how to distinguish native English speakers (NESs) from proficient non-native English speakers (NNESs) (e.g., Davies 2013), NESs can be defined as L1 English users who have acquired the language in a given speech community.

Nevertheless, the Kachruvian model is useful for considering the *global* expansion of English. Given Crystal's aforementioned figures (p.7), English continues to be used, extensively involving the expanding circle, as the majority of those two billion people cannot be inner- and outer-circle speakers demographically. The Kachruvian model also does not reject an adaption/nonconformity view represented by Widdowson's (1997: 140, 2003: 50) term "spread of virtual language".<sup>3</sup> This is important because empirical findings in both world Englishes and ELF research have shown that English is *adapted*, rather than *adopted*, for the sake of effective communication (e.g., Melchers and Shaw 2011/2013; Cogo and Dewey 2012). Thus, my research refers to the Kachruvian model when describing the global spread of English.

## **2.3 Standard English ideology and the world Englishes paradigm**

Irrespective of sociolinguistic realities, it appears that the global expansion of English is frequently viewed as *distribution* rather than *spread*. Given the aforementioned models of McArthur's (1987, 1992, 1998) and Görlach's (1990, 2002), Standard English ideology may play a crucial role. On the other hand, the paradigm of world Englishes "seeks to challenge the notion of a monolithic [standard] English emanating from the central Anglo-institutions of global hegemony" (Pennycook 2007a: 20, 2007b: 104). However, this paradigm still cannot explain the legitimacy of expanding-circle English. This section covers both Standard English ideology and the world Englishes paradigm, before introducing ELF theories in the next section.

### **2.3.1 Standard English ideology**

Standard English ideology is a special type of standard language ideology (SLI) in that it manifests itself beyond a national border. While a particular dialect dominant in a country or region is labelled as 'standard' (e.g., Trudgill and Hannah 2008/2013), SLI refers to:

a bias toward an abstracted, idealized, homogenous [= homogeneous] spoken language which is imposed and maintained by dominant bloc institutions and which names as its model the written language, but which is drawn primarily from the spoken language of the upper middle class. (Lippi-Green 2012: 67)

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<sup>3</sup> As a caveat, Widdowson's (1997, 2003) "virtual language" (see also Seidlhofer 2011: 109–120) sounds suggestive of some sort of "abstract underlying principles" (e.g., Jenkins 2015a: 66), and thus contradictory to the emergent nature of ELF communication, as seen in 2.4.

This definition indicates some important points. For example, SLI is a conceptual or ideational bias (Woolard 1992). In addition, SLI is an imposed uniformity (Milroy 2001, 2007). Furthermore, SLI relates to a particular social position (Woolard 1992; Woolard and Schieffelin 1994; Milroy 2001, 2007). More specifically, as Milroy (2001: 532) notes, language “varieties acquire prestige when their *speakers* have high prestige” (emphasis in original; see also Milroy 2007: 137). At the same time, the above definition makes virtually no reference to how SLI is “imposed and maintained”. Shohamy (2006, 2007) argues that language education and tests play a major role in disseminating SLI with correctness attached to ‘standard’ language. This argument is somewhat resonant with Milroy’s (2001) observation that the word *standard* connotes its function as a benchmark, and that ‘non-standard’ form is generally believed to be neither educated nor legitimate. However, while Shohamy (2006) challenges the concept of Standard English in a global context, she does not focus on Standard English ideology. The rest of this section narrows down the scope to Standard English ideology, which is more directly relevant to my research.

Standard English ideology has emerged in the context of the global expansion of English. It asserts “that a national standard language [in the inner circle] should be valid not only within a particular country but globally” as a variety with “a special and privileged status” (Seidlhofer 2011: 42, 43). While it is difficult to define a standard form of English, the concept of Standard English is “deeply ingrained into sociolinguistic theory and methods” (Coupland 2000: 632).

Jenkins (2014) argues that Standard English ideology is undergirded by Woolard’s (2008) ideologies of authenticity and anonymity. The ideology of authenticity, in Woolard’s (2008: 304) words, “locates the value of a language in its relationship to a particular community”. On the other hand, the ideology of anonymity assumes that “hegemonic languages in modern society often rest their authority on a conception of anonymity” (ibid.: 305). In other words, their authority comes from their perceived neutrality and universality as everyone’s belongings, rather than particular identifiable individuals’. Importantly, as Woolard (2008) notes, this ideology of anonymity is beset with *misrecognition* (*méconnaissance*) in Bourdieu’s (1977, 1991) and Bourdieu and Passeron’s (1990) sense. That is to say, people in a social sphere fail to recognise the socio-historical developments of the authority of dominant language use, and instead ‘recognise’ authority as inherent in the language use itself. For this to happen, an arbitrary authorisation of a particular social group’s language

use needs to be naturalised in a social environment to the extent that individuals are unaware of an alternative order, thereby sustaining a taken-for-granted ‘reality’ – in other words, “the *doxic* experience of the social world” (Bourdieu 1977: 3, emphasis in original; see also Bourdieu 1973: 53, 1990: 26, 1996: 39, 2001: 9). It is such misrecognition that connects the ideologies of anonymity and authenticity and allows them to work in collusion towards Standard English ideology. More specifically, “while the ideology of authenticity identifies certain local (native) varieties of English as the only genuine and valued ones, the ideology of anonymity presents these same local (native) varieties as unmarked and universal” (Jenkins 2014: 78). To borrow Bourdieu’s (1977) words, it seems as if the authority of these varieties appears, and is perceived to be, “self-evident and undisputed” in a social sphere.

Buttressed by the two intertwined ideologies of authenticity and anonymity, Standard English ideology may even entail the international intelligibility of one or a couple of Standard English varieties. For example, Quirk delivered a lecture, back in 1988, at the Japan Association for Language Teaching (JALT), in which he contended that institutionalised native varieties, mostly American and British Standard English, serve best for international communication (Quirk 1990). By the term *institutionalised*, he means “being fully described and with defined standards observed by the institutions of state” (ibid.: 6). Strangely, admitting that “most native varieties are not institutionalised” (ibid.), he still takes a firm position without any empirical support that only particular, institutionalised native varieties can ensure successful international communication. Such seems to be exactly what Kachru (2009) calls intelligibility myth, thereby exemplifying key notions of ideology: “distortion, falsity, mystification, or rationalization” (Woolard 1992: 238).

Seidlhofer (2011: 46) observes “that the identification of any variety as ‘the standard’ will be a matter of institutional expediency”, not a matter of linguistic quality. This observation grasps the essence of ideology as an imposed bias. What she could have emphasised here is that this “institutional expediency” has different implications in different contexts of global use of English. In the outer circle, it is likely that world Englishes (discussed in the next subsection) have been institutionalised and disseminated through education as competitors against ENL varieties. In this sense, a world Englishes variety can function as a symbol of independent national identity, while rejecting the monolithic view of Standard English and correctness.

By contrast, in the expanding circle, English is generally not used for intra-national communication. Accordingly, Japanese people's English, for example, may well better be conceptualised as what Mauranen (2012, 2014, 2016) terms a *similect* rather than a variety.<sup>4</sup> According to her, an English similect refers to an L2 English lect shared by the same L1 speakers, particularly from the expanding circle. Similects are different from dialects in that “unlike dialects, which arise in communities of speakers talking to each other, L2 lects result from *parallel* L1 influence on their speakers”; that is, unlike dialects, “there is no [speech] community of [the same] similect speakers” (Mauranen 2012: 29, emphasis added; see also Mauranen 2014: 228–229, 2016: 34–35). For this reason, while showing the fluid, contingent similarities in parallel interaction, an expanding-circle English similect cannot develop into a variety through mutual interaction from generation to generation. Instead, Standard English varieties in the inner circle are frequently used as a benchmark of correctness in educational settings and for gatekeeping purposes (e.g., Jenkins 2007), thereby representing “pre-emptive obedience towards Anglo-American norms” (Seidlhofer 2012: 404). In other words, it is probable that Standard English ideology is internalised particularly through education and gatekeeping tests, and operates in a society at a subconscious level (Jenkins 2007; Seidlhofer 2011; cf. Shohamy 2006, 2007).

Interestingly, Seidlhofer (2011) expresses the view that even in the expanding-circle context, those who communicate daily in English as an international lingua franca tend to regard themselves as legitimate English users rather than learners, thereby defying Standard English ideology. However, this view of hers lacks empirical backing and its veracity intuitively seems questionable. It is worth exploring in future ELF research how far the daily first-hand experience of ELF may lead to such an orientation to English.

What should not be ignored is social identity in Standard English ideology. In terms of grammar in Standard English, Widdowson (1994: 381) states:

it is precisely because grammar is so often redundant in communicative transactions that it takes on another significance, namely that of expressing social identity. The mastery of a particular grammatical system, especially perhaps those features which

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<sup>4</sup> My thesis refers to particular L1 users' English similect (e.g., the Japanese English similect) as these people's English (e.g., Japanese people's English). This is because the term *Japanese English* and the like may give the misimpression that there is such a variety used in a national speech community.

are redundant, marks you as a member of the community which has developed that system for its own social purposes.

He adds that grammar and spelling in Standard English tend to be most attentively protected for communal, rather than communicative, purposes.<sup>5</sup> For Seidlhofer (2005/2008), lexical and phraseological features in ENL, whether ‘standard’ or not, can also serve only communal purposes. She observes that “[a] very clear tendency emerging from empirical ELF work is that successful ELF communicators avoid, consciously or unconsciously, precisely those native-speaker ‘shibboleths’ that indicate membership of a very specific, confined native-speaker community” (ibid.: 71; for the shibboleths, see Seidlhofer 2011: 50–52). It may be argued that these viewpoints of Widdowson (1994) and Seidlhofer (2005/2008) indicate that Quirk’s (1990) aforementioned belief (p.12) is not only unrealistic but also undesirable, as tenacious adherence to Standard English in particular countries might entail forcing a different social identity.

Widdowson (1994: 380) also mentions that “it is generally conceded that standard English has no distinctive phonology” (see also e.g., Trudgill 1999: 118; Trudgill and Hannah 2008/2013: 4). Widdowson (1994) adds that Standard English is essentially a written variety which serves for institutional purposes, such as education and administration. It is true that the widely-acknowledged reference varieties of ‘Received’ Pronunciation (RP) and General American (GA) pronunciation are not required standards for education or administration, and thus are different from ‘standard’ grammar and spelling. However, people might conceive Standard English as including pronunciation (Walker 2010). At the same time, given that pronunciation is “the aspect of language that most obviously expresses social identity and group membership” (Dalton-Puffer, Kaltenboeck and Smit 1997: 126), pronunciation might affect how people perceive Widdowson’s (1994) topic *the ownership of English*. My research is therefore open to the possibility of my participants’ associating Standard English with ‘standard’ pronunciation.

### **2.3.2 The world Englishes paradigm**

Irrespective of the alleged existence of Standard English in a global context, the fact is that variableness exists in global English use. “[T]o stress the diversity to be found in the language today, and to stress that English no longer has one single base of authority, prestige

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<sup>5</sup> Widdowson (1994) notes that the unstable nature of lexis is generally acknowledged as far as specialist domains of use (e.g., finance) are concerned.

and normativity” (Mesthrie and Bhatt 2008: 3), the paradigm of world Englishes pluralises the word *English*. Having started with what Kachru (1985b, 1986) calls “institutionalized second-language varieties” (i.e., English in the outer circle), and later included English in the inner and expanding circles as well (e.g., Kachru et al. 2006/2009; Melchers and Shaw 2011/2013), world Englishes studies “focus on the areal characteristics of national or regional Englishes, with an emphasis on the linguistic description of autonomous varieties of Englishes” (Bolton 2004: 367, 2006/2009: 240; see Wolf and Polzenhagen 2009: 3). Accordingly, up until now, ‘the term “world Englishes” (WE) has been widely used to refer to localised forms of English found throughout the world’ (Bolton 2012: 13; see also Bolton 2013: 227).

Regarding the definition of world Englishes, Platt, Weber and Lian’s (1984: 2–3) following four criteria are useful even today (e.g., Mesthrie and Bhatt 2008; Jenkins 2015b).<sup>6</sup>

- 1) A world English has developed through the educational system, usually with various degree of English-medium instruction.
- 2) A world English has developed in an area where a native English variety was *not* spoken by the majority.
- 3) A world English is used for a range of functions *among* people in the area.
- 4) A world English has become ‘localised’ or ‘nativised’ by developing some linguistic features and rules of its own.

In short, world Englishes are 1) educationally institutionalised, 2) ‘non-native’, 3) intra-community specific, and 4) indigenised varieties, each having its own linguistic norms. At the same time, two things should be made clear from geo-historical perspectives taken by the Kachruvian model. First, a community of world Englishes is mainly associated with a postcolonial outer-circle nation, but applicable to the inner circle as well, given the earlier diasporas of English to Ireland, Scotland and Wales, and to North America (i.e., the US and Canada), Australia and New Zealand (see Y. Kachru and Smith 2008: 5, quoted in Footnote 1: p.8). Second, institutionalisation normally encompasses not only education but also administration in general.

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<sup>6</sup> Platt et al. (1984), for example, refer to world Englishes as New Englishes. However, this appellation is misleading, because the ‘New English’ of India, for instance, is in fact *older* than English in Australia (see e.g., Jenkins 2015b: 27).

Schneider's (2003, 2007) *dynamic model* explains how national English varieties have evolved as far as the inner and outer circles are concerned, although he somehow seeks to apply this model to some expanding-circle English 'varieties' (Schneider 2014; cf. Seargeant 2012: 153–155). The model consists of five phases whose constitutive characteristics overlap across consecutive phases while “not all characteristics of a certain stage [= phase] coexist simultaneously in a given region” (Schneider 2007: 31; see also Schneider 2003: 254).<sup>7</sup> These five phases are: 1) foundation, 2) exonormative stabilisation, 3) nativisation, 4) endonormative stabilisation, and 5) differentiation. Notably, phase 4 entails codification (e.g., Bamgboṣe 1998), about which Schneider (2007: 52) states that the production of a national dictionary “strengthens the distinct national and linguistic identity, and also the forms used to signal it” (see also Schneider 2003: 252). This stage is not the end point of his evolutionary model. In phase 5, ethnic, regional and communal dialects become apparent *within* a national variety.

Schneider (2003, 2007) connects historical and political perspectives to the social construction of identities (e.g., R. Jenkins 2014) which promotes linguistic convergence (e.g., Beebe and Giles 1984) in language contact (e.g., Thomason 2001; Mufwene 2001/2004). Conversely, it may be said that emerging/emerged linguistic norms symbolically reflect the (re)construction of social identities. Schneider (2007: 32) states that “individuals are members of several social communities at the same time and thus construct several, partially overlapping, identities for themselves, each of which may manifest itself in linguistically slightly different ways” (see also Schneider 2003: 243). On this account, phases 4 and 5 of his model are the manifestations of different but interrelated social identities. One is a national identity through a variety of world Englishes, and the other is a set of group-specific identities through ethnic, regional and communal dialects of the same variety.

To be sure, the world Englishes paradigm views inner- and outer-circle English varieties as existing in their own right. However, this paradigm “places nationalism at its core” (Pennycook 2007a: 20) with “iconic badges like Indian English, Nigerian English, Malaysian English, and so forth” (Bhatt 2010: 102), and thus does not lend itself well to global English use transcending national boundaries. In fact, Saraceni (2015: 80) points out that “the forms and functions of English as an international lingua franca in the Expanding Circle have

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<sup>7</sup> These constitutive characteristics are organised under four parameters. A concise table is available in Schneider (2003: 255, 2007: 56, 2011: 34).

traditionally [been] featured comparatively rarely in World Englishes literature”. To make matters worse, the world Englishes paradigm is likely to view expanding-circle English to be, at best, underdeveloped (e.g., Y. Kachru and Nelson 2006; Melchers and Shaw 2011/2013). For instance, Nelson (2011: 17) states that English in the expanding circle is either an emergent but not developed variety or “English as a foreign language, dependent upon Inner-Circle English norms”. For another instance, Davies (2005/2013: 55) argues that Japanese, Russian and other expanding-circle English “has not yet resulted in the development of nativised varieties of English”, but that it “is not merely the main or only foreign language learnt but also plays an increasing role in social and professional life”, thereby implying the growing importance of English as a *foreign* language. For yet another instance, having introduced his above-mentioned dynamic model, Schneider (2011: 177) claims that regarding expanding-circle English use in Thailand and East Asia, “the question is whether this is really more than just a learners’ interlanguage in a second language acquisition process”.<sup>8</sup> Thus, it may be argued that while resisting Standard English ideology, the world Englishes paradigm is somewhat in collusion with this same ideology, as far as the English used by those from the expanding circle, including Japanese people, is concerned.

## **2.4 English as a Lingua Franca theories**

ELF theories regard ‘non-native’ English users, whether from the outer or the expanding circle, not from a *deficit* perspective but from a *difference* perspective (e.g., Jenkins 2000; Seidlhofer 2004, 2009b). This is all the more so because “[s]tatistically, native speakers are in a minority for [English] language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language” (Brumfit 2001: 116). After a brief discussion of terminology, this section identifies ELF theories.

Jenkins (2015a) recalls that in the early 2000s, ELF research employed the more transparent term English as an International Language (EIL) synonymously with ELF, but that for the past decade, ELF has been the prevalently used term. It should be noted that EIL and ELF were different for some researchers, with the former referring to communication including NESs, and the latter, to communication among NNEs (Jenkins 2009a). As far as I know, this distinction has no longer been seen since the most recent examples of McKay (2009) and

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<sup>8</sup> Interlanguage refers to the underdeveloped, intermediate status of a learner’s linguistic system between his/her L1 and the target L2 (Selinker 1972).

Prodromou (2008). It should also be noted that Seidlhofer (2011) introduces the term EIL in a unique way. She distinguishes it into two subcategories: localised and globalised EIL. The former refers to world Englishes, and the latter, to ELF. However, given the importance of *intra-national* function to the world Englishes paradigm (2.3.2), localised EIL (i.e., localised English as an *international* language) might sound confusing. Also, globalised EIL (i.e., *globalised* English as an *international* language) might be a little verbose. It should further be noted that the term EIL itself may sound suggestive of the possible existence of an international ‘neutral’ variety of English, albeit that in line with ELF researchers, some of those scholars who continue using EIL rather than ELF deny this possibility (e.g., Matsuda and Friedrich 2011, 2012). Meanwhile, Canagarajah (2007) uses the term lingua franca English (LFE) in accordance with Firth’s (1996: 237) “‘lingua franca’ English”. However, the label LFE conveys a false impression of a one-bounded entity, appearing parallel, for example, with British English or Indian English (see Seidlhofer 2011: 76–77). All things considered, my research adopts the term ELF alone without introducing “the multiplicity of terms” (e.g., Cogo and Dewey 2012: 7).

The phenomenon of ELF in its modern sense has been observable and growing apace only since the second half of the twentieth century (e.g., Jenkins, Cogo and Dewey 2011). While defining ELF is a thorny issue (e.g., Jenkins et al. 2011), Cogo and Dewey (2012) propose the following four points as characteristic of ELF.

- 1) ELF is a global, contemporary and natural linguistic phenomenon.
- 2) ELF is a communication medium for speakers from different linguacultural backgrounds in a full range of domains and functions, thus not being “basilectal (or basilectal)” (Mesthrie and Bhatt 2008: 214), or put it another way, a disreputable, unsophisticated type of language.
- 3) ELF exploits linguistic resources (e.g., Blommaert 2010), or more specifically, whatever resources of language one may have at one’s disposal for communication, to suit situational communicative needs, while not necessarily deferring to ENL lexicogrammatical, pragmatic or sociocultural norms.
- 4) ELF entails established processes of interaction, such as accommodation (i.e., adapting and adjusting language to specific interactants; e.g., Beebe and Giles 1984; Giles and Coupland 1991), signalling identity, code-switching and language variation.

These defining points are consistent with empirical data in ELF corpora, such as the VOICE, which was mentioned in 2.2. It can be true that these four points still do not suffice to

disambiguate the common lingering confusion over ELF research which, for example, Seidlhofer (2006) and Jenkins (2007, 2012) survey. Recent misrepresentations of ELF research include Park and Wee (2015, 2011), O'Regan (2014), Canagarajah (2014, 2013), Sewell (2013), Swan (2012) and Pennycook (2010a, 2010b).<sup>9</sup> However, Jenkins et al. (2011) and Seidlhofer (2011), to name just a couple of examples, take a clear position that ELF is not an alternative model, not a distinct monolithic variety or a set of regional varieties of English, but that ELF refers to dynamic, pluralistic manifestations of linguistic resources in an international setting which might involve NESs whether monolingual or not. It should be stressed that while Jenkins (2000, 2002) proposes the 'Lingua Franca Core' (LFC) as empirical guidelines for pronunciation intelligibility, the LFC should not be viewed as a set of alternative prescribed features. This is because the use of the LFC depends on interlocutors to accommodate (Jenkins 2000, 2002). It should also be stressed that the concept of the LFC has never been applied outside phonology (e.g., Jenkins et al. 2011; Cogo 2012).

It is true that linguistic resources in ELF are not limited to English, because one intrinsic feature of a lingua franca is its plurilinguistic, hybrid composition (e.g., Jenkins 2007, 2015a). It is likely that ELF interaction co-constructs and reflects "a *situational resource pool*" (Hülmbauer 2009: 325, emphasis in original) or to put it another way, "repertoires in flux" (Jenkins 2015a: 76, 79) in a multilingual setting. This is what some of Cogo and Dewey's (2012) corpus data illustrates, and what some other studies have attested, such as Klimpfinger's (2007, 2009) and Hülmbauer's (2009, 2011) VOICE-corpus studies. As just one example, Hülmbauer (2009: 338) shows that the L1-German speaker's utterance "*all busses were overfulled*" (emphasis in original), with the German word *überfüllt* in mind, might well have been more transparent than *crowded* to her interlocutor whose L1 Norwegian had a similar word *overfylt*. Having said that, plurilingualism is not a *definitive* characteristic of ELF, because ELF interaction may involve monolingual NESs who are able to accommodate their English as necessary (e.g., Jenkins et al. 2011; Seidlhofer 2011).<sup>10</sup>

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<sup>9</sup> For response articles to O'Regan (2014), see Widdowson (2015a), Baker, Jenkins and Baird (2015) and Baker and Jenkins (2015). Also, Ishikawa (2015) mainly critiques Park and Wee (2015, 2011), O'Regan (2014) and Canagarajah (2014), and refers to Canagarajah (2013), Swell (2013), Swan (2012) and Pennycook (2010a) as well.

<sup>10</sup> As a caveat, monolingual NESs might engage in what Nguyen (2012) calls multilanguaging (i.e., the dynamic exploitation of multilingual resources) through the influence of their interactants, in the course of and possibly after any ELF communication instance (see Jenkins 2015a: 76, 78).

In accord with Cogo and Dewey's (2012) above-mentioned defining points (p.18), there seem to be four major differences between the world Englishes paradigm and ELF theories. First of all, whereas the world Englishes paradigm targets supposed national or regional English varieties (2.3.2), ELF research explores real-world English communication in and across all three Kachruvian circles while primarily focusing on English users from the expanding circle. This is a point raised by Seidlhofer (2009b), who attempts to clarify how ELF research is different from that of world Englishes. At the same time, she could have stressed that unlike the world Englishes paradigm, ELF theories do not and cannot link legitimacy to geography. This is simply because by definition, ELF transcends geographical boundaries.

Second, in close relation to the first difference, unlike the world Englishes paradigm (2.3.2), ELF research does not aim to codify regularities in linguistic form to identify one or more English varieties. This is another point raised by Seidlhofer (2009b). From ELF perspectives, form and function are not a priori, but emerge and operate interdependently during communicative acts, and thus surface linguistic features cannot be examined independently (e.g., Seidlhofer 2009a, 2009b, 2011; Cogo and Dewey 2012). The interdependence of form and function in ELF interaction is demonstrated, for example, in Ranta (2006), Pitzl, Breiteneder and Klimpfinger (2008) and Mauranen (2009, 2012).

Third, in close relation to the second difference, whereas the world Englishes paradigm is likely to regard the distinct linguistic regularities of each world Englishes variety as an alternative to monolithic correctness in Standard English ideology (2.3), correctness in ELF communication does not reside in surface linguistic features themselves. This is a point made, for example, by Jenkins (2014) as well as Cogo and Dewey (2012). Jenkins (2014) further argues that from ELF perspectives, correctness should be seen in terms of accommodation to interactants from different socio-linguacultural backgrounds. This argument is convincing, because the supremacy of locally established linguistic features is, by definition, impertinent to lingua franca communication. After all, ELF empirical findings have identified mutual accommodation as crucial to intelligibility, and therefore to successful communication, since the earliest research of Jenkins (2000). The importance of accommodation as an alternative to 'correctness' in linguistic form seems most probably the case in both oral and written communication, although Cogo and Dewey (2012) and Jenkins (2014) pay more attention to oral interaction.

And last, whereas a world Englishes variety may represent a national or regional solidarity and its dialects express social group identities (2.3.2), ELF interactants can make use of accommodation for the solidarity of an ad hoc and transient community of practice (CoP) (e.g., Lave and Wenger 1991; Wenger 1998; Seidlhofer 2007; Ehrenreich 2009),<sup>11</sup> or rather, the solidarity of a particular instance of what is called the contact zone (e.g., Pratt 1991; Jenkins 2015a); that is, “communication that is co-constructed ‘online’ (metaphorically or actually) among speakers from diverse multilingual backgrounds” (Jenkins 2015a: 76).<sup>12</sup> At the same time, accommodation in ELF allows interactants to project their own socio-linguacultural identities on their own accord, particularly in oral communication. Empirical ELF studies at various linguistic levels support these arguments. At the level of phonology, Jenkins (2000, 2002) finds that a ‘non-native’ accent often does not hinder intelligibility, as long as speakers have developed accommodation skills. She observes that social identity is deeply embedded in retaining ‘non-native’ phonological features. At the level of lexis, Pitzl (2009), for example, presents idiomatic expressions which are derived from ELF interactants’ socio-linguacultural backgrounds, but decodable in context. She illustrates that such expressions can promote rapport among interlocutors. Although she does not discuss the case of non-transparent idiomatic expressions, ELF interactants may clarify the meaning of such an expression strategically even before introducing it (e.g., Kaur 2009; see also Cogo and Dewey 2012: 130–134).

At the level of pragmatics, Cogo (2009), for instance, illustrates how ELF interactants from diverse L1 backgrounds affiliate themselves with a situational ELF CoP through the pragmatic strategies of code-switching, or rather, the dynamic use of multilingual resources, and *other-repetition*; that is, “the repetition performed by *another* speaker” (ibid.: 260, emphasis in original). In particular, she reveals that multilingual resources, whether derived from L1 or not, can enhance “the solidarity of non-native ELF speakers” (House 2003: 569, 2006: 94), or rather, the solidarity of “Multilingual ELF users” (Jenkins 2015a: 74). It should be noted that Cogo (2009) discusses code-switching and other-repetition within the framework of accommodation. However, while other-repetition typifies accommodation (e.g., Lichtkoppler 2007; Mauranen 2012), code-switching can simultaneously serve one or more specific functions. Klimpfing (2007, 2009), for example, names the following four

<sup>11</sup> A succinct explanation of an ELF CoP is available, for example, in Dewey (2009: 77–78) and Seidlhofer (2011: 86–88).

<sup>12</sup> As a caveat, a lack of accommodation and thus solidarity may feature in some rare ELF communication, because of unequal power between interactants (Guido 2008, 2012).

particular functions: 1) specifying an addressee, 2) appealing for assistance, 3) introducing another idea, and 4) signalling culture.

In summary, unlike the world Englishes paradigm, ELF theories target real-world English communication across geographical boundaries, without legitimatising geographically-bounded varieties or seeking distinct linguistic regularities. Also, ELF theories take notice of the importance of accommodation, not only for fulfilling actual communication purposes but also for projecting socio-linguacultural identities. To borrow Widdowson's (2015b: 363) words:

whereas WE [= the world Englishes paradigm] clearly follows the sociolinguistic tradition of variety description with a primary concern for the relationship between language and *community*, the study of ELF is essentially an enquiry into the relationship between language and *communication*, how linguistic resources are variably used to achieve meaning. (emphasis in original)

As may be seen by now, ELF theories seek to understand a natural linguistic phenomenon between international interactants in situ. In other words, ELF theories have dealt with and developed from the real-world linguistic phenomenon that English is now most commonly used as a lingua franca among those who bear potentially any possible socio-linguacultural backgrounds (e.g., Jenkins et al. 2011; Seidlhofer 2011; Baker 2015). As Vetchinnikova (2015: 229) puts it, "English used as a lingua franca, as language use characterised by distinct conditions (e.g., presence of other languages, global spread), shall have emergent properties different from, e.g., native monolingual varieties". This English communication as a global lingua franca is not anticipated by the traditional approach of English as a Foreign Language (EFL), since EFL basically targets how English is used within the inner circle. It may be argued that the research field of ELF embodies the essence of applied linguistics: "The theoretical and empirical investigation of *real-world problems* in which language is a central issue" (Brumfit 1995: 27, emphasis added). In the first place, the embryo of ELF research started during the 1980s, when Professor Jenkins taught EFL, and observed that her students from continental Europe, Latin America and East Asia generally 'learned' ENL norms, but that they tended not to follow the norms in naturally occurring conversation to achieve mutual understanding (Jenkins 2012). Up until now, ELF research has widen its scope and tackled diverse real-world issues, such as identity and ideology (e.g., Jenkins 2007;

Seidlhofer 2011), power (e.g., Guido 2008, 2012; Hülmbauer 2013), policy (e.g., Jenkins 2014; Jenkins and Wingate 2015) and culture (e.g., Baker 2009, 2015).

As may also be seen by now, ELF theories see as legitimate those who use English as an international lingua franca, inasmuch as they achieve communication purposes without sacrificing diversity in socio-linguacultural identities (e.g., Jenkins 2000, 2014; Seidlhofer 2011; Mauranen 2012). This means that unlike Standard English ideology and the world Englishes paradigm (2.3), ELF theories do not presume the English used by those from the expanding circle, including Japanese people, to be either dependent on one or a couple of national ‘standard’ ENL varieties even in an international setting, or underdeveloped national or regional ‘varieties’ even if these ‘varieties’ do not have a speech community.

Based on all the above discussion of ELF theories, my research identifies a linguistic phenomenon of ELF as 1) global and applicable to a full range of domains, 2) naturally occurring, 3) dynamic and situational, 4) meeting any given communicative needs, 5) having priority attached to accommodation rather than ENL norms, and 6) potentially reflecting diverse socio-linguacultural identities. The ELF phenomenon occurs throughout all three Kachruvian circles, including NESs. Japanese people can be regarded as ELF interactants. Sharing the same Japanese English similect (see 2.3.1: p.13), they may engage in parallel interaction with other English users in any real-world communicative setting across the world to serve any situational communicative needs. They may dynamically accommodate to their interactants for the sake of both communication and diversity in socio-linguacultural identities, while not prioritising conformity to ENL norms. However, how Japanese people actually view themselves in relation to ELF is open to question. It might be that even if they do not know the term ELF, some of them have recognised ELF in practice as “a fact of life” (e.g., Jenkins 2009a: 39). My research investigates how far and, if applicable, in what way Japanese university students associate Japanese people’s and their own English with ELF.

So far, the chapter has addressed theoretical underpinnings to understand Japanese people’s English. The next section turns to consider the Japanese context of my research.

## **2.5 English in Japanese life and education**

Japan being an expanding-circle country, English in Japan is not an official language, not an intra-national communication medium, nor a relic of Anglophonic colonisation (e.g., McKenzie 2008c, 2010). While access to English is available through media and publication, it is translation that “has provided one of Japan’s major sources of information from other parts of the world” (Gottlieb 2008: 13). Nevertheless, English is a virtually obligatory subject at schools and almost universally taught at universities (e.g., Gottlieb 2008). Also, English is sometimes used as a medium of instruction at universities, as seen in 2.5.3.

After briefly discussing how English pervades Japanese life, this section shifts its scope to the Japanese educational milieu, wherein school and university education is separately treated as the main settings. Both Japanese life and education presumably have something to do with Japanese students’ orientations to Japanese people’s English.

### **2.5.1 English in Japanese life**

As pointed out by Seargeant (2005, 2009) and Dougill (2008), for example, English is absorbed in Japanese life as both emblematic tools (Hyde 2002) and loanwords. Meanwhile, according to Kubota (2011a), for example, ‘learning’ English can be a common pastime in Japanese life, as far as private, commercialised *eikaiwa* (English conversation) schools are concerned. This subsection covers these three areas in turn (i.e., ‘emblems’, loanwords and *eikaiwa*).

First of all, English can function as ‘emblems’ in Japan. In other words, English can be used as ornamental (Seargeant 2005, 2009) or decorative tools (Dougill 2008). That is to say, making token appearances in Japanese daily life, English often serves as a source of material which merely conveys an image. For example, English in Japanese television commercials stereotypically triggers association with “international appreciation”, “reliability”, “high quality”, “confidence”, “practical use”, and “practical life style” (Haarmann 1984: 105, 1989: 11). For another example, English words in Japanese pop music often function as poetic devices (e.g., Stanlaw 2004). For yet another example, English on clothes, particularly teeshirts, may serve the mere purpose of design without literal meaning (e.g., Hyde 2002). Given that such ‘emblems’ deprive English of its function to convey an exact meaning, they may tacitly promote the alienness of English as a communication medium in Japanese life.

Second, English is adapted as loanwords in Japanese. Daulton (2008), for example, explains that they account for around 10% of the Japanese lexicon and almost always appear in *katakana* phonograms in written Japanese.<sup>13</sup> He suggests making use of such loanwords as cognates of ENL counterparts for English teaching and learning in Japan. However, this is somewhat self-contradictory, because he simultaneously demonstrates how linguistically differentiated the loanwords are from ENL counterparts through “phonological transformation; shortening and other morphological changes; hybridisation and coinage; grammatical transformations; and semantic change” (ibid.: 16). His examples include *su-ta-ji-o* (スタジオ), *pa-so-kon* (パソコン), *a-me-ri-ka-jin* (アメリカ人), *to-ra-bu-ru* (トラブる) and *kan-nin-gu* (カンニング, derived from *cunning*), which respectively mean *studio*, *personal computer*, *American person*, *to meet with trouble* and *cheating on a test*.<sup>14</sup> In fact, Rogers, Webb and Nakata (2015) find that it may be more difficult for Japanese university English learners to use English ‘cognates’ in context than non-cognates. Likewise, Seargeant (2005, 2009) provides an intriguing example of the combination of semantic change and coinage, along with phonological transformation. He explains that phonetically derived from *mansion*, the loanword *man-shon* (マンション) has a meaning far closer to *apartment* or *flat*, and that its coinage with the words *one room* (i.e., *wan-rû-mu-man-shon* (ワンルームマンション)) actually means *studio flat*, despite the semantic anomaly of the provenance ‘*one room mansion*’. Given the considerable transformation that the loanwords have undergone as illustrated in the above examples, Japanese people are likely to regard them as no longer English, or rather, as “japanesified” in Hyde’s (2002: 14) word. On this account, the loanwords may ironically symbolise how different English and Japanese are from each other.

Last, English can be a commercialised pastime in Japan. Commonly found in urban areas of the country (Bailey 2007), private eikaiwa teaching institutions tend to commodify and exploit white NESs, mainly males (Bailey 2006, 2007; Kubota 2011a; Appleby 2013, 2014, 2015). They are likely to trivialise actual language learning, and provide instead “personal benefits of enjoyment, fantasy, and socializing” (Kubota 2011a: 487), including even international romance for female students (Bailey 2006, 2007; Appleby 2013, 2014, 2015). It

<sup>13</sup> The Japanese language combines three different scripts: *kanji* (Chinese characters), *hiragana* phonograms and *katakana* phonograms (see e.g., Daulton 2008: 13–15).

<sup>14</sup> Regarding the Japanese words *a-me-ri-ka-jin* (アメリカ人) and *to-ra-bu-ru* (トラブる), *jin* (人) is the kanji affix for *person*, and *ru* (る), written in hiragana, serves in the inflectional system of Japanese verbs.

may be argued that the existence of eikaiwa propagates the view that the authenticity of English resides only in the English used by the particular type of foreign people through its racial and linguistic bias on the ownership of English (e.g., Widdowson 1994; Norton 1997, 2013). These foreign people are limited to NESs, particularly white NESs, and presumably not only males but also females.

In summary, while the ‘emblems’ may symbolise the alienness of English as a communication medium, eikaiwa attributes the authenticity of English to that of NESs, particularly white NESs. Even though Japanese has many English-origin loanwords, they are made very different from ENL counterparts. Such being the case, English does not seem to be the language to which Japanese people in general feel close. On the contrary, English seems to be essentially foreign in Japanese life.

### **2.5.2 English in Japanese school education**

An external research committee of the Japanese Ministry called MEXT (the Ministry of Education, Culture, Sports, Science and Technology; 1.1) reports “that [school] students have few opportunities to feel the necessity of English”, and that “there are few opportunities, other than classes, for students to communicate in English” (Commission on the Development of Foreign Language Proficiency 2011a: 5–6, 7). Conversely, in Japan, school education may have a crucial role in shaping students’ orientations to English.

The major language policy documents in Japan are the MEXT’s Courses of Study, and the major English educational investment by the government is the Japan Exchange and Teaching (JET) Programme (Gottlieb 2012).<sup>15</sup> Meanwhile, the washback effect (e.g., Alderson and Wall 1993) of English entrance exams (i.e., the impact of the exams on teaching and learning) has created Japanese classroom realities (e.g., Sakamoto 2012). To borrow Stewart’s (2009: 10) words, “the entrance tests continue to set the standards for English study in Japan”. These three major areas (i.e., the Courses of Study, the JET Programme and the washback effect) are covered in this subsection for the purpose of overviewing school English education in Japan.

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<sup>15</sup> Gottlieb (2012) also mentions the *Action plan to cultivate “Japanese with English abilities”* (MEXT 2003). However, this was proposed as a five-year plan in 2003.

### 2.5.2.1 The current Courses of Study

The newest Courses of Study for elementary and lower secondary schools were issued in 2008 and implemented in 2011 and 2012 respectively (MEXT 2008a, 2010a). The same for upper secondary schools was issued in 2009 and implemented in 2013 (MEXT 2009a). As Gottlieb (2012) points out, the Courses of Study on foreign languages almost exclusively focus on English. However, what they ignore is not only other foreign languages but also ELF. First of all, they seem imbued with Standard English ideology. As a remarkable example, the foreign languages section for upper secondary schools stipulates that “[c]ontemporary standard English should be used” (MEXT 2009a, English version, foreign languages section: 6).<sup>16</sup> Considering that the Courses of Study never fail to mention NESs at each of the three levels (i.e., elementary, lower and upper secondary levels), “standard English” may well be equated with that of the inner circle. Nevertheless, showing some awareness of ‘non-standard’ English, the above quotation continues as follows: “At the same time, consideration should also be given to the reality that different varieties of English are used to communicate around the world” (ibid.). The same section also states:

Teachers should take up a variety of suitable materials ..., covering materials that relate to the daily lives, manners and customs, stories, geography, history, traditional culture, natural science, etc., of Japanese people and the people of the world, focusing on countries that use the foreign language being taught. (ibid.: 7)

In view of the specific focus on “countries”, those “different varieties of English” may include outer-circle varieties, possibly correlating with the world Englishes paradigm (2.3.2). However, this simultaneously exhibits no awareness of English communication across national boundaries including the expanding circle; that is, the situation wherein English is used as a lingua franca.

Interestingly, the above statement refers to “Japanese people”. Considering the explicit reference to “standard English” as well, the Courses of Study seem to exemplify the slogan *kokusaika* (literally translated as internationalisation), which has been seen in such places as national and municipal government offices, business and schools since the 1980s (e.g., Kubota 1998).<sup>17</sup> Kubota (2002: 14) contends that “[k]okusaika essentially blends Westernization with nationalism, failing to promote cosmopolitan pluralism” (emphasis in

<sup>16</sup> The foreign languages section for lower secondary schools refers to “[c]ontemporary standard pronunciation” (MEXT 2010a, English version, foreign languages section: 5).

<sup>17</sup> Seargeant (2008: 132, 2009: 54) points out that *kokusaika* “is often considered by social historians to have been a response by the government to foreign pressure for Japan to open up its markets”.

original). More specifically, she explains that while adopting the Western mode of communication (i.e., English), *kokusaika* actually promotes convergence to both essentialised Japanese and North American – and to a lesser extent, British – languages and cultures (Kubota 2002). It should be noted that while the new term *gurôbaruka* (globalisation) has gained popularity since the late 1990s to describe an external process of interconnectedness, the term and discourse of *kokusaika* have never disappeared (e.g., Burgess, Gibson, Klaphake and Selzer 2010; MEXT 2015a; cf. Kubota 2002). Although not showing any explicit preference for North American or British ENL, the Courses of Study accord with *kokusaika* in that they apparently promote ‘standard’ ENL and assume the binary opposition between Japanese people and English-speaking people.

Hashimoto (2011, 2013a) argues by applying critical discourse analysis that the Courses of Study highlight the difference between Japanese and foreign languages and cultures in an attempt to arouse the students’ self-awareness as Japanese under the pretext of international understanding. For example, the foreign languages section for lower secondary schools includes the statement: “focusing on English-speaking people and the Japanese people” (MEXT 2010a, English version, foreign languages section: 8). It further specifies:

B. Materials should be useful in deepening the understanding of the ways of life and cultures of foreign countries and Japan, raising interest in language and culture and developing respectful attitudes toward these.

C. Materials should be useful in deepening the international understanding from a broad perspective, heightening students’ awareness of being Japanese citizens living in a global community and cultivating a spirit of international cooperation. (ibid.)

Nearly identical specifications about teaching materials appear in the counterpart for upper secondary schools (MEXT 2009a). Although Hashimoto’s (2011, 2013a) focus is the construction of Japanese identity, her arguments explicitly imply that the international language of English and the national language of Japanese are dichotomously viewed as ‘their’ language and ‘our’ language in the Courses of Study.

One thing should be added to the above. Unlike any previous Course of Study, the following stipulation for upper secondary schools attempts to make English the dominant language of instruction in the English classroom: “classes, in principle, should be conducted in English in order to enhance the opportunities for students to be exposed to English, transforming classes into real communication scenes” (MEXT 2009a, English version, foreign languages section:

7). This stipulation expects students to be exposed to more ‘non-native’ English spoken by teachers and perhaps also by peers. However, Hashimoto (2013b: 26) remarks “that the Course of Study does not refer to students’ use of English in class”. She adds that “[t]he emphasis is on exposure to English, rather than on active use of the language” (ibid.). At the same time, she should also have pointed out that the expression “in principle” leaves open the possibility of doing otherwise. In fact, according to BERD (2014), over 80 percent of the upper secondary school students surveyed in 2014 reported that their Japanese English teachers did not dominantly use English for instruction. The efficacy of this course of shift, therefore, is highly questionable.

### **2.5.2.2 The Japan Exchange and Teaching Programme**

Since its launch in 1987, the Japan Exchange and Teaching (JET) Programme has recruited “young overseas graduates” (JET Programme 2015a) mainly as Assistant Language Teachers (ALTs) of English (JET Programme 2015b).<sup>18</sup> Kobayashi (2013: 6) refers to this programme as an “economic measure under the guise of language policy” which hires “a sizeable number of untrained American university graduates”. Such a US-oriented economic perspective is plausible. The programme started in the midst of surging economic conflicts with the US (Kubota 1998; McConnell 2000). As McConnell (2000) illustrates, the then Ministry of Home Affairs in Japan took the initiative in the establishment of the programme with intent to create increased domestic demand for foreign investment before the upcoming summit between Nakasone and Reagan in 1986. Interestingly, this scenario is somewhat similar to a more recent one. In the next year after the summit between Kan and Obama in 2010, the MEXT, together with the Ministry of Foreign Affairs, started to send 100 younger English teachers for six months to the US on an annual basis with a view to “deepening and developing the Japan-US alliance” (Commission on the Development of Foreign Language Proficiency 2011b: 65, my translation). This project, called the Japan-US Training and Exchange Program for English Language Teachers (Commission on the Development of Foreign Language Proficiency 2011a), continued for three years until 2013 (MEXT 2015c).<sup>19</sup>

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<sup>18</sup> There used to be small-scale American and British forerunners before the JET Programme, called Monbusho English Fellow (implemented in 1977) and British English Teacher Scheme (implemented in 1978) respectively (CLAIR 2013; MEXT 2015b).

<sup>19</sup> Just for reference, the National Center for Teachers’ Development (NCTD) has continued sending 30 English teachers for two months to either the US or the UK every year (NCTD 2015), succeeding a predecessor started by the present MEXT in 1979 (MEXT 2015d).

While it is outside the scope of Kobayashi (2013) and McConnell (2000), the ‘economic’ policy of the JET Programme appears to support Kubota’s (2002) argument that *kokusaika* (literally, internationalisation; 2.5.2.1) champions inner-circle English, or rather, North American and, to a lesser extent, British ENL. It is calculated that 78.6 percent (i.e., 3,463) of all the 4,404 JET-Programme ALTs in 2015 (including those of non-English languages, such as Chinese and French) are either North American or British, with 2,596 American participants outstanding in number (JET Programme 2015b). In fact, the JET Programme has its special website for US citizens (JET Program USA 2015). Also, the second and third highest numbers come from Canada and the UK, and the actual figures are 483 and 384 respectively (JET Programme 2015b). Historically, in its first year of 1987, the JET Programme recruited its participants only from the US, the UK, Australia and New Zealand; and in the following year, Canada and Ireland alongside the first four countries (JET Programme 2015c; Matsuda 2003b). These six countries still account for 93.3 percent (i.e., 4,108) of all the 4,404 JET-Programme ALTs in 2015 (JET Programme 2015b). While the outer-circle users of English, such as Singaporeans, are now eligible, they constitute only a small percent (*ibid.*; Shibata 2010). It is true that those 4,404 ALTs are small in number, compared with, for example, nearly 6,792,800 secondary school students in Japan (e-Stat 2015b), albeit that the local boards of education are likely to hire such teachers outside the JET Programme as well, particularly at the elementary and lower secondary levels (Hashimoto 2013c; MEXT 2015e). It is also true that no national policy clarifies any essential roles that ALTs are supposed to fulfil as classroom assistants (Glasgow 2013; Glasgow and Paller 2016). Even so, similar to *eikaiwa* schools (English conversation schools; 2.5.1), it may be argued that the JET Programme propagates the view that the authenticity of English resides almost entirely in the English used by the small number of English users (i.e., NESs), particularly those from one country (i.e., American NESs) or those from one region (i.e., North American NESs), through its geographically-oriented linguistic bias on the ownership of English (e.g., Widdowson 1994; Norton 1997, 2013).

### **2.5.2.3 The washback effect of English entrance exams**

The English sections of Japanese entrance exams may yield the washback effect. As Shohamy (2006, 2007) illustrates, such exams affect *de facto* language policy by perpetuating the status of tested languages, and create the impression that these languages are standard by imposing uniform criteria of correctness. However, she does not discuss the case in which standardisation is coupled with status conferment. That is to say, exams may champion only

one or a couple of ‘standard’ varieties, simultaneously suppressing diversity in the *same* language. This is what may be happening through English entrance exams in Japan.

More than 60 percent of Japanese upper secondary school students, except for those enrolled in vocational-education courses, continue studying at the tertiary level (MEXT 2015f). While the Courses of Study for secondary schools encourage a de-emphasis on grammar instruction in the English classroom (MEXT 2009a, 2010a), teaching ‘correct’ grammar for entrance exam purposes appears to be common. To give an example, Sakui (2004) finds that under some pressure for entrance exam preparation, grammar-oriented English instruction through Japanese is predominant, but communicative language teaching (CLT) is marginal in secondary school English classrooms. According to her, the Japanese English teachers usually present grammar along with vocabulary in relation to reading textbooks. She also sees the teachers likely to share the perception of teaching grammar and CLT to be two parallel, dichotomous aspects, as with the Japanese university students targeted by her co-authored earlier study (Sakui and Gaies 1999). To give another example, Nishino (2011, 2012) limits her scope to upper secondary schools, and illustrates that even the Japanese English teachers who hold positive views towards CLT do not frequently employ communicative activities while ascribing this, in part, to university entrance exams. She also reveals that the washback effect satisfies Japanese upper secondary school English teachers’ self-confidence in their English grammar knowledge and reading ability.

Two things should be considered here. First, while both Sakui (2004) and Nishino (2011, 2012) note that the washback effect leads to dismissing English as a communication tool, they could have further discussed how the washback effect disregards English as linguistic resources open to flexible manifestations for communication purposes. It is most likely that under “the imposition of uniformity upon a class of objects” (Milroy 2007: 133; see also Milroy 2001: 531), the ‘deviant’ forms are labelled as ‘incorrect’, and deemed to be detrimental to success in high-stakes entrance exams. Second, seeing that both Sakui (2004) and Nishino (2011) assume the central role that textbooks play in English classroom instruction, they could have given thought to the nature of textbook English. Alternatively, they could possibly have presumed “an overexposure to [‘standard’] American English as the prominent model in the Japanese education system” (Galloway and Rose 2014: 390).

While accepting “the same old American or British English” (Hino 2009: 112) as a starting point, Takahashi (2014) analysed Japanese secondary school English textbooks from ‘ELF perspectives’. She finds that only four upper secondary school textbooks touch on ‘non-native’ English varieties in one lesson, and that only two of them simultaneously include actual ‘non-standard’ English form. Also, even though she takes a positive look at a growing number of NNES characters in lower secondary school textbooks, she should have considered what kind of English they use and how they sound in textbook CDs. This is because the mere label change to NNESs in a textbook may delude students into thinking that people in the world follow, or are supposed to follow, one or a couple of ‘standard’ ENL varieties with one or a very few particular accents. Such is not contributive but detrimental to raising ELF awareness.

Shohamy (2006, 2007) remarks that exams, or more broadly, tests can create a new genre. In Japan, there is a particular term describing the type of English which university and probably also upper secondary school examinees are supposed to learn; that is, *juken eigo*, which means English for exams (Ushioda 2013), or more specifically, “English for the purpose of entrance examinations” (O’Donnell 2003: 46; Butler and Iino 2005: 28). Resonating with both Sakui (2004) and Nishino (2011, 2012), Ushioda (2013: 5) explains that *juken eigo* is indeed grammar-focused English “with minimal attention paid to the development of communication skills”. There are even supplementary schools which teach *juken eigo*. They are called “a *juku* (cram school) or *yobiko* (test-coaching school)” (Brown and Yamashita 1995: 27, emphasis in original). According to my own experience of teaching at *yobiko* institutions, some school students go to *juku* or *yobiko* after their regular schools and/or at weekends. Also, some *yobiko* institutions offer daytime courses for those students who spend an extra year of university entrance exam preparation after completing their secondary education. Arguably, the existence of both the term *juken eigo* and the supplementary schools *juku* and *yobiko* shows that English is treated as a subject for entrance exams and other tests in Japanese society, and implies that it is common for Japanese students to learn English for the purpose of giving ‘correct’ answers to test questions and thereby gaining scores.

#### **2.5.2.4 Summary**

As seen in this subsection, the Courses of Study apparently promote ‘standard’ ENL and treat English as a language used by foreign people in foreign countries, but not as a *lingua franca*

used in and across all three Kachruvian circles. Meanwhile, the JET Programme accredits the authenticity of English almost entirely to that of NESs, particularly American, or more broadly, North American NESs. Even though English is virtually obligatory at Japanese schools, the students commonly study it for tests, mainly entrance exams, and the washback effect is likely to impose one or a couple of ‘standard’ ENL varieties as *the* English without regard to actual communicative use, particularly through grammar in relation to reading. Such being the case, even if nominally treated as an international language, English in Japanese school education is essentially a foreign language of particular countries which serves testing purposes.

### **2.5.3 English in Japanese university education**

Currently, there exists no specific guideline for foreign language education at university issued by the MEXT (MEXT 2015g). Even national universities have been autonomous since 2004 with the enactment of the National University Corporation Law in the previous year (e.g., Kitagawa and Oba 2010).<sup>20</sup> These being the case, it is each university that decides what types of English classes are offered, whether or not and how far English-medium instruction is introduced in any given course. Even so, Taguchi (2013: 184) remarks “that many university students are somehow keen on studying TOEIC [Listening and Reading] tests for job-hunting purposes”.<sup>21</sup> From a non-linguistic perspective, in line with Kubota’s (2011b) study, Taguchi (2013) notes that companies in Japan use TOEIC Listening and Reading tests as supportive evidence of applicants’ past efforts to learn. In Japan, it may be that “language tests such as TOEIC [Listening and Reading tests] work as a convenient tool to measure the level of *effort* rather than proficiency itself” (Kubota 2011b: 258, emphasis in original). Also, from a linguistic perspective, Jenkins and Leung (2014) point out that although marketed and administered internationally, TOEIC equates English with ENL, thereby disregarding how English is currently used internationally. It is probable that TOEIC Listening and Reading tests resonate with English tests in Japanese education, mainly entrance exams, by attaching the authenticity of English only to ENL and neglecting actual communicative use (2.5.2.3). It may even be argued that such resonance with other high-

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<sup>20</sup> There are 86 national, 89 prefectural or municipal, and 604 private universities in Japan, making the total number 779 (e-Stat 2015a). Following the 86 national university corporations, 73 out of the 89 prefectural or municipal universities have changed their legal status to public university corporations (ibid.).

<sup>21</sup> Although TOEIC also has its Speaking and Writing tests (ETS 2015c), TOEIC in Japan normally refers to its Listening and Reading tests (IIBC 2015).

stakes tests is a marketing strategy to make the tests popular in Japanese and other similar societies.

In connection with TOEIC, although less popular in Japan, TOEFL – currently run as the TOEFL Internet-Based Test or TOEFL iBT (ETS 2015a) – is straightforward in its naming. While ETS (2015d) states that TOEFL “is the most widely respected English-language test in the world”, the name shows that TOEFL aims to test English as a foreign language, and therefore, with ENL as the target by definition (see Jenkins and Leung 2014: 1609).

There have been two consecutive national projects to attract a large number of international students which are relevant to my research enquiry. These are the Global 30 Project (from 2009 to 2014) and the Super Global University Project (2014 onwards). In Japan, as of 2007, one or more English-only degree courses were available at only five universities for undergraduates<sup>22</sup> and at 68 universities for postgraduates (MEXT 2009b). Following the government policy in 2008 to invite 300,000 international students to Japanese higher education by the year 2020, the MEXT launched the Global 30 Project in 2009 (MEXT 2008b, 2015h; Global 30 2015a). During the year 2009, the ‘first’ thirteen universities were selected, both to receive government funding for five years (MEXT 2009c) and to offer some English-only degree courses including at least one for undergraduates (Global 30 2015b). All these thirteen universities, listed in Appendix 2.1 (p.215), are top ranked in Japan (MEXT 2009c; Global 30 2015a). Unfortunately, the project has ended without involving additional universities (MEXT 2015h), thus making the actual situation of ‘Global 13’. Towards the end of this project, the MEXT did not always use the English catch-phrase *Global 30* (e.g., MEXT 2015h). Meanwhile, eight overseas student recruitment offices were established in seven countries: Egypt, Germany, India (two offices), Russia, Tunisia, Uzbekistan and Vietnam (Global 30 2015c; Rivers 2010). Although the most recent figures (as of 2014) show that 51.3 percent of international students in Japanese higher education came from one country, China (JASSO 2015), it is likely that increasing diversity occurred on the campuses of the select universities.

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<sup>22</sup> All the five universities were private. Two of them, Sophia and Waseda, joined the Global 30 Project, and another was an affiliated institution of the Global 30 university, Ritsumeikan University (MEXT 2009b, 2009c; Global 30 2015a). The other two were Akita International University and Tokyo Christian University (MEXT 2009b). Just for reference, the number of universities offering one or more English-only undergraduate degree courses became seven in 2008 (MEXT 2010b) and eight in 2009 (MEXT 2011).

Only a limited amount of literature is available on the Global 30 Project. Rare literature truly focusing on this project includes Burgess et al. (2010) and Rivers (2010). While pointing out the economic importance of winning international talent, both of these authors draw connection between the project and the discourse of kokusaika (literally, internationalisation; 2.5.2.1). Burgess et al. (2010) argue that in the midst of an external, uncontrollable process of globalisation, the project merely regarded the internationalisation of universities as the provision of English-only courses.<sup>23</sup> Rivers (2010) contends that the project assumed a binary opposition between English-speaking foreigners and Japanese with Japanese national identity. Notably, he indicates that few Global 30 courses accepted those Japanese students having been educated in Japanese secondary schools mainly in Japanese. This was exactly the case (Global 30 2013; cf. Hashimoto 2013b), and is the point which Burgess et al. (2010) do not recognise. The only notable exception as of the academic year 2014/2015 was the Global Studies Major course at Ritsumeikan University (Global 30 2015d). Arguably, then, the project demonstrated the view that English was a communication tool basically for international students, or rather, foreign students, by alienating them from Japanese students into Global 30 courses. Also, even though Rivers (2010) suggests that Japanese students in the select universities encountered more international academic staff than before, it is questionable how actually international the staff became. Unfortunately, there are no official statistics on academic staff in the Global 30 Project.

The Global 30 Project has been superseded by the Super Global University Project (MEXT 2014). Thirteen ‘top type’ and 24 ‘global traction type’ Super Global universities, listed in Appendix 2.1 (p.215), were selected in September 2014 to receive larger amounts of government funding for maximum ten years (ibid.; JSPS 2015a, 2015b). It should be noted, however, that this nascent project started after the completion of my fieldwork ending in June 2014 (4.3.2).

There are two other national projects relevant to my research enquiry which, in turn, have a direct concern with Japanese students. These are Go Global Japan and the Re-Inventing Japan Project. All the Global 30 universities take part in either of them or both. In 2012, the MEXT launched Go Global Japan to support universities “which are actively carrying out

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<sup>23</sup> According to Maringe and Foskett (2010: 1), globalisation generally refers to “the creation of world relations based on the operation of free markets”, and the internationalisation of universities, to “the integration of an international or intercultural dimension into the tripartite mission of teaching, research and service functions of Higher Education (HE)”.

initiatives for fostering global human resources” (GGJ 2015; see also MEXT 2015i). Apart from sending more Japanese students abroad than before, each participant university has decided specificities (JSPS 2015c, 2015d). In the same year, 11 ‘university-wide type’ and 31 ‘faculty/school-specific type’ Go Global Japan universities, listed in Appendix 2.1 (p.216), were selected to receive maximum five-year government funding, and the financial incentives are comparable in magnitudes to those of the Global 30 Project (JSPS 2015c, 2015d).

Meanwhile, the MEXT launched the Re-Inventing Japan Project to spotlight on student exchange programmes with universities in the Association of Southeast Asian Nations (ASEAN) (2012 or 2013 onwards), Russia or India (2014 onwards), and Latin America and the Caribbean or Turkey (2015 onwards) (e.g., MEXT 2015j). Again, each participant university has decided specificities (JSPS 2015e, 2015f). During the years from 2012 to 2015, a total of 36 universities, listed in Appendix 2.1 (p.216–217), were selected to initiate at least one specific project and receive a smaller amount of maximum five-year government funding for each project (JSPS 2015e, 2015f).

Unfortunately, while a concise description of the Re-Inventing Japan Project is available, for example, in Yamada (2013) and Yamada and Yamada (2014), scarcely any literature actually analyses either Go Global Japan or the Re-Inventing Japan Project. Even so, two things should be addressed here. First, neither Go Global Japan nor the Re-Inventing Japan Project assures that Japanese students mingle with international students extensively on Japanese campuses, although both aim to send more students abroad than before. Second, neither may well involve many students at each participant university, given the magnitudes of funding. These being the case, neither is likely to bring a drastic change to Japanese campuses.

In summary, TOEIC Listening and Reading tests are somewhat popular among Japanese university students and probably resonate with English entrance exams and other tests in Japanese education by exploiting ENL as a benchmark and neglecting communication use. Meanwhile, having invited English-speaking international students, the Global 30 Project basically treated them separately from Japanese university students in academic courses. Also, it is questionable how far both sides have mingled on Japanese campuses even through Go Global Japan and the Re-Inventing Japan Project, albeit that either project provides more opportunities to study abroad than before. Such being the case, it seems no wonder if

Japanese university students assume English to be foreign people's language, and do not regard it as their own communication tool.

## **2.6 Ending remarks**

This chapter has explored the global expansion of English, Standard English ideology, and the world Englishes paradigm before considering ELF theories. To some extent, the Kachruvian three-circle model provides a useful frame of reference, when “classifying contexts of English worldwide” (Bruthiaux 2003: 172) and possibly also challenging Standard English ideology. To borrow Pennycook's (2009: 195) words, the world Englishes paradigm “seeks to show how English becomes localized in different regions of the world”, particularly in the inner and outer circles. On the other hand, ELF research “seeks to show how English is always under negotiation” (ibid.) in and across all the three circles.

The chapter has also examined English in both Japanese life and education with more attention to the latter. What has yet to be covered is the main target of my investigation: orientations to language. The next chapter concentrates on this target, borrowing the academic term *language attitudes*. Towards the end, it also provides the whole picture of my theoretical framework.



## CHAPTER 3

### LANGUAGE ATTITUDES AND THEORETICAL FRAMEWORK

#### 3.1 Introductory remarks

Chapter 3 deals with language attitudes from both theoretical and contextual approaches. This chapter omits discussion of research methods, such as what are called direct and indirect approaches. Instead, the next chapter examines them in relation to my methodology. In the current chapter, Section 3.2 takes a theoretical approach by conceptualising language attitudes and seeking to (re)define them. Section 3.3, in turn, takes a contextual approach by critiquing recent previous research on attitudes towards English in an educational context. This section (i.e., 3.3) is reviewed in relation to my research findings in Chapter 7.

Chapter 3 also establishes the theoretical framework for my research. To this end, Section 3.4 explains the theories to be employed in my research as a consequence of the theoretical discussion in the previous and current chapters.

#### 3.2 Conceptualising and (re)defining language attitudes

Language attitudes have a long, extensive research tradition (e.g., Giles and Billings 2004). In the first place, attitude research in the social psychology of language started as early as the 1930s (e.g., Pear 1931). Also, language attitudes have been a key concept in sociolinguistics since Labov's (1966) seminal work.<sup>24</sup> Moreover, as to be seen in 3.2.2.2, some of the more recent language-attitude studies have explored discursiveness in language-attitude expressions from a discourse-based approach. Noting the interdisciplinarity of language-attitude research, Cargile, Giles, Ryan and Bradac (1994: 211) state that "[t]his research area may now be characterized broadly as an attempt to understand people's processing of, and dispositions towards, various situated language and communicative behaviours and the subsequent treatment extended to the users of such forms". This statement is helpful as it seems applicable across disciplines. However, Cargile et al. (1994) do not provide specific consideration of what language attitudes are in relation to this broad characterisation of the research field of language attitudes. While it is true that they provide interesting starting points to contemplate conceptual issues as discussed throughout 3.2.2, the question of how to

<sup>24</sup> Just for reference, Labov (1966, 2006), for example, uses the term *linguistic attitudes*, not language attitudes. However, the adjective *linguistic* might be suggestive of the noun *linguistics* rather than *language* (see Silverstein 1992: 312).

define language attitudes remains in relation to the research field which is characterised by them.

So far, despite having been heavily researched, language attitudes seem to lack a conclusive definition. This section attempts to conceptualise what language attitudes are, and analyse pertinent issues in their conceptualisation. In turn, the (re)definition of language attitudes for my research is offered.

### **3.2.1 Conceptualising language attitudes**

Garrett (2010: 20) premises that as a construct, “an attitude is an evaluative orientation to a social object of some sort, whether it is a language, or a new government policy, etc”. He appears to regard “orientation” here in the same light as the term *disposition*, given that he bases this premise on Sarnoff’s (1966/1970: 279) definition of an attitude: “a disposition to react favorably or unfavorably [(i.e., evaluatively)] to a class of objects” (all emphasis in original but removed here). In addition, instead of “a social object of some sort”, he uses the psychological term *attitude object* elsewhere (see Garrett 2010: 23). Thus, the above premise can be paraphrased into the following concise sentence: An attitude, as a construct, is an evaluative disposition to an attitude object.

Abstruse as it may sound, the sentence *An attitude, as a construct, is an evaluative disposition to an attitude object* appears to well summarise four key commonalities in the definitions of attitudes thus far proposed, mainly in social psychology. First of all, an attitude is a construct; that is, an abstraction which cannot be directly observed but instead can be inferred from relevant behaviour (e.g., Oppenheim 1982; Garrett, Coupland and Williams 2003). This feature of not being directly observable, whether called a construct or not, has long been accepted in literature (e.g., Allport 1935; Perloff 2014). It should be noted that although my research does not target behaviour in general, the term *behaviour* embraces attitudinal responses in research. This is because along with non-verbal behaviour, “a verbal expression of attitude” (e.g., Thurstone 1928: 531) has also been regarded as verbal behaviour (e.g., Fazio 2007; Fazio and Olson 2014).<sup>25</sup> Second, in close relation to the first commonality, an attitude is a disposition; that is, internal characteristics formed through experience which underlie relevant behaviour including attitudinal responses (e.g., Allport

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<sup>25</sup> However, attitudinal responses are not always behavioural, as they can take the form of physiological reactions (e.g., Rosenberg and Hovland 1960).

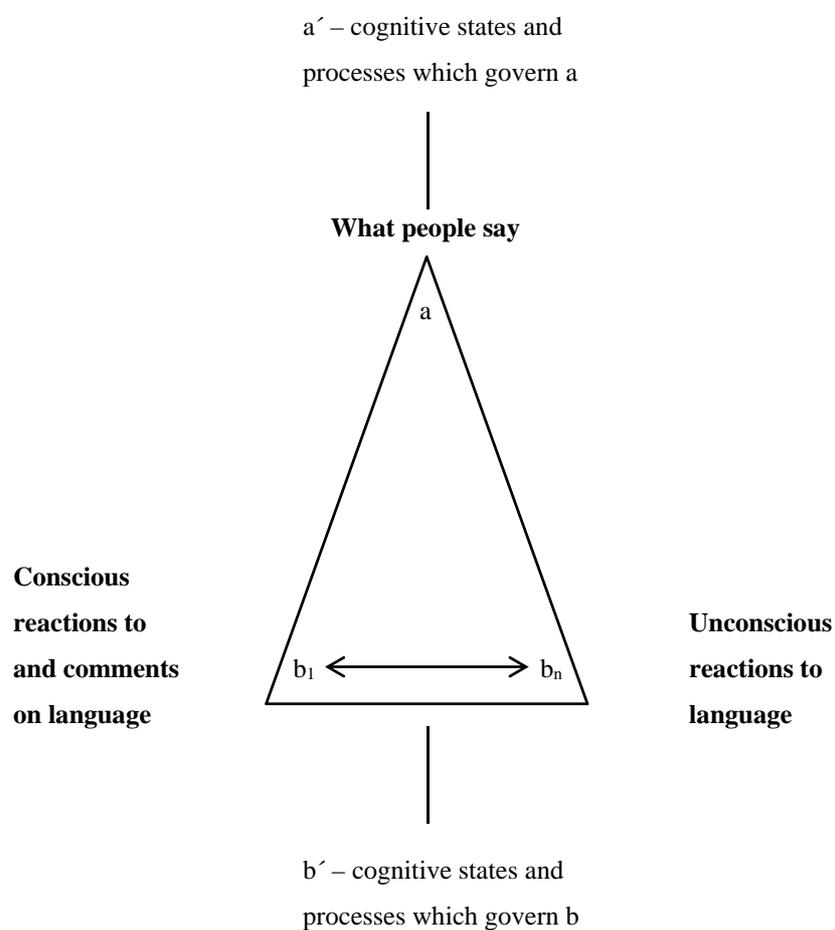
1935; Campbell 1963). Third, as a centrally important feature, an attitude is evaluative; that is, entailing a varying degree of favourableness or disfavourableness, or to put it in other ways, goodness or badness, positivity or negativity (e.g., Cohen 1964; Petty, Wegener and Fabrigar 1997). And last, an attitude is directed to a psychological object (e.g., Thurstone 1931; Garrett et al. 2003).

Obviously, the ‘object’ of language attitudes has to be related to language. Concerning this, Garrett (2010: 2) states that “[p]eople hold attitudes to language at all its levels: for example, spelling and punctuation, words, grammar, accent and pronunciation, dialects and languages”. However, apart from an attitude object, he treats language attitudes equally with attitudes towards other psychological objects, and he could have discussed how language attitudes are to be understood in relation to a broader linguistic perspective in more depth.

Niedzielski and Preston’s (1999/2003, 2009a, 2009b) sociolinguistic approach, called folk linguistics, may provide a useful frame of reference to understand specifically what *language* attitudes are. Also, the research aim of folk linguistics mentioned later seems highly applicable to my research. It should be emphasised that the term *folk* in folk linguistics has no disdainful connotation. In actuality, viewing everyone as a folk, Niedzielski and Preston (1999/2003) attempt to include non-specialist views in research rather than compare and contrast them with ‘specialist’ views. This is exactly what my research attempts to do.

Niedzielski and Preston (1999/2003, 2009a, 2009b) explain their position in a model centered around a triangle (see Figure 3.1: p.42). They have developed this model, responding to Hoenigswald’s (1966) call for heeding both people’s reaction to and comments on language. Simply put, the top of the triangle (a) can trigger some responses with varying consciousness on the bottom line (b<sub>1</sub>–b<sub>n</sub>) which express language attitudes (Niedzielski and Preston 2009a, 2009b; Preston 2013). In other words, a linguistic phenomenon can evoke attitudinal reactions to and comments about “not only language use but also language topics in general” (Niedzielski and Preston 2009b: 146) along the continuum of consciousness. The rightmost side (b<sub>n</sub>) corresponds to the responses of what is called implicit attitudes, on which the indirect approach of language-attitude research, namely the matched guise technique (MGT) and the verbal guise technique (VGT) (to be discussed in 4.2.2), places the focus. On the other hand, the leftmost side (b<sub>1</sub>) “is made up of conscious, deliberative acts” (Niedzielski and Preston 2009a: 357, 2009b: 146), corresponding to the responses of what is called

explicit attitudes. The direct approach of language-attitude research (to be discussed in 4.2.3) turns their concern towards this leftmost side. Importantly, while adopting the direct approach, folk linguistics actually bases itself on the findings in implicit attitudes “that regional varieties are not all equal, even when only phonological features are contrasted” (Preston 1989: 328, 1996: 299, 2002: 76; Hartley and Preston 1999: 210; Niedzielski and Preston 1999/2003: 44). Folk linguistics simultaneously sets its sights on people’s more explicit accounts of this inequality in a given social context (e.g., Niedzielski and Preston 1999/2003). Similarly, my research has interest in Japanese people’s accounts of any possible inequality involving their English in the Japanese educational context.



**Figure 3.1: Folk linguistic model (Niedzielski and Preston 1999/2003: xi, 2009a: 357, 2009b: 147)**

Niedzielski and Preston’s (1999/2003, 2009a, 2009b) model views the research aim in folk linguistics as being opposed to that of most linguistic enquiry. Regarded as linguistic competence (e.g., Chomsky 1965), the a’ above the top of the triangle (a) “represents the bulk of what most subfields of linguistics are concerned with” (Niedzielski and Preston 2009a:

357, 2009b: 146). On the other hand, the  $b'$  beneath the bottom line ( $b_1$ – $b_n$ ) is what folk linguistics wishes to determine (Niedzielski and Preston 1999/2003, 2009a, 2009b); that is, “the underlying beliefs and belief systems which lie behind folk expressions about language” (Niedzielski and Preston 2009b: 147; see also Niedzielski and Preston 2009a: 357). These “beliefs and belief systems” may entail “the overt categories and definitions [people] have of linguistic matters” (Preston 1989: 328, 1996: 299; Niedzielski and Preston 1999/2003: 44; see also Hartley and Preston 1999: 210).

As seen in Figure 3.1 (p.42), this model postulates that people interpret a linguistic phenomenon (a) in the light of “the underlying beliefs and belief systems” of their own ( $b'$ ) (Niedzielski and Preston 2009a: 357, 2009b: 147) when providing language-attitude responses ( $b_1$ – $b_n$ ). In other words, language-attitude responses are inevitably subjective since how to interpret a linguistic phenomenon is conditioned by “beliefs and belief systems”. These “beliefs and belief systems”, in turn, can entail assumptions which are evidently at variance with linguistic reality (e.g., Niedzielski and Preston 1999/2003). As an illustrating example, in regards to how Detroiters perform so-called Canadian raising of the diphthong /aʊ/ (i.e., [ʌʊ]), their assumption that Michigan speakers sound ‘standard /aʊ/’ (i.e., [aʊ]) may even make themselves ‘hear’ a fellow Detroiters’ raised realisation of this diphthong as non-raised (Niedzielski 1999).

Niedzielski and Preston’s (1999/2003, 2009a, 2009b) model is useful in informing my language-attitude research. However, it seems somewhat curious that the  $b'$  underneath is not referred to as language *attitudes*, while the bottom line ( $b_1$ – $b_n$ ) may be regarded as expressing language attitudes (Niedzielski and Preston 2009a, 2009b; Preston 2013). One may concur that it is more natural to consider what is inferred from language-attitude reactions and comments ( $b_1$ – $b_n$ ) to be language *attitudes*.

Once the  $b'$  in question is construed as language attitudes, Niedzielski and Preston’s (1999/2003, 2009a, 2009b) model seems congruous with the four key commonalities discussed previously (p.40–41). First, language ‘attitudes’ ( $b'$ ) are not directly observable, but inferable from language-attitude responses ( $b_1$ – $b_n$ ). Second, closely related to the first commonality, language ‘attitudes’ ( $b'$ ) are internal characteristics derived from experience which underlie these responses ( $b_1$ – $b_n$ ). Third, favourableness or disfavourableness may well be an essential element of language ‘attitudes’ ( $b'$ ) and presumably language-attitude

responses ( $b_1$ – $b_n$ ) as well, although conscious reactions and comments ( $b_1$ ) most probably entail more than the simple imputation of favourableness or disfavourableness. And last, the top of the triangle (a) stands for an object of language attitudes; that is, a linguistic phenomenon at any level (e.g., Garrett 2010) – in my research, Japanese people’s and a participant’s own English in general.

One thing should be added from social psychological perspectives. Again, with the proviso that the  $b'$  in question is viewed as language attitudes, Niedzielski and Preston’s (1999/2003, 2009a, 2009b) model also meets the call from Eagly and Chaiken (2007: 587) for a distinction between attitudinal responses and attitudes themselves, which “is fundamental to theory development”. Eagly and Chaiken (2007) argue that although both are correlated, attitudinal responses are not attitudes per se, but flexible expressions of attitudes, as being susceptible to various situational influences. They note that an “array of influences ... that derive from the external situation” (ibid.: 587) continue intervening between attitudes and attitudinal responses. More specifically, they suggest:

The contemporaneous setting contains not only cues that elicit the inner attitude but also a wealth of information that provides new inputs to the attitude, activates an individual’s goals, and provides standards against which to judge the current instantiation of the attitude object. (ibid.)

They simultaneously imply that situational influences may derive internally as well. More internally derived influences include “other tendencies and states of the person (e.g., personality traits, moods)” (ibid.) and possibly also associatively aroused attitudes towards *different* attitude objects, given what Eagly and Chaiken (1993, 1995/2014, 1998, 2007) call inter-attitudinal structure (i.e., a global structure encompassing more than one set of attitudes, corresponding to the perceived connection between more than one attitude object). To put all the above arguments of Eagly and Chaiken (2007) more simply, it may be said that what attitude research observes is not a direct reflection of attitudes, but are constructions in the form of attitudinal responses in a situational context. The word *context* here embraces both more externally and internally derived influences. By the same token, it may be that language-attitude responses ( $b_1$ – $b_n$ ) do not directly reflect language ‘attitudes’ ( $b'$ ), but are constructed on the basis of the attitudes in a situational context.<sup>26</sup>

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<sup>26</sup> Garrett et al. (2003: 7) have a similar discussion in the section called “[t]he problematic relationship between attitudes and behaviour”.

### 3.2.2 Conceptual issues in language attitudes

In the course of the discussion in the previous subsection, two conceptual issues appear to have manifested themselves. First, how can language attitudes be understood in relation to beliefs about language? Second, while language-attitude responses may well be flexible owing to various influences in a given situation, what about language attitudes themselves? In other words, can language attitudes be regarded as more stable? Each of these two issues is examined in this subsection, revisiting Cargile et al. (1994) as a starting point.

#### 3.2.2.1 Language attitudes and beliefs about language

Cargile et al.'s (1994: 221) *social process model of language attitudes* incorporates the well-documented tripartite model, whereby “an attitude is, at the same time, cognitive, affective, and behavioural in nature”. They explain that cognitive and affective components represent beliefs and feelings respectively, and that a behavioural component actually refers to predisposition for behaviour. Similarly, Edwards (1982), for example, states that while there exists some confusion between language attitudes and beliefs about language, the former includes the latter as a component. Problematically, however, Cargile et al. (1994) seem to identify language attitudes with their formation in context. In other words, they might possibly confound language attitudes with situational language-attitude responses (3.2.1). Edwards (1982) also does not appear to differentiate between the two clearly. Even if language-attitude responses include beliefs, this does not mean that language attitudes themselves have beliefs as a constructive component intrinsically. Indeed, in the same volume as Edwards (1982), Ryan, Giles and Sebastian (1982: 7) describe language attitudes “as any affective, cognitive or behavioural index of evaluative *reactions* toward different language varieties or their speakers” (emphasis added). It may be argued, then, that the three putative components (i.e., the cognitive component or beliefs, the affective component or feelings, and the behavioural component or predisposition for behaviour) are more related to language-attitude responses than language attitudes themselves.

In fact, it may not so much be attitudes themselves as how to express attitudes that has been regarded as encompassing the aforementioned three components since earlier theorising in social psychology. To give one example, Katz and Stotland (1959) seem to presume that apart from an action tendency, attitudes can be elicited as evaluations, or rather, as evaluative expressions, which have both affective and cognitive components. To give another example,

Rosenberg and Hovland (1960: 1) state that ‘[t]he types of *response* that are commonly used as “indices” of attitudes fall in three major categories: cognitive, affective, and behavioral’ (emphasis added). Correspondingly, they explain attitudes as processed and made observable in the triadic ways. Later, Breckler (1984) argues that while moderately correlated, these three components are still distinguishable and thus worth researching separately. However, it is fair to say that what his research illustrates as distinguishable is not the three constructive components of attitudes but the three types of processing and responding. Crano and Prislin’s (2006: 347) review article, for a further example, remarks that “[a]ttitudes are the evaluative judgments that integrate and summarize ... cognitive/affective reactions”.<sup>27</sup> Again, as with Ryan et al. (1982) mentioned above (p.45), if cognition and affect provide “reactions”, then both might be more related to how attitudes are expressed than what constitutes them.

Preston (2010) explicitly claims that the three putative components may actually cause and be triggered by attitudes rather than constitute attitudes themselves, the claim also made by Eagly and Chaiken (1993, 2007) (see also Oskamp and Schultz 2005/2014: 11–12). With regard to language attitudes, while relying on the folk linguistic model (Figure 3.1: p.42), Preston (2010: 9) conceives what underlies language-attitude responses to be “a reservoir of beliefs and concepts (*b*’)” which are directed to a linguistic phenomenon. As seen in 3.2.1, this *b*’ in the model is arguably construed as language attitudes. Accordingly, even though the notion of a conceptual reservoir appears to be useful, it is questionable whether the term *beliefs* should be employed here as in Niedzielski and Preston (1999/2003, 2009a, 2009b). This is all the more so because while identifying this reservoir with what Bassili and Brown (2005/2014) conceptualise as networks of evaluatively laden microconcepts (see also Bassili 2008: 253–255), Preston (2010) takes no notice of the fact that they do not regard beliefs as likely triggers for attitudinal responses. They take this position because beliefs themselves are context-dependent and not distinct from attitudinal processing. Thus, in line with Bassili and Brown (2005/2014), Preston’s (2010) reservoir may be better conceptualised as a reservoir of evaluatively laden concepts, not using the term *beliefs*.

All the above considered, language attitudes may not include beliefs as a constructive component, but can be expressed as beliefs on the basis of a reservoir of evaluative concepts

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<sup>27</sup> More detailed quotations from Crano and Prislin (2006: 347) are: “Today, most accept the view that an attitude represents an evaluative integration of cognitions and affects experienced in relation to an object. Attitudes are the evaluative judgments that integrate and summarize these cognitive/affective reactions”.

directed to a linguistic phenomenon. These concepts, in turn, may be regarded as language attitudes themselves.

Before moving to the discussion about language-attitude stability, it should be pointed out that Cargile et al. (1994) regard beliefs devoid of associated feelings as rare in social interaction. If read literally, this simultaneously implies that in rare cases, attitudinal responses may still be entirely cognitive without affect (e.g., Bohner and Wänke 2002;<sup>28</sup> see also Oskamp and Schultz 2005/2014: 10–11). In contrast, some scholars hold the view that a certain degree of affect always coexists with beliefs. As just one concise example, Perloff (2014: 73) cites Eagly and Chaiken (1998) to argue that “[a]ttitudes [or rather, attitudinal responses] *invariably* involve affect and emotions” (emphasis added). If this is the case, then it may not be useful to distinguish beliefs as cognitive responses from the overall language-attitude responses. In fact, such a view seems to be validated from a neuroscience perspective. Based on recent neuroscience work along with neuroimaging data, Cunningham and Zelazo (2007), Cunningham, Zelazo, Packer and Van Bavel (2007) and Van Bavel, Xiao and Cunningham (2012) advocate the Iterative Reprocessing Model. According to this model, more affective states precede in a series of attitudinal mental (re)processing, and continually influence it while an increasingly higher level of cognitive subset processes are recruited. It follows that attitudinal responses may well not be entirely cognitive. More specifically, it is probable that ‘cognitive’ attitudinal responses, or beliefs, are always somewhat affectively imbued, reflecting both more cognitive and affective processes underneath. Seeing that it may not be plausible to demarcate beliefs as cognitive responses, my research treats language-attitude responses as a totality but does not distinguish beliefs from them.

### **3.2.2.2 Language-attitude stability**

Cargile et al. (1994) conceive of ‘language attitudes’ as a socially constructed process. In contrast, while referring to Sears’s (1983) view that the attitudes formed earlier in life are likely to persist, Garrett (2010) and Garrett et al. (2003) suggest that at least some language attitudes are relatively enduring. Interestingly, Garrett (2010) and Garrett et al. (2003) also cite Sherif (1967), who associates attitudes with human socialisation and emphasises attitude durability. However, what Sherif (1967) discusses seems more related to configuring personality traits than forming attitudes. As Ajzen (2005: 6) notes, “[a]lthough attitudes and

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<sup>28</sup> Just for reference, the new edition of Bohner and Wänke (2002) will soon be available as Vogel, Wänke and Bohner (2016).

traits are both assumed to be relatively stable, enduring dispositions, attitudes are typically viewed as more malleable than personality traits”.

It appears that whether to conceptualise language attitudes as flexible and dynamic or as more stable, if not durable, corresponds to the difference between language-attitude responses and language attitudes themselves (3.2.1). The most illustrating case in point would be the exploration of language attitudes in discourse. On the one hand, from social constructionist perspectives (e.g., Gergen 1985), Potter and Wetherell (1987) advocate a discourse-based approach in social psychology and view ‘attitudes’ as discursive construction in verbal form. They refer to what McGuire (1985: 239) provides as the working definition of attitudes: ‘In most empirical studies specific attitudes are defined at least implicitly as *responses* that locate “objects of thought” on “dimensions of judgment”’ (emphasis added). On the other hand, Niedzielski and Preston (1999/2003), for example, analyse discourse not just to describe specific verbal responses, but also to explore more stable underlying language attitudes, albeit using the term *beliefs* rather than attitudes. Attention should be given to the fact that while Potter and Wetherell (1987) treat attitudes in general, the discourse-based studies of attitudinal construction have been occasionally applied specifically to language-attitude research (e.g., Reid-Collins 2013; Saito 2014).

The former school of thought makes a couple of notable claims. First, Potter and Wetherell (1987: 45) argue that “there may be systematic variations in what is said, which cast doubt on the enduring homogeneous nature of the supposed internal mental attitude”. However, they could have considered the possibility that such systematicity may derive from more stable attitudinal concepts with variations reflecting situational influences (3.2.1). Second, in line with Potter (1998), but specifically concerning language attitudes, Hyrkstedt and Kalaja (1998: 355) maintain that “[t]he matched-guise technique, among other traditional methods of measurement, should give way to discourse-analytic research on language attitudes”. However, in Niedzielski and Preston’s (1999/2003, 2009a, 2009b) view, both the MGT and a discourse-based approach represent the *same* bottom line of the folk linguistic model (Figure 3.1: p.42), with the former at the rightmost side (b<sub>n</sub>) and the latter towards the leftmost side (b<sub>1</sub>). If both approaches are helpful in exploring language attitudes, then the question should not be about which supersedes the other. Certainly, Liebscher and Dailey-O’Cain (2009: 218) “encourage a greater diversity in approaches” to language-attitude research. However,

like Soukup (2012), they still insist that the MGT and other quantitative approaches should be modified by incorporating interactional elements.

In fact, stability of attitudes has been a major conceptual issue in social psychology (e.g., Bohner and Dickel 2011). Whereas “the standard view of attitudes” (Banaji and Heiphetz 2010: 357) has long assumed stability, some researchers view them “as temporarily constructed judgments” (Wilson and Hodges 1992: 38). Constructionist scholars rightly emphasise that mental processing is flexible and temporary. However, they seem to either disregard attitudinal concepts on which this processing is based (e.g., Schwarz and Bohner 2001; Schwarz 2007, 2012) or focus significantly more on processing itself (e.g., Conrey and Smith 2007; Gawronski and Bodenhausen 2007, 2011). It may be that “the standard view” and a constructionist one indicate two sides of the same coin. It is possible that even highly stable attitudinal concepts are processed and expressed in a relatively unstable manner.

Taking all the above into consideration, it may be argued that at least some language attitudes are relatively stable, if not durable. It may also be argued that the flexibility and dynamism of language-attitude responses do not necessarily mean those of language attitudes per se.

### **3.2.3 Summary and a (re)definition of language attitudes**

After summarising what has been discussed, this final subsection provides the (re)definition of language attitudes for my research. As observed earlier, there seems to be no agreed definition, except that various attitude definitions have thus far kept ‘the core idea of “favor and disfavor” intact’ (Banaji and Heiphetz 2010: 357). Accordingly, the (re)definition to be offered may have limited generalisability.

The previous two subsections can be summarised as follows. First of all, incorporating mainly social psychological perspectives into Niedzielski and Preston’s (1999/2003, 2009a, 2009b) sociolinguistic approach, called folk linguistics, my research conceives that language attitudes are expressed as observable responses to a certain linguistic phenomenon including a language topic, such as the topic *Japanese people’s English*. These responses may be conscious or unconscious to a varying degree. Language attitudes themselves, in turn, are not directly observable as internal characteristics formed through experience. They underlie and thus can be inferred from language-attitude responses. Adopting and adapting Preston’s

(2010) view, my research regards those language attitudes as a reservoir of evaluative concepts directed to a linguistic phenomenon. Folk linguistics assumes that these concepts may entail how to categorise and define linguistic matters (e.g., Niedzielski and Preston 1999/2003).

Also, language-attitude responses are not the same as language attitudes themselves. In agreement with Eagly and Chaiken (2007), my research conceives language-attitude responses to be situationally constructed from language attitudes, but not as a direct reflection of them. Correspondingly, even though at least some language attitudes are relatively stable, if not durable, these attitudes may be expressed flexibly and dynamically from situation to situation. Furthermore, supported from a neuroscience perspective (e.g., Cunningham and Zelazo 2007), my research conceives ‘cognitive’ responses, or beliefs, to be somewhat affectively laden probably at all times. For this reason, my research does not treat beliefs as a separate entity when considering language-attitude responses.

Based on the above examination of language attitudes, my research (re)defines them as being 1) identified with a reservoir of evaluative concepts, 2) directed to a linguistic phenomenon, and 3) underlying observable responses which are constructed situationally. Accordingly, my research explores Japanese university students’ evaluative concepts concerning Japanese people’s English including their own, and for this purpose, investigates their accounts about it as will be constructed in the course of my study.

Both the conceptualisation and (re)definition of language attitudes as summarised here might be important. First of all, they make it possible to view language attitudes from a broad linguistic perspective by taking the sociolinguistic approach of folk linguistics. In addition, they integrate and incorporate diverse arguments, mainly in social psychology, including a discourse-based approach. Furthermore, they simultaneously serve as highly concise accounts of language attitudes.

So far, the chapter has addressed language-attitude theories. The next section turns to consider recent previous research relevant to mine.

### **3.3 Attitudes towards English in an educational context**

By critiquing recent previous research, this section first takes a brief look at an educational context outside Japan, and then examines the Japanese context. It should be mentioned, however, that there have not been many language-attitude studies directly relevant to my research. What is more, associative factors seem to have scarcely been the target of investigation in these studies.

#### **3.3.1 Attitudes towards English in an educational context outside Japan**

Some studies investigating non-Japanese attitudes towards English appear to be helpful to understand Japanese counterparts. Among recent studies, this subsection critiques Tokumoto and Shibata (2011), Ranta (2010), Wang (2013) and Fang (2016), all of which are firmly situated in relation to the global spread of English.

Tokumoto and Shibata (2011) examined the attitudes of 32 Malaysian, 50 Japanese and 46 South Korean undergraduates towards their own English pronunciation through a questionnaire. All the respondent students except one Malaysian were English majors, presumably reflecting the fact that the questionnaire was written in English. Tokumoto and Shibata (2011) detect three striking differences between the Malaysian group and the other two groups (i.e., the Japanese and South Koreans). First, the Malaysians generally admired their own English pronunciation, if not as much as NESs', while the Japanese and South Koreans tended to disapprove of their own 'non-native'-influenced English accents and prefer native-like English pronunciation. In this connection, the Japanese students generally believed their own pronunciation to be not very intelligible to NESs. Second, most of the Malaysians attached more importance to conveying the message than pronouncing like NESs, whereas the opposite order of priority was true for the majority of either the Japanese or the South Koreans. And last, the vast majority of the Malaysians named a British accent as a criterion to discriminate between NES and NNES pronunciation, whereas either the Japanese or the South Koreans generally named an American accent to the same effect.

While the distinctiveness of the Malaysian respondent students from the Japanese and South Koreans is remarkable, Tokumoto and Shibata (2011) did not include any items on associative factors in the questionnaire. Their discussion section called "[p]otential factors on attitudinal differences" (ibid.: 402, all emphasis in original but removed here), therefore, is

not sufficiently data-based. Even so, they point out a couple of important facts. First, English used to be the official language in Malaysia through British administration. Second, involving Malay, Chinese and Indian people, the lingua franca use of English is not unusual within Malaysia. However, neither is the case in Japan or South Korea, and this probably explains why the Malaysian group was distinctive.

Ranta (2010) explored how students and teachers in Finnish upper secondary schools evaluated English both inside and outside the classroom, through a questionnaire written in Finnish. Her respondents comprised 108 students and 34 L1-Finnish English teachers across multiple schools. She finds that both the respondent students and teachers were well aware of the role of English used as a lingua franca outside the classroom. Also, she infers that both sides perceived a gap between this real-world English and NES-centred, normative English inside the classroom, and argues that high-stakes exams make it impossible to take a real-world approach to teaching English.

Two aspects in Ranta's (2010) study are notable in contrast with the Japanese social context. First, her data indicates that both the respondent students and teachers tended to have the opportunities to use English for lingua franca communication outside the classroom. Second, she points out the prevalence of different types of English in the Finnish media. However, neither is the case in Japan, and thus Japanese students may not perceive the same gap as did her respondents.

Wang (2013) conducted both a questionnaire and semi-structured interviews concerning Chinese attitudes towards Chinese people's non-conformity to ENL norms. Chinese was used in both methods. Her questionnaire respondents were 502 students who were either English major undergraduates or postgraduates across English and other disciplines, and also 267 professionals. Among these respondents, twelve English major under- and postgraduate students, twelve non-English major postgraduates and eleven professionals were selected as interviewees. She reports that the questionnaire respondents as a whole viewed Chinese-influenced English expressions as slightly positive, although it is unknown whether this tendency applied to the 502 students alone. Meanwhile, she detects two perceived functions underlying the positive attitudes which many of her interviewees expressed towards Chinese-influenced English use: the perceived functions to 1) achieve efficient communication and 2) project Chinese cultural identity. On the other hand, she detects three assumptions

underlying the negative attitudes which all her interviewees expressed towards non-conformity to ENL norms: the assumptions of ENL as 1) the essence of English, 2) having fixed norms, and 3) socially preferable. These assumptions seem to exemplify what is called native-speakerism (e.g., Holliday 2006; Houghton and Rivers 2013); that is, the view that ENL alone is the benchmark and ideal. Wang (2014) adds that such assumptions tended not to allow the interviewees, whether students or professionals, to be fully confident about Chinese people's English, even when recognising that it would serve for international communication.

Wang (2013) limited her participants to those with "sufficient English proficiency and linguistic experience" (ibid.: 262). Accordingly, Chinese university students who do not meet these two criteria might not be as positive towards Chinese people's non-conformity to ENL norms. At the same time, her study importantly implies that even those Chinese university students who not only meet the two criteria but also see the importance of both communication efficiency and Chinese cultural identity may not have considerably positive attitudes towards Chinese people's 'non-native' English. Given Tokumoto and Shibata (2011), such appears to be compatible with other East Asian counterparts including Japanese and South Korean.

Fang (2016) investigated Chinese undergraduates' attitudes towards their own and other English accents through a questionnaire and semi-structured interviews. The questionnaire was written bilingually in English and Chinese, and the interviews were conducted in Chinese. His questionnaire respondents were 309 non-English majors, and nine of them were selected as interviewees. Somewhat in resonance with Wang (2013, 2014), Fang's (2016) participants generally felt dissatisfied with their own English accents as sounding 'non-native' and aspired to sound like American or British NESs, although some of them appeared to question an NES benchmark in relation to negotiating Chinese identity.

Fang (2016) claims that the emphasis of traditional Chinese Confucianism on being modest might have played a role in why many of the participant students were negative towards their own English accents. However, this claim appears speculative and further research may be necessary. At the same time, he importantly points out that the majority of the students had no experience of using English abroad and hardly any exposure to non-American or British accents in their English education. This may be true for Japanese university students.

Based on the studies critiqued above, even if ENL norms have been emphasised in English education, those non-Japanese NNES students who feel familiar with diversity in and the lingua franca role of English may tend to hold more positive attitudes towards their English than Japanese students. In turn, without much experience of lingua franca communication abroad, Japanese and other East Asian students may take an NES benchmark for granted.

### **3.3.2 Attitudes towards English in the Japanese educational context**

While there seems to have been little research on attitudes towards a participant's own English in the Japanese context (cf. Tokumoto and Shibata 2011, cited in 3.3.1), some studies have been concerned with Japanese attitudes towards Japanese people's English. This subsection first critiques Jenkins's (2007) global study from the angle of her Japanese participants, and then Matsuda's (2003a) study at a Japanese upper secondary school, before concentrating on the Japanese university context. Although not language-attitude research, Jenkins (2014) is also mentioned briefly.

Jenkins (2007) explored English teachers' attitudes towards English accents through a questionnaire containing a world map with national borders. Her questionnaires yielded 300 expanding-circle NNES English teacher respondents in various countries including Japan,<sup>29</sup> alongside 26 NES English teacher respondents in the UK, although it is unknown how many Japanese school and university teachers were included. The large majority of the respondents ranked British and American accents as the 'best' in the world. The specific numbers were 167 and 100 respectively. Also, these two accents were ranked as the top two in all the four dimensions of correctness, acceptability, pleasantness and familiarity among the English accents of ten selected countries including Japan.<sup>30</sup> In contrast, a 'Japanese English' accent was ranked the 'worst' among the ten accents in terms of correctness, acceptability and pleasantness.<sup>31</sup> Jenkins (2007: 174) explains:

Even the Japanese respondents themselves were largely negative about the quality of their accent (for example, 'flat and no pitch', 'not confident', 'broken', 'katakana

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<sup>29</sup> These various countries were Austria, Brazil, China, Finland, Germany, Greece, Japan, Poland, Spain, Sweden, Taiwan and Canada.

<sup>30</sup> The selected countries were the US, Brazil, Spain, the UK, Germany, Sweden, India, China, Japan and Australia.

<sup>31</sup> The Chinese respondents played a key role in this result. Their means for correctness, acceptability and pleasantness of a 'Japanese English' accent were considerably worse than the overall means, while those of a 'Chinese English' accent were tremendously more positive (see Jenkins 2007: 164–165).

sounds’, ‘we add a vowel to a consonant’), although they also described it as easy to understand.

Unfortunately, even though a British accent was rated as the ‘best’, it is unknown whether this overall tendency applied to the Japanese respondents. In fact, one Japanese respondent commented in the open-ended question provided at the end: “Japanese people are so accustomed to American English that any other accents including even British accent sound ‘unfamiliar’ or ‘not mainstream’” (ibid.: 183). It is also unknown whether the Japanese respondents alone ranked a ‘Japanese English’ accent as the ‘worst’ in those three dimensions (i.e., correctness, acceptability and pleasantness) among the ten accents. Nevertheless, her findings importantly indicate that Japanese people, or at least Japanese English teachers, may negatively view Japanese people’s English, possibly their own English as well, with American and/or British ENL being a benchmark, at least as far as phonology is concerned.

Jenkins (2007) also conducted semi-structured interviews with seventeen NNES English teachers, including two Japanese, at two UK higher education institutions.<sup>32</sup> She finds that all of them had an ambivalent attitude towards English accents. More specifically, while valuing NNESs’ identities expressed through various English accents, they personally preferred ENL accents.<sup>33</sup> Later, without limiting her purview to phonology, Jenkins (2014) detected the same kind of ambivalence through research conversations with 34 NNES postgraduates at another UK university who were from fifteen different countries including Japan;<sup>34</sup> that is:

in most cases, even when participants had expressed agreement with ELF’s orientation to English, for themselves they still wanted a native version ... Some said it would give them confidence, while the majority simply could not decouple the notion of ‘good’ English from that of ‘native’ English, and said they regarded signs of Chinese, Korean, Turkish, and suchlike in their English as errors, however much they liked ELF in theory. (ibid.: 200–201)

Targeting specifically Japanese university students, my research also explores possible ambivalent attitudes (see also Matsuda (2003a) and Sasayama (2013) below).

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<sup>32</sup> The other fifteen interviewees were three Chinese, two Italian, one Malaysian, two Polish, two South Korean, one Spanish, three Taiwanese and one Ukrainian NNES English teachers.

<sup>33</sup> As an illustrating example, see contradictory comments of Participant H from Japan in Jenkins (2007: 225), which also appear in Jenkins (2009b: 205).

<sup>34</sup> The other fourteen countries were Austria, Chile, China, Germany, Italy, Malta, Mexico, Romania, Saudi Arabia, South Korea, Spain, Thailand, Turkey and Vietnam.

Matsuda (2003a) investigated Japanese upper secondary school students' attitudes towards English 'varieties' through 31 completed questionnaires and ten individual or pair semi-structured interviews as the main methods. All the interviewees were recruited from the questionnaire respondents. The questionnaire was written in Japanese, and both the questionnaire and interviews were conducted in Japanese. She concludes that although the participant students admitted English to be a language used internationally, they did not believe that English belonged internationally. She further explains that they positively viewed American and British ENL as 'correct' and 'real', but that they did not show much awareness of world Englishes in the outer circle, and did not accept the legitimacy of 'Japanese English'. Somewhat in resonance with Jenkins (2007, 2014), only some students had an ambivalent attitude regarding a Japanese English accent. While wishing for a Japanese English accent to be accepted by other English speakers, these students personally preferred not to sound like 'Japanese English' speakers. A few students ascribed this ambivalence to their view that a 'non-native'-influenced English accent was unavoidable.

Matsuda (2003a) selected one 12<sup>th</sup>-grade class for her study, but does not give any consideration to the washback effect of university entrance exams (2.5.2.3), which might well have been most salient in this final grade before higher education.<sup>35</sup> Even so, her findings importantly imply that Japanese students, at least school students, tend to conceive of themselves as *foreign* learners of the English owned by American and British NESs, possibly through the washback effect of entrance exams. My research identifies how far this applies to current Japanese university students.

Language-attitude research specifically targeting Japanese university students includes McKenzie (2008a, 2008b, 2010), McKenzie and Gilmore (2016), Sasayama (2013) and Evans and Imai (2011), each of which is critiqued below. Although Evans and Imai (2011) did not investigate attitudes towards Japanese people's English, their research provides some insight into the nature of Japanese university students' attitudes towards ENL.

McKenzie (2008a, 2010) attempted to reveal Japanese university students' ability to recognise English 'varieties' through a questionnaire. His respondents consisted of 513

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<sup>35</sup> According to Matsuda (2003a: 484), "[t]he study was conducted at a private senior high school (10th–12th grades) in Tokyo" which "was moderately competitive and all students (approximately 1,200) planned to continue their education at two- or four-year colleges, universities, or vocational schools after graduation".

undergraduates and 45 postgraduates at 11 national and private universities across Japan. He employed the VGT (to be discussed in 4.2.2) and the open-ended items asking the following two questions: 1) “Where do you think the speaker comes from?”; and 2) “How did you make this decision?” (McKenzie 2008a: 143, 2010). The questionnaire was written and conducted in English (McKenzie 2010).<sup>36</sup> While both MGT and VGT research has tended “to presume that respondents who listen to and evaluate stimulus speech are able to accurately and consistently identify the varieties in question, as socially or regionally localised forms” (McKenzie 2010: 51; see also McKenzie 2008a: 140), he illustrates that this is not necessarily the case.<sup>37</sup> The only exception was Heavily-accented Japanese English, which 90.14% of the respondent students recognised as Japanese. Also, the recognition rates for Southern US English and Mid-West US English as American were relatively high (i.e., 59.14% and 54.66% respectively). However, only around 30% of the students recognised the countries of origin for the other three ‘varieties’ correctly: 1) Moderately-accented Japanese English, 2) Glasgow Vernacular, as well as 3) Scottish Standard English (McKenzie 2010), which was originally labelled as Glasgow Standard English (McKenzie 2008a, 2008b).

There are four other major findings from McKenzie (2008a, 2008b, 2010) which inform my research. Three of them are from the above ‘variety’ recognition task. First, he finds that the respondent students had an ability to hear the difference between NESs and NNESs, because they tended to identify the American and British ‘varieties’ he provided as belonging to the inner circle. More specifically, 82.97% of them identified Southern US English as ENL; 82.62%, Mid-West US English as ENL; and 60.76%, Scottish Standard English as ENL. The only exception was Glasgow Vernacular, which only 46.41% of the students identified as ENL. It is notable that those who correctly identified Scottish Standard English as British ENL recurrently commented about its distinctiveness from American ENL. Second, in close relation to the first set of findings, he suggests that the distinction between NESs and NNESs tended to be primary for the students.<sup>38</sup> Third, difference in accentedness affected the students’ responses, as most evidently seen in the recognition rates for Heavily-accented Japanese English (i.e., 90.14%) and Moderately-accented Japanese English (i.e., 29.93%).

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<sup>36</sup> Precisely, some translated Japanese words were included in the social factor sections of the questionnaire, the sections to be discussed later (McKenzie 2008b, 2010).

<sup>37</sup> Similar findings are available, for example, in Yook and Lindemann (2013).

<sup>38</sup> Likewise, McKenzie (2015) shows UK-born undergraduates’ high ability to hear the difference between NESs and NNESs and tendency to make a primary distinction between NESs and NNESs.

The fourth major finding is from McKenzie (2008a, 2008b, 2010). In a different section of the same questionnaire, using rating scales with the same VGT (to be discussed in 4.2.2) and involving the same Japanese university students, he detects the tripartite hierarchical pattern of the ratings to English ‘varieties’. He means that the respondent students tended to evaluate, in terms of his competence construct,<sup>39</sup> American ENL more favourably than British ENL, and ‘Japanese English’ the least favourably. To be specific, whereas the evaluation of Mid-West US English was the highest, that of Heavily-accented Japanese English was the lowest. Interestingly, Scottish Standard English was rated lower than ‘non-standard’ Southern US English and Glasgow Vernacular in a statistically significant manner.

As with McKenzie and Gilmore (2016) and Sasayama (2013) to be critiqued later, McKenzie (2008a, 2008b, 2010) also examined the social attractiveness of the speaker of each audio-recording. This is in line with some other quantitative studies including Cargile, Takai and Rodríguez (2006) and Rivers (2011), both targeting Japanese undergraduates. It should be noted, however, that my research explores attitudes towards *language* rather than speakers, although it is still open to the possibility of my participants’ associating a particular type of English with its speakers’ perceived social attractiveness.

With regard to the audio-recordings of stimulus speech, McKenzie (2008a, 2008b, 2010) tried to control potential extraneous variables, such as sex, age, voice quality, length, as well as content which was elicited in the form of giving directions on a fictitious map. He also notes that both Heavily-accented and Moderately-accented Japanese English “speakers were at an advanced level in English” (McKenzie 2008a: 142, 2008b: 71, 2010: 75–76). Moreover, he consulted several listener-judges from Japan, Scotland and the US on the authenticity of recorded English ‘varieties’. All of these contrast with, for example, Rivers’s (2011) speech samples of the same text read at various speech rates by people of a wide range of ages with different English proficiency. Certainly, by careful sampling, McKenzie (2008a, 2008b, 2010) indicates how American and, to a lesser extent, British ENL as well as accentedness may play an important role in Japanese university students’ attitudes towards English, and thus somewhat provides corroboration of Jenkins’s (2007) questionnaire findings. However, his quantitative-based study cannot provide a contextually rich explanation. My research

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<sup>39</sup> McKenzie’s (2008a, 2008b, 2010) competence construct consists of four rating scales employing the adjectival pairs of intelligent/not intelligent, confident/not confident, fluent/not fluent and clear/unclear. While obtaining eight adjectival pairs through a pilot study, he extracted these four through principal components analysis.

further explores his indications from the viewpoint of my research questions through a qualitative approach, as seen in the next chapter.

McKenzie (2008b, 2010) sought to explore social factors underlying the ratings in the other two sections of the same questionnaire, involving the same Japanese university students. In one of the two sections, he selected the following four variables through literature review as closed-response items: 1) gender; 2) self-perceived proficiency in English, whether a little, good, or very good; 3) previous exposure to English abroad, whether less than three months or more; and 4) self-perceived regional provenance, whether rural or urban. However, it appears that statistical analysis of these four variables does not explain the overall tendency for the respondent students to have evaluated 'Japanese English' the least favourably. Further research with an open-ended approach seems necessary. In the other section, through perceptual dialectology (to be discussed in 4.2.3), he investigated whether the students' attitudes towards 'non-standard' Japanese might have a role in their attitudes towards English 'varieties'. However, it appears that no conclusive influence is revealed through categorising their written expressions quantitatively into positive, neutral or negative ones. Further research not necessarily employing perceptual dialectology and statistical analysis may bring some more insight. As seen in the next chapter, my research explores factors behind Japanese university students' attitudes in question through a qualitative approach, wherein their attitudes towards Japanese could possibly be an element.

McKenzie and Gilmore (2016) investigated Japanese university students' attitudes towards four Asian, two US and one UK English 'varieties' through a questionnaire which first employed rating scales and the VGT (to be discussed in 4.2.2) and then provided an explicit self-report task. Their respondents consisted of 158 Japanese university students at six national and private universities across Japan, presumably including some postgraduates, given the statistics of age (i.e., mean age = 20.35, standard deviation = 2.03). Those English 'varieties' presented by the VGT were Japanese, Thai, Chinese, Indian, Southern US, Mid-West US and Scottish Standard English. As with McKenzie (2008a, 2008b, 2010), McKenzie and Gilmore's (2016) VGT was carefully sampled by trying to control sex, age, length, as well as content which, again, was elicited in the form of giving directions on a fictitious map. The speech sample of each English 'variety' was selected from the researchers' large corpus of audio-recordings by three or more other speakers of the same 'variety'. McKenzie and Gilmore (2016) also note that all the four Asian (i.e., Japanese, Thai,

Chinese and Indian) speakers used English as an L2, and had completed an English-medium postgraduate degree at the time of the recordings. On the other hand, the self-report task had only one item written bilingually in English and Japanese: “how would you describe (speakers of) non-native English speech?” (ibid.: 11). Apart from this bilingual statement, the questionnaire was probably written and conducted in English.

In accord with the hierarchical pattern detected by McKenzie (2008a, 2008b, 2010), McKenzie and Gilmore (2016) illustrate through the VGT that the respondent students tended to evaluate, in terms of their status construct,<sup>40</sup> Southern US, Mid-West US and Scottish Standard English more favourably than all the four Asian ‘non-native’ English ‘varieties’, showing preference for both ‘standard’ and ‘non-standard’ American ENL. It is interesting that ‘Japanese English’ was rated higher than Chinese and Indian English in a statistically significant manner. Meanwhile, in no contradiction with McKenzie (2008a, 2008b, 2010), McKenzie and Gilmore (2016) suggest, based on the self-report task, that the students were likely to be familiar with ENL, particularly American ENL, apart from Japanese people’s English, that the students tended to see the English used by NNEs negatively measurably with ENL as a yardstick, and that pronunciation was a salient issue for the students. Certainly, McKenzie and Gilmore (2016) indicate that how ENL, particularly American ENL, and accentedness may play an important role in Japanese university students’ negative attitudes towards Japanese and other Asian people’s ‘non-native’ English. However, McKenzie and Gilmore’s (2016) study cannot provide a detailed explanation, particularly because there was only one self-report item. Again, my research further explores their indications from the viewpoint of my research questions through a qualitative approach, as seen in the next chapter.

Sasayama (2013) restricts her scope to ‘Japan English’ and American ENL in her questionnaire study targeting Japanese undergraduates. She obtains a similar set of findings to those of McKenzie (2008a, 2008b, 2010) and McKenzie and Gilmore (2016) from the coupling of rating scales and the VGT (to be discussed in 4.2.2). The questionnaire was written and conducted in Japanese. She reports that the respondent students were more

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<sup>40</sup> McKenzie and Gilmore’s (2016) status construct consists of three rating scales employing the adjectival pairs of confident/not confident, clever/not clever and clear/not clear. They employed eight adjectival pairs very similar to those of McKenzie (2008a, 2008b, 2010), and extracted these three through principal components analysis.

positive towards American ENL in terms of her power construct.<sup>41</sup> Atypically, while employing an online survey programme, the number of her respondents was relatively small, and specifically 44. In addition, the age range of the speakers audio-recorded was relatively wider, varying from early 20s to early 40s. Furthermore, as she admits, the audio-recordings limited the focus to phonological differences in reading a written text. At the same time, it is notable that she involved four speakers for each type of English (i.e., ‘Japan English’ and American ENL) and detected rating variance across speakers within each type.

Sasayama (2013) also reports a comparable set of findings to those of Matsuda (2003a) from her questionnaire items without the VGT, although her research context is different.

Sasayama (2013) presented only closed-response items in Japanese after the VGT ratings on the same online questionnaire, involving the same Japanese undergraduates. The questionnaire referred to ‘Japan English’ “as *nihonjin tokuyu no eigo* (English that is unique to Japanese) in Japanese” (Sasayama 2013: 270, emphasis in original). While defining this Japanese term as “English that is phonologically influenced by the Japanese language” (ibid.: 271),<sup>42</sup> she admits that it is unknown how the respondent students actually interpreted this term. According to her, they generally wished to sound like American NESs personally, but also wished ‘Japan English’ to be accepted internationally. However, it is questionable whether this ambivalence was a general tendency among the students, given her questionnaire wording: “*In international communication, [‘Japan English’] should be accepted as long as it is intelligible*” (ibid.: 273, emphasis added). Arguably, this questionnaire item is a leading question. She might have obtained a different result if she had worded the item more simply, for example: ‘Japan English’ should be accepted internationally. For this reason, the reported ambivalence might actually have applied to only some students, as was the case in Matsuda (2003a).

Evans and Imai (2011) attempted to capture nation-based stereotypes. They provided 101 Japanese university students with an open-ended questionnaire of a folk linguistic type by adopting Garrett, Williams and Evans’s (2005a, 2005b) and Garrett’s (2009) research method. To be specific, while written and conducted in Japanese, the questionnaire posed the

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<sup>41</sup> Sasayama’s (2013) power construct consists of five rating scales employing Japanese words meaning *intelligent*, *rich*, *competent*, *sophisticated* and *knowledgeable*, and the paired Japanese antonyms. She obtained these five words through literature review.

<sup>42</sup> Sasayama (2013) explains that the definitions of the term *nihonjin tokuyu no eigo* (English unique to Japanese) given by her six pilot participants largely agreed with her definition here.

following two questions: 1) “Name countries around the world where you know English is spoken as a native language”; and 2) “What kind of impression do you get when you hear these varieties?” (Evans and Imai 2011: 317, all emphasis in original but removed here). All or at least most respondents were undergraduates, given that the mean age was 19. Four countries were named by the majority of the respondent students. To be specific, all the students named the US; 94% of them, the UK; 75%, Canada; and 73%, Australia. Resonating with McKenzie (2008a, 2010), whereas only one student referred to British ENL when describing American ENL, ten students mentioned American ENL to explain their impressions of British ENL. Also, ENL in Canada and Australia was most frequently described in comparison with that of the US and/or the UK. Some students admitted that they did not know about Canadian and/or Australian ENL.

Express reference to an Australian accent was recurrent in Evans and Imai’s (2011) study. Numerous comments on the attractiveness of British ENL, and prevalent comments on relative easiness/difficulty to understand across the four varieties (i.e., ENL in the US, the UK, Canada and Australia) might possibly also have been more related to phonology than other linguistic levels. However, Evans and Imai (2011) do not provide further insight, admitting that no follow-up interview was arranged in their study. In addition, while they attempted to categorise keywords (e.g., Garrett et al. 2005b) from the answers to the second question (p.62) into Superiority, Attractiveness, Dynamism, Language learning and Awareness of variation,<sup>43</sup> some words plainly did not fit any of these five categories. Given such limitations, my research incorporates interviews, as seen in the next chapter, and also relies on a different questionnaire analysis framework from theirs, as explained in 5.2.

### **3.4 Theoretical framework**

This section assembles two sets of theories which together form my theoretical framework, by drawing on the previous and current chapters. These two sets correspond to the theoretical areas of 1) language attitudes and 2) ELF. Plainly, the former is essential since my research centres around language attitudes. Also, while having theoretical relevance to Japanese people’s English, the latter provides an important further angle to the attitudes in question.

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<sup>43</sup> Evans and Imai (2011) adopted the first three categories from Zahn and Hopper (1985). The other two were added from a content analysis (Krippendorff 2013) of the actual answers to the second question (p.62).

As seen in 3.2, my research has reviewed Niedzielski and Preston's (1999/2003, 2009a, 2009b) sociolinguistic approach, called folk linguistics, and Preston's (2010) notion of a conceptual reservoir, mainly from social psychological perspectives, and thereby identifies language attitudes with a reservoir of evaluative concepts directed to a linguistic phenomenon. It should be mentioned that as the core notion of any attitude, being evaluative here entails some degree of positivity or negativity (e.g., Petty et al. 1997). It should also be mentioned that those evaluative concepts may entail how to categorise and define linguistic matters (e.g., Niedzielski and Preston 1999/2003). In addition, in line with Eagly and Chaiken (2007) in particular, even though language attitudes are expressed as and inferable from observable responses, such as verbal accounts, these responses are not language attitudes per se, but are constructed situationally, based on the underlying evaluative concepts. As a corollary, even relatively stable language attitudes may be expressed flexibly and dynamically. Furthermore, while 'cognitive' language-attitude responses can be regarded as beliefs about language (Ryan et al. 1982; Crano and Prislin 2006), the 'cognitive' responses or beliefs may well be inevitably imbued with affect from a neuroscience perspective (e.g., Cunningham and Zelazo 2007), and thus they are not necessarily a distinguishable construct. In short, my research (re)defines language attitudes as being 1) identified with a reservoir of evaluative concepts, 2) directed to a linguistic phenomenon, and 3) underlying observable responses which are constructed situationally. As a hallmark of language-attitude theories in my theoretical framework, while situated in folk linguistics, and integrating and incorporating diverse arguments, mainly in social psychology, the conceptualisation and (re)definition of language attitudes provided here simultaneously serve as highly concise accounts.

Meanwhile, as seen in 2.4, for the purpose of identifying ELF theories, my research has reviewed Cogo and Dewey's (2012) characterisation of ELF in relation to other literature, such as Jenkins's multiple publications (e.g., Jenkins 2000, 2007, 2014, 2015a). As a result of the accelerated global expansion of English since the second half of the twentieth century, people from different socio-linguacultural backgrounds use English for lingua franca communication in and across all three Kachruvian circles (e.g., Jenkins, Cogo and Dewey 2011). The 'correctness' in geographically-bounded English varieties is not pertinent to ELF communication, but instead, any given communicative needs take priority (e.g., Cogo and Dewey 2012; Jenkins 2014). At the same time, accommodation to listeners/readers is key not only for the purpose of intelligibility but also for the sake of interactants' socio-linguacultural identities (e.g., Jenkins 2000, 2014; Pitzl 2009; Cogo 2009; Cogo and Dewey 2012). In so

doing, ELF interactants may employ their linguistic resources as bilinguals or multilinguals dynamically and situationally (e.g., Jenkins 2007, 2015a), although ELF communication may include monolingual NESs who are able to accommodate their English as necessary (e.g., Jenkins et al. 2011; Seidlhofer 2011). While it is true that the same L1 users in the expanding circle, such as Japanese English users, are likely to share parallel L1 influence, the concept of variety in the traditional sense does not apply to their English, because there is no English speech community for them (e.g., Mauraanen 2012). In short, my research identifies a linguistic phenomenon of ELF as 1) global and applicable to a full range of domains, 2) naturally occurring, 3) dynamic and situational, 4) meeting any given communicative needs, 5) having priority attached to accommodation rather than ENL norms, and 6) potentially reflecting diverse socio-linguacultural identities.

The above theories of language attitudes and ELF lay a foundation for answering my research questions. More precisely, my research infers Japanese university students' language attitudes and explores associative factors, with reference to ELF theories, by way of their accounts.

### **3.5 Ending remarks**

This chapter has conceptualised and (re)defined language attitudes before critiquing recent previous research. Also, by referring back to the previous chapter as well, the current chapter has provided my theoretical framework, which comprises the two theoretical areas of 1) language attitudes and 2) ELF. It should be noted that there can be no perfect definition suitable for all language-attitude research. Indeed, what Allport (1935: 798) observed about the term *attitudes* 80 years ago could still be the case, whether referring to attitudes towards language or other psychological objects: "As might be expected of so abstract and serviceable a term, it has come to signify many things to many writers, with the inevitable result that its meaning is somewhat indefinite and its scientific status called into question". Even so, concise but extensively examined language-attitude theories in my theoretical framework could provide helpful insight for future research.

While heeding my theoretical framework and the recent previous research critiqued, the next chapter concentrates on methodology.

## **CHAPTER 4**

### **METHODOLOGY**

#### **4.1 Introductory remarks**

Chapter 4 deals with methodology in terms of possible approaches and methods as well as what I chose to do in my research. More specifically, Section 4.2 overviews the range of possible approaches and methods in language-attitude research, while seeking where my research should find its place. After that, Section 4.3 discusses my pilot and main studies along with the methodological issues of the researcher's role, research ethics and trustworthiness.

#### **4.2 Approaches and methods in language-attitude research**

Analysing various language-attitude studies, Garrett, Coupland and Williams (2003) and Garrett (2010), for example, group them into three broad types of approaches. These are societal treatment, the indirect approach, and the direct approach. Seeing that this grouping seems reasonable and useful, this section treats each of the three separately.

##### **4.2.1 Societal treatment**

Garrett (2010: 142) mentions that societal treatment studies focus on “the ‘treatment’ afforded languages and language varieties within society, and to their users” (see also Garrett et al. 2003: 15). In other words, these studies examine how languages or language varieties and their users are viewed in a given society. Diverse studies can fall into this category, including analysis of language policy documents, consumer advertisements (e.g., television commercials), and what is called linguistic landscape, which “refers to the visibility and salience of languages on public and commercial signs in a given territory or region” (Landry and Bourhis 1997: 23, all emphasis in original but removed here). Indeed, most of the work cited in 2.5 could be viewed as societal treatment studies. While useful for contextualising my research, societal treatment studies themselves are not sufficient to provide an answer to my research questions, which as a reminder, are shown below:

1. How do Japanese university students orient to Japanese people's English including their own?
2. What factors are associated with the students' orientations, and how do these factors work to form their orientations?

### 4.2.2 The indirect approach

The indirect approach of language-attitude research mainly refers to the matched guise technique (MGT), and also includes its modified version called the verbal guise technique (VGT) (e.g., Garrett et al. 2003; Garrett 2010). This approach is *indirect* because normally “the respondents are deceived into thinking that the researchers are investigating attitudes other than those that they are actually researching” (Garrett et al. 2003: 17; see also Garrett 2010: 41). Typically, as Jenkins (2007) points out, the researcher makes respondents believe that they are evaluating people who speak like an audio-recorded sample instead of a language variety.

Introduced by Lambert, Hodgson, Gardner and Fillenbaum (1960), the classic research design of the MGT involves both presenting the same audio text in various languages or language varieties recorded by one or more speakers who are competent to produce plural versions under ‘guises’, and providing an questionnaire with rating scales. Even though the MGT has occasionally been used until now (e.g., Dragojevic and Giles 2014; He 2015), its highly experimental nature entails some methodological concerns. Jenkins (2007), for example, criticises the MGT, because it inevitably resorts to the stereotypes associated with linguistic cues and just presumes that a speech sample represents the members of a certain speech community. In addition, McKenzie (2008b, 2010), for example, indicates that spontaneous speech would be more authentic than the reading aloud of a prepared text, and that it is not always practical to find speakers who are competent enough for the MGT.

The modified version, the VGT, has also been developed, which employs actual speakers of each language or language variety (e.g., Gallois and Callan 1981; Chan 2016). The VGT, however, has its problems. Jenkins (2007), for example, states that speech factors other than languages or language varieties, such as voice quality and speed, may influence participants’ responses. In addition, McKenzie (2008a, 2010) illustrates that respondents do not always recognise a speech sample in the same way as the researcher does (3.3.2). Concerning both the MGT and VGT, it should be added that given Garrett et al.’s (2003: 60) doubt on “[t]he notion of a ‘factually neutral’ text” (see also Garrett 2010: 59; Giles and Coupland 1991: 54–55), even the same speech content of a reading text may connote different meanings, according to a speaker’s perceived social profile, such as age.

Along with the misgivings mentioned above, neither the MGT nor the VGT seems suitable for my research, which explores Japanese university students' attitudes towards Japanese people's English including their own. Providing, or rather, imposing one or more 'stereotypical' speech samples of Japanese people's English will most probably limit their potential language-attitude responses. Regarding a participant's own English, there seems to be no room whatsoever for any 'guises' to play.

### **4.2.3 The direct approach**

Having probably been the most dominantly employed, the direct approach of language-attitude research mainly refers to questionnaires and interviews (e.g., Garrett et al. 2003; Garrett 2010). Whereas questionnaires elicit written responses, most often including rating scales as with the indirect approach, interviews rely on word-of-mouth procedures and responses (e.g., Henerson, Morris and Fitz-Gibbon 1987). This approach is *direct* because it involves "the asking of direct questions about language evaluation, preference etc." (Garrett et al. 2003: 16; see also Garrett 2010: 39).

According to Garrett et al. (2003: 26), "attitude-rating scales are an integral part of questionnaires in much language attitudes research" (e.g., Coupland and Bishop 2007). However, with the rating scales typical examples, closed-response items might not be very helpful in some research including mine. In spite of my fairly open research questions exploring *how* as well as *what* (for my research questions, see 4.2.1: p.65), closed-response items may well narrow down the scope of enquiry as "confined to predetermined categories" (Garrett et al. 2003: 35).

In contrast, while it is a map task rather than a questionnaire, perceptual dialectology (e.g., Preston 1999; Long and Preston 2002) can provide some openness, particularly when it provides a blank map. In perceptual dialectology, '[r]espondents may be asked to label maps with where different dialects are spoken, or to rate various areas (e.g. each state in the US) on how "correct" and "pleasant" the language spoken there is' (Lindemann 2005: 189). However, perceptual dialectology constrains its respondents to respond *geographically*, thereby not entirely compatible with the current linguistic phenomenon of ELF, the linguistic phenomenon which transcends geographical boundaries (2.4).

Meanwhile, a questionnaire can comprise open-ended items, partly (e.g., Jenkins 2007; Garrett, Bishop and Coupland 2009; McKenzie and Gilmore 2016) or even entirely (e.g., Jenkins 2014; Garrett, Williams and Evans 2005a; Garrett 2009). It seems to be open-ended items that match the nature of my research enquiry by allowing respondents to express themselves freely. Even so, Dörnyei and Taguchi (2010: 7, 10) argue that “questionnaires are unsuitable for probing deeply into an issue” on the grounds that “they inherently involve a somewhat superficial and relatively brief engagement with the topic on the part of the respondent”. Dörnyei and Taguchi (2010: 10) even cite as ‘true’ the following somewhat provoking comments of Robson’s (2002: 245): “The desire to use open-ended questions appears to be almost universal in novice survey researchers, but is usually rapidly extinguished with experience”.<sup>44</sup> However, researching language policy in avowed ‘international’ universities around the world and targeting academic teaching staff, Jenkins (2014) clearly demonstrates that even a questionnaire consisting entirely of rather difficult open-ended questions may serve as a research tool for profound exploration, as long as respondents have the capability to express themselves in written words and feel the theme very relevant to them. Seeing that my participants were all highly intelligent, and that my research enquiry was *their* English, I decided to employ an entirely open-ended questionnaire like Jenkins’s (2014) so that my enquiry would be open to “the range of possible answers” (e.g., Dörnyei and Taguchi 2010: 36). My questionnaire is to be explained in detail in 4.3.3.1.

Garrett (2010: 179) notes that folk linguistic research emphasises contextualised views. He points out: “Relatively structured interviews and questionnaires which are generally characteristic of direct approach studies, and the equally highly focused nature of, say, the matched guise technique, work against such contextualisation, and focus on relatively limited aspects of people’s attitudes”. Instead, as may be the case with an open-ended questionnaire, flexible interviews are likely to afford contextualisation and a broad focus. At the same time, unlike a questionnaire, they allow the researcher to exploit their interactive nature by taking up and pursuing any of what an interviewee says. This interactivity seems suitable for exploring my research questions, particularly the second one. That is to say, such interviews

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<sup>44</sup> Although Dörnyei and Taguchi (2010: 10) leave out the word *survey* in their quotation from Robson (2002: 245), this word is replaced here. Interestingly, Robson (2011: 256) himself omits this word in his next edition: “The desire to use open-ended questions appears to be almost universal in novice researchers but is usually rapidly extinguished with experience”. Just for reference, the new edition of Robson (2011) will soon be available as Robson and McCartan (2016).

probably assist an interviewee in unfolding the workings of the factors associated with his/her language attitudes. To make the most of flexibility, I decided to employ conversational interviews without virtually any structure, similar to Jenkins's (2014) research conversations. My interviews are to be explained in detail in 4.3.3.2.

Although a conversational interview in particular seems useful, interviews themselves are not without problems. For instance, they may be influenced by the perceived characteristics of the researcher, and also susceptible to the response biases of what are commonly called social desirability and acquiescence. Garrett (2007: 117), for example, concisely defines the former bias as "where people voice the attitudes they think they ought to have, rather than the ones they actually hold", and the latter bias as "where people may give the responses they feel the researchers are looking for". Interestingly, Oppenheim (1992/2000) observes that even an anonymous questionnaire may not always restrain the social desirability bias, let alone acquiescence. Nevertheless, seeing that "[o]bjective reality can never be captured" (Denzin and Lincoln 2011: 5) whether there exists such a thing or not, my research has employed both an open-ended questionnaire and conversational interviews to explore the same research questions in "an attempt to secure an in-depth understanding of the phenomenon in question" (ibid.).

### **4.3 The study**

My study consists of two research methods: an open-ended questionnaire and conversational interviews. Although I interviewed some questionnaire respondents, each of the two methods was conducted and analysed separately. My open-ended questionnaire was conducted online via email in line with Jenkins (2014), considering that although not perfect, an email questionnaire has various merits, as seen in 4.3.3.1. My conversational interviews were conducted face-to-face. It is true that Jenkins's (2014) unstructured, face-to-face research conversations are revealing with the help of their extremely flexible nature. However, there is no guarantee that such unstructured interaction always works well with different participants. For this reason, I prepared available prompts in case one or more of them should be necessary to retain interaction, as seen in 4.3.1 and 4.3.3.2.

After describing the pilot study in the UK, main study participants and data collection procedure, this section elaborates on each of my two research methods (i.e., an open-ended

email questionnaire and face-to-face conversational interviews). The section ends with some methodological issues; namely, the researcher's role, research ethics and trustworthiness. As noted by Flick (2007), for example, these issues seem important for quality in qualitative research.

### **4.3.1 Pilot study**

The pilot questionnaire was conducted in November 2013. The then President of the Japanese Society at a UK university, who himself had been an undergraduate there, served as my intermediary. He forwarded my pilot email questionnaire and the attached PDF document *Participant Information and Consent* to thirteen Japanese undergraduates at the university, including eight Japanese exchange students. Although they were different from my main study respondents in that they chose to study in the UK, the purpose was to test my questionnaire with Japanese undergraduates for feasibility and improvement, not to obtain and analyse the data. Five students and the intermediary himself sent back their completed questionnaires. All of them submitted their email addresses in the questionnaires, so that I was able to ask them via email how the questionnaire and attached document could be improved. None of them seemed to detect anything to be modified in either the questionnaire or the document, and I also did not detect any problems from their completed questionnaires. Just to be on the safe side, I later asked six of my main study intermediaries to check my wording in both the questionnaire and document. Only one intermediary suggested some minor changes to my Japanese in both, and I fine-tuned it accordingly.

While I did not have a list of questions to be covered in any pilot or main study interviews, I developed available interview prompts for caution's sake, in March 2014, from the 58 main study questionnaires collected by then. My purpose was not to cover these prompts, but to pick one of them randomly only if silence loomed large. Having memorised the prompts, I conducted two pilot interviews in Japanese, in the same month, at a cafeteria of the university where I conducted the pilot questionnaire. The purpose was to try out my interviewing skills (Dörnyei 2007). Both interviewees were newly-arrived Japanese exchange students. They were recruited on campus based on willingness and availability. At the beginning of each pilot interview, I asked the interviewee how the documents *Participant Information Sheet* and *Consent Form* could be improved. Neither of them suggested any modification. Although the pilot data was not to be analysed, each interviewee completed two copies of the Consent

Form and submitted one of them. Both pilot interviews went well without any pre-prepared prompts. At the end of each pilot interview, I asked the interviewee about the experience of being interviewed, somewhat like Kvale did in his demonstration interview at an interview workshop (see Brinkmann and Kvale 2015: 153). My hope was that the interviewee's reply would provide a hint for reflection on the interview interaction. Also, after each pilot interview, I listened carefully to its audio-recording to self-assess my performance (Robson 2011).

### **4.3.2 Participants and data collection procedure**

This subsection explains, first, my questionnaire respondents and questionnaire data collection procedure, and then my interviewees and interview data collection procedure. The questionnaire (Appendix 4.1: p.219–221) was emailed, through my intermediaries, to 509 Japanese undergraduates at fifteen Japanese universities between January and June 2014. There were 25 intermediaries, all living in Japan. I recruited twelve Japanese undergraduates and seven university lecturers directly as intermediaries. Although I expected to obtain more than 100 questionnaires through these nineteen intermediaries, things did not go as planned. Accordingly, I recruited another six Japanese undergraduate intermediaries from earlier participants, hoping that the number of my respondents would reach at least 100. Unexpectedly, three of the initially recruited intermediary undergraduates completed the questionnaire themselves without being asked to. I decided to include their questionnaires as valid data because I had never discussed my research interest with them. Including these three intermediaries, 94 undergraduates sent back their completed questionnaires. Also unexpectedly, one intermediary lecturer emailed the questionnaire to seven postgraduates as well, among whom one sent back her completed questionnaire. Here again, I decided to treat this questionnaire as valid data, all the more so because she was a first-year Masters student and my respondents included year 5 undergraduates. The total number of my respondents was, therefore, 95. Appendix 4.3 (p.225–226) shows what Bryman (2012),<sup>45</sup> for example, calls the 'facesheet' information (i.e., gender, age, etc.) of the questionnaires in the order received.

The questionnaire was embedded in my email, where the document *Participant Information and Consent* (Appendix 4.2: p.223–224) was attached. Both the questionnaire and attached document were written bilingually in Japanese and English. My intermediaries typed in

<sup>45</sup> Just for reference, the new edition of Bryman (2012) will soon be available as Bryman (2016).

something like the following message in their L1s (either Japanese or English), and forwarded my email:<sup>46</sup>

Dear ...,

As some may already know, I'd like you to help Tomokazu at the University of Southampton. Your participation is very important, as only a limited number of students are included in each university. Please read the attached document (short and bilingual!), complete the questionnaire in a reply email, and send it back to Tomokazu at [tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com) (but not to me!). Thank you very much for your kind cooperation!

[My intermediary's name]

As a former teacher in Japan myself, I know that all the fifteen universities involved have a high academic reputation at least inside Japan. While Japan has other leading universities, the fifteen universities were selected because I had one or more contacts there. They include the following ten former Global 30 universities (for the Global 30 Project, see 2.5.3: p.34–35): the national institutions of 1) Kyoto University, 2) Osaka University, 3) the University of Tokyo, and 4) the University of Tsukuba, and the private institutions of 5) Doshisha University, 6) Keio University, 7) Meiji University, 8) Ritsumeikan University, 9) Sophia University, and 10) Waseda University (see Appendix 2.1: p.215). All these ten universities except Doshisha University join the current Super Global University Project (see Appendix 2.1: p.215; for the Super Global University Project, see 2.5.3: p.34, 35). Also, all the ten universities take part in either Go Global Japan or the Re-Inventing Japan Project or both (see Appendix 2.1: p.216–217; for Go Global Japan and the Re-Inventing Japan Project, see 2.5.3: p.35–36). The other five universities are the private institutions of 1) the Jikei University School of Medicine, 2) Kansai University, 3) Kwansei Gakuin University, 4) Rikkyo University, and 5) the Tokyo University of Science. Among these five, Kwansei Gakuin University and Rikkyo University are involved in the Super Global University Project, and Kwansei Gakuin University also participates in Go Global Japan (see Appendix 2.1: p.215–216). My respondents' disciplines ranged widely across arts and humanities, social sciences, natural sciences and medicine. While not expecting to compare and contrast the

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<sup>46</sup> The same applied to my pilot questionnaire.

questionnaire data between disciplines (or other categories),<sup>47</sup> I prepared myself for substantial differences that could possibly emerge (see Jenkins 2014: 127).

Interviews were conducted in Japanese in Tokyo, Japan, between late March and June 2014, involving eighteen Japanese undergraduates. Appendix 4.4 (p.227) shows the ‘facesheet’ information (i.e., gender, age, etc.) of the interviews along with interview duration in the order conducted. Each of the eighteen students was interviewed once only, and the duration ranged from 50 to 91 minutes, amounting to twenty hours and eleven minutes in total. While the questionnaire and interviews were conducted and analysed separately as two different methods, seven of the eighteen interviewees were recruited among those students who had submitted their email addresses in the questionnaires. All these seven students seemed highly adept at putting their thoughts into words, given their questionnaire answers. Another eleven interviewees were recruited in Japan, mainly through some earlier interviewees and a few questionnaire intermediaries. The eighteen interviewees belonged to eight different universities. Seven of the eight universities are the same as those involved in my questionnaire. These seven universities are: 1) the University of Tokyo, 2) Keio University, 3) Meiji University, 4) Sophia University, 5) Waseda University, 6) the Jikei University School of Medicine, and 7) Rikkyo University. In addition, one interviewee belonged to the national Tokyo University of Foreign Studies, a university involved in the above-mentioned Super Global University Project and Re-Inventing Japan Project (see Appendix 2.1: p.215, 217). Again, my interviewees’ disciplines ranged widely across arts and humanities, social sciences, natural sciences and medicine.

Whereas the questionnaire had relatively many respondents, there were only eighteen interviewees. This is because my interview data was supposed to provide an in-depth, fine-grained picture by getting close involvement with each interviewee (e.g., Crouch and McKenzie 2006). Given Guest, Bunce and Johnson (2006), even eighteen interviews can provide reliable data because my interviewees were somewhat homogeneous (i.e., Japanese undergraduates at leading Japanese universities).<sup>48</sup> Oppenheim (1992/2000: 68) accords with Guest et al. (2006) in that “quality, rather than quantity, should be the essential determinant of numbers” in what he calls depth interviews. It should be noted, however, that Oppenheim

<sup>47</sup> The other categories here refer to university year, gender and age, which were asked in the questionnaire, although age was made optional as explained in 4.3.3.1.

<sup>48</sup> In this connection, Dörnyei (2007: 127) states that participant homogeneity “allows us to conduct an in-depth analysis to identify common patterns in a group with similar characteristics”.

(1992/2000) assumes depth interviews to be used at an earlier exploratory stage in research, but not as a main method. This assumption is different from Guest et al.'s (2006) and my own. I used such interviews as a main method.

### **4.3.3 Research methods**

This subsection explains in detail the actual research methods involving the participants mentioned in the previous subsection; namely, an open-ended email questionnaire and face-to-face conversational interviews.

#### **4.3.3.1 Open-ended email questionnaire**

My questionnaire (Appendix 4.1: p.219–221) aimed to obtain a broader picture of Japanese university students' language attitudes in question and an outline of the factors associated with their language attitudes. It was conducted online via email. This type of questionnaire has some considerable merits. It allows respondents to answer anytime and at any pace where they are online. In addition, it is more convenient and time-efficient than a postal questionnaire at least for the researcher. In my study, this might well have been the case for my potential respondents as well, who were probably accustomed to expressing themselves in typing than in writing, given the prevalence of electronic communication in Japanese university life. Furthermore, like a postal questionnaire, an online questionnaire allows the researcher to recruit many potential respondents at once and at low cost, whether they are distant or not, and also to avoid inducing bias, at least to some extent, by presenting himself/herself and interacting with them (Oppenheim 1992/2000; Bryman 2012; Robson 2011). Indeed, my email questionnaire needed no particular expenses in operation. It should also be added that an online questionnaire makes it unnecessary for the researcher "to transcribe people's sometimes illegible handwriting" (Bryman 2012: 676).

In the hope that a simpler procedure and less concerns about computer viruses might lead to a higher response rate, I chose to embed my questionnaire in an email, instead of either attaching a questionnaire file to it (Dommeyer and Moriarty 2000)<sup>49</sup> or including the URL address of a web-based survey, such as SurveyMonkey (SurveyMonkey 2015). An embedded questionnaire has some limitation in formatting, but my open-ended questionnaire

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<sup>49</sup> Dommeyer and Moriarty (2000) reported the wide difference in response rates between the two modes (i.e., embedded and attached questionnaires) fifteen years ago, and suggested that the difference might become less in the future.

did not need much format variety. Even though I attached the document *Participant Information and Consent* (Appendix 4.2: p.223–224), my respondents did not have to go through the procedure of downloading it, filling it in, and reattaching it like an attached questionnaire. Also, this document was in PDF format, and just opening this presumably familiar type of document might well not have caused any major concerns about viruses.

However, an email questionnaire is not without limitations. First of all, it is not certain that targeted respondents will have completed it. In addition, respondents can answer it through any terminal available (e.g., iPad) and in any place, thereby possibly influencing the data (Robson 2011). Furthermore, the response rate tends to be low, thus affecting how representative actual respondents are (Oppenheim 1992/2000; Bryman 2012; Robson 2011). This issue was most probably exacerbated in my research by the fact that all the questionnaire items were open-ended (Jenkins 2014).<sup>50</sup> At the same time, it is even possible that my questionnaire did not reach some potential respondents in the first place, but went to a spam folder.

Some points may be made about the above limitations. First of all, as my questionnaire requested personal views, there was probably no plausible reason for potential respondents to ask another person to substitute rather than simply give up, albeit that it was still possible for actual respondents to discuss one or more items with others when completing the questionnaire. In addition, as with Jenkins (2014), even though my questionnaire was totally open-ended, my respondents were capable of expressing themselves in words and its theme was highly relevant to them, and thus I received a considerable number of response emails in total. Even so, it may be true that the respondents comprised more of those students who had high interest and willingness to participate in my research. However, with due notice of this possible tendency, there may be nothing wrong in heeding what such students had to say. In fact, in order to avoid giving my intermediaries extra work and potential respondents extra pressure to participate, I did not ask any of my intermediaries to send a follow-up email to non-respondents (e.g., Stoop 2005).

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<sup>50</sup> In fact, the response rate of my questionnaire was less than 20 per cent, with the proviso that my intermediaries reported the exact numbers of potential respondents, and that the questionnaire reached all of them. As I do not know the personal data of the non-respondents, it is unknown whether there were differential response rates between certain categories (e.g., field of study, university year, gender).

Contrary to Dörnyei and Taguchi's (2010) assumption (see 4.2.3: p.68), illuminating answers were numerous among the 95 completed questionnaires, whether short or long. As 64 respondents submitted their email addresses, I sent an immediate thank-you email to all of them, and exchanged emails with many of them afterwards to clarify their answers where necessary.

In relation to my theoretical framework established in 3.4, questions 1 and 3 in the questionnaire (see Appendix 4.1: p.219–221) aimed to infer respondents' evaluative concepts (i.e., attitudes) concerning Japanese people's and their own English. It was supposed that these questions would help to reveal how they categorised and defined certain matters concerning the English in question. In order to infer their attitudes better, two items (i.e., questions 4 and 5) were added. Given the significant role that American and British people's English seems to play in Japanese university students' attitudes towards English (3.3.2), the questionnaire also included the items about it (i.e., questions 6 and 7). The questionnaire then asked respondents to comment freely on English used by other people (i.e., question 8). Regarding the difference between language-attitude responses and language attitudes themselves (3.2.1, 3.4), it cannot be argued that my questionnaire was free of situational influences, even though it was completed in the absence of the researcher. Generally speaking, questionnaire respondents "may 'project' some kind of person or organization 'behind' the questions" (Oppenheim 1992/2000: 103). Apart from a possible bias from such "a ghost interviewer" (ibid.), it is unknown what kind of situational influences existed and how far these influences intervened when respondents constructed their questionnaire answers. Concerning the social desirability bias (see 4.2.3: p.69), however, even if this bias somehow affected an unknown number of respondents when they filled in the questionnaire, what they believed to be 'desirable' was likely to reflect their evaluative concepts (i.e., attitudes), the very target of my research. Thus, while this bias was not something to be welcomed, it was not very detrimental, either. The same can be said for my interviewees. The questionnaire answers are analysed in the light of ELF theories in Chapter 5.

With regard to the actual questionnaire form, the general instruction largely followed Dörnyei and Taguchi's (2010: 19) example. Also, although likewise mentioned in the attached document, this general instruction promised confidentiality and anonymity. Moreover, it offered a summary of my research findings to those respondents who submitted their email addresses unless they wished otherwise (see Dörnyei and Taguchi 2010: 78). The subsequent,

more specific instruction noted that the questionnaire included only important items, and that there was no word or time limit, whereby I hoped to enhance both the quantity and quality of answers (Smyth, Dillman, Christian and McBride 2009). To help retain motivation, the questionnaire consisted of just ten items in line with Jenkins (2014).<sup>51</sup> This relatively small number might also have restrained what Dörnyei and Taguchi (2010), for example, call fatigue effects (i.e., effects from getting tired or bored). Unfortunately, it seems that research has not identified any concrete, definite rules for ordering questionnaire items (cf. Cohen, Manion and Morrison 2011; Robson 2011). At the same time, an email questionnaire cannot control the item order to be answered or completed. However, my questionnaire supposed no ‘correct’ order to answer or complete its items.

All the questionnaire items were written in short sentences and simple expressions for intelligibility, in accordance with the advice commonly found in literature. For example, Cohen et al. (2011: 397) concisely state that “[t]he golden rule is to keep questions as short and as simple as possible”. One concern was how to enquire about the factors associated with language attitudes. As it seemed hard for respondents to answer if asked with the straightforward word *factors*, my questionnaire employed the word *experiences* instead (cf. Campbell 1963). It should be admitted, however, that interviews would be more suitable to unfold the workings of the factors in question.

The section of classification questions was provided at the end of the questionnaire. The questions on universities, university years and mother tongues were useful to confirm whether or not the respondents were L1-Japanese undergraduates at Japanese universities. In fact, all the respondents belonged to Japanese universities and used Japanese as their first language. However, as mentioned previously, one respondent was a postgraduate, more precisely a first-year Masters student, but I decided to accept her answers as valid data (4.3.2). As with typical questionnaires, genders were included, but ages were made optional because such could be a sensitive topic in the Japanese university context. Due to failure in university entrance exams at age eighteen, some Japanese students spend one or more extra years of exam preparation after they complete their secondary education, probably attending what is called *yobiko* schools (test-coaching schools; 2.5.2.3). They might possibly feel this to be shameful. In addition to the above classifications, fields of study (i.e., faculties and departments) were included, and names were made optional.

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<sup>51</sup> The last item was almost the same as that of Jenkins’s (2014: 215) questionnaire (see Appendix 4.1: p.220).

#### **4.3.3.2 Face-to-face conversational interviews**

My interviews aimed to obtain an in-depth, fine-grained picture of Japanese university students' language attitudes in question and the factors associated with their language attitudes. The interviews were conducted in Japanese and face-to-face in a conversational style. Unlike semi-structured interviews in which "there is a set of pre-prepared guiding questions and prompts" (Dörnyei 2007: 136), I had no predetermined questions. Also, as with the pilot interviews, even though I had some prompts committed to memory so that I could re-enliven conversation only in case of silence, I dispensed with any of these prompts in any interviews. As such, my interviews were virtually unstructured and akin to "a prolonged and intimate conversation" (Punch 2014: 148). At the same time, they were not without any direction. As explained below, I still did "have some sense of the themes" related to my research enquiry (Yeo, Legard, Keegan, Ward, Nicholls and Lewis 2014: 183) during the dynamic, unpredictable interaction flow of each interview.

According to language-attitude theories in my theoretical framework established in 3.4, interviewee's accounts are constructed flexibly and dynamically from situation to situation, based on his/her language attitudes. It appears that the interviewer inevitably exerts a great degree of influence on this construction, because it is to the interviewer that an interviewee's accounts are directed. For this reason, my research conceptualises an interview not as a neutral tool "to mine the attitudes, beliefs, and experiences of self-disclosing respondents", but as an interactional event "in which interviewer(s) and interviewee(s) make meaning, co-construct knowledge, and participate in social practices" (Talmy and Richards 2011: 2). Talmy (2010, 2011) terms the former an "interview as research instrument", and the latter a "research interview as social practice". The former also corresponds to Brinkmann and Kvale's (2015) metaphor of the interviewer as a miner, and the latter, a traveller.

Holstein and Gubrium (2011: 161) argue that "[b]ecause all interviews involve the co-construction of experiential reality, the conventional model of the respondent as a passive vessel-of-answers and the interviewer as a neutral interrogator shortchanges how possible responses may be analyzed". Indeed, what an interviewee does in any interview is to engage in the activity of making a meaningful story of his/her subjective 'reality' derived from experience for the sake of the interviewer (e.g., Seidman 2013). Correspondingly, Holstein and Gubrium's (1995, 2003, 2011) model called the active interview advocates viewing what

is said in the light of how and in what circumstances it is conveyed. It should be noted that this active interview still recognises the primary importance of what is said. As Mann (2011: 21) argues, dismissing content and just emphasising its underlying process would be “a form of qualitative interview navel gazing”.

Corresponding to this duality of content and process, the interviewer needs to consider both thematic and dynamic aspects (Brinkmann and Kvale 2015). The former refers to topical and theoretical underpinnings in research, and the latter, to the active flow of social interaction. Regarding the thematic aspect, while allowing an interviewee to introduce anything in interaction, I bore in mind my research questions and relevant background knowledge through reading the literature so that the interaction would flow mostly around my research focus. Regarding the dynamic aspect, my interviews entailed what Brinkmann and Kvale (2015) call active listening to reconcile the thematic aspect with the dynamic one.

In active listening, the interviewer attentively listens to what and how an interviewee says with open-mindedness. The interviewer then should be able to discern which dimension of an interviewee’s remark to pursue. Sometimes the interviewer may engage in prolonged listening. In practice, I engaged in active listening, again, with my research questions and background knowledge in mind, which assisted me in identifying when and where the effort to clarify or probe an interviewee’s meaning was necessary. Sometimes an interviewee’s narratives unfolded the factors underlying his/her language attitudes extensively. As a matter of course, I gladly kept playing the role of a keen listener on such occasions.

It seems that the open-mindedness in active listening requires “some delicate balancing act” not to dismiss “non-judgemental neutrality” (Dörnyei 2007: 141), although the interviewer probably cannot take a completely neutral stance during any interviews as a human researcher. In practice, while I listened to and interpreted an interviewee’s accounts in relation to ELF theories, I did so for the purpose of understanding him/her from ELF perspectives, however different and incompatible his/her stance was. Should an interviewee ask me about my orientation, I was ready to answer honestly but briefly in a non-judgmental way, not simply trying to agree with him/her (Rubin and Rubin 2012). This actually happened towards the very end of one interview (i.e., Interview 12, transcribed in Appendix 6.2: p.426–428). The interview analysis is undertaken in Chapter 6.

With regard to the specific conduct of interviews, each interviewee's schedule and convenience took first priority. I sent a confirmation email to an interviewee which included time and location information a couple of days before the interview. All the interviews were conducted at a relatively quiet café. Although I told an interviewee that the interview would take between forty-five and ninety minutes as in the Participant Information Sheet (Appendix 4.5: p.229–230), one interview slightly exceeded this limit with the interviewee's ready consent (see Appendix 4.4: p.227). However, even if less than ninety minutes seemed too short (Seidman 2013), I was careful not to exceed the limit significantly for fear of "substantial respondent fatigue" (Axinn and Pearce 2006: 42).

At the beginning of each interview, I thanked the interviewee for coming, and casually talked about his/her university life while trying to develop rapport. I also started to get a sense of his/her linguistic style (see Wengraf 2001: 64–65). Towards the end of this pre-interview talk, permission for audio-recording was sought so that I could engage in discussion itself without taking notes. I also made sure it was clear to an interviewee that no part in the interview was an oral test, and that there was no 'right' or 'wrong' answer throughout the interview (Cohen et al. 2011). A interviewee was now invited to read the Participant Information Sheet (Appendix 4.5: p.229–230) and ask about anything that he/she was not sure about the interview, and then invited to decide whether to complete the Consent Form (Appendix 4.6: p.231). All the eighteen interviewees willingly signed two copies of the Consent Form. They were asked to keep one of them<sup>52</sup> along with a copy of the Participant Information Sheet. Those interviewees who had not participated in my questionnaire were also asked to fill in the classification questions printed on the other side of the Consent Form. These questions were essentially identical with the last section of my questionnaire (for the questionnaire, see Appendix 4.1: p.219–221).

After this beginning procedure, I turned on and tested my digital audio-recorder, and an interview began.<sup>53</sup> Some interviewees appeared to have a little anxiety about being audio-recorded, but only at the very initial stage. I prepared myself for not being "afraid to ask a mumbling interviewee to speak up" (Brinkmann and Kvale 2015: 205), and I did have to do this during a few interviews. I originally thought of taking some notes, during interaction, on

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<sup>52</sup> I have kept the other copy, which Berg and Lune (2012) mention should be eventually destroyed typically after a period of three years.

<sup>53</sup> Just for reference, I used a slim audio-recorder resembling a music player, Sony's ICD-UX543F, for all the eighteen interviews.

what the audio-recorder could not record, such as an interviewee's notable eye movements, facial and bodily expressions. However, I decided not to do this for fear of disrupting the interview flow and disconcerting an interviewee (see Brinkmann and Kvale 2015: 204–205). Regarding the first ten interviews, I initially asked an interviewee to talk freely about his/her personal history with English to bear in mind some reference points for later interaction. While relevant to my research, this opening question seemed relatively easy for an interviewee to answer (see Rubin and Rubin 2012: 108–109). Having noticed that an interview might flow well without this 'preamble', I started the other eight interviews by asking what sprang to mind on hearing of Japanese people's English. During the beginning stage, in particular, of each interview, I tended to speak slowly to help the interviewee get used to my voice and way of speaking (Oppenheim 1992/2000).

Even though my interviews were conversational and not structured, more often than not I avoided asking a leading question through its wording and/or the way of saying it, or using a loaded, ambiguous or technical word (e.g., Dörnyei 2007). I sometimes did "summarize and crystallize" (Cohen et al. 2011: 425, 426) or to put it another way, gave a summary of a given series of interactions in order to confirm my interpretation when I felt necessary. Occasionally, an interviewee provided some detailed feedback about this summary (see Brinkmann and Kvale 2015: 155). Before closing each interview, and often after reviewing some of what I had learned from it, I asked the interviewee whether he/she had any further comments or questions, and then engaged in some interaction when an occasion arose (ibid.). Thanks to my great interviewees, I myself enjoyed every single interview. I showed great appreciation at the end. I tried to keep the audio-recorder "switched on for as long as possible" or practicable (Bryman 2012: 487). Immediately after each interview, I jotted down in my field notebook how I felt about the whole interview (e.g., Rubin and Rubin 2012) and some initial thoughts relevant to my analysis.<sup>54</sup> Also, I made occasional notes there about what I learned as a researcher throughout the period of my fieldwork in Japan. Moreover, after the first five and ten interviews, I wrote interim summaries of my fieldwork there (cf. Robson 2011: 474), in which I reflected mainly on how I could improve myself as an interviewer. These summaries also reviewed the 'facesheet' information of the first five and ten interviews in order to avoid significantly unbalanced recruitment.

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<sup>54</sup> The field notebook begins with my notes on Brinkmann and Kvale's (2015) ten interviewer-craftsman criteria: 1) knowledgeable, 2) structuring, 3) clear, 4) gentle, 5) sensitive, 6) open, 7) steering, 8) critical, 9) remembering, and 10) interpreting.

For fear of losing the interview data, I transferred each audio-recording to my password protected computer as soon as possible. Apart from an immediate thank-you email to all the interviewees for participation and valuable contribution, I exchanged a couple of emails with some of them for further discussion. I did not conduct a second interview with any of them as specified in the Participant Information Sheet (Appendix 4.5: p.229–230).

#### **4.3.4 The researcher's role**

My role as the researcher in the email questionnaire and conversational interviews should be considered separately, because I presented myself and interacted with my participants only in the interviews. Indeed, all the questionnaires were completed in my absence. This is not to say that I caused no bias. As mentioned in 4.3.3.1, what Oppenheim (1992/2000: 103) calls “a ghost interviewer” (i.e., a researcher or organization imagined by a questionnaire respondent) may provide what Eagly and Chaiken (2007) refer to as goals and standards for expressing language attitudes (3.2.1). Accordingly, to avoid inducing unknown bias as much as possible, the questionnaire did not mention my research centre at the University of Southampton (i.e., the University's Centre for Global Englishes) or other non-essential information about me. Meanwhile, it may be argued that major ‘biases’ in the questionnaire (Appendix 4.1: p.219–221) were the categories of Japanese, American, British and other people's English which I imposed. Certainly, these categories could possibly not have been very useful for my respondents to express their language attitudes. However, the sheer open-ended nature of my questionnaire questions should have made it possible for them to have a wider or narrower scope in their answers.

In any conversational interview like mine, the whole interaction flow is a product between both sides (i.e., the interviewer and an interviewee). The interviewer should allow an interviewee to broach what he/she wants to discuss freely, and to put in a word at any natural time. Otherwise, the interview would not be fully conversational. For this reason, it seems ideal for the interviewer to let an interviewee choose and use the language with which he/she feels most comfortable. Fortunately, the fact that I was Japanese let all my interviewees express themselves in their first language (i.e., Japanese). Meanwhile, for the same reason, it seems crucial for the interviewer to develop rapport, particularly when both sides have never interacted before. In fact, I had never had a substantial conversation with any of my eighteen

interviewees before an interview day. In order to develop rapport, I was aware, particularly at the pre-interview stage, that it would work better for me “to appear slightly dim and too agreeable than to give any sign of a critical or sardonic attitude” (McCracken 1988: 38). Also, my previous experience of teaching and interacting with similar-age students at university-prep schools helped create a pleasant atmosphere without difficulty. Fortunately, all the eighteen interviews were lively, spontaneous and often humorous, thereby indicating a sufficient degree of rapport.

#### **4.3.5 Research ethics**

My attempt to maintain ethical standards was summarised in the following three documents: 1) the questionnaire Participant Information and Consent (Appendix 4.2: p.223–224), 2) the interview Participant Information Sheet (Appendix 4.5: p.229–230), and 3) the interview Consent Form (Appendix 4.6: p.231). All the three documents followed the formats and guidelines given by Ethics and Research Governance Online (ERGO), the University of Southampton (ERGO 2015). While the University Ethics Committee approved my research in November 2013, I have taken to heart that the Committee approval does not in any way absolve or lessen my further commitment to research ethics, all the more so because “ethical issues can and invariably do arise at all stages of the research process” (Bryman 2012: 135).

#### **4.3.6 Trustworthiness**

Lincoln and Guba (1985) have introduced the influential concept of trustworthiness as a set of essential quality criteria in qualitative research. They argue that a naturalistic, qualitative approach needs different criteria from those of a conventional, quantitative approach, given that the former does not presume a single ‘objective’ account of social reality as feasible, unlike the latter (see also Lincoln and Guba 2013: 103–105; cf. Lincoln, Lynham and Guba 2011). In general, qualitative research, such as mine, is more sensitive to multiplicity in empirical accounts of social reality, and “[t]he researcher himself or herself is essentially the main instrument in the study” (Miles, Huberman and Saldaña 2014: 9).

Lincoln and Guba’s (1985, 2013) trustworthiness comprises the following four criteria: 1) credibility, 2) transferability, 3) dependability, and 4) confirmability.<sup>55</sup> First, research findings should be credible to both the participants and readers (see also Miles et al. 2014:

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<sup>55</sup> According to Lincoln and Guba (1985, 2013), these four criteria correspond to the following equivalents in quantitative research respectively: 1) internal validity, 2) external validity, 3) reliability, and 4) objectivity.

312–313). My recurrent checks on the original data generated from plural methods, receptiveness towards counterevidence for any interim interpretation, occasional discussion with some members at the University’s Centre for Global Englishes, and prior experience as a teacher in Japan all seem to have helped enhance credibility. Also, even though my research does not employ so-called member validation as a way of assessing the researcher’s interpretation of the data (e.g., Lincoln and Guba 1985; Bryman 2012),<sup>56</sup> I sent a summary of the findings (Appendix 4.7: p.233–235), in September 2015, to both the interviewees and those questionnaire respondents who had submitted their email addresses. While I did not receive much feedback about the summary, all the feedback positively addressed how convincing, interesting and/or important my research findings were.

Second, research findings should be transferable to other contexts. As with the current chapter, the next two chapters provide thick description (e.g., Geertz 1973/2000; Lincoln and Guba 1985, 2013) so that potential appliers can judge transferability. On the part of readers, transferability seems to connote what is called resonance (e.g., Richards 2003; Tracy 2010, 2013). That is to say, they should be able to verify research findings in the light of their own experience. Again, sufficient contextual description is necessary to this effect (see also Punch 2014: 160).

Third, research findings should be dependable (i.e., consistent in the internal process) and could be repeated were it possible to replicate exactly the same conditions. And last, research development from the data should be confirmable by other researchers. To establish dependability and confirmability, thereby not dismissing rigour, the researcher should provide an audit trail (e.g., Lincoln and Guba 1985, 2013) “which records the researcher’s decisions throughout the conduct of the research and the analysis of data” (Babbie 2016: 319). In my thesis, the transparent explanation of the research process, accompanied by the documentation in the appendices, is supposed to serve as the audit trail (see Rubin and Rubin 2012: 67–68). However, this documentation does not include either my field notebook or the emails I have exchanged with my participants, given the confidentiality promised to them (Appendices 4.1, 4.2, 4.5, 4.6: p.219–221, 223–224, 229–231).

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<sup>56</sup> Bryman (2012) also uses the term *respondent validation* (e.g., Gibbs 2007) synonymously.

#### **4.4 Ending remarks**

This chapter has overviewed approaches and methods in language-attitude research to select my research methods; namely, an open-ended email questionnaire and face-to-face conversational interviews. The chapter has also made a detailed explanation of these two methods. The discussion in this chapter has included the pilot study, participants and data collection procedure, and the methodological issues of the researcher's role, research ethics and trustworthiness.

The next two chapters analyse the data collected. Corresponding to my two methods, Chapter 5 focuses on the questionnaire data, and Chapter 6, on the interview data. It might be true that many interpretations are possible. However, as noted by Miles et al. (2014), my interpretation draws on the theoretical framework established in 3.4 and pays heed to trustworthiness discussed in 4.3.6.



## **CHAPTER 5**

### **QUESTIONNAIRE DATA ANALYSIS**

#### **5.1 Introductory remarks**

Chapter 5 concentrates on the questionnaire data analysis. Section 5.2 introduces my analytical framework for the questionnaire data; namely, what is called qualitative content analysis. Section 5.3 explains what was done by applying this framework to the data. And Section 5.4 presents the findings in each questionnaire question.

#### **5.2 Analytical framework for the questionnaire data**

For the purpose of analysing the written, or rather, electronically composed open-ended email questionnaire data (Appendix 5.1: p.237–265), I employed qualitative content analysis. Dörnyei (2007) points out that this term is frequently used as a broad, general term, apparently suggesting that the term may be synonymous with latent level analysis (e.g., Dörnyei 2007) or latent content analysis (e.g., Berg and Lune 2012), and possibly also with thematic analysis (e.g., Bryman 2012) or thematic coding analysis (e.g., Robson 2011). For this reason, it should be the researcher's remit to explain what is meant by qualitative content analysis.

My analysis proceeded by coding the data, categorising the assigned codes, and interpreting the relationships not only between the developed categories but also between the codes under the same or different categories. It started with the first code assignment as “a way to initially summarize segments of data” (Miles, Huberman and Saldaña 2014: 86). In line with Richards and Morse's (2013) topic coding, this stage examined what was in the data. The next stage integrated the codes into a smaller number of hierarchically organised categories, seeking to “identify an emergent theme, configuration, or explanation” (Miles et al. 2014: 86). In line with Cohen, Manion and Morrison's (2011) analytic coding, these categories were more general and interpretive than the initial code assignment. Coding and categorising did not bring an end to my analysis, although this can be so in typical thematic analysis and a considerable proportion of thematic coding analysis (e.g., Bryman 2012; Robson 2011). Generally speaking, it may be argued that either the structure of language attitudes or the workings of associative factors are understood only by making meaningful connections of the categories and codes. Correspondingly, the interpretive stage followed in which “[t]he

interrelationships of the categories [and codes] with each other then are constructed to develop higher level analytic meanings” (Miles et al. 2014: 73). In effect, through what Maxwell and Miller (2008) call categorising and connecting strategies, qualitative content analysis, such as mine, works towards capturing “the underlying deeper meaning of the data” (Dörnyei 2007: 246) or “the *deep structural* meaning conveyed by the message” (Berg and Lune 2012: 355, emphasis in original).

My analytical framework suits language-attitude theories in the theoretical framework established in 3.4. According to the theories, people’s accounts about language are situationally created flexibly and dynamically, while reflecting their underlying reservoir of evaluative concepts which may be relatively stable. As the theories identify this conceptual reservoir as language attitudes, it is not surface-level accounts but the above-mentioned deep structural level that my analysis needed to reach.

My analytical framework is also conducive to exploring the factors associated with language attitudes, at least as far as my research is concerned. My second research question addresses not only what factors exist but also how they work to form certain language attitudes. Just enumerating possible candidates cannot fully answer this research question. The trilogy of coding, categorising and interpreting as mentioned above assisted in affording interpretive depth and breadth in the direction of answering the research question.

What should not be ignored is that qualitative content analysis may be accompanied by so-called analytic memos; that is, notes of any idea that springs to mind during analysis (e.g., Dörnyei 2007; Miles et al. 2014). In the research aiming to develop a theory or hypothesis, such memos can be called theoretical notes (e.g., Berg and Lune 2012). It might be true that such memos or notes bring creativity to supposedly more disciplined coding and categorising (e.g., Punch 2014). However, for fear of consequent arbitrariness which could undermine rigour, I did not take such memos or notes during the analysis. Rather than recording spur-of-the-moment interpretations and reflecting on them, I examined the original data numerous times.

As stated in the questionnaire Participant Information and Consent (Appendix 4.2: p.223–224), all the questionnaire answers were transferred to the data management software

programme, NVivo 10 for Windows (QSR International 2015).<sup>57</sup> I used this software as a tool of “data administration and archiving” (Kelle 2000: 285, 2004/2007: 456). As such, it “does not *perform* the analysis but only *supports* the researcher doing the analysis” (Cohen et al. 2011: 544, emphasis in original).

### 5.3 Questionnaire data analysis practices

Seeing no plausible reason to do otherwise, I treated each questionnaire question separately in analysis. In any case, the trilogy of coding, categorising and interpreting, as described in the previous section, was not a linear process. In fact, I repeatedly revised my analysis, while going back and forth between the three. The only exception was question 9: *If you are happy for me to contact you, could you please put your email address below?* I did not apply any coding in this simple question.

With regard to coding the data, I did not have any deductive codes. In other words, there was no predetermined code. I am not saying that my codes were purely inductive or entirely data-driven. This is because my research questions, theoretical framework and background knowledge through reading the literature inevitably influenced my coding (cf. Schreier 2012). More generally, I had my research interests in mind throughout the data analysis, as is always the case with a human researcher (e.g., Miles et al. 2014).

So far it seems that Saldaña (2016) has provided the most extensive catalogue of possible initial coding types in qualitative content analysis.<sup>58</sup> Among his many coding types, Descriptive Coding appears to be the most serviceable to examine what is in the data. This coding type seeks to identify and describe a topic, most often using a noun or noun phrase (Saldaña 2016; Miles et al. 2014). I employed Descriptive Coding in all the questionnaire questions except question 9. Oftentimes, a same segment ended up with simultaneous, plural Descriptive Codes. I did not use any of his other coding types, seeing that they appear highly interpretive. To take just one example, Causation Coding is supposed to tag a causal process to raw data (Saldaña 2016; Miles et al. 2014). Given that Berg and Lune (2012) would doubt the efficacy of identifying causal relationships through coding, it may be too early to denote causes and consequences at this beginning stage of analysis.

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<sup>57</sup> The most recent version of NVivo is now available as NVivo 11 (QSR International 2015).

<sup>58</sup> Miles et al. (2014) cite many of Saldaña’s (2013) initial coding types, including Descriptive Coding and Causation Coding to be mentioned.

I tried my best to use coding labels whose meanings were clear (e.g., Dörnyei 2007), and clear enough to dispense with specifying their definitions. Also, as a coding approach can lead to losing context and narrative flow (e.g., Bryman 2012), I read each segment in a broader context, quite often by reviewing all the answers throughout the questionnaire.

With regard to categorising initial codes, I compiled the codes which had been generated in each questionnaire question into each set of hierarchically organised categories. This set may be called a coding frame (e.g., Berg and Lune 2012; Schreier 2012, 2014). Schreier (2012, 2014), for example, refers to higher-order categories in a coding frame as main categories, and lower-order categories as subcategories. Importantly, she argues for the three principles of unidimensionality, exhaustiveness and mutual exclusiveness. That is to say, a coding frame should be designed for each main category to capture a unique aspect (i.e., unidimensionality). Also, each initial code can be assigned to at least one subcategory (i.e., exhaustiveness), but to one subcategory only, under the same main category (i.e., mutual exclusiveness). I observed these three principles because they seemed reasonable and difficult to counter-argue.

To develop a coding frame, I grouped initial codes under more general, overarching categories. As with the coding, I had no predetermined categories. Instead, categories were developed from similarities in meaning over some coding labels. Again, all the categorising procedure was inevitably influenced by my research questions, theoretical framework and background knowledge through reading the literature, and more generally, by my research interests. To facilitate understanding the overall meanings of the data, I maintained coherence among categories across coding frames. Meanwhile, the same three main categories were created in each coding frame of questions 1 to 3, corresponding to my research questions (Schreier 2012) and reflecting the central importance of positivity or negativity in language attitudes (3.2.1, 3.4). These were: 1) positive attitudes, 2) negative attitudes, and 3) factors and influences. Also, the main category *acceptance* was created to bind together the emergent categories *high acceptance* and *low acceptance* in each coding frame of questions 6 to 8. Other than these four (i.e., positive attitudes, negative attitudes, factors and influences, and acceptance), no main category was established in any coding frames. Accordingly, the coding frames of questions 4, 5 and 10 had only one hierarchical level without any main categories added. In other words, all the components in these three

coding frames were mono-hierarchical categories. The total number of the main and subcategories or the mono-hierarchical categories in any coding frame was within the range from four to fifteen, which Attride-Stirling (2001) suggests as appropriate from a practical stance in relation to one thematic network (i.e., a set of web-like representations of thematic categories). Appendix 5.2 (p.267–272) shows all the categories and subsumed codes in each questionnaire question.

With regard to interpreting the interrelationships of the categories and codes, I repeated one trial and error after another to reach the most comprehensive and economical explanation. In so doing, I read all the raw data in each code repeatedly, and also took some notice of code frequencies. At any interim stage, I tried not to dismiss any instances that might not fit my provisional interpretation (see e.g., Berg and Lune 2012: 372). In other words, I was always ready to detect “the intricacy of situated multiple meanings” even when I found “overarching significance” (Dörnyei 2007: 257). Again, I acknowledge that all the interpreting procedure was inevitably under the influence of my research questions, theoretical framework and background knowledge through reading the literature, and more generally, under the influence of my research interests.

In no coding frame, did I seek to single out a particular category or a particular set of codes as “a central category (or explanatory concept)” (Richards 2003: 277), or to create the central category, through which to explain all the categories and codes.<sup>59</sup> This was because such an operation might overlook specific tendencies in the data under the presumption of one overarching concept in a coding frame. The next section presents the resulting interpretation under each questionnaire question, together with all the codes in Appendix 5.2 (p.267–272) except those which were rarely assigned.

## **5.4 Findings**

As discussed in 4.3.6, trustworthiness requires a thick description of findings mainly for the sake of transferability. Accordingly, this section provides a detailed explanation of the findings in each questionnaire question. As a reminder, my two research questions address language attitudes and associative factors respectively, and they are:

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<sup>59</sup> Richards (2003) discusses this central category in explaining grounded theory (e.g., Glaser and Strauss 1967/1995/1999; Corbin and Strauss 2015), which is an analytical tradition having influenced more generic qualitative content analysis, such as mine.

1. How do Japanese university students orient to Japanese people's English including their own?
2. What factors are associated with the students' orientations, and how do these factors work to form their orientations?

This section first deals with each of questions 1, 3, 4 and 5 in relation to attitudes towards Japanese people's or a respondent's own English, then question 2 in relation to associative factors, and finally the rest except question 9 in relation to attitudes towards non-Japanese people's English or optional further comments on my research (i.e., each of questions 6, 7, 8 and 10). Again, 64 respondents (out of 95) submitted their email addresses in question 9, enabling me to further pursue their questionnaire answers in consequent emails (4.3.3.1). It should be noted that almost all the questionnaire answers and emails were written in Japanese, and that the extracts and quotations throughout the section are my translations into English unless otherwise indicated.

#### **5.4.1 Questions 1, 3, 4 and 5**

The questionnaire included four items to explore language attitudes. These were questions 1, 3, 4 and 5. Even though question 3 was supposed to explore associative factors as well, its answers did not discuss much about them, while showing almost no significant difference from the answers to question 2 to be discussed later. This might be because my respondents generally had nothing new to say after question 2. Accordingly, question 3 is treated at length only in this subsection. The findings in each of the above four questionnaire questions are reported separately below.

##### **5.4.1.1 Question 1**

Question 1 was: *In your view, what is positive and/or negative about Japanese people's English?* Overall, my respondents' accounts were considerably skewed to the negative side. In fact, 32 respondents (out of 95) explained only negative aspects, and among them, four explicitly stated that there was nothing positive to be mentioned. On the other hand, even though two respondents made only positive comments, one of them just expressed Japanese people's English reading and writing skills as more or less all right without mentioning other skills. The other pointed out the general usefulness of English for both communicating with foreign people and reading academic literature, but nothing specific to Japanese people.

Coincidentally, as with this respondent, what another four mentioned as positive was limited to a general usefulness of English.

On the positive side, under the main category *positive attitudes*, there emerged the following subcategories, shown in uppercase letters, and subsumed codes, listed as bullet points.

#### COMPETENCE

- Good knowledge of grammar
- Good reading skills
- Good writing skills
- Good knowledge of vocabulary and idiomatic expressions

#### ‘JAPANESE TRAITS’

- Polite
- Sincere

#### INTELLIGIBILITY

- Easy to understand

Two major interpretations can be made here. The first interpretation is a relatively high evaluation of Japanese people’s English knowledge, under the subcategory *competence*. The second interpretation is a moderately high evaluation of a couple of aspects of Japanese people’s English communication ability, under the subcategories ‘*Japanese traits*’ and *intelligibility*. To be more specific about the first interpretation, the most frequently identified was that 31 respondents referred to Japanese people’s perceived good knowledge of English grammar.<sup>60</sup> Also, skill-related positive comments tended to be directed to English reading and, to some extent, writing. A few respondents suggested that Japanese students might have in memory a lot of English vocabulary and idiomatic expressions. To be more specific about the second interpretation, no positive comments appeared on English oral communication, except the following two aspects: 1) Japanese people’s possible politeness and sincerity to their interactants and 2) the possible ease of their English at least for fellow Japanese to understand.

On the negative side, under the main category *negative attitudes*, there emerged the following subcategories (in uppercase) and subsumed codes (in bullet points).

#### COMPETENCE

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<sup>60</sup> Only one respondent used the Japanese term whose meaning was close to *lexicogrammar*.

- Poor listening, speaking and communication skills
- Prioritisation of ‘correctness’
- Japanese-influenced English use (except pronunciation)
- Japanese-influenced pronunciation
- Poor knowledge of vocabulary and idiomatic expressions

#### INTELLIGIBILITY

- Hard to understand

#### ‘JAPANESE TRAITS’

- Shy or unconfident in communication
- Reluctant to speak

Notably, 89 answers (out of 95) across the above subcategories of the main category *negative attitudes* (i.e., competence, intelligibility, and ‘Japanese traits’) argued that Japanese people were weak in their actual English use, mostly in oral communication. Not surprisingly, skill-related negative comments centred on English listening and speaking. Importantly, across those 89 answers, two sets of negative evaluative concepts (i.e., attitudes) manifested themselves, corresponding respectively to the first two and the other three of the above-listed five codes under *competence*. The first set of negative attitudes was Japanese people’s perceived prioritisation of ‘correctness’ in ENL, mainly in terms of grammar, at the expense of effective oral communication. And the second set of negative attitudes was a deficit view of Japanese-influenced English use, particularly pronunciation, mostly without due attention or consideration of intelligibility, along with Japanese people’s possible lack of usable English vocabulary and idiomatic expressions. Each of the two is explained in detail below.

Regarding the first set of negative attitudes, while none of my respondents appeared to doubt the equation of ‘correct’ ENL with ‘good’ English at any linguistic levels (e.g., phonology, lexis, grammar), they indicated that Japanese people’s perceived prioritisation and thus high evaluation of ‘correctness’ in ENL, mainly in terms of grammar, would hinder oral communication. Only one respondent (Respondent 90 quoted later) noted that this would apply to written communication as well. Two concise examples are:

Respondent 68

Caring only about grammar, Japanese people cannot speak English at all, which is disadvantageous.

Respondent 19

... As for their weakness, ... Japanese people are so concerned about speaking English perfectly that they are reluctant to speak it.

Given that the latter respondent (i.e., Respondent 19) mentioned Japanese people's good knowledge of English grammar as strength in the same questionnaire question (i.e., question 1), both examples imply that Japanese people, whether consciously or not, may place a higher priority to 'correct' or 'perfect' English grammar than effective oral communication.

Similarly, another respondent offered the view in a later email that Japanese people would choose simple English vocabulary and sentence structure at the sacrifice of what they would really like to say for fear of making 'mistakes'. As a more detailed example:

Respondent 65

... As for their weakness, ... having been made to cram grammar into their heads too much, Japanese people worry about grammatical mistakes and become obsessed with perfect sentence structure when speaking English. This is problematic.

This answer implies that Japanese people may attach more importance to grammatical 'accuracy' than conveying the message. Correspondingly, they might not be able to utter English without making mental rehearsal, or even writing a draft on paper, as explicitly claimed by the next two examples.

Respondent 42

... As for their weakness, I think Japanese people do not utter English before they prepare a well-structured sentence in mind, and are poor at using English prepositions and articles.

Respondent 85

... As for their weakness, Japanese people cannot speak English before they structure a sentence either in mind or on paper as a preliminary step.

While the former respondent (i.e., Respondent 42) named specific grammatical areas as seen above, the latter respondent (i.e., Respondent 85) simultaneously mentioned as strength "Japanese people's intention to use correct grammar" in the same questionnaire question (i.e., question 1). Both of the above answers suggest, then, that failure to think of a 'good'-enough English sentence mainly in terms of grammar may lead to silence. In other words, both imply that Japanese people might as well choose silence over speaking what they perceive to be 'incorrect' English mainly in terms of grammar. Likewise, another respondent admitted in question 3 that all she did in an English discussion class was to read pre-prepared sentences

regardless of the drift of argument. This answer suggests that without preparation, she might have kept silent during the discussion.

One respondent laid emphasis on the words “casually” and “correct”.

Respondent 90

... As for their weakness, ... Japanese people cannot speak or write English *casually* because school education requires *correct* English. (emphasis in original)

She later expressed the view in an email that even though ‘correct’ English might not facilitate communication, Japanese people were “obsessed” with it to the extent that they almost treated English as if it were not a communication tool. It appears, then, that by emphasising the two words (i.e., “casually” and “correct”), she wanted to criticise Japanese people’s perceived prioritisation of ‘correctness’ at the expense of willingness to use English. However, her email simultaneously showed that she viewed her own ‘non-native’ spoken English as deviant, even though she was relatively confident about her ability to engage in English oral communication. Thus, she was probably no exception in equating ‘good’ English exclusively with ‘correct’ ENL.

Regarding the second set of negative attitudes, along with a possible lack of usable English vocabulary and idiomatic expressions, my respondents seemed to regard Japanese-influenced English use, particularly pronunciation, as ‘deficient’, mostly without due attention or consideration of intelligibility. Most comments on Japanese-influenced English use or the lack of English vocabulary and/or idiomatic expressions were related to oral interaction. It seems that my respondents tended to perceive their own lack of usable English linguistic resources, and simultaneously to have a negative view of the exploitation of Japanese-influenced linguistic resources.

To be specific about Japanese-influenced English use except pronunciation, only eighteen respondents commented on Japanese-influenced words (including semantically changed English-origin loanwords in Japanese), idiomatic expressions, grammar and/or sentence structure, again, mostly in relation to oral communication. At the same time, all the eighteen respondents regarded the Japanese-influenced use as negative without discussing the issue of intelligibility, or possibly with their presumption that it went without saying that such was not intelligible. As a brief example:

Respondent 13

... The weaknesses include the tendency not to be able to avoid Japanese-influenced English words and sentence structures ...

The assumption here is that the Japanese influence should always be avoided. However, it is questionable whether Japanese linguistic resources should always be held in abeyance regardless of intelligibility, given their potential enrichment of international and intercultural communication (see Cogo and Dewey 2012: 130–132). Similarly, the next example apparently assumes Asian-influenced English expressions in general to be disadvantageous.

Respondent 54

... As for their weakness, ... Japanese people, although not limited to just this group, use the expressions unique to Asians. (Wolverine in the latest X-Men film represents them well.)

Some respondents offered a more specific criticism of Japanese people's English as not straightforward in expression, for example: not direct (Respondents 41 and 88),<sup>61</sup> "circumlocutory" (Respondent 24), or even "not logical" (Respondent 15) or "lacking in the ability to think and express themselves logically" (Respondent 94). As a more detailed example:

Respondent 5

As for their weakness, ... probably due to the frequent use of euphemisms in Japanese (the cultural difference issue), I think Japanese people tend to prefer euphemistic phrases even in English, the language normally structuring important messages directly and concisely. ...

However, it is questionable whether Japanese-influenced euphemistic phrases in English should always be seen as problematic, given their potential functions to serve in discourse and, again, their potential enrichment of international and intercultural communication. The same may be said to the other answers on perceived 'Japanese non-straightforward' expressions.

To be specific about Japanese-influenced English pronunciation, 28 respondents gave relevant answers. To say the least, no one was entirely positive about it, and most of the 28 respondents left undiscussed the issue of intelligibility, or possibly having the presumption

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<sup>61</sup> To be specific, Respondent 41 said that "Japanese people do not express their feelings and opinions directly" (English in the original), and Respondent 88 said that "sometimes ... they cannot express their feelings straightly" (English in the original).

that it went without saying that the Japanese-influenced pronunciation was not intelligible.

As one example:

Respondent 3

... As for their weakness, Japanese people ... use a unique intonation (*katakana* pronunciation etc.). ...

The assumption here is that including intonation, Japanese people's "unique" pronunciation itself is a "weakness", although it is true that the pronunciation derived from Japanese phonograms *katakana* may undermine intelligibility (e.g., Jenkins 2000, 2002; for *katakana*, see 2.5.1: p.25). While this respondent did not submit her email address, later email exchanges with others, including some of those 28 respondents, accorded with the findings in question 6 to be presented later by suggesting that my respondents tended to couple American ENL with international intelligibility. For instance, one respondent later claimed in an email that 'non-native' English pronunciation was awkward and unintelligible, and that Japanese people should aim to acquire a native-like American English accent on the grounds that it would "hold true throughout the world" (Respondent 33). By the same token, it can be the case that Respondent 3 above assumed American NESs' pronunciation to be a benchmark.

Involving the subcategory *intelligibility* (p.94), only six respondents, out of the aforementioned 28, addressed the issue of pronunciation intelligibility. All the six respondents' accounts were negative, including this example.

Respondent 52

As for their weakness, Japanese people's pronunciation is hard for other nationalities to understand. (Like Indian English, our English includes some pronunciations which are not so understandable. But ours is not as established in the world.)

In short, this respondent described Japanese people's English pronunciation as neither sufficiently intelligible nor that of a sufficiently established English variety, and thus disadvantageous. It is interesting that in agreement with the world Englishes paradigm discussed in 2.3.2, he regarded Indian English as one unique variety. He later explained in an email that he had spent two years just before university at an international secondary school abroad, where he recognised different types of English from school English taught in Japan, such as Indian English. Meanwhile, another respondent later argued in an email that Japanese people's English pronunciation was not always incomprehensible, while describing it as "monotonous" but "unique" in question 4 (Respondent 46, English in the original), albeit that he regarded his own English pronunciation simply as monotonous in question 5. It

should be noted that he was a rare case in terms of seeing Japanese-influenced English pronunciation somewhat positively, and that he simultaneously valued American, British and New Zealand ENL in other questionnaire questions.

Given the discussed two sets of negative attitudes (i.e., Japanese people's perceived prioritisation of 'correctness' in ENL at the expense of effective oral communication, and a deficit view of Japanese-influenced English use, particularly pronunciation), it is no wonder if Japanese people are shy about, unconfident in, or even reluctant about speaking English. Corresponding to the subcategory '*Japanese traits*' (p.94), such is the situation which some respondents explicitly claimed true, expressly resonated by Respondent 19 (see p.95).

#### **5.4.1.2 Question 3**

Question 3 was: *What about your own English in relation to questions 1 and 2?* Only the relation to question 1, but not to question 2, is the target here. My respondents' accounts were akin to those in question 1. Again, a sense of inferiority in actual English use, particularly in oral communication, was most noticeable. The following is a terse but fairly expressive example.

Respondent 69

My English is of no practicality in actual use.

To avoid repetition, what follows limits itself to the differences between the answers to questions 3 and 1.

Not surprisingly, in question 3, no one claimed that his/her own English sounded sincere and respectful, possibly feeling that such a personal claim could have been a breach of propriety. Also, possibly because there was nothing new to say, no one discussed the intelligibility of his/her own English, apart from one who broached her readable handwriting. In actuality, this respondent generally praised Japanese people's handwriting in question 1, and recalled in question 2 and a later email that her ALTs (Assistant Language Teachers; 2.5.2.2) from the US, Canada and New Zealand at elementary school had all had illegible handwriting.

Unlike in question 1, the following codes (in bullet points) emerged in question 3. Both main and subcategories are shown in uppercase letters, and the main categories are not indented.

NEGATIVE ATTITUDES

COMPETENCE

- Poor knowledge of grammar
- Poor reading skills

#### POSITIVE ATTITUDES

##### ‘JAPANESE TRAITS’

- Not too polite
- Unreluctant to speak

##### COMPETENCE

- Fair or good listening, speaking and communication skills
- Less prioritisation of ‘correctness’
- Less Japanese influence in pronunciation

Two major differences from the answers to question 1 can be interpreted here. The first difference is that the answers to question 3 generally seemed to presume Japanese people’s high level of English grammar knowledge, reading skills and, to some extent, writing skills, as suggested in question 1. In fact, question 3 did not involve as many positive comments on these three areas. At the same time, in question 3, corresponding to the subcategory *competence* under *negative attitudes*, four respondents (out of 95) regarded their own English grammar knowledge as insufficient, and another two, their own English reading skills as not commendable, even though in question 1, there were no negative comments on these two areas. One respondent initiated her answer as follows.

Respondent 81

Unlike the typical Japanese people I imagine, I think my grammatical accuracy in English is not high. ...

Plainly, this answer presumes Japanese people’s high level of ‘accuracy’ in English grammar.

The second difference is that across the above-listed five codes under *positive attitudes* (p.100), 22 respondents saw themselves as somewhat better in English oral communication than other Japanese people, although most of them were not very positive. Their accounts seemed to consider Japanese people’s English oral communication ability in general to be poor, and native-like competence in English oral interaction, particularly that close to American NESs, to be the most desirable. It can be construed that the 22 respondents raised four specific points. First, corresponding to the subcategory ‘*Japanese traits*’ (p.100), some estimated themselves to be more candid or willing to speak English than other Japanese people, if not as candid and willing as many American NESs. Second, involving the first

code under *competence*, subordinate to *positive attitudes* (p.100), although regretting not being able to respond in English adequately, others assessed their own English listening skills more positively than other Japanese people's. The example quoted above (i.e., Respondent 81: p.100) ended as follows.

Respondent 81

... As I like listening to English pop songs and watching American dramas, I think my English listening skills have been improved by that. But when it comes to speaking English, I rarely open my mouth, and there are occasions when I cannot readily turn my thoughts to English.

Seeing that American pop songs are presumably popular among Japanese youth, it can be argued that this example discusses English listening skills mostly in an American context.

Third, involving the first two codes under *competence*, subordinate to *positive attitudes* (p.100), still others assessed their own English speaking skills more positively than other Japanese people's, perhaps by prioritising sense making over 'correct' grammar. They tended to ascribe this to their experiences abroad or at *eikaiwa* schools (English conversation schools; 2.5.1) in their questionnaires and/or later emails. However, at least some of them were not satisfied with their spoken English. Example phrases are "up to some level of English conversation" (Respondent 49) and "still far from natural English" in the US (Respondent 83). For another example, one respondent later remarked in an email that while feeling grammatical 'accuracy' essential, she could not speak English without making 'mistakes'. And last, corresponding to the last code under *competence*, subordinate to *positive attitudes* (p.100), eight respondents, including three of those who assessed their own English listening or speaking skills somewhat positively, saw their own English pronunciation as better than other Japanese people's, even if they perceived themselves as sounding 'non-native'. Although two of the eight did not submit their email addresses, the other six explained in their questionnaires and/or later emails that they sounded closer to American NESs. One of these six respondents, for example, tried to sound like American NESs through his studies on phonetics and phonology at university, including word linking, various other sound phenomena and rhythm. Somewhat similarly, another of the six recalled that throughout his secondary school years, he had tried hard to mimic American NESs in textbook CDs at English classes and practised reading aloud at home.

#### 5.4.1.3 Question 4

Question 4 was: *What word(s) would you use to describe Japanese people's English? (for example, "beautiful")*. This questionnaire question intended to explore what was key in expressing attitudes towards Japanese people's English. Again, my respondents' main concern was Japanese people's perceived lack of ability in actual English use, mostly in oral communication. Even though many respondents wrote only words or short phrases, 70 answers (out of 95) pertained to this lack of ability, mostly in terms of competence and only occasionally in terms of shyness about speaking English.

Under the category *competence*, there emerged the following subsumed codes (in bullet points).

##### COMPETENCE

- Awkward or inadequate
- Skilful
- Poor communication skills
- Prioritisation of 'correctness'
- Japanese-influenced English use (except pronunciation)
- Japanese-influenced pronunciation
- Beautiful

Among the aforementioned 70 answers, 23 included pejorative words, predominantly in Japanese, such as "awkward" (whether English in the original or my translation), "inadequate", and the like. As one example:

Respondent 59

Good English speakers sound "beautiful", but poor English speakers make me feel "painful to see" or "unendurable".

Considering that this respondent's answers to the previous questionnaire questions deplored Japanese people's and her own English oral communication ability, she probably viewed most Japanese people including herself as the "poor English speakers". Other examples are the two answers quoted later (i.e., Respondents 35 and 58). It should be mentioned that although one respondent praised Japanese people as "skilful" in English (Respondent 78), she later added in an email that she estimated other Japanese people to be more skilful in English oral communication than herself. Indeed, she described her own English as "awkward" in question 5.

My respondents suggested that the above-mentioned main concern (i.e., Japanese people's perceived lack of ability to use English) was underpinned by the same two sets of negative attitudes as found in question 1. First, corresponding to the third and fourth codes under *competence* (p.102), the respondents tended to wonder how Japanese people could turn their perceived prioritisation of 'correctness' in ENL, mainly in terms of grammar, to effective English use, most probably in oral interaction. Two examples are:

Respondent 8

In my impression, the English we learn through textbooks and the like is very formal and not usable for actual conversation. Therefore, the word "formal" springs to mind.

Respondent 35

"Formal", "awkward", "worrying about grammar" and "*katakana*-sounding".

Both were among 26 respondents who described Japanese people's English as sounding over-formal, aloof or cautious. The 26 respondents apparently ascribed this to Japanese people's perceived tendency to observe grammatical 'accuracy' tenaciously, given their answers across questionnaire questions and/or later emails.

Second, corresponding to the fifth and sixth codes under *competence* (p.102), my respondents might well have assumed Japanese-influenced English use, such as 'Japanese non-straightforward' expressions (see 5.4.1.1: p.97) and Japanese-influenced pronunciation, to be 'deficient' anyway. Most answers on the pronunciation, including the example just quoted above (i.e., Respondent 35: p.103), problematised either the pronunciation derived from Japanese phonograms *katakana* (for *katakana*, see 2.5.1: p.25) or a flat, monotonous pitch as in Japanese.

It should be noted that five respondents used my example in the wording of question 4 (i.e., "beautiful" or "美しい") as part of their answers. Including Respondent 59 above (p.102), three of them made it the proviso in their answers and/or later emails that only those Japanese who spoke "good" English sounded beautiful without specifying what the word "good" meant. The other two, both of whom had been exchange students in the US, answered in English throughout the questionnaire. One of the two later added in an email that some Japanese students in the US had "corrected their Japanese English accent", and thus "sounded

beautiful”. Indeed, all the five respondents appeared to equate beautiful pronunciation with a native-like American English accent, given their answers to other questionnaire questions. Accordingly, the above-mentioned “good” English might have referred to native-like American English. Likewise, in question 5, while valuing their own pronunciation, another three respondents appeared to assume an American ENL accent to be the most pleasing to the ear.

Apart from all the above, there emerged the following categories (in uppercase) and subsumed codes (in bullet points).

#### EFFORTS AND KNOWLEDGE

- Learning efforts
- Knowledge

#### EXPERIENCES IN JAPANESE LIFE

- Unnecessary

#### ‘JAPANESE TRAITS’

- Polite
- Sincere
- Shy

#### INTELLIGIBILITY

- Easy to understand

Two major interpretations can be made here, either under the subcategories *efforts and knowledge* and *experiences in Japanese life* or under the subcategories ‘*Japanese traits*’ and *intelligibility*. With regard to the first interpretation, presumably reflecting the aforementioned two sets of negative attitudes (i.e., Japanese people’s perceived prioritisation of ‘correctness’ in ENL at the expense of effective oral communication, and a deficit view of Japanese-influenced English use), some respondents claimed English in Japan to be either a symbol of effort or learned for knowledge, independently of its communication function.

Three interrelated examples are:

Respondent 7

Proof of effort!

This respondent later discussed in an email how much effort she and her peers had devoted to English, despite not being confident in speaking English. It could possibly be extrapolated that English functioned as an effort indicator in the form of test scores for my respondents.

#### Respondent 76

For the purpose of studying, but not using.

This respondent expressed the view in the previous questionnaire questions that even if Japanese school students did not need English outside their classrooms, they were supposed to gain its knowledge. Thus, her answer implies that knowledge itself is the target to learn in the school English classroom.

#### Respondent 40

No disadvantage in being unable to speak English ...

This answer implies that spoken English is unnecessary in Japan.

With regard to the second interpretation, my respondents directed positive accounts only to either the perceived traits of Japanese people, such as Japanese people's possible politeness and sincerity to their interactants, or the possible ease of their English for fellow Japanese to understand. As one example:

#### Respondent 58

Awkward but easy to listen to (because I am Japanese myself).

It should be added that as the negative trait of Japanese people, a few answers described them as shy about speaking English.

#### 5.4.1.4 Question 5

Question 5 was: *What word(s) would you use to describe your own English? (for example, "beautiful")*. This questionnaire question intended to explore what was key when my respondents expressed attitudes towards their own English. Their answers about their own perceived lack of ability to use English, mostly in oral communication, were prevalent. Again, although many respondents wrote only words or short phrases, 79 answers (out of 95) pertained to this lack of ability, mostly in terms of competence and occasionally in terms of shyness about or lack of confidence in speaking English.

It seems that no answers to question 5 significantly contradict any findings in question 4. At the same time, the following codes (in bullet points) under different categories (in uppercase) were noticeably more frequent than the counterparts in question 4.

#### COMPETENCE

- Awkward or inadequate

#### 'JAPANESE TRAITS'

- Shy or unconfident

Among the aforementioned 79 answers, 39 included pejorative words, predominantly in Japanese, such as “awkward” (whether English in the original or my translation), “inadequate”, and the like. As a brief example:

Respondent 6

All messed up.

In addition, at least some respondents were shy or unconfident in English oral communication, possibly also feeling unsure of being able to make sense to NESs, as was the case with this respondent.

Respondent 37

I have no idea whether I can get my message across.

Having said that, according to this respondent’s later email, she had some experiences of successful English communication in continental Europe. She apologised in the same email that she could not recall any communication instances with NESs. Indeed, including her, 29 respondents suggested in their questionnaires and/or later emails, without being prompted, that their English should be understandable to NESs.

The following two codes (in bullet points) under *competence* in question 5 were either non-existent or a little different in question 4.

#### COMPETENCE

- Poor knowledge of vocabulary and idiomatic expressions
- ‘Incorrect’ Japanese-influenced English use (except pronunciation)

On the one hand, unlike in question 4, a few respondents touched on lack of usable English vocabulary and idiomatic expressions in connection with their own perceived lack of ability to speak English. On the other hand, despite being relatively confident in English oral communication, a few others seemed dissatisfied with their own spoken English due to its ‘inaccuracy’ and Japanese influence, mainly in terms of grammar, simultaneously viewing American ENL most positively in other questionnaire questions. As an expressive example, one respondent answered in questions 2 and 3 that having emulated fluent English speakers from continental Europe, she tried to become more communicative in English. In her view, these Europeans spoke English without caring about English grammar or understanding its complexity, and “even peppered English with words from their mother tongues” (Respondent 28, question 2). Now she described her own English in question 5 as “slipshod”.

There were three unique answers in question 5 under the category *others*.

#### OTHERS

- Cheerful
- Honest
- Freedom

One respondent described his own English as “cheerful” (Respondent 43), and later added in an email that he usually tried to make others happy in English. Considering that he described American NESs in question 6 as “mixing what to say with some touches of humour”, it is likely that he wanted to emulate the way he perceived they spoke. Another used the word “honest” (Respondent 41, English in the original). This presumably reflected her criticism in question 1: “Japanese people do not express their feelings and opinions directly”, which “is not very effective to communicate with people from foreign countries” (*ibid.*, English in the original). And the other conceived his own English to be a symbol of “freedom” in the sense of “broadening his lifeworld” (Respondent 51).

#### 5.4.2 Question 2

The questionnaire included two items to explore the factors associated with language attitudes. These were questions 2 and 3. However, this subsection deals only with the answers to question 2 for a couple of reasons. First, in question 3, my respondents generally focused on expressing language attitudes without much discussion about associative factors. Second, no particularly new factor was detected in question 3, except that unlike in question 2, two answers to question 3 named Western pop culture in relation to relative confidence in English listening skills or pronunciation, including the example quoted previously (i.e., Respondent 81; see 5.4.1.2: p.101). It should be added that although the answers to question 1 occasionally involved accounts about the factors in question, no contradiction appeared to the findings in question 2.

Question 2 was: *What experiences make you say “positive” and/or “negative”?* This questionnaire question intended to explore the factors associated with the answers to question 1. While the answers to question 2 occasionally involved accounts about Japanese people’s English, such is not treated here because no contradiction appeared to the findings in question 1 reported in 5.4.1.1. Accordingly, this subsection limits itself to what emerged under the

main category *factors and influences*. Four main topical areas can be identified from the answers to question 2: 1) school English and English tests in Japan, 2) English use at university in Japan, 3) Japanese daily life, and 4) experiences abroad. Remarkably, 64 respondents (out of 95) placed some blame on school English, English tests and/or English use at university inside Japan. It seems that both school English and English tests served as main factors in forming my respondents' language attitudes, on which English use at university did not add any major influence. Meanwhile, it seems highly unlikely that their daily lives and even experiences abroad had any counter influence on their language attitudes. Details are explained below.

With regard to school English and English tests, there emerged the following subcategories (in uppercase) and subsumed codes (in bullet points).

#### JAPANESE EDUCATION

- School subject
- Exams and tests
- Peers around

#### JAPANESE VS. ENGLISH

- Native English (speakers)

Corresponding to all the above-listed four codes except *peers around*, 47 respondents together indicated that school English had marginalised communication use, at least in oral interaction, and emphasised the importance of 'correct' or 'standard' American and possibly British ENL not influenced by Japanese, mainly through grammar and possibly also through vocabulary, in conjunction with reading and, to some extent, writing.<sup>62</sup> In their view, this school English was in accordance with entrance exams in particular, as well as school tests. As a concise example:

Respondent 86

... I think both school English education and English for university entrance exams specialise in the same thing.

This respondent later added in an email that both focused extensively on 'correct' grammar and reading. Thus, her answer implies that both are likely to disregard communication use. Other two examples are:

Respondent 2

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<sup>62</sup> Technically, Standard English does not have 'correct' pronunciation (2.3.1). However, it seems that Standard English and 'correct' ENL were essentially the same for my respondents, including pronunciation.

Many Japanese students study English only for entrance exams and can work out answers to test questions in reading, grammar, and so on. However, it seems like they are poor at using English as language, such as in conversation, since they rarely do. As implied here, school English in Japan might be primarily a subject for paper-based tests, mainly entrance exams.

Respondent 58

Through English classes, Japanese students will become relatively good at reading, writing and grammar in tests. But I often see them thinking too much or hesitating when speaking English.

This respondent later claimed in an email that Japanese English education before university would instil apprehension about making ‘mistakes’. As with the previous example (i.e., Respondent 2), her answer implies that school English in Japan might be primarily a subject for paper-based tests. It should be added that whereas the mentioning of entrance exams was noticeable, only two respondents just touched on TOEIC Listening and Reading tests, and another one<sup>63</sup> referred to Japanese TOEFL iBT examinees’ tendency to score low in speaking and listening (for TOEIC and TOEFL, see 2.5.3: p.33–34).

Incidentally, in relation to the code *peers around* (p.108), one respondent recalled that she had felt a kind of peer pressure to produce Japanese-sounding English.

Respondent 53

In my student life, it seemed like those students with good pronunciation were often made fun of in English classes. ...

She later added in an email that “English classes” referred to school English classes, particularly at the lower secondary level. She explained in another email that “good pronunciation” actually meant laboured pronunciation to mimic American NESs in textbook CDs. It may be that she and her classmates felt embarrassed about imitating American NESs when surrounded by fellow Japanese students.

With regard to English use at university, there emerged the following subcategories (in uppercase) and subsumed codes (in bullet points).

#### JAPANESE EDUCATION

- Peers around (Reproduced)

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<sup>63</sup> More precisely, this respondent did not mention any specific tests in his answer to question 2, but later told me in an email that he meant TOEFL iBT in particular.

- University modules
- Returnee students
- International students in Japan
- University clubs

#### JAPANESE VS. ENGLISH

- Native English (speakers)

In relation to the first code under *Japanese education*, 28 respondents reported that they had noticed how much Japanese students needed to improve English oral communication ability by reviewing their peers and/or themselves, mainly during university classes. Reflecting the second and third codes under *Japanese education* and the code *native English (speakers)*, email exchanges, along with some questionnaire answers, clearly suggested that even though all the students in a Japanese university English classroom were normally L1 Japanese speakers, they were supposed to use English in discussion and presentation, and that the instructor was normally an NES from the US, Canada, Australia or the UK, if not a Japanese. Some respondents mentioned and rated their returnee peers' English high in their answers and/or later emails. In reply to my emails, these respondents recalled, with a varying degree of confidence, that most of the returnees whom they had mentioned were from North America. As one example:

Respondent 91

In a university class, we have discussions in English, led by a native English teacher. After all, a great contrast exists between returnees and those students who have never studied abroad, including myself.

According to this respondent's later email, the NES teacher was from the US, and "although not sure", she suspected most of the returnees to be probably also from the US. It might possibly be that she tended to associate proficient Japanese speakers of English from abroad with those who had stayed in the US.

Concerning the fourth and fifth codes under *Japanese education* and the code *native English (speakers)* (p.110), while one respondent briefly touched on international students in her laboratory, no other respondents reported having regular opportunities to interact with foreign students or staff in English at university, except possibly with English instructors normally from the inner circle. Also, only nine respondents, mainly in relation to their struggle with English, referred to some sporadic experiences of meeting with international students from

abroad at a university club or event. Among them, a few respondents explained in a later email that international students at their clubs used Japanese increasingly, thereby making English conversation unnecessary. On the other hand, somewhat akin to one of Jenkins's (2014: 178–179) participants, another respondent expressed her frustration in trying to speak English with international students.

Respondent 82

... When speaking English, I can't help thinking of what to say in Japanese and then translating it. As a result, it takes long before I start to speak, and oftentimes when I try to speak, the topic has already changed.

According to her later email, she was reminded of a workshop with students from an Asian university abroad. Across her questionnaire, she recurrently discussed grammar. For example, she remarked in question 1 that “*juken eigo* [or English for exams] in particular attaches importance to meticulous grammar” (for *juken eigo*, see 2.5.2.3: p.32). It may be, then, that she spent quite some time focusing on ‘correct’ grammar in mental translation at the workshop, whether subconsciously or not.

With regard to Japanese daily life, there emerged the following subcategories (in uppercase) and subsumed codes (in bullet points). Each code is explained in turn.

#### EXPERIENCES IN JAPANESE LIFE

- Few opportunities to use English
- Foreigners in Japan
- Eikaiwa
- Japanese people in the media

#### JAPANESE VS. ENGLISH

- Katakana loanwords
- Differences from Japanese

As some answers imply (see Respondent 2 quoted above: p.108–109) or explicitly note, my respondents appeared to have few opportunities to use English. It is true that some respondents mentioned encountering English-speaking non-Japanese people in Japan, mostly either on the street or at a place where they worked part-time. However, many of them just described how much they or other Japanese had struggled with English. Email exchanges showed that they tended to view the English speakers they had encountered as either NESs or NNEs, and that NESs for them referred to people from North America, the UK, Australia,

or possibly also New Zealand. As an intriguing example, one respondent later remarked in an email how difficult to communicate with other Asian English speakers as each party was “non-native”. When I asked her about the possibility of meeting L1 English speakers from India or Singapore, she asked me back in another email whether these people sounded different from NESs in the US, the UK or Australia. Another told me in an email that she had little imagined Indian people speaking English.

Although rare, the answers to question 2 included the following three things. First, a few respondents mentioned their experiences of attending *eikaiwa* schools (English conversation schools; 2.5.1) in their questionnaires and/or later emails, and email exchanges identified teachers from North America, or to a lesser extent, from the UK or Australia. One respondent later added in an email that he tried his best to speak English without any ‘mistakes’ when talking with his *eikaiwa* teacher from the US. Second, another few respondents recalled hearing Japanese people in the media speaking English, but none of them regarded the English they had heard as good enough. And last, still another few respondents touched on the phonological differences between English-origin loanwords written in Japanese phonograms *katakana* and English counterparts (for *katakana*, see 2.5.1: p.25), or more generally, the linguistic differences between Japanese and English.

With regard to overseas experiences, there emerged the following subcategories (in uppercase) and subsumed codes (in bullet points).

#### EXPERIENCES ABROAD

- Studies abroad
- Homestays abroad
- International students abroad
- Trips and stays abroad

#### JAPANESE VS. ENGLISH

- Native English (speakers) (Reproduced)

Corresponding to the first three codes under *experiences abroad*, 22 respondents commented on their studies abroad and/or homestays (i.e., stays with NESs) abroad. Among them, one respondent had the experience of studying in China, and reported in her answer to question 2 and later email that some Chinese students’ native-like American English had surprised her. All the others had been to one or more of the following countries: the US, Canada, the UK,

Australia and New Zealand. They seemed to have interacted with other international students in English from countries in continental Europe, Middle East, South America or from other Asian countries. Nevertheless, involving the code *native English (speakers)*, there were more comments about NESs in the countries where they had stayed than about other international students. Importantly, no comments saw L2 English in its own right.

Corresponding to the code *trips and stays abroad* (p.112), some touched on their experiences of using English during their trips or stays in Europe, Middle East, North America or other Asian countries, and most often just reported themselves or other Japanese not having been able to speak English well. Among them, one respondent later recalled in an email that his school trip to the UK had made him realise the necessity to acquire native-like English for the purpose of “talking with native English speakers as equals” (Respondent 95). By saying that, he probably ascribed all the responsibility of successful international English communication to NNEs. Another respondent described the English she had heard in a Middle East country as grammatically messy and non-educated, but later added in an email that she wanted to seek mutual understanding overseas “even in a little awkward English” (Respondent 90). As with these two respondents, no one saw L2 English in its own right.

### **5.4.3 Questions 6, 7, 8 and 10**

Given the significant role that American and British people’s English seems to play in Japanese university students’ attitudes towards English (3.3.2), the questionnaire included questions 6 and 7. It also included question 8, which invited free comments on English used by other people. Question 10 asked for optional further comments on my research. This subsection outlines the findings in each of these four questionnaire questions.

#### **5.4.3.1 Question 6**

Question 6 was: *What do you think about American people’s English?* There emerged the following codes (in bullet points) under the two subcategories of the main category *acceptance* (i.e., low acceptance and high acceptance).

##### **LOW ACCEPTANCE**

- Unfamiliar

##### **HIGH ACCEPTANCE**

- Correct

- Exemplary
- Fluent
- Appealing
- Pleasing to the ear

Only nine respondents (out of 95) admitted not being sure what American people's English was like, corresponding to the code *unfamiliar*. Indeed, the answers to question 6 mostly admired it. Example phrases for the first two codes under *high acceptance* are "correct English, exemplary English" (Respondent 27) and "absolute authority" (Respondent 34). Other two examples involving the above-listed five codes except *correct* under *high acceptance* are:

Respondent 73

I deeply feel that American people use real English. Their English sounds fluent and cheerful, and I'm just lost in listening to them.

Meanwhile, this respondent remarked in question 7 that "British people's pronunciation doesn't sound like English to some degree".

Respondent 17

American people can speak English fast, and as a matter of course, their pronunciation is beautiful. I listen to them with admiration. ...

Remarkably, this respondent presented part of his answer "as a matter of course". As also suggested in the above phrase "*absolute authority*" (Respondent 34, emphasis added), my respondents might have tended to assume that the high status of American people's English was a widely shared perspective. The next two examples expressed this clearly in relation to the code *exemplary*, albeit that the latter respondent limited her focus to speech sounds.

Respondent 16

I feel like this is the English generally accepted *in the world*. (emphasis added)

Respondent 35

I think *Japanese people* regard the pronunciation and sounds of American people's English as "This is English". (emphasis added)

Along with such general admiration, three tendencies appeared, corresponding to three other emergent categories (in uppercase). Each of the following codes (in bullet points) is explained in turn.

## INTELLIGIBILITY

- Easy to understand
- Hard to understand
- Fast

## CONVENTIONALITY

- Concise
- Informal

## PERSONALITY

- Casual
- Frank
- Friendly
- Humorous
- Lively
- Exaggeration

First, corresponding to the above-listed three codes under *intelligibility*, there were considerably more comments on high intelligibility, particularly in pronunciation, than those of low intelligibility, and some respondents described American people as sounding fast, including Respondent 17 above (p.114). One respondent discussed the perceived low intelligibility only in relation to ‘non-standard’ dialectal accents. As an example of many positive comments:

Respondent 93

American people’s English is easy to listen to. They pronounce English with clear stress and intonation. America is open to non-native English speakers as a place where people from various linguacultural backgrounds mingle together.

Having stayed in the US twice, she observed many NNEs stay comfortably in the US. At the same time, she appeared to see American ENL as exemplary and the most pleasing to the ear throughout the questionnaire. Thus, it may be construed that she regarded America as open to NNEs even if their English was not as ‘good’ as that of American NESs.

Second, as seen in the above-listed two codes under *conventionality* (p.115), some answers described American people’s English as concise or informal. Negative accounts were found only in terms of ‘non-standard’ usage, such as ‘broken’ grammar and slang words. Third, in close relation to the second, corresponding to the above-listed six codes under *personality*

(p.115), some answers associated American people's English with their putative approachable characteristics, such as being casual, frank, friendly, humorous and/or lively, although a small number of answers depicted American people as sounding too frank or exaggerating things. Respondent 73 above (p.114) briefly touched on some kind of liveliness by the word "cheerful". As an example describing frankness and friendliness:

Respondent 88

Speaks directly but at the same time, I think it's friendly and warm as well. (English in the original)

The word "warm" might have connoted this respondent's general affinity with American people.

#### 5.4.3.2 Question 7

Question 7 was: *What do you think about British people's English?* There emerged the following codes (in bullet points) under the two subcategories of the main category *acceptance* (i.e., low acceptance and high acceptance).

##### LOW ACCEPTANCE

- Unfamiliar
- Accented
- Unpleasing to the ear

##### HIGH ACCEPTANCE

- Elegant
- Pleasing to the ear

There were 22 respondents (out of 95) who admitted not being sure what British people's English was like, corresponding to the code *unfamiliar*. Some respondents, including a few of the 22 respondents, explained in a later email, without being prompted, that Japanese school students were exposed only to American people's English as classroom English, and had few opportunities to know what British people's English was like. In fact, resonating with McKenzie (2008a, 2010) and Evans and Imai (2011), 28 respondents mentioned American people's English even in question 7. Most of them viewed it more positively than British people's English, including the next example of the latter two codes under *low acceptance*.

Respondent 39

British people pronounce English a little differently from American people. (Is that the original pronunciation? As I'm used to hearing American English, I've felt British English sounds awkward.)

On the one hand, as in the above example (i.e., Respondent 39), there were some negative comments on British people's pronunciation. On the other hand, although small in number, positive comments tended to describe it as elegant and/or pleasing to the ear, as seen in the above-listed two codes under *high acceptance* (p.116), possibly in terms of the British 'Received' Pronunciation (RP) accent. As an example for elegance:

Respondent 83

British people's pronunciation is unique. There is something elegant about it. This respondent did not use the word "unique" for American people's English, but instead appeared to see it as "natural" English (Respondent 83, question 3) across the questionnaire. Such might have connoted her belief in its unmarkedness and universality unlike British people's English. It should be added that no one depicted American people's English as elegant in question 6. As an example for pleasantness to the ear:

Respondent 47

British people's pronunciation is distinctive, and somehow their English sounds like a beautiful language. This respondent referred to American people's English as "exemplary" in question 6. She might have perceived, then, that British people's English sounded as different from the "exemplary" English as if to be another language.

Apart from what has been seen above, three tendencies appeared which were comparable with those in question 6, corresponding to three emergent categories (in uppercase). Each of the following codes (in bullet points) is explained in turn.

#### INTELLIGIBILITY

- Hard to understand
- Easy to understand
- Fast

#### CONVENTIONALITY

- Formal
- Traditional

## PERSONALITY

- Gentlemanly
- Intelligent
- Proud
- Arrogant
- Careful

First, corresponding to the above-listed three codes under *intelligibility*, there were significantly more comments on low intelligibility, predominantly in pronunciation, than those of high intelligibility, and some respondents described British people as sounding fast. As one example:

Respondent 11

Compared with American English, British English sounds smooth and inarticulate as if it were seamless. Also, British people kind of mumble, and it's sometimes hard to listen to them. ...

This was typical in that the perceived low intelligibility of British people's English was viewed in opposition to the perceived high intelligibility of American people's English across questions 6 and 7. However, a few respondents did not agree, including the following.

Respondent 22

As British English is personally easier to listen to than American English, I often use British English as my learning aid.

The word "personally" appeared to reflect this respondent's assumption that the opposite might be true for others (i.e., American English is easier for others to listen to than British English).

Second, as seen in the above-listed two codes under *conventionality* (p.117), some answers regarded British people's English as formal and/or traditional, although no one saw American people's English as such in question 6. Third, in close relation to the second, corresponding to the above-listed five codes under *personality* (p.118), some answers associated British people's English, or rather, probably the British RP accent, with supposed self-possessed characteristics, such as being gentlemanly, intelligent, proud and/or arrogant. Meanwhile, a couple of respondents offered their impression that British people would treat English with care, possibly in association with the British RP accent. As an example describing pride:

Respondent 61

... British people seem proud of their English (as if they do not accept American English).

This answer might suggest that British people proudly continue using their English, even if American ENL exerts a wider influence. It should be added that no one associated American people's English with the characteristics of being gentlemanly, intelligent, proud or careful with their language in question 6.

#### 5.4.3.3 Question 8

Question 8 was: *Please comment freely on English used by people not mentioned above (i.e., those who are not American, British or Japanese)*. There emerged the following codes (in bullet points) under the two subcategories of the main category *acceptance* (i.e., low acceptance and high acceptance).

##### LOW ACCEPTANCE

- Unfamiliar
- Accented
- Deficient

##### HIGH ACCEPTANCE

- Better than Japanese people's English
- Unique types of English
- Solidarity
- Favourite English varieties

In addition, there emerged the following categories (in uppercase) and subsumed codes (in bullet points).

##### INTELLIGIBILITY

- Hard to understand
- Easy to understand

##### SIMILARITIES AND DIFFERENCES

- L1 differences
- Geographical differences

##### COMMUNICATION PHENOMENA

- Prioritisation of communicative needs

There were eleven respondents (out of 95) who admitted not being sure what the English used by other people (i.e., those who were not American, British or Japanese) was like,

corresponding to the code *unfamiliar*, and fifteen did not leave any comments. Across the other answers, three tendencies appeared. First, corresponding to the codes *accented* and *better than Japanese people's English* as well as the above-listed two codes under *intelligibility*, even though my respondents tended to view those other people as better English speakers than Japanese, there were considerably more comments on low intelligibility, often with reference to accentedness, than those of high intelligibility. As one example:

Respondent 49

Asian people use English with a peculiar pronunciation. My image is that their English makes sense only inside their own countries.

Similar criticisms appeared on the English spoken not only by Asian people in general but also specifically by Indians and Singaporeans as well as Australians. As another example:

Respondent 23

As with Japanese people, other people just cannot hide accents from their mother tongues. Therefore, their English is often harder to listen to than American or British people's English.

The assumption here is that Japanese- or other 'non-native'-influenced English pronunciation often threatens intelligibility, and that American and British people's English is intelligible internationally.

Second, corresponding to the code *unique types of English* and occasionally involving either of the above-listed two codes under *similarities and differences* (p.119), a few respondents mentioned various types of English positively, although their comments simultaneously appeared somewhat negative as far as NNEs were concerned. As one example:

Respondent 4

It seems like other people have the feelings of their own English by not minding being non-native, having an accent and so on.

While silent here about the NESs not asked about in the questionnaire (i.e., NESs other than American and British people), this respondent appeared to assume American and British people's English to be unmarked across questionnaire questions. Thus, this example should not be construed as completely positive about the English in question. Likewise, another respondent argued in a long answer that "non-native English pronunciation is still accepted as English", but that "actual English pronunciation and its *weak points* depend on a mother tongue" (Respondent 93, emphasis added). Considering that she appeared to assume

American people's English to be unmarked across questionnaire questions and in a later email, she could have viewed any phonological difference from American ENL as a 'weak point'. As yet another example:

Respondent 41

There are many countries that speak English as their first language, but I think their English are all different. I think their English have their own characteristics and that makes their identity unique. (English in the original)

This answer describes diversity in English positively only in terms of first-language national varieties. It is silent about both second-language counterparts and lingua franca communication in English across national boundaries.

Third, corresponding to the code *prioritisation of communicative needs* and occasionally involving the code *deficient* (p.119), another few respondents observed many international English users prioritising communicative needs rather than conformity to ENL. However, it seems clear that none of them was entirely positive about this phenomenon. As one example:

Respondent 42

I think people from many countries take the stance that they should convey messages even though they make mistakes.

It was obvious from his questionnaire and later email that he referred to grammatical 'mistakes'. It may be, then, that what drew his attention were not so much messages themselves as grammatical 'mistakes'. Remarkably, as an exception, one respondent stated as follows.

Respondent 48

Now that English is used as a common language, I've come to think that it's not necessary to suppose we have to speak like native English speakers, hearing the English spoken by people from various countries.

However, in other questionnaire questions, this respondent regretted his own poor knowledge of English idiomatic expressions, and described Japanese people's English as peculiar and his own English as awkward, seemingly in relation to both American and British people's English. Thus, he might not have seen L2 English as legitimate as ENL. Unfortunately, he did not submit his email address, thus making it impossible for me to contact him afterwards. Somewhat similarly, as the only instance of the code *solidarity* (p.119), one respondent mentioned the solidarity she felt towards other NNEs. However, in other questionnaire questions, she viewed Japanese people's and her own English negatively, in contrast with

American people's English. Thus, she appeared to identify with other NNEs, not as legitimate English users, but on the grounds of her perception of shared 'non-nativeness' or insufficiency of legitimacy as English users.

It should be added in relation to the code *favourite English varieties* (p.119) that some respondents expressed their strong affection for American and/or Canadian people's English even in question 8. Seeing a rare reference to Canadian people's English here, at least a few respondents could have taken both American and Canadian people's English in the same light as North American people's English. As an example simultaneously involving the code *deficient* (p.119):

Respondent 27

As I've received an education that regards American English as the best, I've felt other English improper. But now I try to think about the importance of making myself understood when speaking English. ... If I give first place to communication, I don't have a bad image of various kinds of English. But I'm not sure whether they are valid from an educational perspective.

Clearly, this respondent was inclined to place American ENL at the first rank in terms of education, while describing "other English" as "improper". It appears that he had no reason to adduce, apart from the claim that he himself had received such education.

#### **5.4.3.4 Question 10**

Question 10 was: *Would you like to make any other comments on the theme (How Japanese people orient to their own English) or the questionnaire itself?* While 57 respondents (out of 95) left some comments, eighteen of them said that there was nothing to add. Corresponding to three emergent categories (in uppercase), the other 39 respondents' comments can be categorised into their encouragement, the difficulty they had in answering the questionnaire, and their concerns about Japanese people's and/or their own English oral communication ability.

##### **ENCOURAGEMENT**

- Good wishes
- Interesting

##### **ANSWERING DIFFICULTY**

- Complaints about the questionnaire design

- Tricky theme

#### CONCERNS

- English for communication
- Inferiority complex

There was nothing remarkably new, and each of the above codes (in bullet points) is explained in turn only briefly.

First of all, some respondents offered their good wishes and/or showed their interest in my research. As an example showing some interest:

Respondent 91

In my perception, English was American and British people's mother tongue and our foreign language. However, I realised that this questionnaire on Japanese people's own English regarded English not as the language belonging to these countries, but as a tool which Japanese people had as well. This was interesting and startling.

Given the word "startling", this respondent must have long assumed English to be essentially a foreign language to Japanese people.

In addition, almost all the comments on answering difficulty pertained to the open-ended design of the questionnaire and/or the trickiness of the questionnaire theme. For example, one respondent discussed the theme as follows.

Respondent 94

Although the questionnaire theme is Japanese people's English, they have little to do with English, and the theme applies only to those Japanese who have a high level of interest in English. Therefore, it was difficult for me to answer the questionnaire. ...

This respondent might well have assumed that Japanese people in general did not feel close to English. Considering my respondents' clear overall tendency to view Japanese people's English negatively across questionnaire questions, this assumption could have rung true to many other respondents.

Furthermore, my respondents' concerns about Japanese people's and/or their own English oral communication ability were noticeable. In this connection, a couple of respondents briefly expressed a sense of inferiority in either Japanese people's or his own English. As an example for Japanese people's perceived poor English oral communication ability:

Respondent 43

... Having watched Keisuke Honda's press interview on joining A.C. Milan, some Japanese probably pointed out that his English was not grammatically correct, even though they themselves couldn't speak English.

This answer implies how much Japanese people are concerned with 'correct' English grammar, thereby resonating with the findings across some other questionnaire questions.

#### **5.4.4 Summary**

My respondents' accounts were generally considerably negative and sometimes pejorative, mostly directed to Japanese people's and their own perceived poor ability in English oral communication. Their occasional positive comments were mostly limited to Japanese people's and often their own perceived good knowledge of English grammar, and perhaps also vocabulary and idiomatic expressions, in connection with English reading and, to a lesser extent, writing skills. Such being the case, some respondents indicated that Japanese people including themselves were possibly shy about, unconfident in, and/or even reluctant about speaking English. Importantly, what manifested themselves and underlay my respondents' negative accounts were two sets of negative evaluative concepts (i.e., attitudes). The first set of negative attitudes was the perceived prioritisation of 'correctness' in ENL, or rather, 'standard' American ENL, mainly in terms of grammar, at the expense of effective oral communication. My respondents' example was the resulting English which sounded over-formal, aloof or cautious. The second set of negative attitudes was a deficit perspective on Japanese-influenced English use, particularly pronunciation, mostly without due regard to intelligibility. My respondents' examples of 'deficient' English were 'Japanese non-straightforward' expressions, the pronunciation derived from Japanese phonograms *katakana* and a Japanese-like flat, monotonous pitch. While some respondents saw their own practical ability in English oral communication more positively than other Japanese people's, they were generally not very positive, seemingly against the benchmark of native-like competence, particularly that close to American NESs.

With regard to non-Japanese people's English, my respondents mostly admired American people's English, including their assumption of its high intelligibility, particularly in pronunciation, while tending to regard it as universal, unmarked and exemplary in the world. On the other hand, they tended to describe a relative unfamiliarity with and only a moderate

acceptance of British people's English along with their assumption of its low intelligibility, predominantly in pronunciation. Somewhat similarly, they tended to associate English used by other people (i.e., those who were not American, British or Japanese), sometimes specifically by other Asians, with low intelligibility, often with reference to accentedness. While it is true that a few respondents observed many international English users prioritising communicative needs rather than conformity to ENL, it seems clear that none of them was entirely positive about this phenomenon.

It seems that school English and English tests collaboratively presented to my respondents geographically-bounded 'correct' or 'standard' ENL in the US and possibly the UK as *the* English without valuing the dynamic exploitation of plurilingual resources. To this effect, the respondents indicated that in accordance with English entrance exams and school tests, school English had marginalised communication use, at least in oral interaction, and focused on the knowledge of grammar and possibly also vocabulary, in conjunction with reading and, to some extent, writing skills. In addition, it seems that English use at university did not add any major influence on my respondents' language attitudes. The respondents clearly suggested that a Japanese university English classroom was normally instructed by a North American, British or Australian NES, if not a Japanese, and that the classroom was likely to make L1 Japanese users speak English *among* themselves, however unlikely this would be in real-world communication. At the same time, almost no respondent reported having regular opportunities to interact with non-Japanese people in English even at university, except possibly with the English instructors. Furthermore, it seems highly unlikely that my respondents received any counter influence on their language attitudes from their daily lives or even experiences abroad, seeing that they appeared to have few opportunities to use English outside education in Japan, and that none of them saw the L2 English they had encountered abroad in its own right.

It should be added that while the questionnaire involved relatively many respondents, no significant difference emerged between disciplines or other categories. Admittedly, however, such could possibly have become noticeable, had there been many more respondents.

## **5.5 Ending remarks**

This chapter has concentrated on my analysis of the questionnaire data. To this effect, the chapter has introduced my analytical framework (i.e., qualitative content analysis) along with its relationship with the theoretical framework established in 3.4, and explained my analysis practices. The detailed description of the findings has followed, questionnaire question by questionnaire question, according to the demands of trustworthiness discussed in 4.3.6.

As mentioned in 4.3, my study comprises not only the questionnaire but also conversational interviews, and each of the two methods was conducted and analysed separately.

Accordingly, the next chapter concentrates on my analysis of the interview data.

## **CHAPTER 6**

### **INTERVIEW DATA ANALYSIS**

#### **6.1 Introductory remarks**

Chapter 6 concentrates on the interview data analysis. Broadly speaking, the chapter structure is the same as that of the previous chapter. Section 6.2 introduces my analytical framework for the interview data, which consists of qualitative content analysis and Eggins and Slade's (1997/2004) speech functions analysis framework. Section 6.3 explains what was done by applying this framework to the data. And Section 6.4 presents the findings in detail.

#### **6.2 Analytical framework for the interview data**

Prior to analysis, as discussed in the next section, I developed transcription conventions (Appendix 6.1: p.273) and transcribed the audio-recorded data accordingly (Appendix 6.2: p.275–482). For the purpose of analysing the transcribed data, I combined qualitative content analysis with Eggins and Slade's (1997/2004) speech functions analysis framework. As detailed in 5.2, qualitative content analysis proceeded by coding the data, categorising the assigned codes, and interpreting the relationships between the developed categories and possibly also between the codes, for the purpose of capturing deeper structural meaning. Unlike the questionnaire data analysis, I focused on the interrelationships of the categories, but not those of the codes. This is because initially coded topics in the interview data were most often intertwined in an interactional context, and thus not separately analysable. Meanwhile, Eggins and Slade's (1997/2004) framework was incorporated for the purpose of examining how the interview content was co-constructed in a dynamic interactional context, and thereby capturing an interviewee's stance and concerns around a certain proposition rather than mine. The examples of the previous application of Eggins and Slade's (1997/2004) framework in education-related research include Leung (2012) and Jenkins (2014). As with the questionnaire data, all the transcribed data was transferred to NVivo 10 for Windows (QSR International 2015), a tool of "data administration and archiving" (Kelle 2000: 285, 2004/2007: 456).

The rest of this section explains Eggins and Slade's (1997/2004) speech functions analysis framework, but avoids repeating the same explanation of qualitative content analysis given in

5.2. Having developed Halliday's (1984, 1994) systemic functional interpretation of dialogue,<sup>64</sup> Eggins and Slade's (1997/2004) framework helps analyse how interaction is dynamically co-constructed in a casual conversation. They define a casual conversation as a set of "interactions which are not motivated by a clear pragmatic purpose, and which display informality and humour" (Eggins and Slade 1997/2004: 20). They see a pragmatic conversation as opposite, providing as an example a set of brief interactions at a post office. My interviews were casual conversations rather than pragmatic ones for a number of reasons. First, even though my interviews might have been "conversations with a purpose" (Burgess 1984: 102) in that having a conversation itself was clearly purposeful (i.e., my fieldwork), the flow of any of my interviews was unpredictable and only vaguely around my research questions. While I do not deny that I had my research interests in mind during interaction, it was not unusual for the participants engaging in conversation with me to have something interesting which they wanted to discuss. Second, all my interviews were far from formal. My transcripts in Appendix 6.2 (p.275–482) show how easily the interviewees initiated topics, overlapped or interrupted me, and how much they laughed. Third, related to the second point, none of my interviews was without humour. And last, in contrast to Eggins and Slade's (1997/2004) post office example, my interviews were all relatively long. Thus, my interview data seems casual enough to render their framework applicable. It should be noted that as a framework to analyse the functions of conversational moves, rather than linguistic features, their framework seems applicable to both original and translated data.

At its simplest, Eggins and Slade's (1997/2004) speech functions analysis framework consists of the following three conversation moves: 1) opening, 2) continuing, and 3) reacting moves. They broadly refer to the latter two as sustaining moves. Opening moves "function to initiate talk around a proposition" (ibid.: 194). They comprise both attending moves which secure the attention of an intended interlocutor and initiating moves which include giving or demanding either factual information or opinions. In relation to my analysis, a topic initiated by interviewees might have been particularly important to them.

Continuing moves are achieved by the current speaker, functioning to "keep negotiating the same proposition" as sustaining moves (Eggins and Slade 1997/2004: 195). They comprise monitoring, prolonging and appending moves. Monitoring moves make sure that an interactional situation is maintained. Examples include checking whether an interlocutor is

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<sup>64</sup> The most recent edition of Halliday (1994) is available as Halliday and Matthiessen (2014).

following or not, and inviting him/her to take a turn. Prolonging moves provide further information as the expansion of a prior move.<sup>65</sup> And appending moves occur when a speaker engages in this expansion after losing and regaining the turn. In relation to my analysis, how far and in what aspects interviewees sustained and expanded a topic by prolonging or appending is of particular interest.

Reacting moves are achieved by another speaker in interaction, again, functioning to “keep negotiating the same proposition” as sustaining moves (Eggins and Slade 1997/2004: 195). They are further classified into responses and rejoinders, both of which are either supportive or confronting. While responses “move the exchange towards completion”, rejoinders “in some way prolong the exchange” (ibid.: 200). More specifically, whereas responses “just negotiate what is already on the table” before completing the exchange, rejoinders establish sequences of talk by “demanding further details” (i.e., supportive) or “offering alternative explanations” (i.e., confronting) (ibid.: 207).

With regard to responses, supporting responses comprise developing, engaging, registering and replying moves. Among them, engaging moves are simple agreement with attending moves. Developing moves occur when another speaker engages in the expansion of a prior move, but does so with a view to completing the exchange. Registering moves encourage a prior speaker to take the next turn, not providing any expansion (e.g., “Ah, that lady.”). And replying moves just indicate the willingness to accept what a prior speaker says (e.g., “Oh, yes.”). On the other hand, confronting responses comprise disengaging and replying moves. The former refuses to take part in the exchange, for instance, by keeping silent. The latter includes a contradiction, disavowal, disagreement, or withholding response (e.g., “I don’t know.”) in the direction of completing the exchange. In relation to my analysis, how interviewees’ responses supported or confronted me provides a clue to their stances and concerns including the importance of what I said to them. In particular, interviewees’ developing moves might have “indicate[d] a very high level of acceptance” (Eggins and Slade 1997/2004: 202) by sustaining and expanding a topic. Also, interviewees’ disengaging and replying moves as confronting responses might well have indicated some degree of rejection.

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<sup>65</sup> Eggins and Slade (1997/2004) divide this expansion into elaboration, extension and enhancement, having derived these three from Halliday’s (1994) grammatical categories (see Eggins and Slade 1997/2004: 196–198).

With regard to rejoinders, supporting rejoinders comprise tracking moves and subsequent responses. Tracking moves are subdivided into checking, confirming, clarifying and probing moves. The first three types occur when another speaker seeks: 1) the re-explanation of at least some of a prior move (i.e., checking), 2) the verification of what he/she indicates having heard (i.e., confirming), or 3) additional information to understand a prior move (i.e., clarifying). And the last type occurs when another speaker engages in the expansion of a prior move, but does so in order to seek the confirmation of his/her expansion (i.e., probing). Subsequent responses may also be supporting by resolving, repairing or acquiescing with prior moves. On the other hand, confronting rejoinders comprise challenging moves and subsequent responses. Challenging moves are subdivided into detaching, rebounding and countering moves. Detaching moves seek to bring the current discussion to an end. Rebounding moves question a prior move in terms of its “relevance, legitimacy or veracity” (Egins and Slade 1997/2004: 212). And countering moves express “an alternative, counter-position or counter-interpretation” (ibid.). Subsequent responses may also be confronting by having prior moves unresolved, refuted or re-challenged. In relation to my analysis, how interviewees’ rejoinders supported or confronted me provides a clue to their stances and concerns including the importance of some aspects around what I said to them. In particular, interviewees’ challenging moves might well have indicated rejection by detaching, rebounding or countering me. Also, interviewees’ probing moves might have indicated a high level of interest in a topic by sustaining and expanding it.

My analytical framework suits language-attitude theories in the theoretical framework established in 3.4. According to the theories, people’s accounts about language are situationally created flexibly and dynamically, based on their underlying reservoir of evaluative concepts which may be relatively stable. As the theories identify this conceptual reservoir as language attitudes, my analysis needed to reach, not surface-level accounts, but “the *deep structural* meaning conveyed by the message” (Berg and Lune 2012: 355, emphasis in original) which is exactly the target of qualitative content analysis. At the same time, as argued in 4.3.3.2, what an interviewee said (i.e., the content to be analysed) cannot be examined independently of its embedding interactional context. Egins and Slade’s (1997/2004) speech functions analysis framework lends assistance to a detailed understanding of an interviewee’s stance and concerns in casual, conversational interviews.

My analytical framework is also conducive to exploring the factors associated with language attitudes, at least in my research. My second research question addresses not only what factors exist but also how they work to form certain language attitudes. Just enumerating possible candidates cannot fully answer this research question. The trilogy of coding, categorising and interpreting as mentioned previously, and again, a detailed understanding of what an interviewee had to say by Eggins and Slade's (1997/2004) speech functions analysis framework assisted in affording interpretive depth and breadth in the direction of answering the research question.

### **6.3 Interview data analysis practices**

Audio-recorded data must be transcribed to “[o]rganize and prepare the data for analysis” (Creswell 2014: 197). I developed my own transcription conventions with reference to the VOICE mark-up conventions (VOICE Project 2007). This is both because I myself have been accustomed to seeing VOICE transcripts, and because the VOICE mark-up conventions cover widely various aspects of communication, compared with more traditional transcription conventions (e.g., Richards 2003: 173; Mackey and Gass 2016: 114, 115, 381–383, 384–386). To be specific, I used the VOICE mark-up conventions as a catalogue of conventions from which to choose helpful ones and customise them for my own research (see e.g., Lapadat 2000: 214–215). After some trial and error in transcribing earlier interviews, I reached the most economical but still readable version (see Appendix 6.1: p.273), and transcribed all the interviews according to this version (Appendix 6.2: p.275–482). To improve transcription quality, I listened to the audio-recording of each interview repeatedly, until obtaining “a degree of assurance that the final version is at least a reasonable representation of the talk” (Richards 2003: 202). It should be reminded that even if some interaction in my transcripts appears unsophisticated, such is merely the reflection of “the natural differences between oral and written language styles” (Brinkman and Kvale 2015: 214).

Again, the qualitative content analysis of the interview data was the trilogy of coding the data, categorising the assigned codes and interpreting the interrelationships of the categories. At the same time, I incorporated Eggins and Slade's (1997/2004) speech functions analysis framework in the coding and interpreting stages to capture an interviewee's stance and concerns embedded in a dynamic interactional context. As with the questionnaire data analysis, my interview data analysis was far from being a linear process. In fact, I repeatedly

revised my analysis within each trilogic stage and while going back and forth between the three.

With regard to coding the data, I treated a portion between one opening move and another one which introduced a very different topic, as one unit, and assigned identifiable codes to the whole unit. In an attempt to focus on an interviewee's stance and concerns rather than mine, I derived all the Descriptive Codes (i.e., the codes to describe a topic in the data; see 5.3: p.89) only from his/her turns significantly contributing to discussion. To be specific, my codes were derived from an interviewee's following ten moves in Eggins and Slade's (1997/2004) speech functions analysis framework: initiating moves as opening moves, prolonging and appending moves as continuing moves, developing moves as supporting responses, disengaging and replying moves as confronting responses, probing moves as supporting rejoinders, and detaching, rebounding and countering moves as confronting rejoinders. It should be mentioned, however, that I found no disengaging or detaching move of any of my interviewees. Seeing that prolonging, appending, developing and probing moves expand a prior move in their different ways, it follows that all my codes were derived from an interviewee's initiating moves, variously occurring expansion, confronting replying responses, and rebounding and countering rejoinders. Even though there was no predetermined code, I do not claim that my codes were entirely data-driven. This is because the coding procedure was inevitably influenced by my research questions, theoretical framework and background knowledge through reading the literature (cf. Schreier 2012), and more generally, by my research interests as a human researcher (e.g., Miles, Huberman and Saldaña 2014).

With regard to categorising initial codes, I compiled the codes into one coding frame (e.g., Berg and Lune 2012; Schreier 2012, 2014); that is, one set of hierarchically organised categories. Schreier (2012, 2014), for example, refers to higher-order categories in a coding frame as main categories, and lower-order categories as subcategories. As with the questionnaire data analysis, I observed her reasonable principles of unidimensionality, exhaustiveness and mutual exclusiveness. That is to say, a coding frame should be designed for each main category to capture a unique aspect (i.e., unidimensionality), and each initial code can be assigned to at least one subcategory (i.e., exhaustiveness), but to one subcategory only, under the same main category (i.e., mutual exclusiveness).

While I obtained 59 initial codes after a couple of re-codings of all the transcripts, these codes were tentative. This is because most often, multiple codes were closely interrelated and almost inseparable in an interactional context. In this sense, it was not difficult to group multiple codes into overarching (sub)themes which would serve as subcategories in the coding frame. Also, central themes were emergent from these (sub)themes, serving as main categories. Having said that, and despite the fact that there was no predetermined category, I acknowledge that all the categorising procedure was inevitably influenced by my research questions, theoretical framework and background knowledge through reading the literature, and more generally, by my research interests. The following are all the main categories, shown in uppercase letters, and subcategories, listed as bullet points.

#### POSITIVE ATTITUDES

- Good reading and writing skills
- First-hand ELF experiences

#### NEGATIVE ATTITUDES

- Obsession with ‘correctness’
- Japanese-influenced English use
- ‘Japanese traits’

#### ENGLISH-RELATED EXPERIENCES IN JAPANESE EDUCATION

- School English and English tests in Japan
- English use at university in Japan

#### ENGLISH-RELATED EXPERIENCES OUTSIDE JAPANESE EDUCATION

- Japanese daily life
- Experiences abroad

#### NON-JAPANESE PEOPLE’S ENGLISH

- North American ENL
- British ENL
- English used by those who are not North American, British or Japanese

#### ELF PERSPECTIVES

- Entire approval of ELF perspectives
- Partial approval of ELF perspectives
- Non-understanding of ELF perspectives

The total number of all the above main and subcategories in my coding frame exceeds the range from four to fifteen, which Attride-Stirling (2001) suggests as appropriate from a practical stance in relation to one thematic network (i.e., a set of web-like representations of thematic categories). This is most probably because my coding frame comprises multiple ‘networks’ or groupings of central themes at once. One can easily see that there are four major thematic groupings in the coding frame (p.133): 1) positive and negative attitudes, 2) English-related experiences both inside and outside Japanese education, 3) non-Japanese people’s English, and 4) ELF perspectives.

With regard to interpreting the interrelationships of the categories, I tried to reach the most comprehensive and economical explanation across all the two or three subcategories under each main category (p.133). In so doing, I paid attention to and considered relevant subcategories across different main categories. Here again, I acknowledge that all the interpreting procedure was inevitably under the influence of my research questions, theoretical framework and background knowledge through reading the literature, and more generally, under the influence of my research interests.

As with the questionnaire data analysis, I did not seek to single out a particular main or subcategory as “a central category (or explanatory concept)” (Richards 2003: 277), or to create the central category, through which to explain all the main and subcategories in the coding frame, all the more so because my coding frame embraces the aforementioned four different thematic groupings at once. The resulting interpretation is presented in the next section under each of the six main categories (p.133).

## **6.4 Findings**

Seeing that trustworthiness, as discussed in 4.3.6, requires a thick description of findings mainly for the sake of transferability, this section provides a detailed explanation of the findings. As mentioned in the previous section, this section deals with the six central themes in turn: 1) positive attitudes, 2) negative attitudes, 3) English-related experiences in Japanese education, 4) English-related experiences outside Japanese education, 5) non-Japanese people’s English, and 6) ELF perspectives. Having said that, I admit that inevitable relationships and overlaps across the central themes almost always exist.

My interviews were conducted in Japanese, and all transcribed as seen in Appendix 6.2 (p.275–482). The extracts and quotations in this section are my translations into English. For the sake of readability, these translations do not reflect a false start, stutter, and the like. In addition to this modification, the English extracts are made different from the original Japanese transcripts in a number of ways. First, only the English extracts adjust the beginnings of overlapping speech. This is because economy of space is not an important issue, unlike the large amount of the original Japanese data in Appendix 6.2 (p.275–482). Second, for the same reason, although the original Japanese version underlines exactly where a prosodic or non-linguistic feature applies, and describes the feature in braces immediately after the underlined part (e.g., oh yes exactly{louder}), the English extracts follow the VOICE mark-up conventions (e.g., oh yes <louder>exactly</louder>; VOICE Project 2007). Third, the English extracts remove the prosodic features of my own turns as irrelevant to analysis. Only the prosodic features of my interviewees were analysed in search of “richer insights than the referential content alone” (Jenkins 2007: 210). And last, although the original Japanese version places a space at the end of a perceivable block of utterance, the English extracts place a dot instead, in order to differentiate this notation from a space between English words. It should be admitted that owing to the fact that Japanese and English sentence structures are different, where pauses, prosodic features and overlapping talk are cited in the English extracts is inevitably an approximation of the original Japanese version. Also, a few explanations were derived from my field notebook, which does not show in any appendices for the sake of confidentiality (4.3.6).

As described in 4.3.2, there were eighteen interviewees. All of them were undergraduates at a Japanese university, and their disciplines ranged widely (see Appendix 4.4: p.227). Also, as mentioned in previous chapters, my two research questions are:

1. How do Japanese university students orient to Japanese people’s English including their own?
2. What factors are associated with the students’ orientations, and how do these factors work to form their orientations?

#### **6.4.1 Positive attitudes**

Overall, my interviewees’ accounts were overwhelmingly skewed to the negative side. Only six interviewees (out of eighteen) mentioned something positive. Corresponding to the

subcategory *good reading and writing skills* (p.133), four of these six interviewees cursorily referred to Japanese people’s perceived good English reading skills, and one of the four, simultaneously to Japanese people’s perceived good English writing skills. As another two of the four explicitly noted about themselves, it appears that such positive views applied to all the four interviewees’ own English as well. On the other hand, corresponding to the subcategory *first-hand ELF experiences* (p.133), the other two of the aforementioned six interviewees each alluded to a positive aspect of either his own or Japanese people’s English – specifically, his own ownership of English or a sufficient intelligibility of Japanese-influenced English pronunciation – in relation to their oral communication experiences in an international setting. Each of the two cases is explained below.

With regard to the first case, while frequently referring to “natives”, in most cases interchangeably with American NESs, Interviewee 1 became aware during the interview that he could feel English to be his own language, presumably only when he stopped prioritising ‘correct’ grammar. To be specific, in an earlier part of the interview, he developed the topic of his Japanese peers’ English in an English discussion class at university by telling me that he checked their grammatical and pronunciation ‘accuracy’ “subconsciously” as well as his own (Interview 1: 1.707: p.280). Sometime after that, he developed the topic of the ownership of English in the direction of his perceived non-ownership, and appended the view that English was more of “a school subject, like math or Japanese history” (ibid.: 1.1034–1035: p.283) than his own language. Now our discussion moved to his experience of talking with South Korean students in English during his study in the US. It should be reminded that as seen in Appendix 6.1 (p.273), “P” and “T” in all the extracts stand for an interviewee’s and my IDs respectively.

Extract 1 (Interview 1: 1.1474–1488: p.286)

- |    |     |   |
|----|-----|---|
| 1  | T:  | well what about the South Korean students’ English. am I correct in saying that their         |
| 2  |     | English was intelligible enough to you. [and  |
| 3  | P1: | [<while eating>ah. yes</while eating>   |
| 4  | T:  | their English might’ve sounded similar to Japanese mora-timing. <sup>66</sup> it might’ve had |
| 5  |     | such a flow or might not. what did you think about their English. when hearing [the           |
| 6  |     | South Korean students   |
| 7  | P1: | [oh I   |
| 8  |     | didn’t think their English sounded cool at all. but at that time I used English just as a     |
| 9  |     | tool [indeed  |
| 10 | T:  | [hmm  |

<sup>66</sup> Prior to this extract, Interviewee 1 once used the term *mora-timing* to describe Japanese prosody.

- 11 P1: I simply used [English  
 12 T: [hmm  
 13 P1: without caring about grammar  
 14 T: I see  
 15 P1: It's because I was able to communicate without problems and there was nothing  
 16 more than that. at that time I felt the most that English was my language. or rather  
 17 only at that time did I feel like English was one of my languages

When I initiated the topic of the sound flow of the South Korean students (1.4–6), Interviewee 1 (i.e., P1) questioned its relevance to what he had to say (1.8–9). He then expanded the topic by making two points. First, what mattered for him in the English interaction with the South Koreans was not ‘correct’ grammar (1.11, 13) but communication itself (1.15–16). This perception makes a striking contrast to his concern about ‘correct’ grammar, along with pronunciation, during the English classroom discussion at university. Second, the interaction with the South Koreans was the only opportunity that he remembered feeling English to be his own language (1.16–17). This temporary perception also forms a sharp contrast to his general view of English not as his own language but as “a school subject” (Interview 1: 1.1034–1035: p.283). Later in the interview, he started talking extensively about the very same kind of another experience with a Swedish speaker of English during the same stay in the US. Thus, although he used the words “only at that time” in the extract (1.17), he had a couple of opportunities to feel the ownership of English temporarily, and both were interactions with those from different socio-linguacultural backgrounds from his own. Apparently, his temporary feeling of English as his own language was linked to non-prioritisation of ‘correct’ grammar for communication purposes in an international setting. Indeed, towards the end of the interview, and after the interview as well, he told me that he himself had not recognised this link before.

With regard to the second case, while often referring to “natives”, frequently interchangeably with North American NESs, and invariably seeing North American NESs as ideal English speakers, Interviewee 6 observed that Japanese-influenced English pronunciation was not necessarily hard to understand. To be specific, in an earlier part of the interview, he initiated the topic of his *juku* school (a cram school; 2.5.2.3), where the English curriculum had started with intensive learning of General American (GA) pronunciation. He explained that NESs from North America had served as models in both his *juku* and secondary schools. Sometime after that, he initiated the topic of his university’s regular social gatherings, where he and his peers talked in English with exchange students from a Taiwanese university. Later, having

been asked about the possible impact of his experience at these social gatherings, he told me with a smile that the exchange students' "non-native but" intelligible accent (Interview 6: 1.520–521: p.353) had led him to doubt the effectiveness of "such strict rules of English pronunciation as we learned at the lower secondary level" (ibid.: 1.522–523: p.353). Now our discussion moved to Japanese-influenced English pronunciation.

Extract 2 (Interview 6: 1.800–809: p.355)

- 1 T: indeed. I guess some students at your university keep such Japanese-influenced  
2 pronunciation at the international social gatherings  
3 P6: yes  
4 T: and. have you got any particular feelings when you see those students  
5 communicating in English  
6 P6: hmm. well. ah. this is my personal view. but as for Japanese people's English  
7 pronunciation. ah. I guess other people will understand a Japanese way of speaking  
8 English quite a bit. ah. I don't quite say we need to depend on our conversation  
9 partners. but somehow I sometimes feel like those Japanese who've been brought up  
10 in Japan make their pronunciation harder to understand by excessively trying to  
11 sound like natives

With reference to his own observation at the social gatherings, Interviewee 6 (i.e., P6) made three arguments in his long turn (1.6–11). First, he observed that Japanese-influenced English pronunciation was relatively intelligible. Given his earlier remark about the intelligibility of the Taiwanese exchange students' English pronunciation, both nationalities probably understood each other without much difficulty. Second, despite his hedge "I don't quite say" (1.8), it seemed to me that he observed the intelligibility of Japanese-influenced English pronunciation to be dependent more on both interactants than on a Japanese English speaker alone. In fact, relatively soon after the extract, he readily provided a supporting reply to this interpretation of mine (Interview 6: 1.828: p.355). And last, he observed that extra concern about ENL pronunciation, most probably GA pronunciation, might actually hinder intelligibility. By saying that, he appeared not to consider 'native-like' English pronunciation to be necessary for international communication. It should be noted that he made these three arguments as his "personal view" (1.6). He might have presumed, then, that people around him would disagree with him and consider international intelligibility to be obtained simply by copying GA pronunciation.

Remarkably, despite those three empirically-based arguments, it seems that he did not see Japanese people's 'non-native' English in its own right. For example, he categorised English teachers at his juku and secondary schools into 'native', 'non-native' and "near-native"

English teachers (Interview 6: 1.206–207: p.350). For another example, towards the end of the interview, having been asked about his own English, he directed positive comments to his own English pronunciation, not because he had first-hand successful English communication experiences, but because he perceived his own English pronunciation to be close to that of GA. He made a hedge there: “although I guess my English pronunciation is influenced by Japanese” (ibid.: 1.1150–1151: p.358). This hedge itself must have reflected his assumption that no Japanese influence on English pronunciation was ideal.

#### **6.4.2 Negative attitudes**

All the eighteen interviewees had much to discuss about negative aspects of Japanese people’s English including their own, mostly in relation to oral communication. It is no wonder, then, that as seen in the previous subsection, skill-related positive comments were directed only to English reading and, to a lesser extent, writing. Coincidentally with the questionnaire data, two sets of negative evaluative concepts (i.e., attitudes) manifested themselves. Corresponding to the subcategory *obsession with ‘correctness’* (p.133), the first set of negative attitudes was a perceived obsession with ‘correctness’ in ENL, mainly in terms of grammar, at the expense of effective oral and, to a lesser extent, written communication. Also, corresponding to the subcategory *Japanese-influenced English use* (p.133), the second set of negative attitudes was a deficit view of Japanese-influenced English use, particularly pronunciation, frequently without problematising intelligibility. It should be noted that given what was seen in the previous subsection, these two sets of negative attitudes could be alleviated through first-hand ELF experiences. ELF-related findings are detailed later in 6.4.6. What all the interviewees had to say involved either of the two sets of negative attitudes or both. Each of the two is explained below.

Regarding the first set of negative attitudes, substantial discussion took place in eight interviews around a perceived obsession with, and thus excessively high evaluation of, ‘correctness’ in ENL, mainly in terms of grammar. In the eight interviewees’ views, this obsession would hinder communication, mostly oral communication. At the same time, there was no indication that any of my interviewees doubted the equation of ‘correct’ ENL with ‘good’ English at any linguistic levels (e.g., phonology, lexis, grammar). Whether talking more about Japanese people’s English in general or about their own English, the eight

interviewees' concerns seemed mostly directed to both Japanese people's and their own English.

As just one example, at the very beginning stage of the interview, Interviewee 18 talked about the negative effect of Japanese people's perceived obsession with 'correctness' in ENL on their ability to speak English.

Extract 3 (Interview 18: 1.16–26: p.474)

- 1 T: what's the first thing that comes to mind. when I say Japanese people's English  
2 P18: <quiet>hmm</quiet>. what I think about Japanese people's English is. hmm. they  
3 try to speak <?>English</?> perfectly. I think  
4 T: what about written English. do you think Japanese people try to write perfect English  
5 P18: well how can I say. Japanese people virtually start studying English at the secondary  
6 level. focusing on English reading and writing for the purpose of entrance exams. so  
7 writing skills for university entrance exams. especially writing skills in terms of  
8 using somewhat fixed template sentences to answer test questions do improve I think.  
9 but as you know speaking classes are not enough. and. they always feel like being  
10 tested somehow. so they try to speak perfect English. but they actually can't because  
11 they are not trained to speak English. and I think such probably leads to their poor  
12 ability to speak English

At this very beginning stage of the interview, Interviewee 18 (i.e., P18) looked a little nervous, which probably explains her seemingly cautious start (1.2) and why she said “English” with rising intonation (1.3). After that, she took a long turn (1.5–12), in which she ascribed Japanese people's perceived poor ability to speak English not merely to lack of training. On the one hand, she referred to template sentences for an English writing test, presumably consisting of ‘error-free’ ENL. On the other hand, she argued that Japanese people felt as if they were tested whenever speaking English. Taking both into account, she could have assumed that Japanese people tried to draw out the prescribed sentences conforming to ENL from their memory so that they would be able to speak ‘perfect’ English. Arguably, such excessive concern about ‘correctness’ in ENL is likely to hinder communication, at least in oral interaction. In fact, well after the extract, during her expansion on the topic of English grammar, she recalled that her own “obsession with correct grammar” had been “a hindrance as well as help” to speaking English (Interview 18: 1.928, 929–930: p.481).

Likewise, at the very beginning stage of another interview, Interviewee 13 claimed that both Japanese people's and her own tendency to use “just a series of fixed template sentences”

actually made oral communication ineffective and also rendered written communication “lacking in flexibility” (Interview 13: 1.12, 31: p.428). It is true that she did not use the word *obsession* during the interview. However, if Japanese people including her try to use prescribed sentences to avoid non-conformity with ENL despite recognising that such will not facilitate communication, they may be said to have an obsession with ‘correctness’ in ENL.

Regarding the second set of negative attitudes, substantial discussion took place in fifteen interviews around Japanese-influenced English use, particularly pronunciation. Whether the fifteen interviewees talked more about their own English, specific or general Japanese people’s English, the fifteen interviewees’ concerns about the Japanese influence seemed mostly directed broadly to Japanese people’s English including their own. Four of the fifteen interviews also had relevance to the interviewees’ own perceived lack of usable English vocabulary and idiomatic expressions, almost exclusively in oral interaction. For example, Interviewee 1 named American phrasal verbs, and Interviewee 17, American colloquial expressions. Those four interviewees, then, while perceiving their own lack of usable English linguistic resources, simultaneously viewed the exploitation of Japanese-influenced linguistic resources negatively.

To be specific about Japanese-influenced English use other than pronunciation, such as words, idiomatic expressions, grammar and sentence structure, only four interviews pertained to it, including three interviews whose interviewees perceived their own lack of usable English linguistic resources. While none of my interviewees appeared to have a positive look at the Japanese-influenced usage, all the four interviewees clearly regarded it as negative, mostly in relation to oral communication. Example phrases are “making mistakes” in lexicogrammar and pronunciation (Interview 1: 1.597–598: p.279), “failing to see the wisdom of doing so” (Interview 13: 1.199: p.429), “just trying to make do” (Interview 14: 1.282–283: p.439), and “strange” English possibly involving occasional “very, very awkward” code-switching to Japanese (Interview 17: 1.16: p.465, 1.549–550: p.469). Only one of the four interviewees touched on the issue of intelligibility. More specifically, in the course of the discussion related to her university English modules, she started talking about Japanese-influenced English vocabulary, and argued that her Japanese teacher’s English often showed “a little influx of the characteristics of Japanese” to use “an awful lot of very ambiguous” words and idiomatic expressions (Interview 13: 1.191–192, 192–193: p.429). Seeing that this was the

only instance of my interviewees' problematising the intelligibility of Japanese-influenced English use other than pronunciation, it seems that intelligibility was not a central issue in their negative, or to say the least, not positive, evaluation.

To be specific about Japanese-influenced English pronunciation, fourteen interviews pertained to it, including one interview whose interviewee perceived her own lack of usable English linguistic resources. All the fourteen interviewees regarded the Japanese-influenced pronunciation as negative or at least not ideal. Among the fourteen, Interviewee 6 in Extract 2 (p.138) appeared to be the least negative towards it. Again, he observed it to be understandable, or made understandable, in international communication. In contrast, Interviewee 5 criticised the sound itself of Japanese-influenced English as “having no style”, “country-like” and “earth-smelling” (Interview 5: 1.1008, 1010; 1014; 1021: p.346). Given its Japanese usage, the last expression probably connoted being boorish and unsophisticated, bringing up the image of someone right off the farm. In reaction to my concern about intelligibility, she remarked that “when it comes to whether understandable or not, Japanese people’s English pronunciation is probably understandable” (ibid.: 1.1036: p.346). This remark most probably questioned the relevance of intelligibility for her negative evaluation of Japanese-influenced English pronunciation. In fact, even through a long series of exchanges on the Japanese-influenced pronunciation, another four interviewees never referred to the issue of intelligibility. Also, yet another three interviewees seemed not quite sure, but saw the Japanese-influenced pronunciation as “maybe” (Interview 4: 1.1331: p.336; Interview 15: 1.710: p.449) or “vaguely” (Interview 17: 1.26: p.465) not sufficiently intelligible. Meanwhile, the other five interviewees briefly touched on a perceived lack of intelligibility, mainly in terms of /l/ and /r/, the phonemes used as allophones in Japanese.

As an example of those five interviewees who touched on the issue of pronunciation intelligibility, while frequently referring to “natives”, often interchangeably with American NESs, Interviewee 2 expressed her dislike of a Japanese English accent, in reality, without regard to intelligibility. Just before the start of the following extract, she told me that she used to have the strong desire to employ English in her future career as a student of the English course at her upper secondary school.

Extract 4 (Interview 2: 1.725–746: p.300–301)

1        T:        at that time uh did you have any particular concerns about how you’d like to speak

2 English  
3 P2: intelligible <@>English</@>  
4 T: intelligible English. I see  
5 P2: well how can I say. the English <@>not sounding like Japanese people</@>  
6 T: not sounding [like Japanese people  
7 P2: [I don't want to sound. hmm I want to [speak it  
8 T: [do you have the impression that  
9 such English assures intelligibility  
10 P2: hmm. well speaking of Japanese people's English this might be very prejudiced.  
11 Japa[nese-like English pronunciation  
12 T: [I want to listen to that. well yes  
13 P2: sounds  
14 T: hmm  
15 P2: unattractive <@>I do feel</@>  
16 T: Japanese. unattractive. if Japanese people retain Japanese pronunciation as far as it's  
17 understandable. and as for unintelligible aspects such as "l" and "r" [as you said  
18 P2: [hm  
19 T: properly  
20 P2: hmm. [sure  
21 T: [they alter their English pronunciation then does it sound good  
22 P2: hmm but still. it's unpleasant [I've felt  
23 T: [unpleasant  
24 P2: even a little sign of a Japanese English accent sounds. unpleasant <fast and quiet>I  
25 do have felt</fast and quiet>

To my surprise, although Interviewee 2 (i.e., P2) brought up the issue of intelligibility (1.3), what she said in the rest of the extract had nothing to do with intelligibility. Indeed, she made it clear that she felt Japanese-sounding English to be “unpleasant” even if intelligible (1.22), and continued amplifying this view (1.24–25). During the extract, she started laughing three times (1.3, 5, 15). What I sensed from the whole interview was that she might tend to laugh when she found out something about herself. At least, she told me after the interview that she had learned a lot about herself through the interview. It is possible, then, that she gradually saw her dislike of Japanese-influenced English pronunciation having been directed to the sound itself rather than intelligibility, after uttering the word “intelligible” (1.3).

It should be noted that six interviewees including Interviewee 2 in Extract 4 (p.142–143) clearly coupled American ENL, or more broadly, North American ENL with international intelligibility. For example, Interviewee 7 responded to my doubt about the internationally universal intelligibility of North American ENL by saying with laughter that “it had never come to mind till you said so” (Interview 7: 1.825: p.366). This remark implies that she just took for granted the unmarkedness and universality of North American ENL. Likewise, Interviewee 11 told me with a serious face at a later stage of the interview that he had long

assumed American ENL to be “free of any inconvenience” in an international setting (Interview 11: 1.769: p.415).

Given the discussed two sets of negative attitudes (i.e., a perceived obsession with ‘correctness’ in ENL at the expense of effective communication, and a deficit view of Japanese-influenced English use, particularly pronunciation), it seems little wonder, corresponding to the subcategory ‘*Japanese traits*’ (p.133), that eight interviewees occasionally referred to shyness about, lack of confidence in, and/or even reluctance about speaking English, whether talking about Japanese people in general, themselves or both, or their peers and themselves. The eight interviewees suggested that Japanese people might not be free to speak English, having been “frightened of making mistakes” (Interview 3: 1.1694: p.325) or even “scared of being made a fool of” (Interview 2: 1.1058: p.303).

### **6.4.3 English-related experiences in Japanese English education**

My interviewees had a lot to say about Japanese English education. Corresponding to the two subcategories *school English and English tests in Japan* and *English use at university in Japan* (p.133), it seems that both school English and English tests served as main factors in forming my interviewees’ language attitudes, which were almost always negative as seen in the previous subsections. Meanwhile, it is likely that English use at university had only a marginal influence on these language attitudes. This subsection examines what emerged under each of the two subcategories in turn.

#### **6.4.3.1 School English and English tests in Japan**

Substantial discussion took place in all the eighteen interviews around school English and English tests. What all the interviewees had to say seems to be more or less the same, and may well be described as follows. School English focused on reading and writing, but marginalised oral interaction, and thereby emphasised the importance of ‘correct’ or ‘standard’ North American ENL not influenced by Japanese in terms of grammar as well as vocabulary and idiomatic expressions.<sup>67</sup> Also, this school English was in accordance with entrance exams in particular, as well as school tests. Thus, school English was similar to how English would be treated at *juku* or *yobiko* schools (cram or test-coaching schools; 2.5.2.3) which some Japanese students attended. It should be added that while the mentioning of

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<sup>67</sup> Technically, Standard English does not have ‘correct’ pronunciation (2.3.1). However, it seems that Standard English and ‘correct’ ENL were essentially the same for my interviewees, including pronunciation.

entrance exams and school tests was noticeable, no interviewee mentioned TOEFL, and only three interviewees cursorily referred to TOEIC Listening and Reading tests in relation to a juku school teacher who had taken them regularly, a university module for them, or a few first-hand experiences of taking one for curiosity (for TOEIC and TOEFL, see 2.5.3: p.33–34). In short, in my interviewees' views, school English emphasised 'correct' or 'standard' North American ENL in accordance with entrance exams and school tests, without regard to actual use in oral communication.

Only two interviewees referred to English oral communication (OC) classes during the interviews, both at the upper secondary level. Regarding the first case, Interviewee 5 initiated the topic of her English OC class instructed by a Japanese teacher. She recalled that it had actually been "a grammar class in the name of OC" (Interview 5: 1.512: p.342). After laughing, she added that the students had had no opportunities to "utter a single English word" (ibid.: 1.513: p.342). Her remarks indicate that English classroom practices can completely disregard oral communication even in an OC class. It could be that as with her upper secondary school, such extreme focus on grammatical knowledge in English education is common among those Japanese upper secondary schools which are oriented towards preparation for university entrance exams. After all, based on my own experience as a teacher at Japanese institutions for university entrance exam preparation, English oral communication ability is generally never tested in Japanese university entrance exams. Regarding the second case, having been asked about his experience of using English before university, Interviewee 8 remembered his English OC class instructed by a British NES. He told me that he and his peers had "kind of felt out of place" (Interview 8: 1.662: p.378) to use English among Japanese, and thus had not actually engaged in English discussion. It may be argued that their out-of-place feelings were inevitable. This is because it is highly unlikely for Japanese to use English among themselves in real-world communication, the issue to be revisited in 6.4.3.2.

It is clear that all the eighteen interviewees recognised school English to be 'correct' or 'standard' American ENL, or rather, North American ENL, given that twelve of them regarded Canadian ENL in the same light. While many interviewees referred to other English varieties in school English in relation to their non-North American ALTs (Assistant Language Teachers; 2.5.2.2), all these varieties were ENL, or specifically, British, and to a lesser extent, Australian and New Zealand English. Also, the difference from North

American ENL was discussed only in terms of accent, except by one interviewee to be mentioned below who briefly touched on British spellings as well.

Interviewee 10 initiated the topic of an “occasional” British ENL accent (Interview 10: 1.410: p.399) in lower secondary school textbook CDs, and added that one or more lower secondary school textbooks included “rough” information (ibid.: 1.420: p.399) on British spellings. While her words “occasional” and “rough” implied that North American ENL had been default in her English classrooms, she never questioned, during the interview, either this unbalanced treatment of North American and British ENL or the probable absence of the other types of English in the classrooms. Instead, she frequently praised the English spoken by a returnee school teacher from Canada. It seems that she just assumed ‘correct’ or ‘standard’ North American ENL to be the only norm in Japanese English education as clearly seen in the extract below. Prior to the extract, I initiated the topic of variable ‘non-standard’ English used by international English users, and appended some examples, such as “discuss about”.

Extract 5 (Interview 10: 1.1068–1084: p.404)

- 1 P10: ah well now you say it. what I believe to be English is surely. well indeed. uhh.  
2 <?>American</?>. or the [same kind of English  
3 T: [hmm  
4 P10: I guess if I write something in English. uhh it'll most probably sound American-like.  
5 or rather I should [say  
6 T: [um  
7 P10: we see that kind of English as *the* English. you know at secondary school. well at  
8 university as well. when we write English. if we use “discuss about”. that's just  
9 where a teacher will put a mark in red ink. [and the teacher  
10 T: [hmm  
11 P10: will blame us for not checking it in a dictionary properly or [something like that  
12 T: [@@@  
13 P10: this is the case [definitely  
14 T: [hmm  
15 P10: but it's. definitely normal for Japanese people. or rather. if we use such English. you  
16 see. we'll be told off for not studying grammar properly or the like. at secondary  
17 school and so on

Given Interviewee 10's (i.e., P10's) recurrent mentioning of the returnee teacher from Canada, her rising intonation of “American” (1.2) probably indicates that she saw Canadian English inclusively, which is likely to be what she meant by “the same kind of English” (1.2). Meanwhile, her later expansion (1.7–9, 11, 13, 15–17) clearly connotes a strongly normative approach to English in her English classes, particularly during her secondary school days.

Thus, when she said that “we see that kind of English as *the* English” (1.7), she probably viewed only ‘correct’ or ‘standard’ North American ENL as *the* English. At the same time, her word “definitely” (1.13, 15) suggests that she perceived other Japanese sharing the same kind of experience.

Remarkably, towards the end of the interview, immediately after making a supporting reply to my concern that Japanese school English education might not place a premium on developing communication skills, the same interviewee (i.e., Interviewee 10) started to compare school English with school mathematics as in the following extract.

Extract 6 (Interview 10: 1.1282–1294: p.406)

- |    |      |   |
|----|------|---|
| 1  | P10: | it’s like. there is a fixed. notion of English. for [example                            |
| 2  | T:   | [hmm  |
| 3  | P10: | like. mathematical theorems or something [like that                                     |
| 4  | T:   | [hmm  |
| 5  | P10: | already. like there’s been something fixed and it’s like school classes just show it to |
| 6  |      | us right  |
| 7  | T:   | hmm   |
| 8  | P10: | so mathematics is. uh. it’s said there’s only one correct [answer                       |
| 9  | T:   | [hmm  |
| 10 | P10: | ah. well. I’m not very familiar with mathematics [though                                |
| 11 | T:   | [hmm  |
| 12 | P10: | like secondary school mathematics. or something similar to it. we are told something    |
| 13 |      | like this is correct English. therefore you should be able to learn it                  |

To summarise this extract, Interviewee 10 (i.e., P10) initiated the topic of the fixed norms of English, presumably North American ENL, in Japanese school English classes, and continued expanding it while likening these norms to secondary school mathematics. She most probably cited mathematics mainly because it had single correct answers (1.8). It is likely, then, that she presumed the existence of monolithic English norms to be acquired in the English classes.

It seems clear from my interviewees that the predominance of ‘correct’ or ‘standard’ North American ENL in Japanese school English education was supported by textbooks, study guides and CDs. For example, Interviewee 5 brought to discussion an upper secondary school English textbook “whose first pages showed how widely English was used on a world map” (Interview 5: 1.639, 643: p.343). She responded to my probing about the coverage of global Englishes by saying that in her perception, the textbook had concentrated on ‘correct’

or ‘standard’ North American ENL from the next page, along with its CDs. As similar examples, during our discussion of lower secondary school English textbooks and textbook CDs, Interviewees 15 and 16 said with laughter, respectively, that Chinese and Kenyan characters had spoken North American ENL, and that Indian and Chinese characters “spoke English in no different way” (Interview 16: 1.418: p.457) from American characters. However, it may be argued that such textbooks and textbook CDs as mentioned by these three interviewees (i.e., Interviewees 5, 15 and 16) distort how English is used in real-world communication, and thereby risk misleading students into thinking that people in the world mimic, or ought to mimic how North American NESs use English. It is likely that North American NESs acted other nationalities in those CDs, however distortive of global reality this might be. For yet another example, Interviewee 1 responded to my probing about English in the CDs attached to Japanese university entrance exam study guides by saying with laughter that to his knowledge, “it was all [‘standard’] American English” (Interview 1: 1.1278: p.285). Similarly, Interviewee 7 claimed that English in listening practice CDs at school and in *EIKEN* listening tasks (English proficiency tests in Japan; EIKEN 2015) had been “all North American English” (Interview 7: 1.502: p.364). Arguably, all the above examples suggest that English is treated synonymously with ‘correct’ or ‘standard’ North American ENL in Japanese English textbooks, study guides and CDs, particularly in relation to Japanese school education. As a foreseeable consequence, Japanese students may be led to assume this particular English to be unmarked and universal. My interviewees were no exception, as seen in 6.4.5.

It should be added that my interviewees showed an invariable tendency to rate high the English used by ALTs (Assistant Language Teachers; 2.5.2.2) and their former returnee peers, particularly the returnees from North America. In contrast, they showed an invariable tendency to rate low the English used by Japanese school English teachers without much experience abroad and their former Japanese peers raised inside Japan, for Japanese-influenced English pronunciation as typically seen in *katakana* loanwords (loanwords assimilated into Japanese phonograms *katakana*; 2.5.1), and sometimes also for other Japanese-influenced English use, particularly in grammar. As one example, Interviewee 7 blamed her Japanese school English teacher’s pronunciation by saying with a smile that “English should never sound like that” (Interview 7: 1.437: p.363). As another example, Interviewee 10 expanded the topic of the English spoken by her non-returnee Japanese school English teachers by saying that “I felt like what the hell their English was” (Interview 10:

l.463–464, 466: p.400). It may be construed that owing to the probable predominance of ‘correct’ or ‘standard’ North American ENL in Japanese school English education, my interviewees valued Japanese people’s English in terms of how close it sounded to this particular type of ENL.

#### **6.4.3.2 English use at university in Japan**

Substantial discussion took place in eleven interviews (out of eighteen) around English use at university in Japan, including Interviewee 6 in Extract 2 (p.138). None of my interviewees doubted that ENL, mostly North American ENL, predominated in English modules at their universities. In this connection, the English instructors whom those eleven interviewees mentioned were all NESs from the US, Canada, the UK or Australia, if not Japanese. Also, two interviewees initiated the topic of the English textbooks featuring news stories on the US-based broadcaster the American Broadcasting Company (ABC) or the Cable News Network (CNN). One of the two interviewees also mentioned the textbooks based on the British Broadcasting Corporation (BBC) news. Thus, there might have existed the same kind of predominance in terms of my interviewees’ English classroom materials. Three interviewees, including the one who mentioned CNN, incidentally remarked that they had not known other ENL varieties, such as British and Australian English, before university. This remark itself suggests that North American ENL had a monopolistic role in their school English.

Seven interviewees discussed university English modules in which all the students were presumably L1 Japanese speakers. One of the seven interviewees expanded the topic of a memorable university module by recalling just how surprising it was that a Japanese teacher had been able to teach English “entirely in English” (Interview 12: l.160: p.418). This clearly suggests that before this English module, he never saw a Japanese teacher using English as a medium of instruction. Another two of the seven interviewees criticised themselves for feeling an impulse to speak in Japanese or actually mixing Japanese words in an English discussion class. More specifically, one of the two interviewees started talking about the English discussion, and considered her impulse to speak in Japanese among her Japanese peers to be “indeed problematic” (Interview 17: l.1040: p.473). Meanwhile, in the course of a long expansion on university English, the other interviewee recalled her own code-mixing of Japanese words to facilitate the discussion as “very bad” (Interview 13: l.389: p.431). However, employing or exploiting the linguistic resources understood by everyone present is

reasonable and sensible as a natural linguistic phenomenon. After all, it seems artificial or to put it another way, far from real-world communication to make L1 Japanese users speak English *among* themselves.

As yet another of the aforementioned seven interviewees, Interviewee 9 clearly regarded English use among Japanese as peculiar. At an early stage of the interview, she initiated the topic of her several previous opportunities to make small talk in English at home with her father's foreign guests. Throughout the interview, however, she did not mention any instances to use English among her Japanese family members. Prior to the short extract below, she expanded the topic of her Japanese peers' English in the English presentation module consisting of a Japanese teacher and Japanese students, by depicting how uncomfortable the peers had looked when speaking English. She added that she had been no exception and felt embarrassed to speak English in front of the Japanese audience.

Extract 7 (Interview 9: 1.811–817: p.393)

- 1 T: have you ever felt similarly embarrassed when talking in English with non-Japanese  
2 people  
3 P9: oh never  
4 T: I think it's normal. I say this because using English among Japanese is  
5 P9: sort of weird=  
6 T: =quite an artificial [situation  
7 P9: [@@@ @. <@>I agree</@>. something weird. yes. indeed

In contrast with the English presentation module, Interviewee 9's (i.e., P9's) disagreeing reply (1.3) indicated that she had never felt embarrassed to talk with non-Japanese people in English. I appended and tried to expand my interpretation (1.4). However, she developed my uncompleted sentence with the word "weird" (1.5) before I completed my sentence on my own (1.6). Having agreed with me, she used this word again (1.7). It is evident by her interruption and repetition of the word "weird" that she regarded it as peculiar to speak English to fellow Japanese.

The other three of the aforementioned seven interviewees told me, in their variously occurring expansion, about their inevitable tendency to assess how much their Japanese peers' English sounded like 'correct' or 'standard' North American ENL. Two of the three were applied linguistics students (Interviewees 1 and 8), both of whom frequently referred to "natives", in most cases interchangeably with American NESs. The latter interviewee (i.e.,

Interviewee 8) also referred to and rated high the English used by his returnee peers, particularly those from North America. And the other interviewee was the English literature student (Interviewee 4), who continued referring to “natives” throughout the interview, often interchangeably with North American NESs. It is noteworthy that all the three belonged to English-related departments, some graduates of which would become English teachers. It could possibly be that those Japanese who specialise or have specialised in English-related studies at university tend to attach more importance to ‘correct’ or ‘standard’ North American ENL as the model to follow. Indeed, the other applied linguistics student (Interviewee 11) similarly assessed his Japanese peers’ English at a university club, as mentioned later.

At the beginning stage of the interview, Interviewee 8 expanded the topic of his first contact with English by talking about his *juku* school (a cram school; 2.5.2.3), whose curriculum had started with GA phonics and then “hammered grammatical rules into our heads” (Interview 8: l.141: p.374). Sometime afterwards, he expanded the topic of lower secondary school English by recalling how different a school teacher’s English pronunciation had been from the *juku* teacher’s “pretty appropriate” pronunciation (ibid.: l.194: p.374). He might have assumed that the closer English pronunciation was to that of GA, the more appropriate it was. At the same time, considering his word “pretty” (i.e., to a moderately or fairly high degree), he might have meant that the *juku* teacher’s English pronunciation was still a little different from that of GA, and thus not entirely satisfactory. Meanwhile, he referred to GA pronunciation as the most widely recognised “model” in the world several times during the interview without any discussion of its intelligibility. It is possible, then, that he just took its international intelligibility for granted.

Sometime before the start of the following extract, Interviewee 8 began talking about his “shadowing the sounds of natives” in his self-study time (Interview 8: l.1055: p.381) as suggested in the university phonetics and phonology module dealing mainly with GA pronunciation. Now our discussion moved to his university English discussion class, whose constituents were all Japanese.

Extract 8 (Interview 8: l.1311–1326: p.383)

- |   |     |   |
|---|-----|---|
| 1 | T:  | when you hear other Japanese using English er. tell me whether you’ve got any |
| 2 |     | thoughts or impressions   |
| 3 | P8: | my impressions. my impressions. let me see. hmhhh. impressions.               |
| 4 |     | <sibilant sound>. what should I say. I don’t very much                        |

5 T: hmm  
6 P8: well somehow. as a habit. how can I say. I don't very much like to say this. but  
7 subconsciously. well. I make a comparison. with natives  
8 T: hmm=  
9 P8: =native  
10 T: hmm=  
11 P8: =speakers. natives or the model. what I'm always listening [to  
12 T: [hmm  
13 P8: well. the sounds  
14 T: hmm  
15 P8: and so on. like ah English shouldn't have been like that. I do quite often make a  
16 compari[son  
17 T: [hmm

After some registering moves (1.3–4), Interviewee 8 (i.e., P8) somewhat grudgingly began to provide an explanation (1.6). He might have felt what he was going to say to be somewhat embarrassing. He most probably meant that he frequently compared his Japanese peers' English with GA-based American ENL “subconsciously” (1.7), however much he did not like this “habit” (1.6). Here again, he was silent about intelligibility. It may be that he could not help judging his Japanese peers' English with that particular ENL as a yardstick, even if he had no plausible reason for this judgment and considered it not to be very appropriate.

Outside university modules, no interviewee appeared to have regular opportunities to interact with foreign students or staff in English at university, except one who had found a language exchange partner from the UK before the interview. Even so, three interviewees mentioned their experiences of talking in English at their university clubs. All the three interviewees broached their impressions of how different other students' English was from ‘correct’ or ‘standard’ North American ENL. More specifically, in resonance with the other applied linguistics students mentioned above (i.e., Interviewees 1 and 8), Interviewee 11 started talking about the English spoken by his Japanese peers at the university English debate club, and regarded the peers' English as “highly fluent” but sounding “a little improper” (Interview 11: 1.54, 55: p.409), and thus disapproved of it with laughter as “a little troublesome” (ibid.: 1.59–60: p.409). He was silent about in what way it was troublesome. Immediately afterwards, he initiated the topic of the ‘good’ English pronunciation of his two upper secondary school English teachers who had either “duly” learned GA pronunciation (ibid.: 1.66: p.409) or studied in the US. Thus, it seems that he tended to compare his Japanese peers' English pronunciation with that of GA during the English debate, whether subconsciously or

not, and that he assumed GA pronunciation to be ‘proper’ but Japanese-influenced English pronunciation to be ‘improper’.

The other two interviewees (Interviewees 2 and 4) each initiated the topic of their sporadic experiences of talking with international students in English at their university clubs. In their subsequent turns, the former interviewee described a Thai student’s English as “messed up in both grammar and pronunciation” and “completely mistaken in English vocabulary” (Interview 2: 1.938, 947: p.302), and the latter interviewee told me with a smile that Chinese students’ English grammar was “mistaken in their own way” (Interview 4: 1.1202: p.335). Seeing that both frequently referred to “natives”, often synonymously with American or North American NESs, it seems that they considered the international students’ English to be ‘deficient’ against ‘correct’ or ‘standard’ North American ENL as a yardstick. In this connection, the latter interviewee (i.e., Interviewee 4) also referred to and rated high the English used by her returnee peers at the club, particularly those from North America. Even so, their intention appeared to achieve their communication purposes in English, given their occasional mentioning of the importance of mutual understanding during the interviews. Indeed, in response to my probing about intelligibility, both recalled having no communication problems at their clubs. All things considered, it may well be construed that however successful communication was, both of them still tended to judge international students’ English against the norms of North American ENL.

#### **6.4.4 English-related experiences outside Japanese English education**

Corresponding to the two subcategories *Japanese daily life* and *experiences abroad* (p.133), my interviewees talked about their experiences outside Japanese English education. However, it seems that their daily lives did not add any counter influence to their experiences in the education, the experiences discussed in 6.4.3. Also, it seems that even experiences abroad did not exert a significant influence on their language attitudes, which were almost always negative as seen in 6.4.1 and 6.4.2. This subsection examines what emerged under each of the two subcategories in turn.

##### **6.4.4.1 Japanese daily life**

Some discussion took place in all the eighteen interviews around Japanese daily life. What thirteen interviewees had to say was that it was rare, and for a couple of them, mostly or

entirely unnecessary as well, to use English inside Japan. In this connection, ten interviewees, including six of those thirteen, mentioned their experiences of using English in Japan as special and unusual occasions. More specifically, one of the ten interviewees – Interviewee 9 in Extract 7 (p.150) – only occasionally had foreign guests at home. Another two interviewees interacted with either their German or American peer only for a day. And the other seven interviewees encountered and interacted with non-Japanese people in English on the street, on a train, at a railway station, at a hotel, and/or at a place where they worked part-time. Given that these ten interviewees’ English use in Japan was such a rarity, they must have perceived Japan to be fundamentally a monolingual society. Indeed, this perception appeared to be shared by the other interviewees.

In comparison with the home countries of many of the students whom he had met at a Canadian international secondary school, Interviewee 3 argued in the extract below that monolingualism in Japan underlay Japanese people’s perceived lack of affection for English and other non-Japanese languages. Just before the start of the extract, I initiated the topic of some questionnaire respondents’ possible obsession with ‘correctness’ in ENL, to which he made a supporting reply.

Extract 9 (Interview 3: 1.1736–1755: p.325)

- 1 P3: after all Japanese people rarely contact with languages used in foreign countries  
2 [indeed  
3 T: [hmm. that’s an important point  
4 P3: China for example does have lots of languages after all. Mandarin and Cantonese for  
5 example are [totally different  
6 T: [hmm. also there’s an English TV [channel  
7 P3: [ah. and the pronunciations are  
8 totally different. but many Chinese students were able to speak more than one  
9 Chinese language  
10 T: hm[m  
11 P3: [such was the case and. at the end of the day. China is after all. well. multilingual  
12 T: hmm  
13 P3: it has many different ethnic groups  
14 T: Taiwan as well really. [multilingual  
15 P3: [yes indeed  
16 T: hmm=  
17 P3: =therefore some countries around Japan look similar but they are quite different.  
18 [indeed  
19 T: [hmm  
20 P3: therefore people in those countries probably don’t fear to learn a language used in a  
21 foreign country as much as Japanese people [I think  
22 T: [hmm

Initiating the topic of monolingual Japan (1.1–2), Interviewee 3 (i.e., P3) named China and included some of Japan’s other neighbouring countries as examples of a multilingual, multiethnic society in this extract. He argued that people in such a society would be more willing to learn additional languages than the Japanese (1.20–21). Presumably, he said this because exposure to different languages was part of those people’s daily lives. Remarkably, he considered English and other non-Japanese languages in relation to foreign countries, as seen in his expressions “languages used in foreign countries” (1.1) and “a language used in a foreign country” (1.20–21). Thus, he might have presumed that Japanese people did not feel close to non-Japanese languages including English, but as he did himself, associated them with foreign countries. His word “fear” (1.20) seems to show how far he estimated Japanese people would feel from non-Japanese languages including English.

While my interviewees appeared to have few opportunities to use English in their daily lives, they might still have been exposed to an inner-circle oriented, particularly an American-, or more broadly, North American-oriented environment when it came to English. Three interviewees mentioned their experiences of attending an *eikaiwa* school (an English conversation school; 2.5.1) as elementary or lower secondary school students. They told me that their *eikaiwa* teachers had been from North America, or to a lesser extent, from the UK or Australia, if not Japanese. They appeared to regard this partial teacher recruitment as a matter of course, presumably because it exactly resonated with how English was treated in Japanese English education (6.4.3). Meanwhile, six interviewees, including one of those three interviewees who had attended *eikaiwa*, discussed their experiences of listening to radio programmes for Japanese English learners, broadcast by Nippon Hoso Kyokai or NHK (Japan Broadcasting Corporation),<sup>68</sup> mostly just for a year or two. They told me that the presenters had been from the US or possibly from the UK, if not Japanese, and this must have been exactly the case, according to the most relevant NHK website (NHK Gogaku 2015). Again, the six interviewees appeared to regard this partial presenter recruitment as a matter of course, although one of the six simultaneously saw it as problematic for Americans to act other nationalities in such programmes, as seen in the extract below. It should be noted that no interviewee had much to expand on the topic of either *eikaiwa* or the radio programmes,

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<sup>68</sup> NHK (Japan Broadcasting Corporation) “is Japan’s only public broadcaster”, and claims that it “delivers a wide range of impartial, high-quality programs, both at home and abroad” (NHK Online English 2015).

possibly because they had devoted most of their efforts to learn English to the school subject of English for the purpose of entrance exams and school tests (6.4.3.1).

In the next extract, Interviewee 11 noticed and recalled the predominance of American ENL in particular radio programmes, immediately after I talked about the possible North American ENL used by non-North American characters in some Japanese English textbooks and textbook CDs.

Extract 10 (Interview 11: 1.296–308: p.411)

- 1 T: a couple of interviewees [told me about  
2 P11: [yes  
3 T: lower secondary school English textbooks  
4 P11: yes  
5 T: where Chinese. and Indian characters appeared. and a Brit was there according to one  
6 of them. but words and spellings were North American. and everyone in the textbook  
7 CDs sounded. believe it or not North American  
8 P11: @@@. oh. similarly. well. I'm not quite sure if I can name specific textbooks  
9 T: oh [yep please  
10 P11: [or not. well I listened to NHK radio programmes. called Basic English. and in  
11 one series. the topic was a sightseeing trip to several different countries. featuring  
12 local sights. something or other about for example ah. the Merlion in Singapore. and  
13 through the conversation. it seemed like the listeners were expected to learn English  
14 as well as local cultures in the world. but all the characters spoke American English.  
15 @@@@

Interviewee 11 (i.e., P11) explained one particular radio programme series as a similar topic to mine (1.10–15). Clearly, his main concern was that all the characters including local people, such as a Singaporean, had spoken American ENL. While the same radio presenters may have to act many different roles in such programmes, if Americans purport to be other nationalities, the listeners risk receiving the impression that people in the world use, or are supposed to use, English in more or less the same way as do Americans.

Likewise, my interviewees might have been exposed to an inner-circle oriented, mainly a US-oriented English-related environment in terms of foreign pop culture. Five interviewees referred to either Western films with Japanese subtitles or Western pop music. More specifically, one interviewee initiated the topic of how influential American films and dramas were in the world. Another two interviewees brought to discussion Western films in general. Each of the two named the US as the origin of the films in response to my clarifying question. Yet another interviewee was a fan of the first Harry Potter film starring the British actor who

she perceived spoke “very beautiful English” (Interview 5: 1.453: p.342). And the other interviewee occasionally spoke of Western pop music, or rather, American pop music, particularly to cite “the Carpenters’ beautiful English” (Interview 14: 1.729, 730: p.442).

Again, while my interviewees appeared to have few opportunities to use English in their daily lives, they might also have had no opportunities to see a normative approach to English challenged. It may even be that the normative approach was taken for granted in their daily lives. As one example, Interviewee 10 initiated the topic of the Japanese TV programmes featuring the variability and change of the Japanese language, and continued to argue that “the variability and change of foreign languages are never featured” (Interview 10: 1.1112: p.405) in a Japanese TV programme. She immediately added the view that as far as foreign languages were concerned, Japanese people regarded what had already been codified in dictionaries as ‘fixed’ and ‘correct’. As another example, Interviewee 6 initiated the topic of TV commercials about eikaiwa schools, based on his observation that the commercials made it a rule to feature “such a beautiful Caucasian lady speaking English” (Interview 6: 1.716: p.354). When I probed this topic by saying that such commercials were likely to tell us to learn ‘correct’ English, he made a latched supporting reply, thereby demonstrating his ready agreement with me.

As yet another example related to a normative approach to English, Interviewee 16 incidentally mentioned the book entitled *Japanese people’s somewhat strange English* (my translation) as claiming *How are you?* to be ‘wrong’ in contemporary English.<sup>69</sup> While the veracity of this book is highly questionable, it may be argued that a correct-incorrect approach to English in this type of publications is a marketing strategy to make them popular among Japanese English learners who are likely to be familiar with the normative approach, particularly through school English and English tests (6.4.3.1). Interviewee 16 himself appeared to be no exception. Elsewhere in the interview, he developed the topic of the role of English for Japanese people by arguing that most Japanese people probably thought of English as an international communication tool “just like a computer language” (Interview 16: 1.1124: p.462), in which, it should be pointed out as a fact, a ‘linguistic’ error would halt computation.

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<sup>69</sup> The book in question is most probably Thayne (2012), which includes the section *Is “How are you?” obsolete?* (my translation).

One thing should be added to the above discussion on Japanese daily life. Three interviewees recalled hearing in the media the English spoken by Japanese politicians including Prime Minister Shinzo Abe and by Japanese athletes, such as a professional golfer, Ryo Ishikawa. They described it as “not so good” (Interview 1: 1.1142: p.284), “awful” (Interview 2: 1.1075: p.303) or “really poor” (Interview 7: 1.514–515: p.364), with American or North American ENL being a benchmark. Among the three, Interviewee 1 in Extract 1 (p.136–137) made it a proviso that he still admired the English spoken by those Japanese who worked in the international arena, “even though it will somehow come out that oh they are probably not native speakers” (Interview 1: 1.370–371: p.278). This remark implies his assumption that apart from practical English communication ability, it was best for those who spoke English in an international setting to sound like NESs, or rather, American NESs by ‘hiding’ all the ‘non-native’ influence on their English. In other words, he did not appreciate international diversity in English, but valued one particular national English variety, even when people with diverse socio-linguacultural identities interacted together through English.

#### **6.4.4.2 Experiences abroad**

Some discussion took place in seventeen interviews (out of eighteen) around the interviewees’ experiences abroad. What follows first describes these seventeen interviewees’ experiences abroad, and then discusses two emergent commonalities across their experiential accounts.

Eleven interviewees brought to discussion their various study-abroad experiences, and they can be described as three different groups. First, five interviewees used English regularly abroad for a short period of time, and they all chose inner-circle countries. More specifically, four interviewees each spoke of one or two English study-abroad experiences within a month sometime during secondary education in either or both of the US and the UK, Australia or New Zealand. Two of these four interviewees had a homestay as well (i.e., a stay with NESs). Also, after starting university, the other interviewee took an English course and had a homestay in the US for less than a month. Second, three interviewees used English regularly abroad for a relatively long period of time, and two of them chose North America. More specifically, Interviewee 3 in Extract 9 (p.154) occasionally referred to his two-year stay at a Canadian international secondary school just before university. Also, Interviewee 1 in Extract 1 (p.136–137) and Interviewee 13 took an English-medium academic course, respectively, at a US university for two semesters and at a French university for one semester. And last, the other three interviewees, including Interviewees 15 and 7 to be mentioned

below, studied non-English languages at a foreign university for two semesters, and occasionally used English outside university modules.

Meanwhile, two interviewees touched on their stays in Canada or Brazil for more than a year before elementary school. Another two, including one of the aforementioned eleven interviewees, referred to their trips to the US or the Marshall Islands as elementary school students. Yet another six interviewees, including three of the aforementioned eleven interviewees, spoke of their trips to Australia, Canada, Hong Kong, Southeast Asia and/or Western Europe after starting university.

Two commonalities emerged across what all the above interviewees (seventeen in total) had to say. One commonality was that all the seventeen interviewees appeared to have significantly less to say about their experiences abroad than about their experiences in Japanese life and education. This may be simply because they had considerably more years spent inside Japan than abroad, and also because they remembered little influence from their experiences abroad on their attitudes towards English. As a concise, explicit example, having been asked about any possible change in how to view English through her experiences in France and Vietnam, Interviewee 15 stated flatly that “there’s nothing in particular” (Interview 15: 1.649: p.448).

The other commonality was that no interviewee had anything clearly negative to say about ENL, whereas evidently no interviewee saw L2 English in its own right. As an example for L2 English, Interviewee 1 in Extract 1 (p.136–137) made a confronting response to the topic of Chinese-influenced unique English rhythm, and developed this topic by laughingly saying that the English spoken by Chinese students at a US university had “simply sounded improper” (Interview 1: 1.1432: p.286). For another example, having never doubted about the international intelligibility of North American ENL before the interview (6.4.2), Interviewee 7 started talking about the English spoken by the Vietnamese students whom she had met at a South Korean university. She recalled that their English had been “totally unintelligible and absolutely disagreeable” (Interview 7: 1.1429–1430: p.371). Both examples demonstrate how much these interviewees devalued either Chinese- or Vietnamese-influenced English, presumably mainly in terms of pronunciation.

For yet another example, Interviewee 3 in Extract 9 (p.154) expanded the topic of the possible impact of his two-year stay in Canada by telling me that he had come to give the highest priority to communicative needs, in spite of various English accents different from that of North American ENL. He took the examples of both Indian students whose English had “had a terribly strong accent” (Interview 3: 1.1060: p.320) and Nigerian students whose English had been “really not to be able to follow” (ibid.: 1.1066: p.320). He further appended his point by saying: “Although it may be true that you sound appealing if you can speak beautiful English, it’s actually unnecessary to be able to speak it” (ibid.: 1.1055–1056: p.320). By the words “beautiful English”, he clearly meant a North American ENL accent in an interactional context. It appears, then, that he tended to assume this particular English accent to be more appealing and beautiful than other English accents, while having two-year experience of using English abroad. It may be that presumably like the other sixteen interviewees discussing their experiences abroad, his language attitudes formed inside Japan set limitations on how to view other international students’ English. It may also be that where he had stayed (i.e., Canada) played a key role in his retaining these attitudes, as being a North American country.

#### **6.4.5 Non-Japanese people’s English**

Corresponding to the three subcategories *North American ENL*, *British ENL* and *English used by those who are not North American, British or Japanese* (p.133), my interviewees mostly admired North American ENL and, to a lesser extent, British ENL, but they tended to see other people’s English as ‘deficient’. Seeing that my interviewees’ negative attitudes as seen in 6.4.2 formed a striking contrast to their positive attitudes towards North American ENL, this particular ENL was most likely to be their yardstick for judging Japanese people’s English including their own. Also, their positive attitudes towards North American ENL coincided with the overwhelming predominance of ‘correct’ or ‘standard’ North American ENL in school English and the continuous predominance of North American ENL in university English, as seen in 6.4.3. This subsection examines what emerged under each of the above three subcategories in turn.

Sixteen interviewees (out of eighteen) had something positive to say about American ENL, or rather, North American ENL, given that twelve of them mentioned Canadian ENL in the same light. Example phrases are “the global standard” or “the English that ought to be called

English” (Interview 2: 1.1483: p.306, 1.1908: p.310); “commonly supposed to be generally accepted” (Interview 7: 1.254: p.362); “authentic English” or “real English” (Interview 10: 1.1511, 1519, 1520, 1522: p.408); and “the benchmark for me” (Interview 14: 1.234: p.438). As seen in these examples, the sixteen interviewees most probably perceived North American ENL to be universal, unmarked, and thus exemplary. Remarkably, six of the sixteen interviewees, including Interviewee 10 in Extract 5 (p.146), referred to North American ENL as *the English* at least once during the interviews. Explicit examples are: “I do feel like American English is *the English* language” (Interview 12: 1.1078–1079: p.425); and “as everyone’s shared perspective, ... perhaps there is a notion that the English spoken and pronounced by North American people is *the English*” (Interview 15: 1.143–145: p.444). These examples strongly indicated the perceived unmarkedness of North American ENL. At the same time, three of the six interviewees and another one surmised that the vast majority of English learners in the world studied North American ENL. As one example, Interviewee 11 started arguing North American ENL and GA pronunciation to be the goal for Japanese English learners, and added that “to my mind, English learners in various countries never fail to use North American English textbooks or something of the sort” (Interview 11: 1.161–162: p.410). It may be little wonder if my interviewees had this surmise, given the universality, unmarkedness and exemplariness of North American ENL which those sixteen interviewees most probably perceived.

Including Interviewee 3, who suggested his tendency to admire a North American ENL accent (see 6.4.4.2: p.160), ten of the aforementioned sixteen interviewees described North American ENL as appealing, pleasing to the ear, familiar and/or ‘correct’. Respective examples are: “somehow it’s cool” (Interview 4: 1.948: p.333); “generally said to be beautiful” (Interview 12: 1.773–774: p.423); “probably North American English has become the most familiar and comfortable to the ear” (Interview 10: 1.703–704: p.401); and “after all I feel like it’s correct, and probably we should try our best to conform to it” (Interview 9: 1.891–892: p.393). Meanwhile, thirteen of the sixteen interviewees discussed the intelligibility of North American ENL briefly. Twelve interviewees regarded it as easy at least for them to understand, including six interviewees who clearly coupled North American ENL with international intelligibility (see 6.4.2: p.143–144). In contrast, the other interviewee – Interviewee 1 in Extract 1 (p.136–137) – told me about the difficulty he had had in understanding American students at the initial stage of his study in the US. Again, it may be little wonder if my interviewees described North American ENL as appealing, pleasing to the

ear, familiar, ‘correct’ and intelligible, given the universality, unmarkedness and exemplariness of North American ENL which those sixteen interviewees most probably perceived.

Twelve of the aforementioned sixteen interviewees also had something to say about British ENL. As pointed out in 6.4.3.1, the difference from North American ENL was discussed almost exclusively in terms of accent. While three of the twelve interviewees admitted that they were not very familiar with British ENL, all the twelve interviewees named it as exemplary and ‘correct’, alongside North American ENL. As just one example, Interviewee 7 considered both North American and British ENL to be “legitimate” (Interview 7: 1.776: p.366), and stated that “the general mood that North American and British English was correct pretty much pervaded my secondary education” (ibid.: 1.1479–1480: p.371). Also, as mentioned in 6.4.4.1, one of the twelve interviewees perceived a British accent to be pleasing to the ear, in relation to the protagonist in the first Harry Potter film. Meanwhile, only four of the twelve interviewees discussed the intelligibility of British ENL briefly. Whereas two interviewees assumed ENL in the US and the UK to be easy to understand as “the most influential” English (Interview 14: 1.503: p.440) or “English as the world’s common language” (Interview 16: 1.1192, quoted in Extract 11 below), the other two interviewees regarded British ENL as hard for them to understand on the grounds of their rare exposure to it. All things considered, it seems that my interviewees’ admiration and recognition of British ENL were limited, compared with those of North American ENL.

To my surprise, Interviewee 16 claimed that Indian people should learn English in the US or the UK. Just before the start of the following extract, concerning the predominance of teachers of particular nationalities in *eikaiwa* schools (English conversation schools; 2.5.1), he stated that “American and British English is the universal global standard *without doubt*” (Interview 16: 1.1176–1177: p.463, emphasis added). By saying that, he probably assumed this perceived unmarkedness of the two ENL varieties to be a widely shared perspective in the world.

Extract 11 (Interview 16: 1.1181–1198: p.463)

1	T:	But people such as Indians do not speak English like American or British people [do	
2	P16:		[no
3		they don’t	
4	T:	and also. some countries employ English as an official [language	

5 P16: [hmm  
6 T: eh. eh standard. nope. some say people in our region speak [like this  
7 P16: [ <fast>right.  
8 right. right</fast>  
9 T: we meet such people in international communication don't [we  
10 P16: [I see  
11 T: what do you think is important on that [occasion  
12 P16: [hmhhh. <sibilant sound>. how can I say.  
13 well. as I might've mentioned [a bit before  
14 T: [hmm  
15 P16: er-r-r in any case I'd like both sides. er-r-r. to learn English as the world's common  
16 language. for example Indian people. I've hardly ever thought they speak English so  
17 differently [though  
18 T: [hmm  
19 P16: er if their English is so different. ah. well I'm sorry to say this but I'd rather they  
20 studied. the world's common language. that is British or American English. well. I  
21 guess it's important for us to communicate in the English we both understand

On the one hand, Interviewee 16 (i.e., P16) acknowledged the existence of locally adapted English, such as Indian English, by offering a supporting reply twice (1.2–3, 7–8). On the other hand, towards the end of the extract, he denied the legitimacy of the English other than American and British ENL, which was what he termed “the world’s common language” (1.15–16, 20). It may be argued that he sounded self-contradictory by both acknowledging diversity in English and regarding only two particular English varieties as legitimate in the world. Also, given his above words “the world’s common language”, he might possibly have seen Indian English not only as peculiar but also as more like another language. In this connection, another interviewee, after starting to talk about English for Japanese English education, actually added calmly that “the English Indian people speak in India, for example, is rather like a different language” (Interview 15: 1.186–187: p.445).

Nine interviewees (out of eighteen), including Interviewee 15 just mentioned above, had something to discuss about English used by those who were not North American, British or Japanese. Three of the nine interviewees provided somewhat positive accounts. More specifically, Interviewees 2 and 15 both argued that while Europeans in general were relatively good at speaking English, some other Asian people were willing to speak English even if their English sounded ‘non-native’ and ‘deficient’. Interviewee 2 named a Thai exchange student at university, and Interviewee 15 generally referred to Chinese and South Korean people. Conversely, these two interviewees implied that Japanese people might be unconfident in speaking English, while feeling their English to be not native-like and thus not ‘good’ enough. Meanwhile, the other interviewee – Interviewee 1 in Extract 1 (p.136–137) –

mentioned South Korean students' English in general as the most intelligible for him. This could be because of phonological similarities between Japanese and Korean.

At the same time, all the aforementioned nine interviewees provided negative accounts of the English used by one or more other Asian nationalities – specifically, Chinese (see 6.4.3.2: p.153, 6.4.4.2: p.159), South Korean, Vietnamese (see 6.4.4.2: p.159), Cambodian, Thai (see 6.4.3.2: p.153), Singaporean and/or Indian (see 6.4.4.2: p.160) people – and for three of the nine, also by French, Nigerian (see 6.4.4.2: p.160), or broadly, Eastern European people. The nine interviewees most often cited their first-hand experiences of talking in English with either international students or local people during a trip. They problematised pronunciation in particular, grammar and/or vocabulary. As just two examples, Interviewees 8 and 14 expressed their impressions of the English accents of either Cambodian and Thai people or Chinese people, by saying that “I felt really awkward” (Interview 8: 1.1202: p.382), or that “hearing them made me feel sick” (Interview 14: 1.681: p.442). As seen in these examples, the nine interviewees' accounts were directed to how ‘deficient’ those other people's English was, but generally silent about actual communication problems. It seems, then, that the nine interviewees, as evidently indicated by two of them (see 6.4.3.2: p.153), tended to judge those other people's English against North American and possibly also British ENL norms, irrespective of the fulfilment of communication purposes. It should be added that Interviewee 2 laughingly described an Australian ALT's English accent (an Assistant Language Teacher; 2.5.2.2) as “a bit hard to understand” (Interview 2: 1.1545: p.307) in developing the topic of NESs' possible lack of intelligibility. Here again, she appeared to judge this Australian's English accent against those of American and possibly also British ENL.

#### **6.4.6 ELF perspectives**

Substantial discussion took place in all the eighteen interviews around ELF perspectives, which were detailed in 2.4. Corresponding to the three subcategories *entire approval of ELF perspectives*, *partial approval of ELF perspectives* and *non-understanding of ELF perspectives* (p.133), there emerged three types of reactions. That is to say, thirteen interviewees showed their entire approval of ELF perspectives quite readily, and another three, their partial approval. Meanwhile, the other two interviewees either identified ‘English’ exclusively with ENL or misunderstood Jenkins's (2000) research and disapproved of it. The

relationship between ELF perspectives and my interviewees' language attitudes discussed in 6.4.1 and 6.4.2 is examined later in the next chapter. This subsection explains each of the above three types in turn.

With regard to those thirteen interviewees who approved of ELF perspectives entirely and quite readily, it may be interpreted that there were two commonalities across what they had to say. One commonality was that they had scarcely given serious consideration to ELF perspectives. For example, after some discussion on ELF perspectives, immediately after recalling that she “did feel the desire to sound like North American or British people” (Interview 7: 1.777–778: p.366), Interviewee 7 burst into laughter and clapped her hands together loudly. The combination of the past tense used in this quotation, her explosive laughter and hand clapping appears to suggest that she no longer regarded her previous desire as reasonable, but readily approved of ELF perspectives. At the same time, she argued that having lived in Japan, “I guess such a native-centred view has probably been *imprinted* on my mind since an early age” (Interview 7: 1.346–347: p.362, emphasis added). During our chat after the interview, she also used the word “imprinted” a couple of times. Given this strong word, however much she liked ELF perspectives, she had never had an opportunity to consider them in her life.

For another example, Interviewee 8 initiated talking about the possible importance of American and British ENL in an international business scene. In response to my view of accommodation as crucial for mutual understanding when English was used as a business lingua franca, he said that “now I feel like oh it’s convincing” (Interview 8: 1.1576–1577: p.385). He soon added that “If I give my thoughts, such an approach to English seems like even a matter of course” (ibid.: 1.1582–1583: p.385). He then became at a loss for words. It may be that while searching for words, he was wondering why he had never thought of ELF perspectives, which he now felt to be quite natural.

For yet another example, while reviewing the interview towards its end, Interviewee 4 said with profound emotion and occasional laughter: “I was wondering why I’d thought this for long. But I had some kind of feeling that English belonged to native English speakers or something like that” (Interview 4: 1.1289–1290, 1292: p.336). As a similar example, having been asked for any final comments or questions, Interviewee 14 told me after some laughter that “I thought English centred around the US and the UK, and surely didn’t realise such was

merely an impression till today” (Interview 14: 1.666–667: p.442). Soon after the interview, she told me with laughter that she felt it “weird” having had this impression before the interview. Both examples suggest that the interviewees now regarded an NES-centred approach to English in an international setting as untenable and possibly laughable, but had never considered any alternative approaches before.

To give one more example, Interviewee 2 in Extract 4 (p.142–143) criticised her previous view of English from ELF perspectives as seen in the extract below. In an earlier part of the extract, I looked back on our previous conversation. Then, I initiated the topic of an obsession with ‘correct’ American or British ENL at the expense of communication. In fact, it was she who first introduced this topic well before the start of the extract, in relation to her one-week experience of talking in English with international exchange students at university.

Extract 12 (Interview 2: 1.1836–1868: p.309–310)

- 1 T: you say “deviant” or “mistaken” a lot [today  
2 P2: [hmm  
3 T: I was wondering what made you say [so  
4 P2: [<quiet>hmm</quiet>  
5 T: presumably deviant from the so-called standard usage of grammar and vocabulary in  
6 the US or the UK. [deviant pronunciation  
7 P2: [<quiet>hmmttttt. ahhhh</quiet>  
8 T: well it is deviant and thus [not good  
9 P2: [<quiet>deviant. not good</quiet>  
10 T: and  
11 P2: <quiet>and</quiet>=  
12 T: =shameful in the international [arena  
13 P2: [hmm. hmm=  
14 T: =er. hmm  
15 P2: I’ve been thinking so haven’t I  
16 T: but. actually we can’t communicate if obsessed with [that  
17 P2: [hmmtttt. pro[bably having  
18 such an obsession itself is  
19 T: [is that  
20 P2: shameful isn’t it. @@@@  
21 T: I see  
22 P2: phew  
23 T: having such an obsession may in [fact be shameful  
24 P2: [indeed somehow it’s shameful  
25 T: is that [now  
26 P2: [that is all prejudice  
27 T: wh. when did you get to think so  
28 P2: well quite recently  
29 T: @[@@  
30 P2: [yeah. just now. @[@@

- 31 T: [now  
 32 P2: <louder and high-pitched>I didn't realise that</louder and high-pitched>  
 33 T: I [see  
 34 P2: [probably。 such. before having this opportunity

After several registering moves (1.2, 4, 7, 9, 11, 13), Interviewee 2 (i.e., P2) made a supporting reply (1.15) to my summary of our previous conversation. However, after producing another registering move (1.17) to the reintroduced topic (i.e., an obsession with 'correct' American or British ENL at the expense of communication; 1.16), she started seeing this obsession itself as "shameful" (1.20). This clearly indicates that she now very much approved of ELF perspectives, from which situational communicative needs, rather than ENL norms, took priority for the sake of interactants (2.4). Remarkably, after the checking and resolving sequence (1.23–24), she left my probing (1.25) unresolved, and appended a fairly strong word in her next turn: "prejudice" (1.26), which was the word I had never used prior to the extract. This word appears to show that she came to dislike an NES-centred, normative approach to English. Towards the end of the extract, she acknowledged that she had probably never looked at English from ELF perspectives (1.28, 30, 32, 34). Her louder, high-pitched voice (1.32) might have reflected how novel ELF perspectives were to her. It should be added that sometime after the extract, when I wondered whether she would revert, in the future, to her previous NES-centred, normative way of considering English even in its role as a global lingua franca, she made a disagreeing reply overlappingly, by saying: "No, I'll no longer think that way" (Interview 2: 1.1968: p.310). This overlapping remark implies that ELF perspectives were not only novel but also highly agreeable and influential to her.

The other commonality across the aforementioned thirteen interviewees was that they perceived ELF perspectives to be important and valuable in their different ways while tending to show their positive feelings overtly. For example, having been asked for any final comments or questions, Interviewee 8 requested me to inform him of ELF research findings, particularly in relation to accommodation. Soon afterwards, he stated that as a future English teacher, "I guess we won't probably be able to specialise in English without considering ELF" (Interview 8: 1.1636–1637, 1639: p.386). After the interview, we actually had a long, lively discussion on ELF, during which he asked me numerous questions. It seemed obvious to me that he enjoyed this discussion after the interview. All of these show how worthwhile and beneficial it was for him to know about ELF.

For another example, by way of developing the topic of an ELF theoretical viewpoint, Interviewee 16 told me that “I think it’ll allow us to approach our interactants’ real selves and ... also to step towards the interactants psychologically” (Interview 16: 1.1386–1388, 1390: p.465). Interestingly, he did not wait for my turn, but went on to say “I see” (ibid.: 1.1390–1391: p.465) in a louder voice. It may be construed that he deeply appreciated ELF perspectives as pleasantly convincing to him. For yet another example, throughout the interview, Interviewee 18 in Extract 3 (p.140) saw ELF perspectives as helpful in facilitating meaning negotiation among those from different socio-linguacultural backgrounds. She developed the topic of variable ‘non-standard’ English used in an international setting by stating: “After all, language inevitably goes with our emotions, and reflects our personalities and ways of thinking either in an essay or in a conversation. Therefore, I’ve come to think it’s unnecessary to keep what we say conventional and stereotyped” (Interview 18: 1.776–778: p.480). By saying that, she probably wanted to argue that ELF perspectives would not only facilitate meaning negotiation, but also allow international English users to become free from the restraint of traditional ENL norms and thereby express themselves as they were in both oral and written communication. The above statement might even have connoted her perception that without ELF perspectives, international English users could not fully communicate their feelings and thoughts.

For a couple of interviewees, ELF perspectives were so beneficial that they wanted to share what they had come to know about ELF through the interviews with other Japanese people. To be specific, immediately after the interview and in an enthusiastic tone of voice, Interviewee 4 asked me to lecture on ELF for all her colleagues at the university international social club, and suggested that I should write a book on ELF “in Japanese”. Similarly, as her final comments, Interviewee 13 told me in a serious tone of voice that “I do feel there should be more opportunities for a person who’s observed various English communication, like you, to offer advice to the Japanese who’re going to learn English, or rather, the Japanese who’ve learned quite some English” in order to “do break down especially Japanese people’s awfully contradictory understanding of English” (Interview 13: 1.960–962, 958–959: p.435). Seeing that both interviewees clearly problematised Japanese people’s ability to engage in English oral communication, they might well have thought of ELF awareness as alleviating this problem. While the latter interviewee (i.e., Interviewee 13) did not specify what she perceived to be “awfully contradictory” in Japanese people’s understanding of English, such is to be discussed in the next chapter.

To give one more example, having been informed of ELF perspectives, Interviewee 11 associated them with human development as seen in the following extract. It should be mentioned that he had heard of the term *ELF* at university, but not learned about it properly before the interview.

Extract 13 (Interview 11: 1.703–715: p.414)

- 1 P11: uh. making what you say easier for your interactants to understand is perhaps not  
2 limited to English  
3 T: hmm  
4 P11: isn't it. it connotes consideration for your interactants. It's like. people with different  
5 positions in society. or rather. well people with different upbringings  
6 T: hmm=  
7 P11: =people with different backgrounds. people with different first languages talk with  
8 each other. whether we can give our sympathy to those differences. in  
9 communication really. has something to do with our development as human beings  
10 [I think  
11 T: [ah. I really agree. I almost feel like that's why we have English edu[cation  
12 P11: [hmm  
13 T: but now it seems like our education is taking a different course of action=  
14 P11: =oh dear. interesting. ah. oh dear really interesting

What Interviewee 11 (i.e., P11) stressed in this extract was the importance of having “sympathy” (1.8) for those interactants having different socio-linguacultural identities, not simply in terms of successful communication but also in terms of human development. Thus, by the words “perhaps not limited to English” (1.1–2), he might have meant that as with ELF theories discussed in 2.4, successful international communication was not a purely linguistic issue, but a question of socio-linguacultural sensitivity. When I briefly discussed Japanese English education to the effect that it might concentrate heavily on linguistic norms in one or a couple of particular countries (1.13), he made one set of supporting replies in a rather excited tone (1.14). It appears that these replies reflected his keen interest in the relationship between ELF perspectives and human development in the classroom, especially because he would become an English teacher in the future. He might have wanted to ponder this relationship even after the interview. In fact, when asked for any final comments, he told me with pleasant laughter that “I’ll probably can’t sleep tonight” (Interview 11: 1.1004: p.416). Immediately after that, he thanked me politely and said that “I really appreciate having this opportunity” (ibid.: 1.1008: p.416), thereby indicating the positive impact he had received from our discussion on ELF.

Those three interviewees who partially approved of ELF perspectives had no detectable difference in terms of their amount of first-hand ELF experience, compared with the aforementioned thirteen interviewees who approved of ELF perspectives entirely. The three interviewees include Interviewee 6 in Extract 2 (p.138). As discussed in 6.4.1, he observed Japanese-influenced English pronunciation sufficing for international communication. However, even with such first-hand experience of ELF, he saw North American NESs as ideal English speakers, presumably reflecting the North American ENL-dominant English education he had received. Meanwhile, however much they liked ELF perspectives, the other two interviewees claimed that how to use English in an international setting was not relevant to school and university English. They might have regarded school and university English only in terms of formal linguistic features, presumably reflecting the ENL-oriented, normative approach to English they had experienced in their English education, particularly school English and English tests (6.4.3.1). More specifically, during our discussion of speech accommodation in ELF communication (e.g., Jenkins 2000), one of the two interviewees acknowledged its importance, but stated that such “is kind of straying from the academic subject of English” (Interview 5: 1.876–877: p.345).

The other of the aforementioned two interviewees recurrently told me that an ELF theoretical viewpoint was not a suitable subject to be dealt with in the English classroom at school or university, including the extract below. Just before the start of the extract, I recapitulated the dynamic, situational nature of ELF communication. It should be noted that she often used the word “English” synonymously with classroom English at school and university, and that the “someone” (1.6) in my second turn below referred to one pilot-questionnaire respondent then studying at a UK university.

Extract 14 (Interview 15: 1.1269–1277: p.453)

- |    |      |  |
|----|------|--|
| 1  | P15: | hmmmm. but that's somehow no longer English (= classroom English at school and           |
| 2  |      | university) isn't it. it's not what's called English (= classroom English at school and  |
| 3  |      | university) isn't it   |
| 4  | T:   | oh the term English  |
| 5  | P15: | hmm  |
| 6  | T:   | oh it reminds me. maybe someone said there's no British English in the                   |
| 7  |      | questionnaire  |
| 8  | P15: | @@@  |
| 9  | T:   | it should be called simply English. @[@@   |
| 10 | P15: | [@@@@. after all what's called English (=  |
| 11 |      | classroom English at school and university) is <i>the</i> English anyway. therefore when |

12 language is used that way that's no longer English (= classroom English at school  
13 and university) isn't it

Considering that Interviewee 15 (i.e., P15) regarded North American ENL as *the* English (see 6.4.5: p.161), and that she did not say anything against the pilot-questionnaire respondent's equation of 'English' with British ENL (1.6–10), what she saw as school and university English must have been limited to North American and possibly also British ENL. Accordingly, while she referred to ELF perspectives as “quite right” (Interview 15: 1.1282: p.453) soon after the extract, she did not consider a variable way of using English in an international setting to be relevant to what Japanese school or university students were supposed to learn in their English education.

Only two interviewees did not approve of ELF perspectives. While not showing any approval of ELF perspectives throughout the interview, one interviewee initiated the topic of the English spoken by people not from the inner circle, and stated in the course of her subsequent expansion: “I don't see it as English. It's something like peculiar personal English” (Interview 10: 1.1373: p.407). Simply put, she narrowly defined 'English' by identifying it with inner-circle English (i.e., ENL). While our discussion was mostly around her experience in Japan, particularly school English and English tests, she did not mention any substantial first-hand experience of international English communication either inside or outside Japan, except her one-off trip to France after entering university. In fact, it seems that she had the least real-world English communication experience among my interviewees. Thus, the above narrow definition of 'English' most probably reflected both her extensive exposure to ENL alone in Japanese English education and her limited exposure to international English communication.

The other interviewee suddenly told me towards the very end of the interview that “I've really disliked Jennifer Jenkins's so-called Lingua Franca Core” (Interview 1: 1.2362, 2364: p.293). He misunderstood Jenkins (2000), without first-hand experience of reading it, as arguing for “the importance of what's called reduction; that is, compromise” (ibid.: 1.2368–2369: p.293). It dawned on me that university lectures did not always understand ELF, along with such publications as mentioned in 2.4, and thereby risked misinforming their students. However, after the interview, having asked me numerous questions, he understood that his dislike was directed against something else in the name of ELF (see Ishikawa 2015: 39). In

fact, well after the interview, in the hope to learn more about ELF, he even made a long journey to attend one of Professor Jenkins's public lectures.

#### **6.4.7 Summary**

My interviewees' accounts were almost always negative, mostly directed to Japanese people's and their own perceived poor ability in English oral communication. Their occasional positive comments were mostly limited to Japanese people's and their own perceived good English reading and, to a lesser extent, writing skills. Such being the case, some interviewees indicated that Japanese people including themselves might be shy about, unconfident in, and/or even reluctant about speaking English. Importantly, what manifested themselves and underlay my interviewees' negative accounts were two sets of negative evaluative concepts (i.e., attitudes). The first set of negative attitudes was a perceived obsession with 'correctness' in ENL, particularly 'standard' North American ENL, mainly in terms of grammar, at the expense of effective oral and, to a lesser extent, written communication. In this connection, some interviewees, whether they liked it or not, tended to assess other Japanese people's and/or international students' English with 'correct' or 'standard' North American ENL being a benchmark. Conversely, as apparently happened to one interviewee in oral communication in an international setting, stopping prioritising 'correct' grammar for communication purposes might be key to perceived ownership of English. The second set of negative attitudes was a deficit perspective on Japanese-influenced English use, particularly pronunciation, frequently without problematising intelligibility. In this second set of negative attitudes, Japanese-influenced English pronunciation seemed to be associated with Japanese phonograms *katakana* (for katakana, see 2.5.1: p.25).

With regard to non-Japanese people's English, my interviewees mostly admired North American ENL, including their assumption of its high intelligibility, and perceived its universality, unmarkedness, and thus exemplariness. Compared with this high acceptance, their recognition and admiration of British ENL seemed to be limited. Meanwhile, they tended to describe the 'deficiency' of English used by those who were not North American, British or Japanese, particularly other Asian nationalities, in terms of pronunciation in particular, grammar and/or vocabulary, seemingly irrespective of the fulfilment of communication purposes.

It appears evident that along with textbooks, study guides and CDs, school English and English tests collaboratively presented to my interviewees geographically-bounded ‘correct’ or ‘standard’ ENL in North America as if it were unmarked and universal, without valuing the dynamic exploitation of plurilingual resources. To this effect, the interviewees indicated that in accordance with English entrance exams and school tests, school English had marginalised oral communication, and focused on the knowledge of grammar, vocabulary and idiomatic expressions, in conjunction with reading and writing skills. Thus, in their view, school English was similar to how English would be treated at *juku* or *yobiko* schools (cram or test-coaching schools; 2.5.2.3). It is true that many interviewees also referred to non-North American ENL or specifically, British, and to a lesser extent, Australian and New Zealand English. However, they associated it just with their non-North American ALTs (Assistant Language Teachers; 2.5.2.2), and discussed its difference from North American ENL, almost exclusively in terms of accent. Such a predominance of ‘correct’ or ‘standard’ North American ENL might well have underlain my interviewees’ invariable tendency to rate high the English used by ALTs and their former returnee peers, particularly the returnees from North America, and to rate low the English used by Japanese school English teachers without much experience abroad and their former Japanese peers raised inside Japan. In other words, my interviewees appeared to value Japanese people’s English in terms of how close it sounded to that particular type of ENL.

It is likely that English use at university had only a marginal influence on my interviewees’ language attitudes. It was clear from what my interviewees told me that ENL, mostly North American ENL, predominated in English modules at their universities, possibly along with classroom materials. Also, they indicated that English instructors were NESs from North America, the UK or Australia, if not Japanese. Moreover, they either suggested or explicitly pointed out that a Japanese university English classroom was likely to make L1 Japanese users speak English *among* themselves. However, such is very unlikely to happen in real-world communication. At the same time, almost no interviewee appeared to have regular opportunities to interact with non-Japanese people in English even at university, outside university modules. The previously-mentioned predominance of ‘correct’ or ‘standard’ North American ENL in school English and the continuous predominance of North American ENL in university English seem to have underlain some interviewees’ tendency to assess their Japanese peers’ and/or international students’ English against ‘correct’ or ‘standard’

North American ENL as a yardstick. This seems to have been the case, even if my interviewees were able to achieve mutual understanding with international students. A couple of interviewees also referred to and rated high the English used by their returnee peers, particularly those from North America.

It is unlikely that my interviewees received any counter influence on their language attitudes from their daily lives, seeing that they appeared to have few opportunities to use English in the monolingual society, and no opportunities to doubt an inner-circle oriented, particularly a North American-oriented, normative approach to English *even* outside education. In addition, it is unlikely that they received any significant influence from their experiences abroad, seeing that evidently none of them saw the L2 English they had encountered abroad in its own right.

My eighteen interviewees had scarcely given serious consideration to ELF perspectives before the interviews. However, after hearing about an ELF theoretical viewpoint, thirteen of them approved of it entirely and quite readily as important and valuable while tending to show positive feelings overtly. As was explicitly argued by one of the thirteen interviewees, ELF-informed English education would contribute to human development by fostering socio-linguacultural sensitivity. On the other hand, four interviewees had different opinions. More specifically, however much they liked ELF perspectives, two interviewees regarded how to use English in an international setting as not relevant to school and university English. Also, having observed Japanese-influenced English pronunciation sufficing for international communication, another interviewee still saw North American NESs as ideal English speakers. Moreover, yet another interviewee went so far as to identify ‘English’ exclusively with ENL, while having almost no substantial first-hand experience of international English communication. It may be argued that all these four interviewees’ perceptions had much to do with a North American ENL-dominant, normative approach to English in Japanese English education, particularly school English and English tests, which did not pay due regard to real-world communication. Meanwhile, the other interviewee simply misunderstood ELF. After all, university lecturers and publications do not always understand ELF, and thereby risk misinforming those who learn about ELF.

## **6.5 Ending remarks**

This chapter has concentrated on my analysis of the interview data. To this effect, the chapter has introduced my analytical framework consisting of qualitative content analysis and Eiggins and Slade's (1997/2004) speech functions analysis framework, along with its relationship with the theoretical framework established in 3.4, and explained my analysis practices. The detailed description of the findings has followed under the six emergent central themes: 1) positive attitudes, 2) negative attitudes, 3) English-related experiences in Japanese education, 4) English-related experiences outside Japanese education, 5) non-Japanese people's English, and 6) ELF perspectives.

The next chapter provides a discussion of the overall findings presented in this and previous chapters, while occasionally referring back to the literature reviewed in Chapters 2 and 3.



## **CHAPTER 7**

### **DISCUSSION**

#### **7.1 Introductory remarks**

In the previous two chapters, my participants' negative attitudes towards Japanese people's and their own English became evident. This chapter seeks to understand the nature of these negative attitudes, its relation to English in Japanese society, and the possibility of ELF perspectives. More specifically, based on the findings in Chapters 5 and 6, and with occasional reference to the previous literature in Chapters 2 and 3, Section 7.2 examines the common features of the negative attitudes in question, and Section 7.3 delineates issues in how English is treated in Japanese society, mainly through English education. Taking these two sections into account, Section 7.4 considers the possible positive role of ELF experience and awareness, which was suggested by my interviewees.

#### **7.2 Common features of my participants' negative attitudes**

According to language-attitude theories in my theoretical framework established in 3.4, language attitudes are identified with evaluative (i.e., some degree of positive or negative) concepts directed to a linguistic phenomenon which are inferable from observable responses, such as verbal accounts. As seen in the previous two chapters, my participants' two sets of negative evaluative concepts (i.e., attitudes) underlay their negative accounts, mostly directed to Japanese people's and their own perceived poor ability in English oral communication (5.4.1.1, 5.4.1.3; 6.4.2). The first set of negative attitudes was the perceived prioritisation of, or a perceived obsession with, 'correctness' in 'standard' North American and possibly other ENL, mainly in terms of grammar, at the expense of effective oral and perhaps also written communication. The second set of negative attitudes was a deficit perspective on Japanese-influenced English use, particularly pronunciation, generally without due regard to intelligibility. While my participants mostly assumed the high intelligibility of North American ENL (5.4.3.1; 6.4.5), my interview data in particular shows that the intelligibility of Japanese-influenced English use was not the primary reason for this second set of negative attitudes (6.4.2). My questionnaire respondents' occasional positive comments on Japanese people's and often their own English were found mostly only in terms of either a perceived good knowledge of English grammar, and to a lesser extent, vocabulary and idiomatic expressions, or perceived good English reading and, to a lesser extent, writing skills (5.4.1.1,

5.4.1.2). Likewise, my interviewees' occasional positive comments were mostly limited to Japanese people's and their own perceived good English reading and, to a lesser extent, writing skills (6.4.1).

What seems to have pervaded the aforementioned two sets of negative attitudes, and probably also the above-mentioned limited scope of positive comments, are the following two overarching features: 1) the focus on the knowledge of ENL norms and 2) the contrast of Japanese-, or more broadly, 'non-native'-influenced English with North American ENL. Each of these two features is discussed below.

### **7.2.1 The focus on the knowledge of ENL norms**

My participants probably considered English mainly at the knowledge level, with reference to ENL norms, but not in terms of how to make use of their linguistic resources for communication purposes. First of all, the above-mentioned positive comments (p.177–178) are concerned mainly with English knowledge without regard to English oral communication skills. In addition, the aforementioned first set of negative attitudes (p.177) concentrates on the notion of 'correct' or 'standard' ENL, rather than communicative needs. Furthermore, the aforementioned second set of negative attitudes (p.177) does not so much problematise the intelligibility of Japanese-influenced English in communication, but the Japanese influence itself, particularly in pronunciation, as not desirable.

In relation to previous research, Tokumoto and Shibata (2011) find that the majority of Japanese and South Korean undergraduate questionnaire respondents attached more importance to native-like English pronunciation than conveying the message (3.3.1). My research shows that this tendency for Japanese university students to play down communicative needs for the purpose of following ENL norms may be a general tendency not limited to phonology. At the same time, my research resonates not only with Tokumoto and Shibata (2011) but also with Jenkins (2007), McKenzie (2008a, 2008b, 2010), McKenzie and Gilmore (2016), Sasayama (2013) and possibly also Evans and Imai (2011) in that phonology plays a significant role in Japanese attitudes towards English (3.3). While most of Tokumoto and Shibata's (2011) Malaysian undergraduate respondents prioritised conveying the message, the Malaysians were different from the Japanese and South Koreans in that it was not unusual for the Malaysians to use English as an intra-national lingua franca (3.3.1).

Meanwhile, Wang (2013: 262) indicates that none of her Chinese undergraduate, postgraduate and professional interviewees was entirely positive towards Chinese people's non-conformity to ENL norms, even though they had "sufficient English proficiency and linguistic experience", and many of them saw Chinese-influenced English use as conducive to efficient communication as well as to the projection of their Chinese cultural identity (3.3.1). Thus, her research implies that an ENL-oriented, normative approach to English may linger on in NNEs' negative attitudes towards their English, however much they have practical intercultural English communication ability and experience. In this sense, my research is compatible with hers.

It may be argued that there are multiple contradictions around my participants' focus on the knowledge of ENL norms, whether they were aware of these contradictions or not. First and foremost, whereas they directed negative accounts mostly to the poor English oral communication ability of Japanese people including themselves, communication effectiveness in English did not seem to fall within the main scope of their language attitudes. Instead, they evaluated Japanese people's and their own English oral communication ability against prescribed ENL norms, without questioning how relevant the norms were in an actual communication instance. Such being the case, it seems that even those questionnaire respondents who were relatively confident about their practical ability of English oral communication, whether they had first-hand ELF communication experiences or not, found it hard to see their own spoken English very positively (5.4.1.1, 5.4.1.2, 5.4.1.4).

Second, while my participants most probably recognised that the sheer focus on 'correctness' in ENL would not lead to effective oral and perhaps also written communication and might, for example, risk sounding over-formal, aloof or cautious, it seems that they actually still prioritised or became obsessed with the 'correctness' (5.4.1.1, 5.4.1.3; 6.4.2). A few participants even claimed that by being obsessed with 'correctness' in ENL, mainly in terms of grammar, Japanese people would not utter English without making mental rehearsal or writing a draft on paper, or tended to use "just a series of fixed template sentences" (Interview 13: 1.12: p.428) in both oral and written communication (5.4.1.1; 6.4.2).

And last, even if they aimed to achieve mutual understanding through English (6.4.3.2), my participants might still have judged their interactants against prescribed ENL norms. At least some interviewees tended to assess how 'deviant' their interactants' English was in terms of

grammar, pronunciation and/or vocabulary, regardless of communicative success (6.4.1, 6.4.3.2, 6.4.4.2, 6.4.5). Illustratively, speaking of international students, a couple of them broached how ‘deviant’ their English was, despite having no communication problems (6.4.3.2).

## **7.2.2 North American ENL vs. Japanese-influenced English**

According to folk linguistic perspectives, language attitudes may entail “the overt categories and definitions [people] have of linguistic matters” (Preston 1989: 328, 1996: 299; Niedzielski and Preston 1999/2003: 44; 3.2.1). Given that the aforementioned two sets of negative attitudes (p.177) ascribe positivity to ENL, mostly North American ENL, and negativity to Japanese-influenced English, it is likely that my participants had two contrastive categories. One category was North American and possibly other ENL, and the other category was Japanese-, or more broadly, ‘non-native’-influenced English. Consequently, it may be construed that they defined the legitimacy of the English used by Japanese NNEs including themselves in terms of how close it sounded to North American ENL (e.g., 5.4.1; 6.4.3). Such might have led to the limited scope of their positive comments (p.177–178). In relation to the two contrastive categories, those questionnaire respondents who mentioned encountering English-speaking foreigners in Japan actually tended to categorise the foreigners into either NESs or NNEs (5.4.2). At the same time, my participants in general admired North American ENL, including their assumption of its high intelligibility, and seemed to value British ENL to a limited extent, but always cast some degree of negative light on the English used by NNEs (5.4.3; 6.4.5). Meanwhile, in relation to defining the legitimacy of Japanese NNEs’ English, some questionnaire respondents saw their own English oral communication ability more positively than other Japanese people’s, seemingly against the benchmark of native-like competence, particularly that close to (North) American NESs (5.4.1.2). Somewhat similarly, some interviewees actually admitted their tendency to assess their Japanese peers’ English by how much it sounded like North American ENL, whether they liked it or not (6.4.3.2).

In relation to previous research, it is true that Matsuda (2003a) mentions (North) American and British ENL in the same breath in terms of Japanese upper secondary school students’ attitudes towards English (3.3.2). However, to borrow Jenkins’s (2007: 183) Japanese English teacher questionnaire respondent’s word, North American ENL was clearly the only

“mainstream” for my Japanese university student participants, in resonance with McKenzie (2008a, 2008b, 2010), McKenzie and Gilmore (2016), Evans and Imai (2011) and Tokumoto and Shibata (2011) (3.3; 5.4.3; 6.4.5). Also, McKenzie and Gilmore (2016) suggest, and McKenzie (2008a, 2008b, 2010), Sasayama (2013) and Tokumoto and Shibata (2011) give the inkling, that the aforementioned two contrastive categories (i.e., North American and possibly other ENL vs. Japanese- or ‘non-native’-influenced English) may exist in Japanese university students’ attitudes towards English, and that North American ENL can be a benchmark for the students to define the legitimacy of the English used by Japanese NNEs including themselves (3.3). In particular, many of Tokumoto and Shibata’s (2011) Japanese undergraduate questionnaire respondents actually named American ENL as a criterion to discriminate between NES and NNEs pronunciation (3.3.1). My research shows that not limited to phonology, the North American ENL-oriented categorisation of English and definition of its legitimacy may well actually exist in and pervade Japanese university students’ negative attitudes towards Japanese people’s English including their own.

Jenkins (2007, 2014) reports ambivalent attitudes across NNEs English teacher interviewees (Jenkins 2007) and across NNEs postgraduate student research conversation partners (Jenkins 2014), both staying at a UK university and including Japanese; that is, their acceptance of various ‘non-native’ English and personal preference for ENL (3.3.2). However, Matsuda (2003a) finds that only some of her Japanese upper secondary school student participants showed ambivalence by expressing both their wish for a Japanese English accent to be accepted by other English speakers and their preference not to retain a ‘non-native’-influenced English accent personally (3.3.2). Similarly, the same kind of ambivalence as found in Matsuda (2003a) might have applied to some of Sasayama’s (2013) Japanese undergraduate questionnaire respondents (3.3.2). In my research, only five participants directed positive accounts not only to North American ENL, but also to Japanese-, or more broadly, ‘non-native’-influenced English, as seen later. In short, ambivalent attitudes were prevalent in Jenkins’s (2007, 2014) participants, whereas they were detectable but not prevalent in my participants as well as Matsuda’s (2003a) and perhaps also Sasayama’s (2013). A possible explanation is that in contrast to Matsuda’s (2003a), Sasayama’s (2013) and my participants, Jenkins’s (2007, 2014) interviewees or conversation partners used English at the professional and/or postgraduate academic level, and stayed at a UK university, where many nationalities got together. Accordingly, they probably had a considerable amount of international and intercultural communication experience in English

to fulfil their communication purposes, such underlying their appreciation of diversity in English. On the other hand, lack of ambivalence on the part of many of my participants, as well as Matsuda's (2003a) and perhaps also Sasayama's (2013), was probably because they did not see any problems with an NES benchmark.

One thing should be noted in the ambivalence of those five participants of mine.

Theoretically speaking, whether positive or negative, the evaluative strength of language attitudes is a matter of degree (3.2.1, 3.4). As far as those five participants were concerned, the positivity towards 'non-native'-influenced English, at least Japanese-influenced English, seemed to be limited in any case, compared with their positive attitudes towards North American ENL. To be specific, one of my questionnaire respondents described Japanese people's English pronunciation as "unique" (Respondent 46, question 4, English in the original) and argued that it was not always incomprehensible (5.4.1.1). Another respondent considered it not to be necessary to speak like NESs, and yet another respondent mentioned the solidarity she felt towards other NNEs (5.4.3.3). However, the first respondent simultaneously described Japanese people's and his own English pronunciation as "monotonous" (Respondent 46, question 4, English in the original), while valuing (North) American, British and New Zealand ENL (5.4.1.1). Also, the second and third ones saw Japanese people's and their own English negatively, seemingly in relation to both (North) American and British or just to (North) American people's English (5.4.3.3). Meanwhile, one interviewee observed that Japanese-influenced English pronunciation was not necessarily hard to understand (6.4.1). And another interviewee regarded it as unnecessary to be able to speak English with a North American accent (6.4.4.2). However, the former interviewee simultaneously assumed North American NESs to be ideal English speakers, but no Japanese influence on English pronunciation to be ideal (6.4.1), and the latter tended to assume a North American ENL accent to be more appealing and beautiful than other English accents (6.4.4.2).

To summarise the above discussion of ambivalence, resonating particularly with Matsuda (2003a), who targets Japanese upper secondary school students, my research shows that many Japanese university students inside Japan might not hold ambivalent attitudes between ENL, particularly North American ENL, and Japanese-, or more broadly, 'non-native'-influenced English. In other words, they probably do not see any problems with an NES benchmark. In addition, although Matsuda (2003a) and Sasayama (2013) discuss ambivalence briefly and only in relation to a Japanese English accent (3.3.2), my research shows that even when

Japanese university students in Japan hold ambivalent attitudes, whether only in terms of accent or not, they might still have more positive attitudes towards North American ENL than towards Japanese people's English including their own.

However unambivalent my participants' attitudes themselves might have been, it may be argued that there is a remarkable contradiction around their categorisation and definition of North American and possibly other ENL as 'legitimate', and Japanese- or 'non-native'-influenced English as 'deviant', regardless of an actual communication setting. The supremacy of locally established North American ENL can be questioned, for example, in an English interaction between Russian and Japanese students at a UK university. However, my participants frequently saw (North) American ENL as universal, unmarked, and thus exemplary in the world (5.4.3.1; 6.4.5), and some interviewees actually used the word *English* synonymously with North American ENL during the interaction (6.4.3.1, 6.4.5).

It may also be argued that there was a remarkable side effect of my participants' above-mentioned categorisation and definition. That is to say, they would not see the English used by NNEs as legitimate, and perhaps also not much appreciate the English used by non-North American NESs (5.4.3.2, 5.4.3.3; 6.4.5), even though North American NESs constituted just a small minority among English users in the world (2.2). In fact, even through experience abroad, no participant saw L2 English in its own right (5.4.2; 6.4.4.2). In addition, some participants actually tended to assess their NNE peers' English by how much it sounded like North American ENL, even when North America was irrelevant demographically and/or geographically (5.4.2; 6.4.3.2, 6.4.4.2, 6.4.5).

### **7.3 The positioning of English in Japan**

Coinciding with the two common features of my participants' negative attitudes discussed in the previous section, English in Japanese education seems to be narrowly defined, first by concentrating on ENL norms without due regard to communication purposes, and second by adherence to North American ENL. At the same time, these two issues appear to be in harmony with how English is positioned in Japanese society. Each of the two issues is discussed below.

### 7.3.1 Concentration on ENL norms

It seems that Japanese English education concentrates on ENL norms, and marginalises communication purposes. This issue seems more relevant to school English and English tests than English use at university. In the first place, the major language policy documents for Japanese elementary and secondary schools (i.e., the MEXT's Courses of Study) promote 'standard' ENL (2.5.2.1), whereby they connote the existence of the norms to be learned. The policy documents also treat English as a language used by foreign people in foreign countries, rather than a lingua franca used in and across all three Kachruvian circles (ibid.). In addition, Japanese school students commonly study English for entrance exams and school tests, and the washback effect is likely to impose one or a couple of 'standard' ENL varieties as *the* English without regard to actual communicative use, particularly through grammar in relation to reading (2.5.2.3). In this connection, Sakui (2004) finds that while Japanese secondary school English teachers are likely to share the dichotomous perception of grammar-oriented and communication-oriented approaches, the former is predominant in their classrooms (2.5.2.3). Targeting Japanese upper secondary schools, Nishino (2011, 2012) reveals that the washback effect caters to the English teachers' self-confidence in their English grammar knowledge and reading ability (2.5.2.3). In fact, along with textbooks, study guides and CDs, school English and English tests collaboratively seemed to present to my participants 'correct' or 'standard' ENL as *the* English without valuing the dynamic exploitation of plurilingual resources (5.4.2; 6.4.3.1). To this effect, the participants indicated that in accordance with English entrance exams and school tests, school English had focused on the knowledge of grammar, and to a lesser extent, vocabulary and idiomatic expressions, in conjunction with reading and, to some extent, writing skills, but marginalised communication use, at least in oral interaction (5.4.2; 6.4.3.1). Such being the case, in my interviewees' views, school English was similar to how English would be treated at *juku* or *yobiko* schools (cram or test-coaching schools; 2.5.2.3) which some Japanese students attended (6.4.3.1).

Even at the tertiary level, Japanese English education may continue marginalising actual communication purposes, with possible focus on ENL norms. In the first place, TOEIC Listening and Reading tests are somewhat popular, exploiting ENL as a benchmark and neglecting actual communicative use by focusing on the two skills (2.5.3). While only a few of my participants touched on TOEIC Listening and Reading tests (5.4.2; 6.4.3.1), this may

be because these tests were not worthy of special mention for the other participants, given a probable washback effect comparable to that of English entrance exams in Japanese education (2.5.3). Meanwhile, the national Global 30 Project (from 2009 to 2014) basically treated English-speaking international students separately from Japanese university students in academic courses,<sup>70</sup> and it is questionable how far other national projects called Go Global Japan and the Re-Inventing Japan Project (both 2012 onwards) have caused both sides to mingle on Japanese campuses (ibid.). In fact, almost none of my participants appeared to have regular opportunities to interact with non-Japanese people in English even at university, outside university modules (5.4.2; 6.4.3.2). At the same time, the participants suggested or pointed out that a Japanese university English classroom was likely to make L1 Japanese users speak English *among* themselves (5.4.2; 6.4.3.2). However, it is highly unusual for them alone to choose and use English, instead of Japanese, in real-world communication. For this reason, it may be difficult for students in such a classroom to concentrate on fulfilling communication purposes, possibly reinforcing their concerns on prescribed ENL norms instead. Indeed, the interviewee who could perceive his temporary ownership of English in an international setting did not seem to be able to stop caring about grammatical and pronunciation ‘accuracy’ in such an artificial communication situation (6.4.1).

There seems to be a conceptual enigma in Japanese English education. In the real world, English is an international language, not because there is one specific set of international English norms shared and used by all the people in the world, but because English is simply used as a communication medium throughout the world, potentially including any Japanese (2.2). However, Japanese English education appears to concentrate on disseminating the knowledge of ENL norms themselves, and set aside how to meet communicative needs outside the classroom, where Japanese students would probably need to talk in English with many more NNEs than NESs demographically. This is not to say that a normative approach to English is never useful and should be completely avoided. However, without preparation for how to make use of linguistic knowledge for real-world communication, Japanese students might try their best to adopt and follow the norms they have learned for the sake of the norms *per se*, rather than to adapt and make the most of what they have learned for the sake of interactants when communicating in English. Problematically, such a strongly normative approach to English would hinder their ability to communicate with (and for) non-

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<sup>70</sup> The Global 30 Project was over after my fieldwork, and has been superseded by the Super Global University Project (2.5.3).

Japanese people in English on their own accord, and could possibly even discourage them from participating in English communication freely in the first place.

It seems that Japanese society is unlikely to challenge the concentration on ENL norms in Japanese English education. On the contrary, some interviewees suggested that media discourse and publications in Japan took a normative approach to English for granted (6.4.4.1). It also seems that Japanese society stays monolingual, thus not requiring English for communication purposes. In this connection, the emblematic use of English in Japan to convey an image rather than an exact meaning may tacitly promote the alienness of English as a communication tool (2.5.1). Also, while it is true that many English-origin loanwords are used in Japanese communication, they are made very different from ENL counterparts to the extent that Japanese people are likely to regard them as no longer English (*ibid.*), seemingly including my participants (5.4.1.1, 5.4.2; 6.4.3.1). In fact, the participants appeared to have few opportunities to use English in their daily lives, and some participants explicitly noted that in Japan, English was not necessary as a communication tool, possibly just functioning as a source of knowledge or a symbol of effort (5.4.1.3, 5.4.2; 6.4.4.1). It is certainly true that Japanese people can live a life inside Japan without communicating in English. However, they may still engage in English communication with non-Japanese people across geographical boundaries.

The process whereby Standard English ideology can be circulated in a social sphere, as discussed in 2.3.1, seems applicable here, all the more so because while Standard English ideology does not entail the marginalisation of communication purposes, it connotes the existence of international English norms.<sup>71</sup> That is to say, what seems evident in Japanese life and education is “the *doxic* experience of the social world” (Bourdieu 1977: 3, emphasis in original; 2.3.1). In other words, if concentration on ENL norms themselves is naturalised in Japanese society as a whole, then Japanese students become unaware of an alternative approach to considering English, thereby sustaining the present situation. It may be this doxic experience that leaves unquestioned the above-mentioned conceptual enigma in Japanese English education (i.e., concentration on ENL norms at the possible sacrifice of English communication ability). In contrast, Ranta (2010) infers that both her student and

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<sup>71</sup> These imagined norms correspond to what Hall, Wicaksono, Liu, Quin and Xu (2016: 5) have developed from Hall (2013) and call the notional domain of language in society; that is, “language as an ideal or idealized system”.

L1-Finnish English teacher questionnaire respondents in Finnish upper secondary schools questioned an NES-centred, normative approach to English inside the classroom, presumably reflecting the fact that they tended to have the opportunities to use English for lingua franca communication outside the classroom (3.3.1). However, generally speaking, Japanese students rarely use English outside the school or university English classroom in Japan. Thus, they are unlikely to have an opportunity to question the normative approach, unlike Ranta's (2010) Finnish respondents.

### **7.3.2 Adherence to North American ENL**

It seems that Japanese English education adheres to North American ENL for the most part. Again, this issue seems more relevant to school English and English tests than English use at university, although the predominance of ENL probably remains the case until university. First of all, what may be common particularly at the school level is “an overexposure to [North] American English as the prominent model in the Japanese education system” (Galloway and Rose 2014: 390; 2.5.2.3). In fact, along with textbooks, study guides and CDs, school English and English tests collaboratively seemed to show my participants North American and only possibly British ENL as if it were unmarked and universal (5.4.2; 6.4.3.1). It is notable that while Takahashi (2014) finds a growing number of NNEs characters in lower secondary school English textbooks (2.5.2.3), a few interviewees suggested that all the characters, whether North American or not, used North American ENL, along with textbook CDs (6.4.3.1). Such may be deluding students into thinking that people in the world mimic, or ought to mimic, North American ENL. Meanwhile, while recruiting school ALTs (Assistant Language Teachers) of English in the main, the governmental JET Programme accredits the authenticity of English almost entirely to that of NESs, particularly American, or more broadly, North American NESs (2.5.2.2). It is true that the minority of ALTs are still not from North America, and many interviewees mentioned British, and to a lesser extent, Australian and New Zealand ENL in school English in relation to their non-North American ALTs (6.4.3.1). However, this actually seems to suggest that North American ENL was predominant in school English, apart from non-North American ALTs.

Likewise, at the tertiary level, none of my interviewees doubted the predominance of ENL, mostly North American ENL, in English modules at their universities, possibly along with classroom materials (6.4.3.2). Also, both my questionnaire respondents and interviewees

indicated that English instructors were normally all NESs from North America, the UK or Australia, if not Japanese (5.4.2; 6.4.3.2). In this connection, presumably reflecting the fact that some NES English instructors were not from North America, a few interviewees incidentally told me that they had not known other ENL varieties, such as British and Australian English, before university (6.4.3.2). Again, this suggests that North American ENL was predominant, or rather, monopolistic, in their school English.

Here again, there seems to be a conceptual enigma in Japanese English education. While not an intra-national communication medium in Japan, English may still be relevant to Japanese people in an international setting. Even so, Japanese English education seems to take a *nationalistic* approach to this *international* language by emphasising English predominantly in America, or more broadly, North America (cf. Jenkins 2011). It may be argued that this emphasis on North American ENL goes to excess if all the non-North American characters in English textbooks and textbook CDs speak North American ENL, as was suggested by a few interviewees (6.4.3.1). Providing such a distorted ‘reality’ would make it difficult to prepare students for real-world international and intercultural English communication.

In resonance with Japanese English education, it seems that Japanese society provides an inner-circle oriented, particularly a North American-oriented English-related environment. In particular, *eikaiwa* (English conversation) schools attribute the authenticity of English mostly to that of white NESs (2.5.1). In fact, the *eikaiwa* teachers whom my participants mentioned were from North America, or to a lesser extent, from the UK or Australia, if not Japanese (5.4.2; 6.4.4.1). Similarly, as pointed out by some interviewees, the presenters of Japanese radio programmes for Japanese English learners were from the US or possibly from the UK, if not Japanese (6.4.4.1). Certainly, the same presenters in such radio programmes may need to act many different roles across programmes. However, as one of those interviewees implied, if American presenters purport to be non-American nationalities in some topics, such as travelling in several countries, the listeners risk receiving the impression that people in the world use, or are supposed to use, English in more or less the same way as do Americans (ibid.). In addition, some interviewees suggested that Western, mainly American, films and pop music might be popular among Japanese people (ibid.).

Here again, the process whereby Standard English ideology can be circulated in a social sphere, as discussed in 2.3.1, seems applicable, all the more so because Standard English

ideology projects a national ‘standard’ ENL variety as internationally valid. That is to say, what seems evident in Japanese life and education is, again, “the *doxic* experience of the social world” (Bourdieu 1977: 3, emphasis in original; 2.3.1). In other words, if adherence to ENL, particularly North American ENL, is naturalised in Japanese society as a whole, then Japanese students become unaware of an alternative way of considering English, thereby sustaining the present situation, and leaving unquestioned the above-mentioned conceptual enigma in Japanese English education (i.e., taking a *nationalistic* approach to the *international* language). Again, Ranta’s (2010) student and L1-Finnish English teacher questionnaire respondents in Finnish upper secondary schools saw different types of English in the Finnish media while using English outside the classroom, presumably with those from diverse backgrounds (3.3.1). However, generally speaking, Japanese students at school and university have few opportunities to notice different types of English in their daily lives, and thus are unlikely to question a North American ENL-dominant approach to English inside the classroom.

## **7.4 ELF perspectives**

After revisiting the previously-discussed contradictions in my participants’ negative attitudes in the light of ELF theories, this section considers the effect of ELF experience and awareness, based on the interview data.

### **7.4.1 Contradictions in my participants’ negative attitudes**

The word *contradictory* was broached by one interviewee (6.4.6). As mentioned in the previous chapter, having been asked for any final comments, she argued for the importance of redressing “Japanese people’s awfully contradictory understanding of English” (Interview 13: 1.958–959: p.435; 6.4.6). While she did not point out any particular contradictions, her serious tone of voice told of dissatisfaction with the present situation (6.4.6).

As discussed in 7.2, my participants’ negative attitudes towards Japanese people’s and their own English seem to entail the following four contradictions. First of all, while they directed negative accounts mostly to English oral communication ability, communication effectiveness in English did not seem to be within the main scope of their language attitudes. Second, irrespective of their recognition that the sheer focus on ‘correctness’ in ENL would hinder effective English communication, they still seemed to prioritise or become obsessed

with the ‘correctness’ when using English. Third, even if they aimed to achieve mutual understanding, they might have judged their interactants against prescribed ENL norms. And last, they frequently regarded only one type of geographically-bounded English as legitimate across geographical boundaries.

ELF theories discussed in 2.4 can provide insight into the aforementioned four contradictions. Regarding the first contradiction, what matters in ELF is how we actually use English with people from different socio-linguacultural backgrounds to achieve any given communicative needs. Regarding the second and third contradictions, ‘correctness’ in ELF arguably resides in accommodation to listeners/readers, but not in surface linguistic features, seeing that there can be no such thing as an international ‘neutral’ variety of English. And regarding the last contradiction, ELF cannot link legitimacy to geography, because by definition, it transcends geographical boundaries.

#### **7.4.2 ELF experience**

It seems unlikely for Japanese university students to become aware of ELF perspectives, as long as they have no opportunity to consider ELF and only sporadic first-hand ELF experience. This is because my interview data in particular indicated that there had been scarcely any opportunities to give serious consideration to ELF perspectives before the interviews (6.4.6). It is also because while having a varyingly limited amount of first-hand ELF experience, virtually all my interviewees were unaware of ELF perspectives before the interviews (*ibid.*). In the first place, as mentioned previously, no participant saw the L2 English they had encountered abroad in its own right (5.4.2; 6.4.4.2). More illustratively, none of those few questionnaire respondents who observed many international English users prioritising communicative needs rather than ENL norms seemed entirely positive about this phenomenon (5.4.3.3). At the same time, even though one interviewee perceived his ownership of English in an international setting, presumably by stopping prioritising ‘correct’ grammar for communication purposes, this perception of his was rather ephemeral (6.4.1). Also, while another interviewee observed that Japanese-influenced English pronunciation was not necessarily unintelligible in an international setting, he did not see it as legitimate as North American ENL (6.4.1, 6.4.6). It should be added that a relatively prolonged experience in the inner circle may not raise ELF awareness, however many different nationalities get together there. This is because one of my participants had two-year experience at a Canadian

international secondary school, but held similar language attitudes to those of the other participants (6.4.4.2, 6.4.5).

It is little wonder if sporadic ELF experience alone cannot have a significant impact on Japanese university students' language attitudes. As discussed in 7.3, the coupling of concentration on ENL norms and adherence to North American ENL may be the only way to experience English in Japanese society, mainly through English education. Not having been able to gain access to any alternative ways, Japanese university students may inevitably take this social 'reality' as a matter of course.

Notably, as seen in the next subsection, if explained explicitly, ELF perspectives may be quite easy for Japanese university students to appreciate. I should immediately add the proviso that they might need at least a modicum of first-hand ELF experience in advance. This is because the only interviewee showing no approval of ELF perspectives, apart from another who simply misunderstood ELF, actually seemed to have the least real-world English communication experience among all my interviewees (6.4.6). To be specific, she identified 'English' exclusively with ENL, while not remembering any substantial opportunities to use English for international communication, except her one-off trip to France (*ibid.*). Conceivably, more first-hand ELF communication opportunities might have made a difference in her reaction to an ELF theoretical viewpoint during the interview. At the same time, it cannot be said that more first-hand ELF experience always correlates with a more significant difference in ELF awareness. This is because in my research, many interviewees who entirely approved of ELF perspectives had no detectable difference in terms of their amount of first-hand ELF experience, compared with another few interviewees whose approval of ELF perspectives was limited (*ibid.*).

### **7.4.3 ELF awareness**

There seem to be scarcely any opportunities for Japanese students to give serious consideration to how English is currently used as a global lingua franca. This is the point which my interview data indicated (6.4.6) and my questionnaire data would also support. Even though two interviewees had heard of ELF before the interviews, one did not quite understand it, and the other clearly misunderstood it as reduced, compromised English,

presumably due to his misinterpretation of Jenkins's (2000) research through the influence of one or more university lecturers and possibly also publications (6.4.6).

At the same time, with at least a modicum of first-hand ELF experience (7.4.2) and an opportunity to raise ELF awareness explicitly, Japanese university students may well appreciate the current linguistic phenomenon of ELF without difficulty. In my research, many interviewees showed entire approval of ELF perspectives quite readily, and some interviewees even wondered why they had not noticed ELF perspectives before (6.4.6). Such ready approval probably stemmed from the nature of ELF theories. That is to say, ELF theories seek to understand a natural linguistic phenomenon between international interactants in situ, while not contriving to deal with English at the knowledge level or legitimise only its minority users, unlike my participants' likely experience in Japanese society (2.4; 7.3). Indeed, many of my interviewees perceived ELF perspectives to be important and valuable in their different ways (6.4.6). More specifically, they considered ELF perspectives to be key to understanding, making effective, facilitating, self-expressing in, and engaging in English communication in an international setting (*ibid.*). Also, as was explicitly argued by one interviewee, ELF-informed English education would benefit human development by placing importance on having sensitivity to interactants with different socio-linguacultural identities (*ibid.*).

It is striking that many interviewees approved of ELF perspectives entirely and quite readily, even though they had held negative attitudes towards Japanese people's English including their own, before hearing about ELF. This apparently drastic change in their understanding of English may be explained as follows. My participants in general had presumably internalised the negative attitudes through the doxic experience of how English was treated in Japan, particularly through English education (7.3). In other words, their negative attitudes were not grounded on their own critical thinking about English, but more likely to be the mere reflections of how Japanese people's English was viewed in Japanese society, even if these attitudes had been relatively stable. It can be extrapolated that people's attitudes held without their own critical thinking are malleable, however stable and negative these attitudes have been. In the case of the many interviewees, the interviews, in fact, served as their first opportunities to reflect on Japanese people's English vis-à-vis the global spread of English (6.4.6). As one interviewee made explicit (*ibid.*), ELF perspectives might have been so

agreeable and influential to them that they would never revert to an NES-centred, normative way of considering English in its role as a global lingua franca.

Once Japanese students appreciate ELF perspectives, they are likely to have more positive attitudes towards Japanese people's and their own English. In my research, through ELF awareness, many interviewees tended to show their positive feelings overtly (6.4.6). Such suggested that the contradictions in their negative attitudes as discussed in 7.4.1 had been more or less resolved, and that thereby their considerably negative attitudes had been redressed towards the positive side.

However, regardless of their first-hand ELF experiences and approval of ELF perspectives for international communication, some Japanese students may dismiss ELF communication as not a suitable subject of language learning at school and university. In fact, a couple of my interviewees thought of ELF communication as not pertinent to school and university English, however much they liked ELF perspectives (6.4.6). It appears that their experience of the concentration on ENL norms in Japanese society was so strong as to 'blind' them to actual communication purposes through English (7.3.1). Meanwhile, despite their approval of ELF perspectives, other Japanese students may still not value ELF as much as North American ENL. In fact, one of my interviewees continued to see North American NESs as ideal English speakers, despite his observation that Japanese-influenced English pronunciation sufficed for international communication (6.4.1, 6.4.6). Certainly, there is nothing wrong with his affection for North American ENL. However, it appears that Japanese society adhered to and thereby provided North American ENL as if to be the only 'option' for him to favour (7.3.2).

## **7.5 Ending Remarks**

As seen by now, Sections 7.2 to 7.4 are intertwined. My participants' negative attitudes towards Japanese people's and their own English seem to entail multiple contradictions. These contradictions, in turn, reflect the narrow positioning of English in Japanese society, mainly through English education. While explicit ELF awareness can resolve the contradictions held by an unknown number of Japanese students, this narrow positioning of English might hinder some of them from fully appreciating ELF perspectives.

The next chapter provides a summary and conclusion, including the answers to my research questions and some implications.

## CHAPTER 8

### SUMMARY AND CONCLUSION

#### **8.1 Introductory remarks**

Synthesising all the previous chapters, this chapter mainly provides answers to my research questions and some implications. More specifically, Section 8.2 makes a brief summary of my theoretical framework, research methods and participants, and analytical frameworks, drawing on Chapters 2 to 6. Section 8.3, in turn, addresses research limitations. Section 8.4 reintroduces my two research questions posed in Chapter 1, and answers each of them, drawing on Chapters 5 to 7. Section 8.5 offers some implications, mainly in terms of ELF awareness in Japanese English education. Finally, Section 8.6 suggests contributions and some possible future studies.

#### **8.2 Theoretical framework, research methods and participants, and analytical frameworks**

This section offers a synopsis of my theoretical framework, research methods and participants, and analytical frameworks.

##### **8.2.1 Theoretical framework**

In order to theorise people's orientations to language, my research borrows the commonly used academic term *language attitudes*. Also, ELF provides an important further angle to the attitudes in question while having theoretical relevance to Japanese people's English. Accordingly, my theoretical framework consists of both language attitudes and ELF (3.4). Integrating diverse theoretical arguments (3.2), my research identifies language attitudes with a reservoir of evaluative (i.e., some degree of positive or negative) concepts directed to a linguistic phenomenon (e.g., Niedzielski and Preston 1999/2003; Preston 2010). These evaluative concepts may entail how to categorise and define linguistic matters. Even though language attitudes are expressed as and inferable from observable responses, such as verbal accounts, these responses are not language attitudes per se, but are constructed in a situational context based on the underlying evaluative concepts (e.g., Eagly and Chaiken 2007). While 'cognitive' language-attitude responses can be regarded as beliefs about language (e.g., Ryan, Giles and Sebastian 1982; Crano and Prislin 2006), they may well be inevitably imbued with affect, thus not necessarily a distinguishable construct (e.g., Cunningham and Zelazo 2007).

My research also draws on ELF theories discussed in 2.4. As a result of the current global expansion of English, people from different socio-linguacultural backgrounds use English for lingua franca communication in and across all three Kachruvian circles (e.g., Jenkins, Cogo and Dewey 2011). The ‘correctness’ in geographically-bounded English varieties is not pertinent to ELF communication, but instead, any given communicative needs take priority (e.g., Cogo and Dewey 2012). At the same time, accommodation to listeners/readers is key not only for the purpose of intelligibility but also for the sake of interactants’ socio-linguacultural identities (e.g., Jenkins 2000, 2014). In so doing, ELF interactants may employ their linguistic resources as bilinguals or multilinguals dynamically and situationally (e.g., Jenkins 2015a), although ELF communication may include monolingual NESs who are able to accommodate their English as necessary (e.g., Jenkins et al. 2011). While the same L1 users in the expanding circle probably share parallel L1 influence, the concept of variety in the traditional sense does not apply to their English, because there is no English speech community for them (e.g., Mauranen 2012).

The above theories of language attitudes and ELF have laid a foundation for answering my research questions. More precisely, my research has inferred Japanese university students’ language attitudes and explored associative factors, with reference to ELF theories, by way of their accounts.

### **8.2.2 Research methods and participants**

Jenkins (2014) provides a precedent, demonstrating that an open-ended email questionnaire may serve as a research tool for profound exploration, as long as respondents have the capability to express themselves in written words and feel the theme very relevant to them (4.2.3). Seeing that my participants were all highly intelligent, and that my research enquiry was *their* English, I followed her questionnaire method so that my enquiry would be open to “the range of possible answers” (e.g., Dörnyei and Taguchi 2010: 36; 4.2.3).

As seen in 4.3.2, the questionnaire (Appendix 4.1: p.219–221) and attached document *Participant Information and Consent* (Appendix 4.2: p.223–224) were emailed between January and June 2014, through my 25 intermediaries, to 516 Japanese university students, including seven postgraduates who became involved by coincidence. Both the questionnaire

and attached document were written bilingually in Japanese and English. Out of that number (i.e., 516), 94 undergraduates and one first-year Masters student sent back their completed questionnaires. The questionnaire from this Masters student was included as valid data, given that my respondents included year 5 undergraduates.

In addition to the questionnaire, I conducted virtually unstructured, face-to-face conversational interviews, similar to Jenkins's (2014) research conversations (4.2.3, 4.3.3.2). More specifically, it is true that I developed available interview prompts, in March 2014, from the 58 questionnaires collected by then, since there was no guarantee that unstructured interaction would always work well (4.3.1). However, I dispensed with any of these prompts in any interviews (4.3.3.2). In other words, all the interviews went well without any pre-prepared prompts.

As seen in 4.3.2, all the interviews were conducted in Japanese, in Tokyo, Japan, between late March and June 2014, involving eighteen Japanese undergraduates. Each of these eighteen students was interviewed once only, and the duration ranged from 50 to 91 minutes, amounting to twenty hours and eleven minutes in total. Although I interviewed seven questionnaire respondents, the questionnaire and interviews were conducted and analysed separately as two different methods.

Again, as mentioned in 4.3.2, my questionnaire respondents and interviewees were students at one of the following sixteen universities, which all have a high academic reputation in Japan: the national institutions of Kyoto, Osaka, Tokyo, the Tokyo University of Foreign Studies, and Tsukuba, and the private institutions of Doshisha, the Jikei University School of Medicine, Kansai, Keio, Kwansai Gakuin, Meiji, Rikkyo, Ritsumeikan, Sophia, the Tokyo University of Science, and Waseda. Either the respondents' or the interviewees' disciplines ranged widely across arts and humanities, social sciences, natural sciences and medicine.

### **8.2.3 Analytical frameworks**

As seen in 5.2, as the sole constituent of my analytical framework for the questionnaire data, I employed qualitative content analysis (e.g., Miles, Huberman and Saldaña 2014; Schreier 2012, 2014), by which I mean coding the written data, integrating the assigned codes into a smaller number of hierarchically organised categories, and interpreting the relationships

between the developed categories as well as between the codes under the same or different categories. In effect, through what Maxwell and Miller (2008) call categorising and connecting strategies, qualitative content analysis, such as mine, works towards capturing “the *deep structural* meaning conveyed by the message” (Berg and Lune 2012: 355, emphasis in original).

As seen in 6.2, as my analytical framework for the interview data, I combined qualitative content analysis with Eggins and Slade’s (1997/2004) speech functions analysis framework. Unlike the questionnaire data analysis, I focused on the interrelationships of the categories, not those of the codes, because initially coded topics in the interview data were most often intertwined and inseparable in an interactional context. Meanwhile, Eggins and Slade’s (1997/2004) framework was incorporated for the purpose of examining how the interview content was co-constructed in a dynamic interactional context, and thereby capturing an interviewee’s stance and concerns rather than mine.

As argued in 5.2 and 6.2, the qualitative content analysis applied to both the questionnaire and interview data suits language-attitude theories in my theoretical framework. As the theories identify language attitudes as a conceptual reservoir on which a participant’s accounts about language are based, it is the above-mentioned deep structural level that my analysis needed to reach. Also, the qualitative content analysis of both types of data was conducive to exploring not only what factors existed but also how they worked to form certain language attitudes by affording interpretive depth and breadth through the trilogy of coding, categorising and interpreting. Regarding the interview data analysis discussed in 6.2, Eggins and Slade’s (1997/2004) speech functions analysis framework lent assistance to a detailed understanding of what an interviewee had to say in relation to either his/her language attitudes or associative factors, from its embedding interactional context.

### **8.3 Research limitations**

As seen in the methodology chapter, an open-ended email questionnaire has some limitations (see 4.3.3.1: p.75). In addition, my field notebook and the emails exchanged with my participants do not show in any appendices, given confidentiality (4.3.6). Apart from these particular concerns, my research has four major limitations below.

First of all, although my research attaches importance to transferability to other contexts (4.3.6), its findings are not generalisable. As seen in 4.3.2, my study involved only a fraction of the students at each of the sixteen leading Japanese universities, and there are other such institutions. It has to be pointed out that many of my questionnaire respondents and all my interviewees belonged to universities in or near Tokyo. After all, there are 779 universities altogether across Japan (e-Stat 2015a). In addition, given the low response rate of my questionnaire (i.e., less than 20 per cent; Footnote 50: p.75) with all respondents self-selecting themselves, they might have tended to have high interest and willingness to participate in my research, and could even have had stronger attitudes which drove themselves into contributing to the research. This tendency might possibly have been true of my interviewees as well. In short, my research involved a tiny proportion of those Japanese students who belonged to some leading Japanese universities and had at least a fair amount of interest and willingness to participate. Having said that, it is still noteworthy that the findings from both the questionnaire and interviews corroborate one another to a large extent.

Second, the characteristics of the researcher may well have influenced the data collected. With regard to the questionnaire, the identity of the researcher as a male doctoral student at a UK university might have created a certain image of “a ghost interviewer” (Oppenheim 1992/2000: 103), thereby somehow affecting the data, along with other unknown types and significance of situational influences. Meanwhile, during any interview, I was “the main instrument for obtaining knowledge” (Brinkmann and Kvale 2015: 97), or rather, for co-constructing knowledge (e.g., Talmy and Richards 2011; Holstein and Gubrium 2011). My characteristics, including subjectivity, were inevitably being a source of situational influences on an interviewee, through my spontaneous prompts, probes, suggestions, and so forth. Also, I was the only person to write down some notes in my field notebook after each interview. Other researchers would have written down different amounts of different things had they been there.

Third, related to the second limitation, I was the only person to analyse the data, even though I had some colleagues at the University’s Centre for Global Englishes, with whom to discuss my data analysis. If other researchers had been involved in analysing the data, they might have added other perspectives to mine. After all, my subjectivity as a human researcher may well be unavoidable throughout my whole research. However, at least I make my subjectivity as explicit as possible through my audit trail (i.e., the transparent explanation of

the research process and the documentation in the appendices; 4.3.6). At the same time, I have to admit that the appended questionnaire data and interview transcripts read only in Japanese.

Fourth, I did not have first-hand knowledge of what my participants mentioned, such as their school textbooks and textbook CDs, English discussion among Japanese peers in a university module, and *eikaiwa* schools (English conversation schools; 2.5.1). However, my research does not aim to explore how ‘accurately’ the participants could describe their circumstances, but how they saw their own experiences. Even so, the observations of some of my participants’ English use on campuses, for example, could have added some insight to my research findings, albeit that it is impossible to go back in time and observe, for example, their past school lives.

## **8.4 Research findings**

This section answers my two research questions. To this end, each of the next two subsections first reintroduces each research question, and then provides the answers to it. These answers are the integration of the previous three chapters (i.e., Chapters 5 to 7).

### **8.4.1 Research question 1: Language attitudes**

The first research question is: *How do Japanese university students orient to Japanese people’s English including their own?* My participants’ accounts were overall clearly negative and sometimes pejorative, mostly directed to Japanese people’s and their own perceived poor ability in English oral communication. Their occasional positive comments were mostly limited to Japanese people’s and frequently their own perceived good English reading and, to a lesser extent, writing skills, as well as perceived good knowledge of English grammar, and to a lesser extent, vocabulary and idiomatic expressions. Such being the case, some participants indicated that Japanese people including themselves might possibly be shy about, unconfident in, and/or even reluctant about speaking English.

What manifested themselves and underlay my participants’ negative accounts were two sets of negative evaluative concepts (i.e., attitudes). The first set of negative attitudes was the perceived prioritisation of, or a perceived obsession with, ‘correctness’ in ‘standard’ North American and possibly other ENL, mainly in terms of grammar, at the expense of effective

oral and perhaps also written communication. My questionnaire respondents' example was the resulting English which sounded over-formal, aloof or cautious. A few participants even claimed that by being obsessed with the 'correctness', Japanese people would not utter English without making mental rehearsal or writing a draft on paper, or tended to use a combination of template sentences in both oral and written communication. Meanwhile, some interviewees, whether they liked it or not, tended to assess other Japanese people's and/or international students' English with 'correct' or 'standard' North American ENL being a benchmark. Conversely, as apparently happened to one interviewee in oral communication in an international setting, stopping prioritising 'correct' grammar for communication purposes might be key to perceived ownership of English. In addition, the second set of negative attitudes was a deficit perspective on Japanese-influenced English use, particularly pronunciation, generally without due regard to intelligibility. My questionnaire respondents' examples of 'deficient' English were 'Japanese non-straightforward' expressions, the pronunciation derived from Japanese phonograms *katakana* and a Japanese-like flat, monotonous pitch. My interviewees also seemed to associate Japanese-influenced English pronunciation with Japanese phonograms *katakana*. While it is true that some questionnaire respondents saw their own practical ability in English oral communication more positively than other Japanese people's, they were generally not very positive, seemingly against the benchmark of native-like competence, particularly that close to (North) American NESs.

While holding negative attitudes towards Japanese people's English including their own, my participants mostly admired North American ENL, including their assumption of its high intelligibility, and frequently perceived its universality, unmarkedness, and thus exemplariness. Indeed, some interviewees actually referred to North American ENL as *the* English during the interaction. Also, even the interviewee who observed Japanese-influenced English pronunciation sufficing for international communication continued to see North American NESs as ideal English speakers, but no Japanese influence on English pronunciation as ideal. Correspondingly, my participants' recognition and acceptance of British ENL were generally not as high as those of North American ENL. Meanwhile, they tended to give negative descriptions of English used by those who were not North American, British or Japanese, noticeably including other Asian people, in terms of 'accented' pronunciation in particular, grammar and/or vocabulary. Indeed, my participants always cast some degree of negative light on the English used by NNEs, and even through experience abroad, none of them saw L2 English in its own right. In this connection, while it is true that

a few questionnaire respondents observed many international English users prioritising communicative needs rather than conformity to ENL, it seems clear that none of them was entirely positive about this phenomenon. Similarly, it seems that my interviewees' tendency to view English used by those who were not North American, British or Japanese negatively was independent of the fulfilment of communication purposes.

Again, my participants' two sets of negative attitudes were the perceived prioritisation of, or a perceived obsession with, 'correctness' in 'standard' North American and possibly other ENL at the expense of effective communication, and a deficit perspective on Japanese-influenced English use, particularly pronunciation, generally without due regard to intelligibility. Their occasional positive comments were mostly limited to Japanese people's and frequently their own perceived good English reading and, to a lesser extent, writing skills, as well as perceived good knowledge of English grammar, and to a lesser extent, vocabulary and idiomatic expressions. What seems to have pervaded those two sets of negative attitudes, and probably also this limited scope of positive comments, are the following two overarching features: 1) the focus on the knowledge of ENL norms and 2) the contrast of Japanese-, or more broadly, 'non-native'-influenced English with North American ENL.

With regard to the former, it may be argued that there are multiple contradictions around my participants' focus on the knowledge of ENL norms, whether they were aware of these contradictions or not. First and foremost, whereas my participants directed negative accounts mostly to the poor English oral communication ability of Japanese people including themselves, communication effectiveness in English did not seem to fall within the main scope of their language attitudes. Instead, they evaluated Japanese people's and their own English oral communication ability against prescribed ENL norms, without questioning how relevant the norms were in an actual communication instance. Second, while my participants most probably recognised that the sheer focus on 'correctness' in ENL would not lead to effective oral and perhaps also written communication, it seems that they actually still prioritised or became obsessed with the 'correctness'. And last, even if they aimed to achieve mutual understanding through English, my participants might still have judged their interactants against prescribed ENL norms. This could happen even when they had no communication difficulty.

With regard to the latter, it may be argued that there is a remarkable contradiction around my participants' categorisation and definition of North American and possibly other ENL as 'legitimate', and Japanese- or 'non-native'-influenced English as 'deviant', regardless of an actual communication setting. The supremacy of locally established North American ENL is questionable in an interactional setting which is irrelevant to North America both geographically and demographically. It may also be argued that there was a remarkable side effect of my participants' above-mentioned categorisation and definition. That is to say, they would not see the English used by NNEs as legitimate, and perhaps also not much appreciate the English used by non-North American NESs, even though North American NESs constituted just a small minority among English users in the world.

It should be added that while the questionnaire involved relatively many respondents, no significant difference emerged between disciplines or other categories, albeit that such could possibly have become noticeable, had there been many more respondents. Also, the number of my interviewees was too small (i.e., eighteen) to detect any differences between disciplines or other categories. Even so, given what those interviewees who belonged to English-related departments had to say, it could possibly be that those Japanese who specialise or have specialised in English-related studies at university tend to attach more importance to 'correct' or 'standard' North American ENL as the model to follow.

#### **8.4.2 Research question 2: Associative factors**

The second research question is: *What factors are associated with the students' orientations, and how do these factors work to form their orientations?* It seems that along with textbooks, study guides and CDs, school English and English tests collaboratively presented to my participants geographically-bounded 'correct' or 'standard' ENL in North America and possibly the UK as if it were unmarked and universal, without valuing the dynamic exploitation of plurilingual resources. To this effect, the participants indicated that in accordance with English entrance exams and school tests, school English had marginalised communication use, at least in oral interaction, and focused on the knowledge of grammar, and to a lesser extent, vocabulary and idiomatic expressions, in conjunction with reading and, to some extent, writing skills. Thus, as pointed out by my interviewees in particular, school English was similar to how English would be treated at *juku* or *yobiko* schools (cram or test-coaching schools; 2.5.2.3). In this connection, despite the noticeable mentioning of entrance

exams among my participants, only a few of them touched on TOEIC Listening and Reading tests, however popular TOEIC might be among Japanese university students. This may be because these tests were not worthy of special mention for the other participants, given a probable washback effect comparable to that of English entrance exams in Japanese education.

It is true that many interviewees also referred to non-North American ENL in school English or specifically, British, and to a lesser extent, Australian and New Zealand English. However, they associated it just with their non-North American ALTs (Assistant Language Teachers; 2.5.2.2), and discussed its difference from North American ENL, almost exclusively in terms of accent. This actually seems to suggest how predominant North American ENL was in school English. The predominance of ‘correct’ or ‘standard’ North American ENL might well have underlain my interviewees’ invariable tendency, which is simultaneously not incompatible with the questionnaire data, to rate high the English used by ALTs and their former returnee peers, particularly the returnees from North America, and to rate low the English used by Japanese school English teachers without much experience abroad and their former Japanese peers raised inside Japan. In other words, my participants appeared to value Japanese people’s English in terms of how close it sounded to that particular type of ENL.

It seems that English use at university did not have any significant, contradictory influence on my participants’ language attitudes. First of all, it was clear from what my interviewees told me that ENL, mostly North American ENL, predominated in English modules at their universities, possibly along with classroom materials. In addition, according to both my questionnaire respondents and interviewees, English instructors were normally North American, British or Australian NESs, if not Japanese. In this connection, presumably owing to non-North American NES English instructors, a few interviewees incidentally told me that they had not known other ENL varieties, such as British and Australian English, before university. This suggests that North American ENL had a monopolistic role in their school English. Furthermore, my participants suggested or pointed out that a Japanese university English classroom was likely to make L1 Japanese users speak English *among* themselves. However, such is very unlikely to happen in real-world communication. At the same time, almost no participant appeared to have regular opportunities to interact with non-Japanese people in English even at university, outside university modules. The previously-mentioned predominance of ‘correct’ or ‘standard’ North American ENL in school English and the

continuous predominance of North American ENL in university English seem to have underlain some interviewees' tendency, which is simultaneously not incompatible with the questionnaire data, to assess their Japanese peers' and/or international students' English against 'correct' or 'standard' North American ENL as a yardstick. My participants might have made this assessment, even if they were able to achieve mutual understanding with international students. Some participants also referred to and rated high the English used by their returnee peers, most often those from North America.

It is probable that my participants did not receive any counter influence on their language attitudes from their daily lives. In the first place, they appeared to have few opportunities to use English in the monolingual society, and some participants explicitly noted that in Japan, English was not necessary as a communication tool, possibly just functioning as a source of knowledge or a symbol of effort. While it is true that many English-origin loanwords are used in Japanese communication, they are made very different from ENL counterparts and thus 'japanised'. It actually seems that my participants were likely to regard them as no longer English. At the same time, the participants perhaps had no opportunities to doubt an inner-circle oriented, particularly a North American-oriented, normative approach to English *even* outside education. First of all, the teachers at *eikaiwa* schools (English conversation schools; 2.5.1) whom they mentioned were from North America, or to a lesser extent, from the UK or Australia, if not Japanese. In addition, as pointed out by some interviewees, the presenters of Japanese radio programmes for Japanese English learners were from the US or possibly from the UK, if not Japanese. Furthermore, some interviewees suggested that Western, mainly American, films and pop music might be popular among Japanese people, and that media discourse and publications in Japan took a normative approach to English for granted. It is also probable that my participants did not receive any significant influence from their experiences abroad, seeing that none of them saw the L2 English they had encountered abroad in its own right.

As seen by now, it seems that English in Japanese education is narrowly defined, first by concentrating on ENL norms without due regard to communication purposes, and second by adherence to North American ENL. It also appears that these two issues are in harmony with how English is positioned in Japanese society.

With regard to the concentration on ENL norms, there seems to be a conceptual enigma in Japanese English education. In the real world, English is an international language, not because there is one specific set of international English norms shared and used by all the people in the world, but because English is simply used as a communication medium throughout the world, involving many more NNEs than NESs demographically. This is not to say that a normative approach to English is never useful and should be completely avoided. Without preparation for how to make use of linguistic knowledge for real-world communication, however, a strongly normative approach to English would hinder Japanese students' ability to communicate with non-Japanese people in English on their own accord, and could possibly even discourage them from participating in English communication freely in the first place. In addition, what seems evident in Japanese life and education is “the *doxic* experience of the social world” (Bourdieu 1977: 3, emphasis in original; 2.3.1). That is to say, since concentration on ENL norms themselves is naturalised in the whole Japanese society, Japanese students become unaware of an alternative approach to considering English and sustain the present situation.

With regard to the adherence to North American ENL, again, there seems to be a conceptual enigma in Japanese English education. While English may be relevant to Japanese people in an international setting, Japanese English education seems to take a *nationalistic* approach to this *international* language by emphasising English predominantly in North America. In particular, those English textbooks and textbook CDs in which all the non-North American characters speak North American ENL would make it difficult to prepare students for real-world international and intercultural English communication by providing such a distorted ‘reality’. In addition, again, what seems evident in Japanese life and education is “the *doxic* experience of the social world” (Bourdieu 1977: 3, emphasis in original; 2.3.1). That is to say, since adherence to ENL, particularly North American ENL, is naturalised in the whole Japanese society, Japanese students become unaware of an alternative way of considering English and sustain the present situation.

It should be added that as with the previous subsection, no significant difference emerged between disciplines or other categories. Admittedly, however, such could possibly have become noticeable, had there been many more participants.

## 8.5 Implications

This section first considers the possibility for ELF perspectives to redress such negative attitudes as expressed by my participants towards the positive side. The section then discusses some implications in terms of ELF awareness in Japanese life and English education, with more focus on the latter, corresponding to the fact that the participants tended to problematise Japanese English education (5.4.2; 6.4.3).

### 8.5.1 Possibility of ELF perspectives

Based on my data, particularly the interview data (6.4.6), there seem to be scarcely any opportunities for Japanese students to give serious consideration to how English is currently used as a global lingua franca. However, after hearing about an ELF theoretical viewpoint, many of my interviewees approved of it entirely and quite readily as important and valuable while tending to show their positive feelings overtly (*ibid.*). As was explicitly argued by one of them, ELF-informed English education would contribute to human development by fostering socio-linguacultural sensitivity (*ibid.*). Their ready approval probably stemmed from the nature of ELF theories. That is to say, ELF theories seek to understand a natural linguistic phenomenon between international interactants *in situ* (2.4), while not contriving to deal with English at the knowledge level or legitimatise only its minority users, unlike my participants' likely experience in Japanese society, as seen in 8.4.2.

The above-mentioned overt positive feelings probably stemmed from the resolution of one or more of the following four contradictions (8.4.1), through the appreciation of ELF theories (2.4). First of all, while my participants directed negative accounts mostly to English oral communication ability, communication effectiveness in English did not seem to be within the main scope of their language attitudes. Concerning this first contradiction, however, what matters in ELF is how we actually use English with people from different socio-linguacultural backgrounds to achieve any given communicative needs. Second, irrespective of their recognition that the sheer focus on 'correctness' in ENL would hinder effective English communication, my participants still seemed to prioritise or become obsessed with the 'correctness' when using English. Third, even if they aimed to achieve mutual understanding, they might have judged their interactants against prescribed ENL norms. Concerning these second and third contradictions, however, 'correctness' in ELF arguably resides in accommodation to listeners/readers, but not in surface linguistic features, seeing

that there can be no such thing as an international ‘neutral’ variety of English. And last, my participants frequently regarded only one type of geographically-bounded English as legitimate across geographical boundaries. Concerning this fourth contradiction, however, ELF cannot link legitimacy to geography, because by definition, it transcends geographical boundaries.

It should be added that at least a modicum of first-hand ELF experience might be a prerequisite for understanding ELF, and that sporadic ELF experience alone might well not have a significant impact on Japanese university students’ language attitudes (7.4.2). As seen in 8.4.2, the coupling of concentration on ENL norms and adherence to North American ENL may be the only way to experience English in Japanese society, mainly through English education. Not having been able to gain access to any alternative ways, Japanese university students may inevitably take this social ‘reality’ as a matter of course. It should also be added that apparently owing to the strong influence from the concentration on ENL norms and adherence to North American ENL in Japanese society, some Japanese students may dismiss ELF communication as not a suitable subject of language learning at school and university or may not value ELF as much as North American ENL, however much they like ELF perspectives (7.4.3).

Even so, it is striking that many of my interviewees approved of ELF perspectives entirely and quite readily, although they had held negative attitudes towards Japanese people’s English including their own, before hearing about ELF. Presumably, even if my participants’ generally negative attitudes had been relatively stable, these attitudes were not grounded on their own critical thinking about English, but more likely to be the mere reflections of how Japanese people’s English was viewed in Japanese society, particularly through English education. In the case of the many interviewees, the interviews, in fact, served as their first opportunities to reflect on Japanese people’s English vis-à-vis the global spread of English (6.4.6). As one interviewee made explicit (*ibid.*), ELF perspectives might have been so agreeable and influential to them that they would never revert to an NES-centred, normative way of considering English in its role as a global *lingua franca*.

### **8.5.2 ELF awareness in Japanese life**

Under the existing circumstances, media discourse and publications in Japan tend to take a normative approach to English for granted (6.4.4.1). Presumably, the media discourse and publications simultaneously adhere to ENL, particularly North American ENL. Also, *eikaiwa* (English conversation) schools attribute the authenticity of English mostly to that of white NESs (2.5.1), and the *eikaiwa* teachers whom my participants mentioned were from North America, or to a lesser extent, from the UK or Australia, if not Japanese (5.4.2; 6.4.4.1). Similarly, the presenters of Japanese radio programmes for Japanese English learners are highly likely to be from the US or possibly from the UK, if not Japanese (6.4.4.1). However, it would be worthwhile for those who engage in English-related industries in Japan to reconsider how relevant a North American ENL-dominant, normative approach to English is to Japanese students, what purposes this approach serves for them, and what consequences it is likely to bring to them. This is especially because what seems to have pervaded my participants' negative attitudes, and probably also their limited scope of positive comments, are both the focus on the knowledge of ENL norms and the contrast of Japanese-, or more broadly, 'non-native'-influenced English with North American ENL, as seen in 8.4.1.

### **8.5.3 ELF awareness in Japanese English education**

As discussed in 8.5.1, ELF awareness has a high potential to alleviate my participants' and probably other Japanese university students' considerably negative attitudes towards Japanese people's English including their own, albeit that they might need at least a modicum of first-hand ELF experience in advance. To this effect, an explicit effort to raise ELF awareness seems necessary, all the more so because a North American ENL-dominant, normative approach to English may be the only way for them to experience English in Japanese society, and because sporadic ELF experience alone might well not have a significant impact on their language attitudes. It is true that some Japanese students may regard ELF communication as not a suitable subject in the school or university classroom, regardless of their approval of ELF perspectives. However, ELF communication is exactly the type of English communication in which Japanese people may need to engage across geographical boundaries.

Accordingly, as long as the Japanese English classroom, either at school or university, considers English to be an *international* language rather than a *national* language of a

particular country (cf. Jenkins 2011), it would be worthwhile not only to introduce the global diversity of English but also to provide opportunities to use English for lingua franca communication, particularly in an oral mode, possibly via online communication. While a Japanese university English classroom tends to make L1 Japanese users speak English *among* themselves (5.4.2; 6.4.3.2), such should be regarded as an artificial communication situation because it is highly unusual for them alone to choose and use English for real-world communication purposes. In addition to exposing Japanese students to diversity in English and first-hand ELF experience, it would be worthwhile to discuss, for example, the following questions in the classroom with a view to enhancing Japanese students' ELF awareness explicitly.

When English is used in an international setting,

- what do you think constitutes correctness in English communication?
- what do you think is the rationale for trying to avoid all the Japanese-influenced English use without much consideration of the issue of intelligibility?

These two questions correspond to my participants' two sets of negative attitudes mentioned in 8.4.1 (i.e., the perceived prioritisation of, or a perceived obsession with, 'correctness' in 'standard' North American and possibly other ENL at the expense of effective communication, and a deficit perspective on Japanese-influenced English use, particularly pronunciation, generally without due regard to intelligibility). Such discussion might lead Japanese students to have more positive attitudes towards their English, and might facilitate their communicating with non-Japanese people in English, and in the first place, their participating in English communication. It might also assist them in preparing themselves, as international English users, not simply to "replicate what is taught, but use it as a means for developing effective communicative strategies related to their own [socio-lingua]cultural reality" (Wen 2012: 373).

More broadly, it would be worthwhile to consider the following five issues, again, as long as Japanese English education regards English as an *international* language rather than a *national* language of a particular country (cf. Jenkins 2011). The first issue is whether the major language policy for Japanese schools (i.e., the MEXT's Courses of Study) should continue promoting 'standard' ENL and treating English as a language used by foreign people in foreign countries (2.5.2.1), or should support such a possible ELF-oriented English classroom as proposed above. The second issue is whether English entrance exams and

school tests should continue disregarding actual communicative use while imposing the norms of one or a couple of ENL varieties (2.5.2.3; 5.4.2; 6.4.3.1), or should heed real-world international and intercultural English communication while valuing the dynamic exploitation of plurilingual resources (e.g., Hall 2014; May 2014). The third issue is whether English textbooks and textbook CDs at lower secondary school should represent all the nationalities using North American ENL (6.4.3.1), or should avoid providing such a distorted ‘reality’. The fourth issue is whether the recruitment of school ALTs (Assistant Language Teachers) of English and non-Japanese university English instructors should be limited to NESs, particularly North American NESs in the case of JET-Programme ALTs (2.5.2.2; 5.4.2; 6.4.3), or should be equally open to those with diverse socio-linguacultural identities. And the fifth issue is whether national projects should allow participant universities to treat English-speaking international students and Japanese students separately (2.5.3; 5.4.2; 6.4.3.2), or should actively cause both sides to mingle on Japanese campuses.

## **8.6 Contributions and future studies**

This section makes brief suggestions of both the contributions my research might make and some possible future studies that could derive from it.

### **8.6.1 Contributions**

There might be three major contributions made by my research. The first is in relation to theories; the second, to methodology; and the third, to the research field of ELF. First, through conceptualising what language attitudes are, and analysing pertinent issues in conceptualisation, my research (re)defines language attitudes as being 1) identified with a reservoir of evaluative concepts, 2) directed to a linguistic phenomenon, and 3) underlying observable responses which are constructed situationally (3.2, 3.4). The conceptualisation and (re)definition of language attitudes in my research integrate and incorporate diverse theoretical arguments, and simultaneously serve as highly concise accounts of language attitudes. Even if there is no theorisation or definition suitable for all language-attitude research, some future studies might possibly draw on my theoretical framework for language attitudes in 3.4, including the above-mentioned (re)definition. Second, although Dörnyei and Taguchi (2010) and Robson (2002, 2011) are highly sceptical about the efficacy of an open-ended questionnaire, my research corroborates Jenkins (2014) in that an entirely open-ended questionnaire may serve as a research tool, as long as respondents have the capability to

express themselves in written words and feel the theme very relevant to them. And last, my research shows that ELF awareness has a clear potential to bring to Japanese university students more positive attitudes towards Japanese people's English including their own, albeit that they might need at least a modicum of first-hand ELF experience in advance. ELF awareness would facilitate their participating and communicating in real-world international and intercultural interaction through English.

### **8.6.2 Future studies**

As derivatives from my research, five different kinds of future studies might deserve considering. First, seeing that my research involved only a tiny proportion of the students at some leading Japanese universities, it would be worthwhile to replicate it with similar participants who are not as self-selective (8.3). Alternatively, a replicate study could target those at a different type of Japanese universities. In either case, consideration should be given to any significant inconsistencies between the new research findings and those of mine. Second, this research could be applied to Japanese English teachers at either school or university or both. It is unknown how far and in what way their language attitudes and associative factors are (un)resonant with those of my Japanese university student participants. Third, given some previous studies employing the social attractiveness construct (3.3.2), a future study could explore the nature and significance of the possible social attractiveness Japanese university students feel towards other Japanese and/or non-Japanese NNEs in relation to the negative attitudes revealed in my research. Fourth, it would be preferable to carry out action research, at either school or university or both, into such possible ELF-oriented English classrooms as proposed in 8.5.3 (see p.209–210). The action research could explore and assess their feasibilities and challenges in a situated context, both from teachers' and students' perspectives. And last, it would be worth a try to approach policy makers and administrators at university or at national and/or local governments, in the hope of delving into what they have to say about my research findings. They might problematise such considerably negative attitudes as expressed by my participants, and see the necessity of raising ELF awareness in Japanese English education.

### **8.7 Concluding remarks**

My participants' considerably negative attitudes towards Japanese people's and their own English became apparent in this research. Having been captive of prescribed ENL norms,

they seemed to sacrifice communication effectiveness while perhaps judging their interactants in terms of ‘accuracy’. Also, not having doubted the supremacy of locally established North American ENL in any communication settings, they would not see the English used by Japanese and other NNEs in its own right, and perhaps also not much appreciate non-North American ENL. However, their negative attitudes were not grounded on their own critical thinking about English, but presumably reflected how English was positioned in Japanese society, particularly through English education. My research shows that ELF awareness has a high potential to alleviate such evidently negative attitudes as expressed by the participants. Indeed, many of my interviewees approved of ELF perspectives entirely and quite readily while tending to show their positive feelings overtly. Not having been able to gain access to ELF perspectives before the interviews, they appeared to take negative social attitudes towards Japanese people’s English as a matter of course.

Five years ago, having read Jenkins (2000) and felt delighted at the positive feelings of freedom and independence as an international English user, I decided to pursue doctoral research in ELF, although I was then still in the first year of a part-time Masters programme. Now, while writing this final section of the doctoral thesis, several interviewees’ happy faces appear before me, and I cannot help superimposing their positive feelings through the interviews on my own positive feelings through reading Jenkins (2000). By way of conclusion, I sincerely hope that this and my future work will play a part in expediting ELF research in the Japanese context, and allowing Japanese students to benefit from ELF research findings.



## Appendix 2.1: Participant universities in national projects

The universities in bold are involved in my study, as seen in 4.3.2.

Global 30 Project (from 2009 to 2014) – 13 universities

- **Doshisha Uni (Priv)**
- **Keio Uni (Priv)**
- **Kyoto Uni (N)**
- **Meiji Uni (Priv)**
- **Osaka Uni (N)**
- **Ritsumeikan Uni (Priv)**
- **Sophia Uni (Priv)**
- **Uni of Tokyo (N)**
- **Uni of Tsukuba (N)**
- **Waseda Uni (Priv)**
- Kyushu Uni (N)
- Nagoya Uni (N)
- Tohoku Uni (N)

Super Global University Project (2014 onwards) – 37 universities

Type A: Top Type – 13 universities

- **Keio Uni (Priv)**
- **Kyoto Uni (N)**
- **Osaka Uni (N)**
- **Uni of Tokyo (N)**
- **Uni of Tsukuba (N)**
- **Waseda Uni (Priv)**
- Hiroshima Uni (N)
- Hokkaido Uni (N)
- Kyushu Uni (N)
- Nagoya Uni (N)
- Tohoku Uni (N)
- Tokyo Institute of Technology (N)
- Tokyo Medical and Dental Uni (N)

Type B: Global Traction Type – 24 universities

- **Kwansei Gakuin Uni (Priv)**
- **Meiji Uni (Priv)**
- **Rikkyo Uni (Priv)**
- **Ritsumeikan Uni (Priv)**
- **Sophia Uni (Priv)**
- **Tokyo Uni of Foreign Studies (N)**
- Uni of Aizu (Pref/M)
- Akita International Uni (Pref/M)
- Chiba Uni (N)
- Hosei Uni (Priv)
- International Christian Uni (Priv)
- International Uni of Japan (Priv)
- Kanazawa Uni (N)
- Kumamoto Uni (N)
- Kyoto Institute of Technology (N)
- Nagaoka Uni of Technology (N)
- Nara Institute of Science and Technology (N)
- Okayama Uni (N)
- Ritsumeikan Asia Pacific Uni (Priv)
- Shibaura Institute of Technology (Priv)
- Soka Uni (Priv)
- Tokyo Uni of the Arts (N)
- Toyo Uni (Priv)
- Toyohashi Uni of Technology (N)

## Go Global Japan (2012 onwards) – 42 universities

### Type A (University-wide Type) – 11 universities

- **Doshisha Uni (Priv)**
- **Kwansei Gakuin Uni (Priv)**
- **Waseda Uni (Priv)**
- Akita International Uni (Pref/M)
- Chiba Uni (N)
- Chuo Uni (Priv)
- Hokkaido Uni (N)
- International Christian Uni (Priv)
- Ochanomizu Uni (N)
- Ritsumeikan Asia Pacific Uni (Priv)
- Tohoku Uni (N)

### Type B (Faculty/School-specific Type) – 31 universities

- **Meiji Uni (Priv)**
- **Ritsumeikan Uni (Priv)**
- **Sophia Uni (Priv)**
- **Uni of Tsukuba (N)**
- Aichi Uni (Priv)
- Aichi Prefectural Uni (Pref/M)
- Asia Uni (Priv)
- Uni of Fukui (N)
- Hitotsubashi Uni (N)
- Hosei Uni (Priv)
- Kanda Uni of International Studies (Priv)
- Uni of Kitakyushu (Pref/M)
- Kobe Uni (N)
- Kyorin Uni (Priv)
- Kyoto Sangyo Uni (Priv)
- Kyushu Uni (N)
- Maebashi Kyoai Gakuen College (Priv)
- Musashino Art Uni (Priv)
- Nagasaki Uni (N)
- Niigata Uni (N)
- Saitama Uni (N)
- Shibaura Institute of Technology (Priv)
- Showa Women's Uni (Priv)
- Soka Uni (Priv)
- Tokyo Institute of Technology (N)
- Tokyo Uni of Marine Science and Technology (N)
- Tokyo Medical and Dental Uni (N)
- Tottori Uni (N)
- Toyo Uni (Priv)
- Yamaguchi Uni (N)
- Yamaguchi Prefectural Uni (Pref/M)

## Re-Inventing Japan Project (2012 onwards) – 36 universities

### ASEAN (2012 or 2013 onwards) – 23 universities

- **Keio Uni (Priv; 12)**
- **Kyoto Uni (N; 12)**
- **Meiji Uni (Priv; 12)**
- **Osaka Uni (N; 12)**
- **Ritsumeikan Uni (Priv; 13)**
- **Sophia Uni (Priv; 13)**
- **Uni of Tokyo (N; 12, 13)**
- **Uni of Tsukuba (N; 13)**
- **Waseda Uni (Priv; 12, 13)**
- Chiba Uni (N; 12)
- Ehime Uni (N; 12)
- Hiroshima Uni (N; 13)
- Hokkaido Uni (N; 12, 13)
- Ibaraki Uni (N; 13)
- Kagawa Uni (N; 12)
- Kobe Uni (N; 12)

- Kochi Uni (N; 12)
- Kyushu Uni (N; 12)
- Nagoya Uni (N; 12)
- Rakuno Gakuen Uni (Priv; 13)

- Tokyo Uni of Agriculture and Technology (N; 13)
- Tokyo Medical and Dental Uni (N; 12)
- Tokyo Metropolitan Uni (Pref/M; 13)

Russia (2014 onwards) – 5 universities

- **Uni of Tokyo (N)**
- **Uni of Tsukuba (N)**
- Hokkaido Uni (N)

- Niigata Uni (N)
- Tohoku Uni (N)

India (2014 onwards) – 4 universities

- **Ritsumeikan Uni (Priv)**
- **Uni of Tokyo (N)**

- Japan Advanced Institute of Science and Technology (N)
- Nagaoka Uni of Technology (N)

Latin America and the Caribbean (2015 onwards) – 12 universities

- **Sophia Uni (Priv)**
- **Uni of Tokyo (N)**
- **Tokyo Uni of Foreign Studies (N)**
- **Uni of Tsukuba (N)**
- Chiba Uni (N)
- Uni of Electro-Communications (N)
- Nagaoka Uni of Technology (N)

- Nanzan Uni (Priv)
- Tokyo Uni of Agriculture (Priv)
- Tokyo Uni of Agriculture and Technology (N)
- Yamagata Uni (N)
- Yamagata Prefectural Yonezawa Uni of Nutrition Sciences (Pref/M)

Turkey (2015 onwards) – 5 universities

- **Uni of Tokyo (N)**
- Fukushima Uni (N)
- Niigata Uni (N)

- Tokyo Uni of the Arts (N)
- Tokyo Institute of Technology (N)

## Legend

Uni: University

(N): a national institution

(Priv): a private institution

(12): selected in 2012

(Pref/M): a prefectural or municipal institution

(13): selected in 2013



## Appendix 4.1: Questionnaire

### 日本人自身の英語をどのように捉えるか HOW JAPANESE PEOPLE ORIENT TO THEIR OWN ENGLISH

サウスハンプトン大学 石川 友和  
Tomokazu Ishikawa, the University of Southampton

私、石川 友和は、英国・サウスハンプトン大学の博士課程に在籍しております。皆様に、以下の質問にご回答いただきたいと思っております。質問の目的は、皆様が、日本人自身の英語をどのように捉えていらっしゃるのかを知ることです。私の博士課程の貴重な研究資料にさせていただきたいと思っております。このアンケートはテストではありませんので、正解や不正解はありません。氏名をご記載いただく必要もありません。私は、皆様個人のご見解を伺いたく、この研究が成功するためには、皆様からの真摯なご回答が不可欠です。どうかご協力をお願いいたします。なお、このアンケートの内容は、極秘事項として処理いたします。いかなる状況下でも、個人を特定できる情報が公開されることはありません。また、第9問に電子メールアドレスをご記入いただいた方には、私が博士課程を終了する際、研究結果の要約を送信させていただきます。

I am Tomokazu Ishikawa, a doctoral student at the University of Southampton, UK. I would like to ask you to help me by answering the following questions concerning how you orient to Japanese people's own English. Your answers will be used as valuable research data for my doctoral studies. As this is not a test, there are no 'right' or 'wrong' answers. You do not even have to write your name. I am interested in your personal views. Please give your answers sincerely as only this will guarantee the success of the investigation. The contents of this questionnaire are absolutely confidential. No information that can identify the respondent will be disclosed under any circumstances. When I complete my doctoral studies, a summary of my research findings will be sent to those participants who submit their email addresses in question 9.

それぞれの質問の後に、皆様のご回答を入力してください。(この研究にとって重要な10問のみで構成されています。) 字数制限や時間制限はありません。ご回答は、日本語でも英語でも構いません。

The questionnaire consists of 10 questions, only important ones for this research. Please enter your answers after each question with no word limit nor time limit. **You may answer in Japanese or English.**

1) あなたの見解では、日本人の英語には、どのような長所・短所があると思えますか。(必ずしも長所・短所の両方をお答えいただく必要はございません。)  
In your view, what is positive and/or negative about Japanese people's English?

2) 「長所」・「短所」とお答えいただいたのは、どのような経験からでしょうか。  
What experiences make you say "positive" and/or "negative"?

3) 質問1・2に関して、あなた自身の英語についてはどう思いますか。  
What about your own English in relation to questions 1 and 2?

4) あなたは、日本人の英語を、どのような言葉で言い表しますか。(例: 「美しい」)  
What word(s) would you use to describe Japanese people's English? (for example, "beautiful")

5) あなたは、あなた自身の英語を、どのような言葉で言い表しますか。(例: 「美しい」)  
What word(s) would you use to describe your own English? (for example, "beautiful")

6) アメリカ人の英語について、どう思いますか。  
What do you think about American people's English?

7) 英国人の英語について、どう思いますか。  
What do you think about British people's English?

8) 上記以外の人々が用いる英語に関して、自由にコメントしてください。  
Please comment freely on English used by people not mentioned above.

9) もし、こちらから連絡してもさしつかえなければ、以下に、あなたの電子メールアドレスをご記入いただけますでしょうか。  
If you are happy for me to contact you, could you please put your email address below?

電子メール (任意) / Email (Optional) :

10) このアンケートの主題(日本人自身の英語をどのように捉えるか)、もしくはアンケートそのものに関して、何かコメントはございますか。  
Would you like to make any other comments on the theme (How Japanese people orient to their own English) or the questionnaire itself?

あなたのご回答を分類させていただく上で、以下の質問にお答えください。

To classify your answers, please answer the following questions.

大学 / University :

学部・学科[専攻] / Faculty and department :

学年 / University year :

母国語 / Mother tongue :

性別 / Gender :

年齢 (任意) / Age (Optional) :

氏名 (任意) / Name (Optional) :

このアンケートにご協力いただきまして、大変ありがとうございました。このアンケートは、石川 友和にご返信ください。なお、研究結果の要約を希望されない方は、このアンケートをご返信いただく際に、そうおっしゃってください。もし、この研究に関して何かございましたら、是非、石川 友和までご連絡ください。

電子メール : [tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com)

**本当にありがとうございました。**

Thank you very much for your cooperation. Please send this back to Tomokazu Ishikawa. If you do not wish to have a summary of the research findings, please say so when you return this questionnaire. You are very welcome to contact Tomokazu Ishikawa if you would like to discuss any issues concerning this research.

Email: [tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com)

**Thank you very much again.**



## Appendix 4.2: Questionnaire Participant Information and Consent



### アンケート / Questionnaire

#### 本研究の内容、及び参加への同意について Participant Information and Consent

タイトル: 日本人大学生の日本人の英語に対する「言語態度」

Study Title: Japanese university students' attitudes towards Japanese people's English

研究者: 石川 友和  
Researcher: Tomokazu Ishikawa

倫理審査番号: 8026  
Ethics number: 8026

本研究にご参加いただく前に、本紙の内容をよくお読みください。もしご参加いただける場合、電子メール本文のアンケートにご回答の上、石川 友和宛てにご返信ください。  
([tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com))

**Please read this information carefully before deciding to take part in this research. If you are happy to participate, then please answer the email questionnaire and send it back to Tomokazu Ishikawa ([tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com)).**

#### 1. 研究の概要・目的

私、石川 友和は、英国・サウスハンプトン大学の博士課程に在籍しております。本研究は、サウスハンプトン大学の庇護のもと、私の研究課題として行われます。私は、人々が自分自身の英語をどのように見ているのかに興味があります。日本の状況について調査するため、皆様が、日本人の英語を、ご自身個人の英語も含めて、どのように捉えていらっしゃるのかを知りたいと思っております。また、どのような経験からそのように捉えていらっしゃるのかも知りたいと思っております。

#### What is the research about?

I am Tomokazu Ishikawa, a doctoral student at the University of Southampton, UK. This research is undertaken as my doctoral project and sponsored by the University of Southampton. I am interested in how people view their own English. In order to explore this in the Japanese context, I would like to know how you orient to Japanese people's English including your own English. I would also like to know what experiences have made you orient that way.

#### 2. 参加者選択の背景

日本人の学部生として、皆様は、日本における、大学入学前、入学準備、及び入学後の経験を生かしてご回答いただけます。また、名門大学の学生として、皆様は本研究での難問にもご回答いただけます。

#### Why have you been chosen?

As a Japanese undergraduate, you can draw on school, university preparation and university experiences in Japan. Also, as a student at a leading university, you are able to answer the difficult questions this research poses.

#### 3. 参加者にご協力いただくこと

電子メール本文のアンケートにおいて、それぞれの質問の後に、日本語か英語でご回答を入力してください。10分から30分かかると見込まれますが、時間制限はありません。ご回答が済み次第、私宛てに、その電子メールをご返信ください。

### **What will happen to you if you take part?**

You will be asked to enter your answers (either in Japanese or English) after each question in the email questionnaire. It will take between 10 and 30 minutes, but there is no time limit. You will then be asked to send it back to me as soon as possible.

### **4. 研究者の守秘義務**

本研究は、サウスハンプトン大学が定める倫理基準に従っております。皆様からご返信いただく電子メールは、ご回答をデータ分析用ソフトウェアに移した後、ただちに破棄いたします。そのため、アンケートに電子メールアドレスをご記入いただいた方を除いては、私から連絡をさしあげることはいけません。データは、パスワードにより保護されたコンピューター上で管理され、極秘事項として扱われます。また、すべてのご回答は匿名扱いとなります。

### **Will your participation be confidential?**

This research complies with the University's ethical policy. Once your response is entered in a data analysis software, your email will be deleted. Therefore, if you do not submit your email address, I will not be able to reach you. The data will remain absolutely confidential, stored on a password protected computer. Anonymity is also assured.

### **5. 公益、その他の利益**

皆様からのご回答は、日本の英語教育に携わる方々にとって非常に貴重なデータとなります。また、アンケートに電子メールアドレスをご記入いただいた方々には、私が博士課程を終了する際、研究結果の要約を送信させていただきます。

### **Are there any benefits in your taking part?**

Your answers will provide very valuable data for those who engage in Japanese English education. When I complete my doctoral studies, a summary of my research findings will be sent to those participants who submit their email addresses in the questionnaire.

### **6. 考えられる危険性**

本研究では、一切の危険は予見されません。

### **Are there any risks involved?**

There will be no risks involved in this research.

### **7. 参加者の辞退**

皆様の法的権利に影響を与えることなく、いつでも辞退することができます。

### **What happens if you change your mind?**

You may withdraw at any time without your legal rights being affected.

### **8. 不測時の対応**

万一、ご心配なことやご不満なことがございましたら、サウスハンプトン大学 学術研究委員会 議長、クリス・ジャナウェイ教授まで、(なるべく英語で)ご連絡ください。 ([c.janaway@soton.ac.uk](mailto:c.janaway@soton.ac.uk), +44(0)23 8059 3424)

### **What happens if something goes wrong?**

In the unlikely case of concern or complaint, you can contact (preferably in English) the Chair of the Faculty Ethics Committee at the University of Southampton, Professor Chris Janaway ([c.janaway@soton.ac.uk](mailto:c.janaway@soton.ac.uk), +44(0)23 8059 3424).

### **9. お問い合わせ**

もし、何かお困りのことがございましたら、是非、石川 友和までご連絡ください。  
([tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com))

### **Where can you get more information?**

If you need any further information, you are very welcome to contact Tomokazu Ishikawa ([tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com)).

### Appendix 4.3: Questionnaire respondents

	University	Discipline	Year	Gender	Age	Name	Email
1	Tokyo Uni of Science	N	1	F	19	-	-
2	Tokyo Uni of Science	N	1	F	19	+	-
3	Uni of Tokyo	S	4	F	23	+	+
4	Uni of Tokyo	HS	3	F	22	-	-
5	Uni of Tokyo	S	4	M	23	+	+
6	Rikkyo Uni	HS	4	F	22	+	+
7	Rikkyo Uni	HS	4	F	22	+	+
8	Rikkyo Uni	S	4	F	22	+	+
9	Rikkyo Uni	S	3	F	20	+	+
10	Rikkyo Uni	S	3	M	21	+	+
11	Rikkyo Uni	H	1	F	18	+	+
12	Rikkyo Uni	H	4	F	22	+	+
13	Rikkyo Uni	H	4	F	22	+	+
14	Rikkyo Uni	HS	4	F	-	-	-
15	Keio Uni	N	2	M	-	-	-
16	Keio Uni	S	2	F	21	-	+
17	Keio Uni	N	2	M	19	-	-
18	Rikkyo Uni	H	4	M	23	-	+
19	Rikkyo Uni	H	3	F	21	+	+
20	Keio Uni	S	2	M	21	-	-
21	Rikkyo Uni	HS	4	F	23	+	+
22	Rikkyo Uni	H	2	F	20	-	-
23	Keio Uni	N	3	F	-	-	-
24	Rikkyo Uni	S	3	F	21	+	-
25	Rikkyo Uni	S	4	F	22	+	+
26	Keio Uni	N	2	M	19	-	-
27	Waseda Uni	H	5	M	22	+	+
28	Rikkyo Uni	H	4	F	22	-	-
29	Keio Uni	N	2	M	20	-	+
30	Waseda Uni	H	4	M	22	+	+
31	Jikei Uni	M	1	M	19	+	+
32	Jikei Uni	M	1	F	19	+	+
33	Jikei Uni	M	1	M	19	-	+
34	Waseda Uni	H	Masters 1	F	23	+	+
35	Waseda Uni	H	4	F	22	+	-
36	Rikkyo Uni	H	4	F	23	+	+
37	Uni of Tsukuba	H	1	F	19	-	+
38	Rikkyo Uni	H	4	-	-	-	-
39	Rikkyo Uni	H	4	F	-	-	-
40	Tokyo Uni of Science	N	4	M	22	+	+
41	Doshisha Uni	HS	2	F	20	-	+
42	Tokyo Uni of Science	N	4	M	22	+	+
43	Tokyo Uni of Science	N	4	M	22	-	+
44	Sophia Uni	S	1	F	19	-	-
45	Sophia Uni	S	1	F	19	+	-
46	Doshisha Uni	HS	2	M	21	+	+
47	Sophia Uni	S	1	F	19	-	-
48	Keio Uni	N	2	M	19	-	-
49	Sophia Uni	S	1	-	20	+	+
50	Rikkyo Uni	H	3	F	21	+	+

	University	Discipline	Year	Gender	Age	Name	Email
51	Jikei Uni	M	1	M	19	+	+
52	Sophia Uni	N	1	M	18	+	+
53	Osaka Uni	N	3	F	21	+	+
54	Kyoto Uni	S	2	M	20	+	+
55	Waseda Uni	H	4	M	23	+	+
56	Ritsumeikan Uni	S	3	F	21	+	+
57	Ritsumeikan Uni	S	3	F	21	+	+
58	Ritsumeikan Uni	H	3	F	21	+	+
59	Osaka Uni	N	4	F	23	-	-
60	Osaka Uni	N	4	F	22	-	-
61	Osaka Uni	N	4	F	-	-	-
62	Rikkyo Uni	H	3	F	-	-	+
63	Kyoto Uni	N	3	M	21	+	+
64	Rikkyo Uni	S	3	F	20	+	+
65	Waseda Uni	HS	5	F	22	-	-
66	Kansai Uni	H	2	F	19	+	+
67	Doshisha Uni	HS	3	F	21	-	+
68	Uni of Tokyo	N	3	F	22	-	-
69	Uni of Tokyo	N	3	F	20	-	-
70	Uni of Tokyo	N	3	F	20	-	-
71	Tokyo Uni of Science	N	4	M	-	-	+
72	Kwansei Gakuin Uni	HS	2	F	19	-	+
73	Kwansei Gakuin Uni	S	2	F	19	+	+
74	Rikkyo Uni	S	3	F	21	+	+
75	Meiji Uni	HS	2	M	20	+	+
76	Keio Uni	S	3	F	20	+	+
77	Uni of Tokyo	HS	1	F	-	-	+
78	Tokyo Uni of Science	N	4	F	21	+	+
79	Uni of Tsukuba	H	3	F	20	+	+
80	Rikkyo Uni	S	2	M	-	-	-
81	Doshisha Uni	HS	3	F	21	+	+
82	Keio Uni	N	3	F	20	+	+
83	Doshisha Uni	HS	3	F	20	-	-
84	Tokyo Uni of Science	N	4	F	22	+	+
85	Uni of Tokyo	HS	1	F	19	-	-
86	Osaka Uni	S	2	F	19	+	+
87	Doshisha Uni	S	2	M	19	-	-
88	Doshisha Uni	HS	3	F	21	+	+
89	Kyoto Uni	H	1	F	19	-	+
90	Uni of Tsukuba	HS	3	F	20	+	+
91	Uni of Tokyo	HS	1	F	19	+	+
92	Kwansei Gakuin Uni	H	4	F	21	+	+
93	Kwansei Gakuin Uni	H	4	F	21	+	+
94	Sophia Uni	H	1	M	19	+	+
95	Sophia Uni	S	1	M	18	+	+

### Legend

University                      Uni: University  
Discipline                      H: arts and humanities   S: social sciences   N: natural sciences   M: medicine  
Gender                              M: male    F: female  
Name / Email                    + : submitted    - : not submitted

## Appendix 4.4: Interviewees

	University	Discipline	Year	Gender	Age	Duration
1	Waseda Uni	H	5	M	23	89m12s
2	Rikkyo Uni	H	4	F	22	70m04s
3	Sophia Uni	N	1	M	19	73m09s
4	Rikkyo Uni	H	2	F	19	76m12s
5	Rikkyo Uni	H	5	F	22	66m11s
6	Jikei Uni	M	2	M	19	53m57s
7	Tokyo Uni of Foreign Studies	H	4	F	22	67m10s
8	Waseda Uni	H	4	M	21	91m10s
9	Rikkyo Uni	N	3	F	20	51m10s
10	Uni of Tokyo	N	3	F	21	77m31s
11	Waseda Uni	H	4	M	21	50m04s
12	Waseda Uni	S	3	M	21	64m09s
13	Meiji Uni	HS	2	F	20	70m04s
14	Keio Uni	N	3	F	20	46m06s
15	Keio Uni	HS	5	F	22	68m13s
16	Jikei Uni	M	3	M	20	50m14s
17	Uni of Tokyo	HS	1	F	19	77m42s
18	Sophia Uni	S	1	F	20	68m40s

### Legend

University                      Uni: University  
 Discipline                      H: arts and humanities   S: social sciences   N: natural sciences   M: medicine  
 Gender                            M: male    F: female  
 Duration                         m: minutes    s: seconds



## Appendix 4.5: Interview Participant Information Sheet



### インタビュー / Interviewing

#### 本研究の内容について

### Participant Information Sheet

タイトル: 日本人大学生の日本人の英語に対する「言語態度」

Study Title: Japanese university students' attitudes towards Japanese people's English

研究者: 石川 友和

Researcher: Tomokazu Ishikawa

倫理審査番号: 8026

Ethics number: 8026

本研究にご参加いただく前に、本紙の内容をよくお読みください。もしご参加いただける場合、同意書にご署名をお願いいたします。

**Please read this information carefully before deciding to take part in this research. If you are happy to participate, then you will be asked to sign a consent form.**

#### 1. 研究の概要・目的

私、石川 友和は、英国・サウスハンプトン大学の博士課程に在籍しております。本研究は、サウスハンプトン大学の庇護のもと、私の研究課題として行われます。私は、人々が自分自身の英語をどのように見ているのかに興味があります。日本の状況について調査するため、皆様が、日本人の英語を、ご自身個人の英語も含めて、どのように捉えていらっしゃるのかを知りたいと思っております。また、どのような経験からそのように捉えていらっしゃるのかも知りたいと思っております。

#### What is the research about?

I am Tomokazu Ishikawa, a doctoral student at the University of Southampton, UK. This research is undertaken as my doctoral project and sponsored by the University of Southampton. I am interested in how people view their own English. In order to explore this in the Japanese context, I would like to know how you orient to Japanese people's English including your own English. I would also like to know what experiences have made you orient that way.

#### 2. 参加者選択の背景

日本人の学部生として、皆様は、日本における、大学入学前、入学準備、及び入学後の経験を引き合いに出すことができます。また、名門大学の学生として、皆様は本研究での難問にもご回答いただけます。

#### Why have you been chosen?

As a Japanese undergraduate, you can draw on school, university preparation and university experiences in Japan. Also, as a student at a leading university, you are able to answer the difficult questions this research poses.

#### 3. 参加者にご協力いただくこと

皆様ご自身が、どのように日本人の英語を見ていらっしゃるのか、そして、どのような経験が関連しているのかについて、お話いただきます。今回一度限りのインタビューですので、45分から90分のお時間をいただくことをご了承ください。すでに私のアンケート調査にご協力いただいた方でもご参加いただけます。

### **What will happen to you if you take part?**

You will be asked to discuss with me your own view of Japanese people's English and your relevant experiences. This is a once-only interview, and will take between 45 and 90 minutes. Even if you have already participated in my questionnaire, you can also be an interviewee.

### **4. 研究者の守秘義務**

本研究は、サウスハンプトン大学が定める倫理基準に従っております。データは、パスワードにより保護されたコンピューター上で管理され、極秘事項として扱われます。また、すべてのご回答は匿名扱いとなります。

### **Will your participation be confidential?**

This research complies with the University's ethical policy. The data will remain absolutely confidential, stored on a password protected computer. Anonymity is also assured.

### **5. 公益、その他の利益**

皆様からのご回答は、日本の英語教育に携わる方々にとって非常に貴重なデータとなります。また、私が博士課程を終了する際、研究結果のサマリーを送信させていただきます。

### **Are there any benefits in your taking part?**

Your answers will provide very valuable data for those who engage in Japanese English education. When I complete my doctoral studies, a summary of my research findings will be sent to you.

### **6. 考えられる危険性**

本研究では、一切の危険は予見されません。

### **Are there any risks involved?**

There will be no risks involved in this research.

### **7. 参加者の辞退**

皆様の法的権利に影響を与えることなく、いつでも辞退することができます。

### **What happens if you change your mind?**

You may withdraw at any time without your legal rights being affected.

### **8. 不測時の対応**

万一、ご心配なことやご不満なことがございましたら、サウスハンプトン大学 学術研究委員会 議長、クリス・ジャナウェイ教授まで、(なるべく英語で)ご連絡ください。 ([c.janaway@soton.ac.uk](mailto:c.janaway@soton.ac.uk), +44(0)23 8059 3424)

### **What happens if something goes wrong?**

In the unlikely case of concern or complaint, you can contact (preferably in English) the Chair of the Faculty Ethics Committee at the University of Southampton, Professor Chris Janaway ([c.janaway@soton.ac.uk](mailto:c.janaway@soton.ac.uk), +44(0)23 8059 3424).

### **9. お問い合わせ**

もし、何かお困りのことがございましたら、是非、石川 友和までご連絡ください。 ([tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com))

### **Where can you get more information?**

If you need any further information, you are very welcome to contact Tomokazu Ishikawa ([tomokazu.ishikawa@outlook.com](mailto:tomokazu.ishikawa@outlook.com)).

## Appendix 4.6: Interview Consent Form

インタビュー / Interviewing

### 参加同意書 Consent Form

タイトル: 日本人大学生の日本人の英語に対する「言語態度」  
Study title: Japanese university students' attitudes towards Japanese people's English

研究者: 石川 友和  
Researcher: Tomokazu Ishikawa

職員/学籍番号: 25750623  
Staff/Student number: 25750623

倫理審査番号: 8026  
Ethics number: 8026

以下の内容に同意していただける場合、囲みの中にイニシャルで署名してください。  
*Please initial the boxes if you agree with the statements:*

1. 私は、「本研究の内容について」を読んで理解しました。この調査研究  
に関して不明な点がある場合、質問することができました。

I have read and understood the Participant Information Sheet and  
have had the opportunity to ask questions about the study.

2. 私は、この研究プロジェクトに参加し、私の提供するデータが、この調  
査研究の目的のために用いられることに同意します。

I agree to take part in this research project and agree for my data to  
be used for the purpose of this study.

3. 私は、参加が任意のものであり、法的権利に影響を与えることなく、い  
つでも辞退できることを理解しています。

I understand my participation is voluntary and I may withdraw at any  
time without my legal rights being affected.

#### データの保護

私は、この調査研究において提供する情報が、パスワードにより保護されたコンピューター上で管理  
され、この調査研究の目的以外には用いられないということを理解しています。また、私の個人情報  
に関するすべてのファイルは、匿名として扱われます。

#### Data Protection

*I understand that information collected about me during my participation in this study will  
be stored on a password protected computer and that this information will only be used for  
the purpose of this study. All files containing any personal data will be made anonymous.*

参加者名 (楷書) / Name of participant (print name).....

参加者署名 / Signature of participant.....

日付 / Date.....



## Appendix 4.7: Summary of the findings



### 日本人大学生が彼らの英語に対して抱く言語態度に関する研究

英国サウスハンプトン大学 Centre for Global Englishes 石川 友和

#### 研究課題

以下の2点に関して、English as a Lingua Franca (ELF)の理論から研究しました。

1. 日本人大学生は、自分自身の英語も含めた日本人の英語をどのように捉えているのか
2. (1に関して、) どのような要因がどのように作用しているのか

※**言語態度**：ある言語現象に対する肯定的・否定的な心理の集合体

※**ELF**：様々な社会・言語・文化的背景を持つ人々同士が、国際舞台において、特定地域の英語における正しさにとらわれることなく、その場の相手や目的に合わせてコミュニケーションをする場合の英語

#### 研究・分析手法、及び参加者

**アンケート**：電子メールによる記述式アンケートを実施しました。仲介者25名を通じて、様々な学部・専攻の516名の大学生(院生7名を含む)に送信され、そのうち95名(修士1年在籍の1名を含む)にご回答いただきました。学部生を対象としていましたが、学部5年生の方々もいらっしやっただことに鑑みて、上記修士1名の方からのご回答も、有効回答として扱わせていただきました。なお、「質的内容分析法」と呼ばれる方法でデータを分析しました。

**インタビュー**：会話形式のインタビューを実施しました。アンケート回答者7名を含む、様々な学部・専攻の18名の学部生にご参加いただきました。1回限りのインタビューで、それぞれ50分から91分、合計で20時間11分のデータとなりました。なお、「質的内容分析法」に、エギンズとスレイドによる会話分析法を組み合わせでデータを分析しました。

**対象大学**：参加者(全106名)の方々の所属大学は、五十音順に、大阪・関西・関西学院・京都・慶應義塾・上智・筑波・東京・東京外国語・東京慈恵会医科・東京理科・同志社・明治・立教・立命館・早稲田のいずれかの大学でした。

#### 結果・考察

##### 1. 日本人大学生は、自分自身の英語も含めた日本人の英語をどのように捉えているのか

英語における会話でのコミュニケーション能力を中心に、全体として否定的意見が目立つ一方、肯定的意見は、大抵は英語の読解能力や文法・語彙の知識に限られていました。背後にある心理として、以下の2組の否定的な言語態度が露呈しました。

1. コミュニケーション効果を犠牲にしてまで、文法を中心に、北アメリカの「ネイティブ」英語における「正しさ」を優先したい
2. 日本語の影響を受けた英語使用(特に発音)はすべて欠陥であり、概して伝わりにくいはずである

分析の結果、これら2組の否定的な言語態度にしても、上記の限定的な肯定的意見にしても、「ネイティブ」英語の規範に関する知識を重視しているという共通点があること、また、日本語の影響を受けた英語を、北アメリカの「ネイティブ」英語と対照視しがちだという共通点があることが分かりました。前者の共通点(規範に関する知識の重視)に関して、データに基づいて3つの矛盾があると言えそうです。第一の矛盾は、参加者の方々の否定的意見の大部分が、英語で外国人と会話する際の能力についてであった一方、実際のコミュニケーション効果は、彼らの言語態度の主な対象からは外れていたということです。その代わり、彼らの言語態度の対象は、規範にかなっているかどうかばかりに集中していました。第二の矛盾は、参加者の方々は、英語を使用する際、「正しさ」にこだわるのがコミュニケーションを促進するわけではないと気づいていたにもかかわらず、それでもこだわりがちであったということです。第三の矛盾は、参加者の方々は、相手を理解しようとしつつも、また何の支障もなくコミュニケーションができているときでさえも、相手の英語をどれだけ「正しい」のかという視点で見えてしまうことがあったということです。後者の共通点(北アメリカの「ネイティブ」英語との対照視)に関して、この対照視が実際に英語を使用する場面と無関係のものである限り、4つ目の矛盾をはらんでいます。第四の矛盾は、参加者の方々は、地理・構成員の両面から北アメリカが無関係である場合でも、北アメリカ英語の優位性を疑うことがなかったということです。また、データに基づいて言えることとして、この第四の矛盾は、北アメリカの「ネイティブ」英語以外、特に第二言語としての英語を、どうしても高く評価できないという「副作用」をはらんでいました。

インタビューにご参加いただいた方々の大部分は、ELFの理論的立場を知って、強い賛同を示しました。多くの場合、日本人を含む世界の様々な英語使用者の英語に対して、にわかに肯定的な感情を示しました。ある教育学部の方が述べたように、ELFの観点を英語教育に取り入れることは、他者に対する思いやりを養うことができる点で人間教育に寄与できるかもしれません。少なくともELF理論は、上記の矛盾に一定の回答を与えてくれます。第一の矛盾に関して言えば、ELF理論は、あらゆるコミュニケーション上の必要に応じて、社会・言語・文化的背景の違いを超えて、いかに英語を用いるのかということに焦点を当てています。第二・第三の矛盾に関して言えば、ELF理論における「正しさ」は、表面的な言語上の特徴によりも、聞き手・読み手に対する適応能力にあります。第四の矛盾に関して言えば、ELF理論の対象が、地理的境界を越えたコミュニケーションであることから、そもそも正当性を特定地域と結び付けて考えることはできません。しかしながら、インタビューにご参加いただいた方々のごく一部は、国際コミュニケーションを英語教育で扱うことは不可能である、あるいは、いかなる場面でも、ELFではなく北アメリカの「ネイティブ」英語こそが理想的な英語であるという立場を示しました。

## 2. (I に関して、) どのような要因がどのように作用しているのか

参加者の方々の印象では、教科書・参考書・CDとともに、学校の英語や入試を始めとする試験の英語は、北アメリカにおける「ネイティブ」英語を一般的、かつ普遍的な英語として扱っていたようです。また、学校の英語で重視されたのは、コミュニケーション、少なくとも会話でどう英語を使用するのかではなく、読解(及び英作文)との関連で扱われる文法・語彙の知識であったようです。大学での英語も、学校の英語と同様に、内容・外国人インストラクターの出身地の両面において、北アメリカを中心とした「ネイティブ」英語が支配的であるようです。また、日本人同士で英語を使用することには強い違和感を感じる参加者の方々がいた一方で、特に大学において、外国人がひとりもいない状況下で英語を使用する授業もあるようです。なお、参加者の方々はほぼ全員にとって、大学でも授業以外で定期的に外国人と英語を使用する機会はないようです。

概して、参加者の方々にとって、日本での日常生活で英語を使用する機会ほぼ全くないようです。また、英語教育における北アメリカを中心とした「ネイティブ」英語、及びその規範を重視するアプローチの是非を疑

う機会も全くないようです。例えば、参加者の方々によれば、英会話学校、及び日本の英語学習者を対象にしたラジオ番組での外国人インストラクターの出身地は、大学での外国人インストラクターの出身地と同様であったり、アメリカ発の映画やポピュラー音楽は、日本でも影響力があったり、日本のマスメディアでの論調や日本人向けの英語学習に関する書籍は、規範的なアプローチを前提としていたりするようです。さらに、日本国外で遭遇する第二言語の英語を正当な英語だとみなす方はいなかったことから、海外での経験でさえ、参加者の方々の言語態度に大きな影響を及ぼさなかったように思われます。

データに基づいて、日本の英語教育には2つの不可解な点があると言えそうです。第一に、英語は、世界中で同じ規範が共有されているからこそ国際語なのではなく、純粋に世界中の様々な場面で(日本人も含めて)コミュニケーション手段として用いられているからこそ国際語であるはずです。データから言えることとして、日本人学生は、規範に対する意識が強すぎることで、進んで外国人と英語でコミュニケーションが取れなくなったり、そもそも英語でのコミュニケーションに参加する気持ちを失ったりしてしまうかもしれません。第二に、日本人が英語を必要としうるのは国際舞台である一方、教育における英語は、北アメリカ偏重の国家主義的な英語に終始しています。一部参加者の方々によれば、中学英語の教科書、及び付属のCDにおいて、様々な国籍の登場人物が、アメリカ出身の登場人物と全く同じように英語を話していたそうです。そのような歪められた「事実」を提示しても、日本人学生が実社会で英語を用いる手助けとはならないかもしれません。フィンランドでのランタによる先行研究等と比較した場合、日本社会には、国家主義的な規範重視の英語教育と、実社会での国籍・文化を超えた英語でのコミュニケーションとのギャップを感じる機会がないように思われます。言い換えれば、参加者の方々を含む多くの日本人学生は、ブルデューが言うところの「社会交流におけるドクサの経験」を共有しているように思われるのです。すなわち、国家主義的で規範を重視する英語へのアプローチこそが日本社会の中で当然視され、結果として、日本人学生は他のアプローチに気づくこともなく、必然的に日本社会にそのアプローチをさらに深く定着させていくというものです。

### 英語教育への提言

本研究から提言できることは英語教育にとどまりませんが、以下、英語教育に絞って述べます。主にインタビューのデータから言えることは、多くの日本人学生が、ELFの理論的立場を知ることによって、自分自身の英語も含めた日本人の英語に対して、以前よりも肯定的な言語態度を抱くことができるようになるであろうということ、及び、国際コミュニケーションの経験が非常に少ない学生に限っては、ELFの理論的立場を知っても、さほど言語態度に影響はないであろうということです。もし、学校や大学での英語教育において、英語が、特定国家の言語としてではなく、国際コミュニケーションにおける言語として位置付けられているのであれば、オンライン・コミュニケーション等で英語の多様性、及び国籍・文化を超えたコミュニケーションを実体験する場を設けた上で、例えば以下のような問題について、クラス内で議論してみてもどうでしょうか。

英語が様々な国際舞台で用いられるとき、

1. 英語でのコミュニケーションにおける正しさとはいったい何なのだろうか
2. その場での伝わりやすさとは無関係に、日本語の影響を受けた英語の使用を一切避けようとする根拠は何なのだろうか

この2つの議題は、前述の2組の否定的な言語態度(1頁)に対応しています。そして、こうしたクラス内での取り組みに加えて、国家の言語政策や留学生斡旋等のプログラム、入試を始めとする英語の試験、英語教材、外国人講師採用等のあり方についても、今一度考え直す必要がありそうです。



## Appendix 5.1: Questionnaire data

### Question 1

#### 001 理科大 P1F19

英会話でなく学校で習う文法を意識した英語を使おうとするため、堅いと思う。(短所)

#### 002 理科大 P1F19

長所 文章を読み説くようなことが得意  
短所 文法にとらわれて相手に伝わる英語ではない

#### 003 東京大 S4F23

長所: 文法がしっかりしている(読み書き)  
短所: 話すことにおいては積極性がなく、またイントネーションが独特である(ローマ字読み等)  
※「英語」が話し言葉か書き言葉かで捉え方が異なる気がします。

#### 004 東京大 HS3F22

長所は正しい文法を用いようとするところ。  
短所は会話なれしておらず、話すことへの抵抗があったり、気軽な表現、イディオムが使えないこと。

#### 005 東京大 S4M23

##### 【短所】

1. 読書聴話のうち読に技能が偏っていると思います。この点については受験制度の影響が無視できないと思います。  
2. 上記の点は世間的にもかなり意識されているせいか聴話(会話)能力に注目が集まっているようですが、未だ一部の人間しか技能を持っていないのが現状だと思います。またうわべだけ話せるようになっても話す内容(教養)が身に付いていないケースも憂慮すべきだと思います。  
3. 日本語に婉曲的表現が多いせいか(文化的差異の問題)、本来直接・簡潔に主要メッセージを伝える構造を持つ英語においても、婉曲的な言い回しを好む傾向があると思います。

##### 【長所】

発音がきれいかどうかはともかくとして、変になまっている人が少ないように思います。  
これは日本に英語が根付いていないことの裏返しとも言えそうですが。

#### 006 立教大 HS4F22

長所: 観光客増加が見込まれる  
信頼が増す  
短所: 国語の低下が目立ちそう

#### 007 立教大 HS4F22

外国の方との交流手段として長所があり、発音やアクセントに慣れない部分が短所だと思います。

#### 008 立教大 S4F22

日本人の英語に長所があるイメージはありません。  
短所は発音が悪いこと、そもそも話せないことだと感じます。

#### 009 立教大 S3F20

短所は、リーディングやライティングができていても実際にネイティブな人と話せないということ。

#### 010 立教大 S3M21

長所: 日本人特有の遠まわしな発言、パーティー等の断りができる点。また、語彙数、単語数が乏しいため大事

な相手ほど着飾らない真摯な単語を選択するので誠意が伝わりやすい。

短所: 自信がないためか、難しい単語を選ぶ人が多い。英語を話すことに必死になっていて相手に伝えようとしていない。英語を話せることがステータスになっていて、コミュニケーションの手段としている人が少ない。自分の気持ちをはっきり伝える事で人間関係が崩れる可能性が高いので、英語でもそれを適応してしまっている。

#### 011 立教大 H1F18

日本語は、カタカナで英語を表記することがよくあるため、英語で会話するときにもそのままカタカナ英語のようになってしまうことがある。また、日本語にはアクセントがあまりないため、英語を使うときにアクセントを強調することが苦手なように思われる。

#### 012 立教大 H4F22

長所は文法などに強い。短所は実践的な会話に弱いというところだと思います。

#### 013 立教大 H4F22

長所としては、ネイティブでないことに自覚的であるために、言いたいことをなんとか伝えようと一生懸命なところがある。

短所としては、日常的に英語に触れない人のほうが多いために、単語や構文がどうしても日本語的になりがちであることが挙げられる。

#### 014 立教大 HS4Fx

長所: 丁寧。文法が整っている。  
短所: 会話が続かない。会話として不自然な英語。

#### 015 慶應大 P2Mx

短所  
文章の構成がロジカルでない

#### 016 慶應大 S2F21

長所は、文法や単語などの教育がしっかりしているため、英文を読む能力が高いこと。短所は喋ったり、聴いたり、というコミュニケーションを取ることにに対して苦手意識がある。

#### 017 慶應大 P2M19

長所: 英語の読解能力、理解力が高い。  
短所: しゃべれない。発音が悪い。

#### 018 立教大 H4M23

長所: 発音が聞き取りやすくわかりやすい  
短所: 小中学生レベルの英単語をよく使うため稚拙になりがち

#### 019 立教大 H3F21

長所: 読み書き能力があつて文法もしっかりしてる。  
短所: 話したり聞き取ったりするのは苦手。完璧に話そうとすることを意識しすぎてしまい話したがらない。

#### 020 慶應大 S2M21

In my opinion, there is a weak point in Japanese English. It's that they rarely have opportunity to speak English.

#### 021 立教大 HS4F23

長所は思い当たりません。。。

最大の短所と言えるのは、発音でしょうか。  
th や r は特に、真似しようとしても出来ないのがとても残念です。

#### 022 立教大 H2F20

日本人の英語の短所としては、発信力が少ない点ではないかと思います。文法や作文ができて、自分の意見を伝える、という発信力が若干ネイティブの方よりは劣るのでないでしょうか。しかし、それは日本人が英語を母語としない国民であることや、国民性の影響もあるのかもしれません。

しかし、そのことが英語を使用する際に、マイナスとなっているような気がします。

#### 023 慶應大 P3Fx

机で勉強するばかりで、スピーキングの機会があまりなく、またそれゆえ自分の会話力に自信がない人が多く、積極的に外国人と話す傾向が少ないのが問題点だと思う。

#### 024 立教大 S3F21

長所：日本人には聞き取りやすい

短所：カタカナ英語に聞こえることが多く、古い言い回しや回りくどい言い方をします。また、話すのが苦手

#### 025 立教大 S4F22

短所→日本語にない発音が英語にあり、完璧に英語の発音を習得することは難しいのではないかと考えます。また、英単語の本来の意味と異なるカタカナ英語が存在し、紛らわしくさせていると思います。

長所→思いつかないです。

#### 026 慶應大 P2M19

日本人の英語の短所:コミュニケーションに直結していないところ。実際に話すとき、習ったことがほとんど発揮されない。

#### 027 早稲田 H5M22

長所

①個人的な経験から韓国人の英語話者に日本人の英語は伝わりやすい。

②音韻的な規則や調音の仕方や位置に関しても2言語間で大きな違いがあるので、ネイティブの英語を模倣しようとしてもたいていは、しっかりと日本人としての特徴が残る。アイデンティティが保持される。

短所

③アメリカ人の友達に言われたことで、日本人の英語は中国人や韓国人に比べて聞き取りにくい。(一概には言えないとはおもいますが)

④外来語が多いせいでたまに理解されないことがある。

#### 028 立教大 H4F22

日本人の英語は、滑らかさやリズム感に欠けるところがあるような気がします。

#### 029 慶應大 P2M20

ヨーロッパの言語と根本的に文法が異なるので、きちんとした文になっておらず、単語とジェスチャーに頼ることが多い。言い換えると、動詞がうまく使えていない、あるいはそもそも使っていない。

#### 030 早稲田 H4M22

日本人は基本的にリーディング、ライティングに長所があるのではないかと思います。とりわけリーディングだと思います。丁寧に読解したり、形式的なライティングは得意なのではないかと思えます。

一方、リスニング、スピーキングに苦手意識を抱いているように思えます。リスニングに関してはリスニングを

伸ばす教育が不足していること、スピーキングに関しては調音能力が育成されていないことなどが考えられます。

#### 031 慈恵医 M1M19

・(長所) 英語圏かどうかにかかわらず、外国人とのコミュニケーションのツールとなること。

・(長所) 英語で書かれた文献が読めること。(最新の論文などは英語で書かれていることが多いため)

#### 032 慈恵医 M1F19

短所

海外に行く予定はないから自分は英語を学ばなくてもよい、と言っている人が中高時代から多い気がします。それゆえ英語学習に積極性が欠けていて、試験に出るような文法などは覚えていても会話ができないという人が多いと思います。

#### 033 慈恵医 M1M19

長所 文法に忠実 文意がとりやすい

短所 発音が悪い 冗長

#### 034 早稲田 Hm1F23

長所：正確に相手に伝えようとする志。

短所：正確さを求めすぎるあまり、完璧な英語を話せるようになるまで自信を持たず、あまり主張しようとしな

#### 035 早稲田 H4F22

短所：日本人の英語はネイティブの英語に比べてLとRの発音がしっかりと区別されておらず、misunderstandingを生む原因となる。

#### 036 立教大 H4F23

長所→文法をしっかりと勉強するために、文章を読む力がつく。

短所→実際に話すことが出来ない。

#### 037 筑波大 H1F19

短所：ニュアンスの違いを理解していない (interesting と fun のような)

#### 038xxxxx

発音において母音が強すぎてなめらかに聞こえないところが短所だと思います。

#### 039 立教大 H4Fx

長所・拙い語学力でも伝えたいことを簡単な単語でも精一杯伝えようとするところ。文法どおりに表現しようとするところ。

短所・学習したような文法に則った固い表現だけで、日常会話に使うような砕けた表現が出来ない。

#### 040 理科大 P4M22

短所...日本人の英語については、教育の観点から考えると話せる英語ではなく、テストで点を取るための英語を勉強していると感じます。

#### 041 同志社 HS2F20

Positive: Though Japanese people cannot speak up their feelings, I think that's because Japanese people think it is important to care about each other and try not to hurt other's feelings because of what they say.

Negative: I have a feeling that Japanese people do not express their feelings and opinions directly. I think this is not very effective to communicate with people from foreign countries.

#### 042 理科大 P4M22

日本人の英語の長所は単語につよく、リーディングがしっかりできることだと思います。

短所は文章を頭の中でしっかり組み立てるまで声に出さないことや、前置詞や冠詞に弱いところだと思います。

#### 043 理科大 P4M22

長所は、文法に忠実であること。短所は伝えたいことの文法がわからないとコミュニケーション力が極端に低下すること

#### 044 上智大 S1F19

長所  
文法が確実  
単語の知識量が多い  
短所  
語順が間違ってる

#### 045 上智大 S1F19

文法などは試験のために勉強するため、結構出来るが、会話ができずコミュニケーションを取るのがへたなところ。

#### 046 同志社 HS2M21

They are relatively better at reading and listening skills rather than writing and speaking skills. This basically implies both positive and negative aspects. Reading and listening skill is definitely what you need to practice and is worth spending a lot of time on. If you don't understand what others say or write, you would not be able to communicate. In this regard, Japanese people, who study English most likely at least for 6 years in schools, are fine with these two skills, though it might only applies to the paper exam contexts. At the same time, however, speaking and writing skills are as much important, which they do not really feel good about. I'm not too sure why we are so poor at dealing with those skills, but it is probably because the English education in Japan at the moment is very inclined to the passive skills instead of active ones, which means we are too focused on brushing up the vocabulary and grammar level. Some reforms have been in progress to develop the oral competency of Japanese students, but it is still behind other Asian countries.

#### 047 上智大 S1F19

短所 日本語英語で話して発音の改善をしようとしなない。

#### 048 慶應大 P2M19

日本人の英語は、実用的でない。学習期間は、中学校1年生から、高校3年生にかけて履修するのに対し、日本以外の国に比べると英作文や会話の能力は劣っているように思える。会話に重点を置いた学習がなされていないため、練習不足となっている感がある。

#### 049 上智大 S1x20

長所は正確で正しい文法を使おうとする事短所は会話力に欠けるとこ

#### 050 立教大 H3F21

長所 書いた場合、ネイティブの人の英語に比べて丁寧に読みやすい。  
短所 発音に自信が持てない。

#### 051 慈恵医 M1M19

長所：単語だけの簡単な定型フレーズなら、多くの日本人の口からはすぐに出てくる。ある程度様に英語の知識が浸透している。英語を意欲的に勉強している人では、簡単な単語・文でも積極的に意思を伝えようという姿勢がみられる。  
短所：自分から英語を発することが少ない。英語を使用する方から何か尋ねられるなど、必要に駆られる状況がないと英語を使用せず、必然的に即戦力のある英語を維持している人が少なくなっているように思う。

#### 052 上智大 P1M18

短所一発音が他の国の人にわかりづらい。  
(Indian English みたいにわかりづらい発音はあるけどそこまで世界的に確立されていない)

#### 053 大阪大 P3F21

発音がよくない、というのが日本人英語の短所だと思います。

#### 054 京都大 S2M20

strength:わかりやすい(ボキャ、構文が単純)  
weakness:ボキャバラリが足りない、英語が聞き取れない(l,r,s,th など)、スピーキング能力(発音)の圧倒的欠如、日本人限定ではないがアジア系の人特有の表現を使う(X-men 最新作のウルヴァリンでうまく再現されている)

#### 055 早稲田 H4M23

長所：英語を日常生活（学校のコミュニケーションの授業を含む）で使う際、一文を完全文にする傾向がある。細かい文法事項が不正確でも完全文に近いので、言いたいことが相手に推測しやすい。間違った文でも、チャットでは意思疎通に支障はあまりなかった。相手に気を遣わせた点は別問題として。（体験談）  
短所：文法や語彙に関しては、英語と日本語の言語距離の遠さから起因する言語転移の困難さがある。例えば、語順、冠詞、時制などである。また、発音に関しては、母音や子音の使い分けがかなり大雑把である。例えば、try を t+お、r+あ、y の音で発音し、母音の補完が見られることなどが挙げられる。（実際、海外アニメ「サウスパーク」で日本人のステレオタイプとして登場した人物の発音の“Try to bomb the Harbor”の try は上記に書いたようにみあた咲氏により意図的に発音されていた）

#### 056 立命館 S3F21

私は日本人の英語は、発音など実際には伝わりにくいと思っています。

#### 057 立命館 S3F21

→長所は文法にきちんと沿った英語を使うところだと思います。その一方、短所は英文を書ける能力はあっても、リスニングや話すことに弱いと思います。

#### 058 立命館 H3F21

文法に忠実に話そうとする。  
読み書きは出来るが、コミュニケーションをとるのが苦手。  
というイメージ

#### 059 大阪大 P4F23

長所:読解能力が高いこと  
短所:読解にウェイトを置きすぎるため、会話能力が低いこと。また、英作文能力も読解能力に比べると低いと感じる。

#### 060 大阪大 P4F22

長所-文法を正しく学べる  
短所-長年習ってる割には身に付かない

#### 061 大阪大 P4Fx

長所：読む力、文法に関する知識はある。  
短所：聞いたり話したりする力は母国語が英語でない他国と比べて劣っている。

#### 062 立教大 H3Fx

長所 外国人とコミュニケーションがとれる  
短所 国語を勉強しなくなる

#### 063 京都大 P3M21

長所：単語や文法が分からなくても一生懸命伝えようとする態度

短所：日常会話程度でも英語を身に着けている人の少なさ

#### 064 立教大 S3F20

日本人の英語の長所としては、文法がしっかりしているという点だと思います。近年では小学生のころから英語教育がしっかりしている学校が多くあると思います。その点で幼い頃から英語に触れることが出来、文法を学ぶことが出来ると思います。文法をしっかりとして学んでいく日本の英語教育では文法については軸がしっかりしていると思います！

日本人の英語の短所については、文法がしっかりしていても、話すことの出来ない人が多くいる点だと思います。学校では文法を学ぶところが多いと思うのですが、英会話の授業は多くはないと思います。このことから、英語を読むことが出来ても流暢に話すことが出来る人はあまり多くはないと思います。

#### 065 早稲田 HS5F22

長所 とくになし

短所

文法と長文読解の授業ばかりに集中する学校教育のなかで、英語を実践的に活用する機会が与えられず仮に英語を15年間学んだとしても実生活では5歳児以下のレベルの会話しか出来ないという点。

文法を詰め込めさせすぎるあまり日本人は文法の間違いに敏感になり、完璧な構文で英語を話さなければならないという強迫観念に陥ってしまうのも問題点。

#### 066 関西大 H2F19

英語を学習する際に、日本人は文法から丁寧に細かいところまで覚えるという長所があるが、実際に英語を使う頻度が少ないためか、リスニングやスピーキングが短所になっていると思う。

#### 067 同志社 HS3F21

長所：grammar と reading skill が他国の英語力と比べて高いように思う。

短所：listening と speaking skill、発音 が劣っていると思う。

#### 068 東京大 P3F22

文法ばかり気にして全然しゃべれないところが短所である。

#### 069 東京大 P3F20

読み書きはそこそこ出来る場所は長所である。

#### 070 東京大 P3F20

会話力が身につけていない。

#### 071 理科大 P4Mx

短所として、日本人は外国の方と比べて英語を喋れる人がすくないイメージがあります。

#### 072 関学大 HS2F19

長所  
義務教育の一貫であること。

短所

日本人には実用的な英語力が不足していると思います。英語を実際に、人とのコミュニケーションの手段として使用する力のことです。

#### 073 関学大 S2F19

他の英語を母国語としない外国人より圧倒的に発音も悪く、中学生、早ければ高校生から勉強しているのにも関

わらず習得が遅い。そして恥ずかしがって英語を話そうとしない。のような短所。

#### 074 立教大 S3F21

長所 文法が正しい

短所 語彙力が乏しい

#### 075 明治大 HS2M20

長所：高い読解力と豊富な文法知識

短所：会話力、リスニング能力、ライティング力

#### 076 慶應大 S3F20

長所：母語でないため、他人に英語を教えるとき「どこでつまづきやすいか」というポイントが分かる。そのため、英語を「教える」ことだけは得意であることが多い。

短所：実用的な英語を知る機械が少ない上に、多くの場合リーディングの能力のみ特化しているため、英語は読めるのに英語で文章が書けない、英語は聞けるのに会話ができない、といった弊害が起こりやすい。また、ひとつの英単語のニュアンスを教わる機会が無いため、単語を知っていても単語の本質的な意味を理解していない。

#### 077 東京大 HS1Fx

短所>>

発音が不正確で伝わりにくい。また、正しい発音ができないから聞き取りに支障も出ている。

不自然な表現がしばしば用いられる。(俗に受験英語と言われるものなど)

#### 078 理科大 P4F21

長所は、文法などを理解していること。

短所は、受験英語などで筆記することはできるが、外国人の方々とお話しすることなど実践向きではないこと。

#### 079 筑波大 H3F20

長所：文章を記述するときには文法や語法に注意を払って綿密な英文を書くことができる。

短所：単語のアクセントや文全体の抑揚が平板。咄嗟に英語で反応することが苦手。

#### 080 立教大 S2Mx

日本人は英語の文を読むことには長けていると思いますが、話すことにはまだ長けていない人が多いと思います。

#### 081 同志社 HS3F21

長所： 文法の正確性が高い。

短所： 英語に触れる機会が少なく、学校でもだいたい授業を聞いて問題を解くだけである上、シャイな人が多く間違えることを恐れて発言しない人が多いのでリスニング・スピーキング力が低い。

#### 082 慶應大 P3F20

長所

・ほぼ全ての人が英語教育を受けており、英語にふれたことがある。読み書きに関しては一定の知識はある。

短所

・日本人は中学校から英文法中心に英語の学習を始めるため、文法にばかり気をとられ、なかなか英語でコミュニケーションをとることができない。特に受験英語では細かい文法を重視しているため、英語の勉強と英語のコミュニケーションが結びついていない。会話表現などがあまり知られていない。

・日本語と英語は文法的にほとんど共通点がなく、日本人にとっては扱づらい。

#### 083 同志社 HS3F20

長所:文法やリーディングなどに強い

短所:リスニングやスピーキングに弱い文の構造や発音が全く違うため、ネイティブが話すように話せない

#### 084 理科大 P4F22

短所:テストや受験などで成績に繋がりがやすい文法ばかりに力を入れてしまい、実際に会話となると、上手く話すことができない点。

#### 085 東京大 HS1F19

長所:文法や時制を正しく使おうとする。  
短所:一旦頭の中や、紙に書いて文章を組み立てないと話せない。

#### 086 大阪大 S2F19

長所・読むのが得意、  
短所・リスニング、スピーキングが苦手、発音が良くない

#### 087 同志社 S2M19

日本人の英語の長所としては英文読解力が挙げられると思います。  
短所としては英会話、発音といったスピーキング能力、また発音の良さという点においても欠けていると思います。

#### 088 同志社 HS3F21

Positive: Since Japanese is tend to be thought as a language that communicate indirectly, so I think the strength is that people talk more softly so that they won't hurt others' feelings.  
Negative: Sometimes, I think they cannot express their feelings straightly, or give up what they want to say if the others talk too strong to them.

#### 089 京都大 H1F19

長所は、リーディングはできるところで、短所は、会話があまりできないところだと思います。

#### 090 筑波大 HS3F20

長所:文法をしっかりやるので、使えるようになればいい基礎になると思う

短所:・インプットする練習はしてきていても、アウトプットする練習をしていないため実際に使えない  
・学校教育においても「正しい」ことを求められてきているので「とりあえず」話してみる、書いてみる、といったことができない

#### 091 東京大 HS1F19

長所は、自分が分かっている範囲で話すのでごまかしが少ない。単語のひとつひとつが切れており聞き取りやすい。  
短所は、打てば響くような切り返しができず、押しが弱い。

#### 092 関学大 H4F21

短所として、知識はあっても実際のコミュニケーション性が乏しいと思う。

#### 093 関学大 H4F21

長所:文法がしっかり書いて読めるため、本や新聞の読書や、手紙や日記を書く時には役に立つ。  
短所:聞く、話すことが苦手であるため、テレビやネイティブスピーカーの話すスピードについていけない、言いたいことを瞬時に言えないことがある。日常的に使われる言い回しなどを知らず、または知識が古く、理解できなかったり、伝わらなかったりする。きれいな発音が苦手で、ネイティブスピーカーには伝わりにくい。

#### 094 上智大 H1M19

→ 日本人の英語の短所は論理的思考力・表現力の欠如と高速でネイティブチックな英語を聞きとる力の欠如だと思う。  
(もっと言えば、生活に必要なことが究極の短所。)

#### 095 上智大 S1M18

長所、少なくとも自分の経験であるが海外の英語論文を読めるほど読解は優れている。  
短所、英語のニュアンスや発音などに弱いから肝心なところで相互に勘違いが起こる。

## Question 2

#### 001 理科大 P1F19

英語圏の国に留学したときに自分が考えてから話す英語と現地の人の英語が全く異なっていて、自分たちの言葉が丁寧であったとしてもぐだぐだと長いことに気づいた。

#### 002 理科大 P1F19

英語はあくまで受験勉強のためという人が多いので、読解や文法などの問題は解けるが、英会話のような英語を言語として使うことはあまりしないため苦手だと思われる。

#### 003 東京大 S4F23

海外で学生と交流したり、様々な国に旅行して。

#### 004 東京大 HS3F22

自分自身の学習や授業、英会話教室に通っていた時などに感じていたこと。

#### 005 東京大 S4M23

自分の英語技能の偏りや、中高大の non-native の友人をみての主観的感想です。メッセージの伝え方については英作文の添削を受けていると強く感じます。知らず知らず結論を後に持ってきていたり。

日本人全般の傾向は、英会話スクールブームや初等教育における英語カリキュラムの浸透を目の当たりにして考えたことです。

#### 006 立教大 HS4F22

長所:バイト先に観光客がよく来るが、自分自身がなにも言うことができないため、お客様を困らせてしまうことが多々  
短所:最近漢字をかけなかったり、日本語力が低下していることがたまに話題になるのを見て、その中で英語がきちんと学べるのが疑問に感じるから

#### 007 立教大 HS4F22

長所はアルバイトを通して、簡単なことでも外人さん相手に英語で話すことと喜んで貰えた経験から。  
短所は英語の授業でよく指摘された経験から。

#### 008 立教大 S4F22

高校時代に2週間の短期留学(アメリカ)、大学時代に3週間の短期留学(カナダ)で他国の学生と触れ合ったときに感じました。

#### 009 立教大 S3F20

自分の経験。TOEIC や時事英語の勉強をしていたが、アルバイト先に英語しか話せないお客様が来たときに全く対応ができなかった。

#### 010 立教大 S3M21

長所の理由：お互い母国語が英語でない時に英語を使った結果そのように感じた（ドイツ、韓国、オランダ、インドネシア）。

また、本当に英語が苦手、しかし相手に真剣に伝えたい事があるというシチュエーションで失敗したことが少ないから（齟齬はあっても仲違いはない）。

短所の理由：国際交流サークルに参加していて、私が英語があまり堪能ではないため齟齬が起きないように単純な単語を選択していたときに、馬鹿な日本人だと思われると思っていたのにあなたの英語は分かりやすいと言われた経験があるため。また、日本人ならわかるような変な言い回しを聞いたことがあるから。

#### 011 立教大 H1F18

以前、アメリカに3週間だけホームステイした経験があるが、その時にネイティブと会話する中で、アクセントのあるなしで意味が伝わるものと伝わらないことがあった（特に州の名前）。

#### 012 立教大 H4F22

中高大の教育を通して、ペーパーテスト向けの英語を身に着けていても、英語での会話が苦手という印象があります。

#### 013 立教大 H4F22

長所は、発音の悪さや語彙力不足があっても、一生懸命に伝えようとすればなんとか難をしのぐことができたという自らの海外での経験からきている。

短所は、ニュースで日本人が国際会議で話している模様を見たり、知人が英語を話しているところを見たときに考えたことである。

#### 014 立教大 HS4Fx

外国人の方から、メールや手紙では分かりやすいが、会話では何を言っているか分からないと言われたことがあります。

#### 015 慶應大 P2Mx

講師の方が言っていたので

#### 016 慶應大 S2F21

長所に関しては、自らの中高での英語学習機会から。短所に関しては、大学の英語でのプレゼンの授業を見ていて。

#### 017 慶應大 P2M19

長所：学校の授業を受けていて、そればかりやっている。短所：実際に自分が外人と対面した時にしゃべる訓練を受けていないので、対応できない。

#### 018 立教大 H4M23

日本人の話している英語の記者会見を見て

#### 019 立教大 H3F21

学校でやるテストの点数は良かったりするが、いざネイティブの人と会話すると会話が続かないことがよくある。

#### 020 慶應大 S2M21

Although Japanese can gain high score,many of them can not speak English.

#### 021 立教大 HS4F23

カナダ留学の際に先生から指摘されたことから

「really」が納得のいく発音が出来ないことから

#### 022 立教大 H2F20

自分自身もそうだからです。また、大学の英語授業内でも、積極的に自分の意見を発表する人は、少数派なのではないかと感じています。もちろん、積極的に発言を好む人もいますが、私のようにあまり発言しない人にとっては、（同じ気持ちを持つ友人とも話したのですが、）どこかうらやましいというか、自分もそうなりたいのに、という気持ちはあると思います。

#### 023 慶應大 P3Fx

実際私も1日外国人の相手をするのがあった。そのようことは初めてで、最初はとても緊張していたが、積極的に外国人と話す貴重な機会となった。このように、話さなければならぬ状況になれば自然と話せるので、外国人と触れる機会は必要だと感じた。

#### 024 立教大 S3F21

長所：ネイティブの英語はなかなか聞き取れないことがあるが、日本人っぽい発音などで耳に馴染んでおり、聞きやすいと感じることがあったから

短所：ゼミや授業でスピーチやディスカッションをしたときに感じた

#### 025 立教大 S4F22

授業などにおいて日本人同士で行う英会話では伝わる英語(の発音)が、実際に外国人と会話した時には伝わらなかったことがあるからです。

#### 026 慶應大 P2M19

同じ年数英語を勉強した台湾の交換留学生の方が英語が堪能であった経験から。

#### 027 早稲田 H5M22

④に関しては、「イメージ」と言っても image だとわかってもらえないなど。

#### 028 立教大 H4F22

大学3年生の時に短期留学をした際、英語が母国語でないヨーロッパ人の英語を聞いて自分と比較して思いました。彼らは高度な文法の理解がなくても流暢に話すので、例え自国語がまざっていても、聞き取る側は理解できる場合が多かったです。

#### 029 慶應大 P2M20

店員が外国人に説明する様子を見て。名詞ばかりを並べて話していた気がする。

#### 030 早稲田 H4M22

日本での英語教育は長所としてあげたリーディングやライティングに重点をおいた指導になっていると感じたからです。

短所に関しては国際的な英語力評価テストでのリスニング、スピーキングの日本人の点数が低いことや、まわりで流暢に英語を話す人は帰国生くらいしかいないこと、リスニング、発音などにコンプレックスを持っている日本人が多いことがあります。

#### 031 慈恵医 M1M19

・留学生との交流会で台湾の方とお話しできたこと。お互い non-native であるが、かなり深い内容の会話ができた。

#### 032 慈恵医 M1F19

私の身の回りの友人たちを見ていて思いました。

#### 033 慈恵医 M1M19

特に日本生まれ日本育ちで中学から英語を学び始めると発音が悪いように思う。

#### 034 早稲田 Hm1F23

中学生のとき2週間ほどニュージーランドで語学研修をしたときに、英語の授業の先生から「あなたはもっとたくさん間違いながら話したほうがいい。文法や単語が間違っているけど、がんばって話していれば通じるから」と言われたことがありました。

#### 035 早稲田 H4F22

カナダへ短期留学した際に、ホストファミリーとの会話の中で一瞬LとRの発音の違いによって誤解が生じたから。

(具体的な話の内容は忘れてしまいましたが...)

#### 036 立教大 H4F23

長所→ある程度長い英文でも単語を調べれば、大体の意味が理解出来るため。大学の入試でも解いたため。

短所→カフェでアルバイトをしていて外国人のお客様がいらっしやった時にほとんど話せないため。

#### 037 筑波大 H1F19

interesting も fun も「面白い」という意味で学んでおり、その違いをネイティブの英語教師に指摘されたという経験

#### 038xxxxx

留学をしていた時に、日本人の発音とネイティブの発音との違いを考え、上記のような結論にいたりしました。

#### 039 立教大 H4Fx

どちらも、イギリス、イタリアに旅行した際現地人と上手くコミュニケーションが取れなかったことから。

#### 040 理科大 P4M22

中学、高校で英語を勉強してきて、実際話すほとんど話せないことが多い。

#### 041 同志社 HS2F20

When I talked with my host-family, sometimes I felt their speech sounds a little harsh. Not harsh but a little too direct?

#### 042 理科大 P4M22

当然、話者の英語のスキルによりますが、大学受験程度の英語にしか触れてこなかった人の場合で考えます。また、日本人の英語というよりは日本で英語を学んだ人と、英語圏で英語を学んだ人で考えています。

長所について

私の弟は帰国子女で、また、私自身は帰国子女でなく、英語の学校に通っていて感じたことですが、帰国子女や外人は日本人ほど厳密に勉強してないような感じがありました。訳すときに日本の大学受験生なら知ってそうなフレーズをうまく訳せないことが多々あります。

短所について

学術的な会話ではそうではないですが、日常会話においては単語を並べるだけであったりとか、単語がわからなくても汎用性の高い単語で曖昧に言えば伝わりますが、日本人はルールに縛られるあまり、文ができるまで声に出さない気がします。また、英語はSVOですが、日本語で考えるとSOVなので、主語が出てきてから動詞が出るまでにタイムラグがありますし、特に疑問文は日本語と全然違うので、5W1Hや、疑問文の最初のBe動詞はとっさによく間違えます。冠詞についてはどれを使うべきがよくわからないときが多々あります。これは僕が会話していてよく指摘されることで、それは日本人はよく間違るところだと帰国子女やネイティブの人に言われます。

#### 043 理科大 P4M22

失敗を恐れる傾向から、覚えている例文(間違っていないことがわかっているから)でないと思えない人が多いと塾講師の経験で感じた。また、意味がわかるだけの単語と用法までわかる単語で使用できる範囲が大きく異なることも感じている。

#### 044 上智大 S1F19

オーラルの授業を通して。

#### 045 上智大 S1F19

英語の授業で先生に質問されても返せなかった経験から。

#### 046 同志社 HS2M21

A six year of being in the Japanese junior and high school. Also I have been living in New Zealand for quite some time, but still I sometimes find myself in difficulty expressing what I think in English accurately.

In terms of the pronunciation, there are awful lot of Japanese words coming from English. What makes it hard to pronounce English might be the fact that we pronounce many of those words quite differently from how native English speakers do pronounce those words. This is something I have realised.

Basically I am not saying this variation is bad, but could be an obstacle for Japanese people to make a proper sound.

#### 047 上智大 S1F19

授業で特に実感する。

#### 048 慶應大 P2M19

学校教育の中で、英会話の授業を私自身受講したことがない。英語を使って自分の考えを表現するという経験を、全く積んでこなかった。

#### 049 上智大 S1x20

長所：学校の授業では文法が重視されるとこ

短所：外人に話しかけられてもおどおどして英語で返事ができないとこ

#### 050 立教大 H3F21

高校の英語の授業に来ていたALTの先生の文字は読みづらかった。

発音記号を見ても、自信を持って発音できない。

#### 051 慈恵医 M1M19

長所：ニュージーランドで日本人観光客（その時日本人とは知らなかった）と英語で話したことがあったが、単語をつないだだけのような英語だったが、拙い英語に引け目を感じるような雰囲気を感じさせながらも、積極的に話していたように思う。テレビなどで英語メディアの突然のインタビューに応じる日本人の対応からも、同じようなことを感じる。

短所：街中で困っていそうな外国人を見かけても、周囲の人はあからさまに見て見ぬふりをしている（単に忙しいから等ということもあるかもしれないが）。英語を義務教育で習得していても、自分が英語を使える人間だという意識を持っていない人が多いように感じられる。

#### 052 上智大 P1M18

高校時代カナダへ留学していて色々な国の人と接したが自分では正しい発音で話しているつもりなのにわかってもらえないことが他の国のひとより多い気がした。

#### 053 大阪大 P3F21

学生生活における英語の授業では、うまく発音をしたほうがからかわれるといったことが多かったように感じます。日本人の半数がそういう環境で英語を学んでいくた

め、発音が達者でなく現地の外国の方に通じない、という場面に遭遇した経験から答えました。

#### 054 京都大 S2M20

**strength:** ディスカッションする際日本人同士で英語を使う場合にほうが韓国やインドなどと違い、同程度のボキャのみで会話されている印象。

**weakness:** ネイティブやインド人と話しているとボキャ、フレーズを日本人より多く持っている印象。自分が帰国子なのでわからないが英語のスピードが速いときは然ることながら、遅くても **lr,sth** は聞き分けられていない様子。スピーキングになるとつまる人が多い印象。発音は日本語と英語で使う筋肉群が違うためというのも一因だが音が正しく認識できていない模様。アジア系特有のレスポンスは映画でも見られるとおりに何か言われたことに対し **interesting** を使う頻度がネイティブに比べて圧倒的に多い。端的なレスポンスは日本語でも同様かと思われる(ふーん、へーなど)。その他のフレーズもあると思うがパットは出てこない。

#### 055 早稲田 H4M23

文法に関しては主に大学在学中(大学一年、二年)に行われた韓国の高麗大学とのインターネットチャットである(CCDLと呼ばれるプログラム)。発音に関しては自身の発音の見直し及びネットの動画等をみた印象。中学、高校での音読でもアクセントや抑揚のなさ以上に子音に母音がくっつく発音は自身、教員、学生でも多々見られた。

#### 056 立命館 S3F21

私が伝わりにくいと思っている理由は二つあります。一つ目は、私は現在京都でファーストフード店のケンタッキーで接客のアルバイトをしていて、外国のお客様も良くいらっしゃるのですが、私を含めアルバイトのメンバーがこれまで習ってきて身に付けた英語力ではなかなか通じないと感じるからです。二つ目は私が昨年中国の大学を研究で訪れた際、中国の学生は留学経験がなくても英語をネイティブ並みに話すことができていました。私はそれに驚きました。私達日本人と中国の学生のコミュニケーションは英語でしていましたが、私達はそれに大変苦勞し、中でも発音の悪さに気づかされた出来事でした。

#### 057 立命館 S3F21

→私は留学経験はありませんが、私を含め自分の周りにいる人を見てるとそう思います。また、大学では、色々な留学生がいますが、他国の英語力の高さには驚くことがよくあります。

#### 058 立命館 H3F21

英語教育の授業において、試験で読み書き、文法はある程度できるのに、話す場面になると考えすぎたり、戸惑ってしまう人をよく見るから。

#### 059 大阪大 P4F23

研究室の留学生と会話する際に、会話能力の欠如を実感する。逆に、論文などを読む時は不便を感じない。

#### 060 大阪大 P4F22

長所-大学受験  
短所-TOEIC

#### 061 大阪大 P4Fx

中学や高校での英語の授業が、**Reading** や文法に重きを置いており、**Listening** や **Speaking** に関しての学習の割合が少なかったことから。

#### 062 立教大 H3Fx

長所については、バイト先に外国人のお客さんが来たときに上手く理解できず、対応が困難になってしまったことがあるため。また、ドイツ語の授業でネイティブの先生は英語も話せ、ドイツ語が難しいときに英語で説明することもあるため、英語は理解できるようにしておくべきだと感じました。

短所については、大学受験の際にも英語を一生懸命勉強するあまり、国語を疎かにしてしまったことから、本来ならば自国の言語をもっと学ぶべきかなと思いました。

#### 063 京都大 P3M21

長所: 自分自身が英語で話しかけられたときに、咄嗟に全く言葉が出てこないけれど、ボディランゲージも駆使して伝えようとした経験。

短所: ほぼ同上。高校生で英語を勉強していたときですらなかなかうまく喋れなかった。

#### 064 立教大 S3F20

長所においては、実際に私自身も小学生の頃から英語を学んで来て、そして文法について学んできました。そして、学校教育でも高校までしっかりと学んできたことがあるためです。

短所においては、私自身も周りの人も文法は出来てもいざ外国の方々と話す時に困ってしまうと思います。そのことから、文法が出来たとしても、頭の中ですぐに文章を作り、話すことは日本人にとっては難しいことなのだと思います。

#### 065 早稲田 HS5F22

自分自身の経験、そして大学で英語を話す機会が増えたのだが、周りをみていてそのように感じた・

#### 066 関西大 H2F19

普段の生活や、自分が受けてきた小中高等学校での英語教育にて。

#### 067 同志社 HS3F21

私自身アメリカ、ニュージーランドでの留学経験があり日本は他国の留学生と比べて英語を聞いたり話したりする力が劣っていると感じたから。また、現地の生徒によく日本人は英語の発音が下手で何をいっているのかたまにわからない時があるとよく耳にしたことがあった。

#### 068 東京大 P3F22

自分がそうだから。

#### 069 東京大 P3F20

抽象的な文章も理解できるから。

#### 070 東京大 P3F20

海外旅行にて、話そうとしてもうまく言葉が出てこなかった。

#### 071 理科大 P4Mx

この短所を感じた経験は、タイに遊びに来ている外国人観光客と話した際に、その外国人観光客が「日本に観光にはあまり行かない、英語を喋れる人が少なすぎて楽しみづらいからね。」と言っていたことです。その外国人は、様々な国を回っているそうです。

#### 072 関学大 HS2F19

特に高校生のころは、大学入試にライティングやリーディングの力が試されることが多いため、実際に英語を使ってどのくらい話せるかということがきちんと測れていなかった。

大学に入学してからは、英語の必修が多い学部でもあるため、実際に英語を使ってプレゼンテーションをしたり、ディスカッションをしたりすることが増えました。

#### 073 関学大 S2F19

幼い頃から英会話などに通っているが、講師の発音なども目茶苦茶で、学校の授業も効率が悪いから。

#### 074 立教大 S3F21

短期の留学を通して思った。

#### 075 明治大 HS2M20

イギリスでの短期留学

#### 076 慶應大 S3F20

長所：中学校の先生の英語の授業を受けて

短所：義務教育を受けて

#### 077 東京大 HS1Fx

留学生の意見より。

また、中学、高校における自分や友人の状況より。一語一語丁寧に音読することしかしておらず、英語のリズニングで弱く発音される語やリンクしている部分が聞き取れなかった生徒が多かった。

#### 078 理科大 P4F21

私のアルバイト先に外国人の方々もよくいらっしゃるのですが、実際に話してみると、文法にとらわれすぎて上手く話せなくなるよりも、ハキハキと単語などを言えば伝わる人が多いと感じた経験からです。

#### 079 筑波大 H3F20

長所：

受験期には短文レベルから文法・語法の整った簡潔で分かりやすい英文を書くことを教えられ、その原則に基づいて長文やエッセイを書く教育を受けていたから。

最近では英文を書く機会が全くないので当時のように文章を書くことはできないが、当時は稚拙ながらもそれなりに自信を持ってエッセイを書くことができた。

短所：

留学・ホームステイ・海外旅行の経験はないが、8年ほど英会話教室に通っていたので、自分が英文を読んだり英語を話したりするときにはアクセントや抑揚をつけて「それらしく」聞こえるように気を付けている。そのため、中学・高校の授業や大学の講義で英文を講読しているときに大半の人の英文の読み方が平板で、お経のように聞こえるのがとても気になっている。文や語句の意味があまり伝わってこない印象を受けてしまう。一方で、英会話を習っていたとはいえ街中や大学内で英語で話しかけられると、言いたいことを適切な語彙で言えないという経験をしたので咄嗟に反応することのむずかしさを感じた。

#### 080 立教大 S2Mx

#### 081 同志社 HS3F21

アメリカに留学に行った際、サウジアラビア人やブラジル人はいくら文法がぐちゃぐちゃでも積極的に発言する傾向にあり、彼らはスピーキングやリスニングでは苦労していなかった。また、発音も比較的よい人多かった。しかし、ライティングでは文法が重要なので、ライティングのクラスは進級できないという人が多くいた。またクラス内で作文を添削し合った際に日本人のものは間違いが少なかったが、外国人はスピーキングからは想像のつかない間違いもあった。それとは逆に日本人はライティングのミスは少ないが、発音がいつまでもカタカナ英語の人が多かったり、先生の話聞きとるのに苦労している人が多かったと思う。

#### 082 慶應大 P3F20

長所

中国に住んでいた経験があるが、中国では少し郊外へ行くくと英語など全く触れたことのない人が大勢いた。先進国なら日本と同じかもしれないが、全ての人が英語教育を受けられていることは当たり前なことではないと感じた。

短所

自分自身、中学から英語を学んでいるが、英語を用いて自分の意見を言うことはとても難しく、なかなか出来ない。どうしても日本語を先に考えそれを英訳して話そうとしてしまう。その結果話し始めるまでに時間がかかり、話そうと思った時にはもう話題が変わってしまっていることが多い。

#### 083 同志社 HS3F20

留学中、他の留学生よりは文法などが強いことに対し、ディスカッションなどでのスピーキング力や発音などが特に弱いと感じたため

#### 084 理科大 P4F22

時々、海外から電話が来ますが、言っていることは理解出来ても、スムーズに会話をする事が出来ないため。

#### 085 東京大 HS1F19

長所：正しい英語を使わないといけないという意識が強い。

#### 086 大阪大 S2F19

一般的によく言われている、いわれてきた。また、学校での英語教育も、大学受験のための英語も同じことに特化していると思う。

#### 087 同志社 S2M19

現在の日本の英語教育では高校までほとんどの時間をリーディングの勉強に割いています。なぜなら受験に必要なのはリーディングの能力だからです。そのためどうしてもスピーキングや英作文が疎かになり、自分で意識的に勉強しない限り上達しません。その分、リーディングを得意とする生徒は大勢います。

#### 088 同志社 HS3F21

Both: When I were group discussing in America, one of them became upset because one spoke too directly that hurt his feelings. Then I talked to the one who got upset and spoke somewhat diplomatic to explain why her opinion was rejected.

#### 089 京都大 H1F19

私自身が、受験勉強でリーディングはしたけど英会話はほとんどしていないから。

#### 090 筑波大 HS3F20

長所：昨年ヨルダンで観光業をしている遊牧民の人と英語で会話したところ、その人の英語は文法や時制がめちゃくちゃだった。その人はきちんと英語の教育を受けているわけではなかったようなので、文法をしっかり学べる日本人はそれに比べるときちんとした英語を話せると思った。

短所：半年ほど前に友人と買い物をしているときに、外国人の方に英語で話しかけられた。その人は友人のことをほめていたのだが、友人はなんと話しかけられたのかよく分からず、内容を伝えてもなんと返せばいいかわからない状態で、結局わたしが対応した。友人はわたしよりも英語の勉強はできる人だったので驚いたが、きっと「勉強」はしてきても実際に使うことを想定した訓練を受けていないし経験がなかったのもそうなのだろうと思った。

#### 091 東京大 HS1F19

大学の英語の授業で、ネイティブの先生が中心となりディスカッションをやっているが、帰国子女と、私を含め渡航経験のない生徒の差がやはりはっきりとあるから。

#### 092 関学大 H4F21

学校の英語のテストで良い点数をとっていても、街で外国人に出会ったとき、もしくは海外旅行に行ったときに、現地の人と上手くコミュニケーションが取れなかった経験から。

#### 093 関学大 H4F21

留学していた際に、日本で英語を勉強してきた私たちと、勉強はしていないが日常的にテレビやラジオから聞いていた外国人とを比較してそう思った。

#### 094 上智大 H1M19

→ 私は今、上智大学でSDSという英語ディベートサークルに所属している。イギリスのParliamentary DebateをモデルにしたDebateをメインに取り組んでいる。つまり何らかの政策が議題とな

り議論するわけであるが、そのとき、私自身も含めて、論理の飛躍やなぜそうなるのかといった思考・説明不足がとても多い。これは経験を積んでいく中でかなり成長する。だがそのトレーニングがなされてきていないことが大きな原因であると考えられる。これは英語以前の問題でもある……笑

2つ目の高速でネイティブチックな英語を聞き取る力の欠如というのも、そのサークルでの経験から強く感じたことである。皆、リスニングに苦戦する。私自身、四月に初めて上級生の大会を見に行ったとき、あまりに何を言っているのか分からなくて、強いショックを受けた。聞く機会が少ないのが原因であろうと思う。

#### 095 上智大 S1M18

長所、授業の内容を深く調べる際に英語の論文を利用することも多いため。

短所、発音が悪く、単語の間違えが起きたり、ニュアンスがわからず相手の伝えたいことを理解できないことがある。

### Question 3

#### 001 理科大 P1F19

自分自身の英語もそうだった。しっかりした文章をつくることに慣れているので2週間の短期留学中には直せなかった。

#### 002 理科大 P1F19

上に記載した通りだと思う。

#### 003 東京大 S4F23

言葉が出てくるのに時間が掛かり過ぎる・言葉のバリエーションがないのでコミュニケーションが円滑に進まない

#### 004 東京大 HS3F22

そのままあてはまる。

#### 005 東京大 S4M23

2)に書かせていただいた通り、読への技能の偏りを感じます(それも充分ではないのですが)。会話も人並み程度には可能ですが、自分の努力不足も含めて恒常的に英語に接していないことの限界を感じます。

#### 006 立教大 HS4F22

私は、英語が全く喋れないです。

#### 007 立教大 HS4F22

自分では英語に対して苦手意識が強く、極力使わないです…。ただ本当に簡単なあいさつや「ありがとう」などはよく使います。

#### 008 立教大 S4F22

今まで何年も学んできているのに話せなく、(話す機会がない)自信が持てないです。

#### 009 立教大 S3F20

まだまだだと思う。

#### 010 立教大 S3M21

上記のような長所短所はいつも感じている。それらに向き合いつつ、自らの長所は消さずより多くの人々と英語をツールとして友人になりたいと思っている。

#### 011 立教大 H1F18

自分なりに意識してはいるが、ディスカッションの授業などではやはりアクセントを強調できていない。日本人同士なら伝わるが、ネイティブと会話すると伝わるかどうか…

#### 012 立教大 H4F22

まさに、ペーパーテストには強く、会話に弱い英語だと思います。

#### 013 立教大 H4F22

話す・書くといった他人とのコミュニケーションには常に多大な支障がある。しかし、聞く・読むといった自己完結的な能力については低くはないと考えている。したがって、会話の際には、相手の言っていることはわかるが返答できないという状況にしばしば陥る。

#### 014 立教大 HS4Fx

メールや手紙では、文章を組み立ててから書くことができますが、会話になると言葉が出てこなくなり、たどたどしくなってしまう。私自身は、英語を理解することはできますが、話すことはできません。

#### 015 慶應大 P2Mx

概ね当てはまると思う

#### 016 慶應大 S2F21

自分自身についても同じような傾向はあると思う。

#### 017 慶應大 P2M19

自分は英語の読解能力は高くないが、積極的に外人と話す機会を作ることで話す能力を養っている。

#### 018 立教大 H4M23

ボディーランゲージで補っている、まさに稚拙な英語だと思う

019 立教大 H3F21

日常会話レベルだと思う。でも英語の記事を読むとき単語が分からなかったりすることは、よくある。

020 慶應大 S2M21

I used to be.

021 立教大 HS4F23

留学を通して少し改善されたものの、全く発音に自信が持てません。

022 立教大 H2F20

自分の英語に関しては、まだまだ足りない部分が多く、上述のとおり発音力に欠けていると思います。TOEICでは点数を取ることができましたが、それでも会話には自信がありません。

023 慶應大 P3Fx

英語は文法や読解に関しては得意なほうだが、会話にはまだやはり自信がない。だが、英語は好きなのでもっと話せるようになりたいと思う。

024 立教大 S3F21

片言な感じではないが、語彙力などの問題から言いたいことが言えず終いになることがある

025 立教大 S4F22

英語の発音が日本語の発音とは大きく異なると考えるので、英語の発音をする事自体に恥ずかしさを感じ、カタカナ読みのような英語の発音をしてしまいます。

026 慶應大 P2M19

個人的に英会話をやっていたので話すことの方が得意である。

027 早稲田 H5M22

・留学の経験が活きて、通じる英語とはどんなものかぼんやりとわかってきたので、以前ほどは苦労していませんが、①に関しては今でもよく感じます。最近韓国の大学生とビデオ会話をしたのですが、お互い意志の疎通がなぜかスムーズです。

028 立教大 H4F22

自分の課題であるとも思っています。今は、話す時に細かい文法は気にせず、相手に伝わりやすいよう滑らかに話すことを意識しています。

029 慶應大 P2M20

同様に、文を話すことに慣れていない。話そうとしても、頭に思い浮かんで来ない。浮かぶとしたら、決まり文句として覚えたものばかり。

030 早稲田 H4M22

私も、リスニングやスピーキングが苦手でありましたが、今までやったことがなかったような学習法に少しずつ取り組むことで少しずつ力をつけられました。とりわけ発音に関しては音声学を学ぶうちにかなり向上できました。

031 慈恵医 M1M19

・流暢とまでは言えないものの、相手との意思疎通は可能である。

032 慈恵医 M1F19

私も大学受験までは受験を優先していたので会話ができませんでした。今は英会話に通っていますがまだまだ会話ができません。

033 慈恵医 M1M19

小さいころからやっているので発音はある程普度いいと思う。文法を重視していて、気軽な会話やとっさに出すべき言葉、相槌に不得手。

034 早稲田 Hm1F23

私自身も入学したころの大学院の授業で英語で話すとき、自信をもって発言できませんでした。がんばって英語で学術的なことを伝えようとしますが、あまり伝わらずにいることが多々ありますが、周りの人がサポートしてくださり、ヒントとなる単語を言ってくださったりしながら、だんだんと伝えることに抵抗は少なくなってきました。文法はたくさん間違っているとは思いますが、なんとか通じるだろうと深く考えこまなくなりました。

035 早稲田 H4F22

私自身、中高大と計10年間英語を学んできましたが、発音の仕方を厳密に指導されたことはほぼなかったため、ネイティブの方からすると区別できていない発音が多々あると思います。

036 立教大 H4F23

かなりカタコトな英語で、実際に話すときには単語だけを並べているような英語。

037 筑波大 H1F19

私自身使い分けができていないと思います。

038xxxxx

幼少期から聞いている洋楽の影響が強いと思います。

039 立教大 H4Fx

相手が私の伝えたいことを汲み取ってくれたので、私自身は話せていなかったと思う。

040 理科大 P4M22

話すことはできず、知っている単語をただ言うだけである状態。

041 同志社 HS2F20

I try to mix the positive part of Japanese (care about each other) and English (express my own opinion) so that I can communicate with many people smoothly.

042 理科大 P4M22

自分自身の英語もそのようであると思います。

043 理科大 P4M22

基本的には暗記した例文以外のことを話すときにはかなりの神経を使う。

044 上智大 S1F19

R,L,Wは中の上だがSは劣っている。うまくアウトプットできない。

045 上智大 S1F19

言ってることは分かるが、答えられない。

046 同志社 HS2M21

I assume that my English has been getting better throughout the life in New Zealand, but as I mentioned, I have still got a lot to do in terms of speaking English. Otherwise I feel good.

047 上智大 S1F19

海外経験があるので発音はネイティブのようにできるが、強制されないかぎりやらない。日本人の特質だと思う。

048 慶應大 P2M19

大学の授業で、Speaking という授業を履修したが、言い回しや慣用表現に関して全然知識がないと思った。

049 上智大 S1x20

文法は苦手だが、会話はある程度できると思う。

050 立教大 H3F21

アルファベットを丁寧に書くことはできるが、やはり発音に自信がない。  
また、単語をあまり知らず、伝えたいことを豊かに表現することができない。

051 慈恵医 M1M19

日本にいるとほかの勉強・活動も忙しいので、英語に触れる時間は必然的に少なく、なかなか語彙数を増やし、維持したり、自分の意思を素早く英語で表現できるようにしたりするのは難しい。どうしても簡単な英語だけで対応せざるを得ない。  
街中では、自分からも英語を使用するように心がけているが、意識していないと、自然とはできない。

052 上智大 P1M18

以上のような日本語訛りがあるから所々意思疎通が難しいところもあると思う。しかし大きな問題がそれによって発生することもないので特に気にしていない。(それぞれの訛りだと割り切っている)

053 大阪大 P3F21

日本語にはない l と r の違いなどに気を付けて発音するように心がけているため、一般の方々よりはまだ聞き取りやすい英語かとは思いますが、依然として発音レベルは低いと思います。

054 京都大 S2M20

ボキャ、構文が単調にはなりがちであると思う。発音も長らく日本語しか喋っていない、聞いていないため悪くなった気がする。

055 早稲田 H4M23

発音に関しては抑揚、アクセント、母音の発音が特に課題である。  
文法に関しては、冠詞、比較を使った文を product するのに課題がある。比較に関しては日本語訳自体（英語の文法理解そのもの）かなり怪しい時がある。

056 立命館 S3F21

私自身、英語は不得意です。実際に海外旅行に行った際も、全然通じないと感じることはばかりです。

057 立命館 S3F21

→私は高校卒業して以降、英語を学ぶことがなかったので、ほぼ英語力はないと思います。

058 立命館 H3F21

文法もコミュニケーションもあまり得意ではないが、人と話すことが好きなので、コミュニケーションをとることそのものに困ることはない。

059 大阪大 P4F23

読解に関しては人並み以上という自負があるが、会話はほとんど通じないレベルである。

060 大阪大 P4F22

受験まで割と文法を正しく覚えていたように思うが、大学に入り受験時よりも英語の知識はなくなったと TOEIC を受けたときに思ったため。

061 大阪大 P4Fx

1,2 で答えたような、会話能力より読解能力の方が高い英語力を持っていると思う。

062 立教大 H3Fx

外国人とコミュニケーションが取れるまでには達していない。まだまだ未熟だと思います。

063 京都大 P3M21

このところ英語に触れる機会や喋る機会がめっきり無くなってしまったため、以前以上に喋られなくなっていると思う。

064 立教大 S3F20

私自身の英語については、①②で挙げたような特徴に当てはまると思います。私自身英語は小学生の頃から塾や学校で学んできて、身につけてきたとは思っていますが、実際に話すとなれば、流暢にまた積極的に話すことは出来ないとします。外国の方々とすらすら話したいという願望はあるのですが、なかなかうまく話すことが出来ない現実があります。

065 早稲田 HS5F22

私の場合小さいころから英語の塾に通っていたため話すことに抵抗はないがボキャブリーが少なくて本当に自分の伝えたいことが伝えられないもどかしさはある。

066 関西大 H2F19

自分も、ある程度文法や単語を覚えていると思うが、英語を話さなくてはならない状況になった際に咄嗟に言葉が出ず、つまづいてしまうことがある。

067 同志社 HS3F21

留学に行くまではそこまで自分は英語ができないほうではないと思っていたが、留学に行ったら自分の英語力の未熟さに改めて気づかされた。

068 東京大 P3F22

全然だめ。

069 東京大 P3F20

実際に使おうとすると使い物にはならない。

070 東京大 P3F20

たいていの日本人と同じである。

071 理科大 P4Mx

僕自身そこまで英語を喋れないので、外国に行きづらい気持ちがあります。

072 関学大 HS2F19

高校生の頃の英語学習は、一概には言えないが、大学入試のための英語学習であったように思います。おそらく日本全体でこのように整った英語学習は満足できていないと思うので、日本のこれからの課題であると思います。私は今の大学の英語学習にとっても意味を感じています。

073 関学大 S2F19

母が帰国子女で英語講師をしているので、人並み以上に発音や理解はできていると思う。しかし帰国子女の方などの英語を聞いたら圧倒される。

074 立教大 S3F21

ご威力が乏しい

075 明治大 HS2M20

同様に会話力が乏しく感じる

076 慶應大 S3F20

わたし自身も実用的な英語を使うことは難しい。しかし単語のニュアンスや、その単語に包括されている意味を理解する努力はしているため「なぜここにこの単語が入るのか」ということは分かる。（例えば be going to はなぜ to を使うのか、など）

077 東京大 HS1F19

(会話に関して)発音が不正確なうえに非常にゆっくりとしているため聞き手の眠気を誘う。また、論点が不明確になる。同じ寮で生活しているイギリス人留学生と話す機会があるが、いつも待たせてしまい、申し訳ない思いをしている。誤解を招くことも多い。

078 理科大 P4F21

私は英語が苦手です。単語をあまり覚えていませんが、実際に外国人の方々とお話することは楽しいと思っています。

079 筑波大 H3F20

英語学習における日本人のステレオタイプそのまま、書くことにはやや自信があるが話すことは不得手である。英会話を習っていたころには、発音や会話のときの語彙の選択を褒められると嬉しくなって頑張ろうという意欲がわいた。またそのようなときには普段よりも発音や語彙の選び方に自信があるので、自然とより良い状態に持っていくことができた。

080 立教大 S2Mx

まさに自分が言った通りで、ある程度英文を読むことは出来ますが、話すことは出来ません。

081 同志社 HS3F21

私は私の思う典型的な日本人とはちがいで、文法の正確性は高くはないとおもう。小学校低学年から英語を習い始めたため、感覚で問題を解いていたところがあり、文法を勉強することがとても苦痛であったからです。また、洋楽を聞いたり、アメリカのドラマを見たりすることが好きなのでそれによってリスニング力は鍛えられていると思います。ただスピーキングに関してはやはり発言が少なくなかなかすぐに思っている事を文章にできないことがある。

082 慶應大 P3F20

文法中心の勉強をしてきたため、2)でも述べたように、自分の考えをうまく英語に出来ない。どうしても先に日本語を考えてしまう。外国人と話す時、同じことなのに全く違う表現をしていることがあり、驚かされる。また、発音をきちんと学ばなかったため、カタカナ英語になってしまう。

083 同志社 HS3F20

まだまだナチュラルな英語には遠いが、一般的な日本人よりかは感覚が身についた

084 理科大 P4F22

日常会話レベルに達していないと感じます。

085 東京大 HS1F19

文章を書くときには、文法や時制に気をつけて書くが、話す時は単語だけになってしまう。

086 大阪大 S2F19

全く同じことがいえる。コミュニケーションがとれないことに苦しんでいる。

087 同志社 S2M19

私自身もその、英語を読めても書けない日本人の例に漏れず、リーディングはある程度できますが、スピーキングが苦手です。

088 同志社 HS3F21

Sometimes speak diplomatic but at the same time, I express my thoughts clearly.

089 京都大 H1F19

リーディングも英会話もあまりできないと思います。

090 筑波大 HS3F20

中学生の頃、渋谷で外国人観光客にハチ公はどこかと英語で尋ねられた。なにを言っているか理解できたし、ハチ公がどこにあるかも分かったのにとっさに答えられなかった。似たようなことは大学生になっても起こった。なにが原因か考えてみたところ、自分は「正しい」英語を使わなければならない気がしていて、とりあえず単語を発してみるという発想がなかったということに気づいた。また、話す練習をしてきていないということにも気づいた。昨年一か月ヨルダンに行く機会があり、そこで今までよりは話す練習ができたので、現在は以前よりましになったと感じている。

091 東京大 HS1F19

自分の英語も、ノートブックに用意してきた文を読むのにとどまり、新しく単語を加えて詳しく説明したり、臨機応変に議論の流れに沿って内容を変えたりすることができない。アクセントがなく、英語らしくない。

092 関学大 H4F21

知識ばかりで、コミュニケーション性は乏しいと思う。また、積極性に欠けていると思う。

093 関学大 H4F21

外国に行くたびに聞く力がつき、頭の中で英語を日本語に変換しなくても理解できるようになりました。聞く、話す、書く、読む、の中では、話すことが苦手で、ゆっくりになってしまった。

094 上智大 H1M19

→ 私自身もまさに同様の短所を抱えている。これからの課題……。特に、聞けないとそれを踏まえた議論にならないので致命的。聞く力はまず身に付けたいと思っている。

095 上智大 S1M18

とても当てはまると思う。

Question 4

001 理科大 P1F19

堅い

002 理科大 P1F19

堅い

003 東京大 S4F23

稚拙

- 004 東京大 HS3F22  
よそよそしい。
- 005 東京大 S4M23  
標準的, 堅い, 回りくどい
- 006 立教大 HS4F22  
日本人の英語は、聞き取りやすい
- 007 立教大 HS4F22  
努力の証!
- 008 立教大 S4F22  
教科書などで習う英語は非常に形式ばっていて、実際の会話で使えない気がするので「かたい」をイメージしません。
- 009 立教大 S3F20  
ぎこちない
- 010 立教大 S3M21  
日本人っぽい  
伝えるではなく言う
- 011 立教大 H1F18  
穏やか
- 012 立教大 H4F22  
「教養」
- 013 立教大 H4F22  
四角四面
- 014 立教大 HS4Fx  
堅苦しい
- 015 慶應大 P2Mx  
情緒がある
- 016 慶應大 S2F21  
impractical
- 017 慶應大 P2M19  
中学から学んでいる割には役に立たない
- 018 立教大 H4M23  
「わかりやすい」
- 019 立教大 H3F21  
恥じらい
- 020 慶應大 S2M21  
awkward
- 021 立教大 HS4F23  
奇妙
- 022 立教大 H2F20  
難しいですが、「典型的」というか、決まったことしか言えない印象があります。  
(How are you? - I'm fine, thank you のような・・・)
- 023 慶應大 P3Fx  
消極的、シャイ
- 024 立教大 S3F21  
丁寧
- 025 立教大 S4F22  
違う
- 026 慶應大 P2M19  
形式ばっている。
- 027 早稲田 H5M22  
・ 重厚感
- 028 立教大 H4F22  
丁寧
- 029 慶應大 P2M20  
awkward んごちない
- 030 早稲田 H4M22  
堅実な
- 031 慈恵医 M1M19  
・ 丁寧
- 032 慈恵医 M1F19  
頑張り
- 033 慈恵医 M1M19  
堅い んごちない
- 034 早稲田 Hm1F23  
独特
- 035 早稲田 H4F22  
「かたい」「ぎこちない」「文法にこだわる」「カタカナ読みの」
- 036 立教大 H4F23  
堅い、真面目である。きっちりしている。
- 037 筑波大 H1F19  
つたない
- 038xxxxx  
なめらかでない。
- 039 立教大 H4Fx  
型通り
- 040 理科大 P4M22  
話せなくても損はしないが、話せると得をする。
- 041 同志社 HS2F20  
modest, caring, indirect, beautiful
- 042 理科大 P4M22  
「堅い」
- 043 理科大 P4M22  
口下手(本当に言いたいことを文法的に正しい言葉で言おうとするとニュアンスが変わってきてしまうと思うから)
- 044 上智大 S1F19  
丁寧
- 045 上智大 S1F19  
形式的
- 046 同志社 HS2M21  
Unique, monotonous
- 047 上智大 S1F19  
周りを見て合わせる

048 慶應大 P2M19  
特異

049 上智大 S1x20  
ぎこちない

050 立教大 H3F21  
たどたどしい。

051 慈恵医 M1M19  
「豆知識」：困った時に使えるよう準備はしてあるが、自分から情報発信もできるような実用的なコミュニケーション手段として身に着けている人はまだまだ少ないように思う。

052 上智大 P1M18  
かわいい、平たい

053 大阪大 P3F21  
拙い

054 京都大 S2M20  
simple but sometimes awkward

055 早稲田 H4M23  
良く言えば、「愛嬌がある」、悪く言えば  
'unsophisticated'.

056 立命館 S3F21  
日本人が英語を話しているのを聞くと、「かつこいい」「美しい」と思います。

057 立命館 S3F21  
→型にはまっている

058 立命館 H3F21  
ぎこちないがききとりやすい（自分が日本人なので。。。）

059 大阪大 P4F23  
上手い人は『美しい』と思うが、下手な人は『見てもらえない』『居た堪れない』と思う。

060 大阪大 P4F22  
人によるがだいたいのはたどたどしい

061 大阪大 P4Fx  
上手い人は上手いが、下手な人はカタカナ英語になっている。

062 立教大 H3Fx  
違和感

063 京都大 P3M21  
必死

064 立教大 S3F20  
日本人の英語はしっかりとし、少しつたないものであると思います。①でも挙げたように、日本人の英語の出来不出来は人それぞれであると思います。すごく得意な人も多いと思いますが、あまり得意ではない人も多くいると思うため、こう表すことが出来ると思います。

065 早稲田 HS5F22  
ぎこちない、カタカナ英語

066 関西大 H2F19  
堅い

067 同志社 HS3F21  
非実用的

068 東京大 P3F22  
細かいところまできっちりしている。

069 東京大 P3F20  
文法は正しい。

070 東京大 P3F20  
正確である。というか正確さにこだわっている。

071 理科大 P4Mx  
いい意味でも悪い意味でも、丁寧に言いたいことを伝えるイメージですね。

072 関学大 HS2F19  
物足りない

073 関学大 S2F19  
レベルが低い

074 立教大 S3F21  
カタカナ英語。

075 明治大 HS2M20  
不自然

076 慶應大 S3F20  
勉強のためであり使うためではない

077 東京大 HS1Fx  
カタカナ。  
丁寧(文法など、規則をきっちりと守る)。

078 理科大 P4F21  
上手

079 筑波大 H3F20  
がんばっている

080 立教大 S2Mx  
美しい人は美しい

081 同志社 HS3F21  
copybook

082 慶應大 P3F20  
良い意味でも悪い意味でも「整っている」。(文法に関しての知識はあるが、会話表現などを知らない人が多い。)

083 同志社 HS3F20  
ぎこちなく、かたい

084 理科大 P4F22  
真面目

085 東京大 HS1F19  
慎重

086 大阪大 S2F19  
非実用的・非日常的

087 同志社 S2M19  
発音が下手、英語を積極的に話そうとしない

088 同志社 HS3F21

Beautiful, caring, soft

089 京大 H1F19  
話せない。

090 筑波大 HS3F20  
几帳面

091 京大 HS1F19  
まっすぐである、平板でもある

092 関学大 H4F21

型にはまっている

093 関学大 H4F21  
too formal

094 上智大 H1M19  
→ 「いろいろ」

095 上智大 S1M18  
アカデミック

## Question 5

001 理科大 P1F19

002 理科大 P1F19  
拙い

003 京大 S4F23  
稚拙

004 京大 HS3F22  
自信がない。

005 京大 S4M23  
聴きやすい、ボキャ貧

006 立教大 HS4F22  
めちやくちや

007 立教大 HS4F22  
努力不足

008 立教大 S4F22  
自分の英語に自信がないので、「恥ずかしい」です。

009 立教大 S3F20  
拙い

010 立教大 S3M21  
簡素、浅い、伝えたい。

011 立教大 H1F18  
のっぺり

012 立教大 H4F22  
「未発達」

013 立教大 H4F22  
拙い

014 立教大 HS4Fx  
幼い

015 慶應大 P2Mx  
煩雑

016 慶應大 S2F21  
unskilled

017 慶應大 P2M19  
発展途上中

018 立教大 H4M23

「伝わればいい」

019 立教大 H3F21  
成長過程

020 慶應大 S2M21  
same.

021 立教大 HS4F23  
微妙

022 立教大 H2F20  
4と同じです。

023 慶應大 P3Fx  
シャイ、積極的がもう少し欲しい

024 立教大 S3F21  
ナチュラルまであと一歩

025 立教大 S4F22  
変

026 慶應大 P2M19  
曖昧。

027 早稲田 H5M22  
・はっきりしている

028 立教大 H4F22  
雑

029 慶應大 P2M20  
awkward ぎこちない

030 早稲田 H4M22  
小綺麗

031 慈恵医 M1M19  
・平易

032 慈恵医 M1F19  
頑張り

033 慈恵医 M1M19  
堅い ぎこちない 遅い

034 早稲田 Hm1F23  
訛りが強い

035 早稲田 H4F22

「文法を先に気にしてしまう」「なめらかではない」

036 立教大 H4F23

たどたどしい。

037 筑波大 H1F19

意味が伝わっているかわからない

038xxxxx

アメリカンイングリッシュ寄り。

039 立教大 H4Fx

固い

040 理科大 P4M22

美しくない

041 同志社 HS2F20

honest, thoughtful

042 理科大 P4M22

「下手」

043 理科大 P4M22

明るい

044 上智大 S1F19

必死

045 上智大 S1F19

固い

046 同志社 HS2M21

boring

047 上智大 S1F19

上と同じ

048 慶應大 P2M19

不器用

049 上智大 S1x20

不正確

050 立教大 H3F21

たどたどしい。稚拙

051 慈恵医 M1M19

「自由」：自分の生活世界を広げるための手段としてさらに上達させていきたい。

052 上智大 P1M18

自信なさげ

053 大阪大 P3F21

たどたどしい

054 京都大 S2M20

sounds like native but unfortunately essentially its not and could be better

055 早稲田 H4M23

凸凹

056 立命館 S3F21

英語を話しているつもりでも「日本語」のように聞こえます。

057 立命館 S3F21

→皆無

058 立命館 H3F21

ノリ

059 大阪大 P4F23

居た堪れない。

060 大阪大 P4F22

ひよこレベル

061 大阪大 P4Fx

たどたどしい、語彙力不足

062 立教大 H3Fx

未熟

063 京都大 P3M21

拙い

064 立教大 S3F20

私自身の英語については、しっかりと考え表しているものだと思います。私自身英語というのは頭の中でしっかりと考えて表すものであると感じます。少し苦手なこともあるのですが、文章を組み立ててから表していると思います。

065 早稲田 HS5F22

雑

066 関西大 H2F19

拙い

067 同志社 HS3F21

開発途中

068 東京大 P3F22

069 東京大 P3F20

まどろっこしい。

070 東京大 P3F20

だめ

071 理科大 P4Mx

たまに使おうとした時に上手く喋れないのが悔しいイメージですね。

072 関学大 HS2F19

まだまだ成長段階

073 関学大 S2F19

努力次第

074 立教大 S3F21

フレーズがワンパターン。

075 明治大 HS2M20

同様に不自然

076 慶應大 S3F20

まだまだ修業が必要

077 東京大 HS1Fx

拙い。睡眠薬。

078 理科大 P4F21

たどたどしい

079 筑波大 H3F20

稚拙

080 立教大 S2Mx  
下手くそ

081 同志社 HS3F21  
On a learning curve

082 慶應大 P3F20  
机の上のみの英語。外の世界では通用しない。

083 同志社 HS3F20  
発展途上？

084 理科大 P4F22  
つたない。

085 東京大 HS1F19  
たどたどしい

086 大阪大 S2F19  
臆病

087 同志社 S2M19  
4と同じです

088 同志社 HS3F21  
caring

089 京都大 H1F19  
拙劣

090 筑波大 HS3F20  
適当

091 東京大 HS1F19  
たどたどしい、不安げ

092 関学大 H4F21  
消極的

093 関学大 H4F21  
小学生の英語

094 上智大 H1M19  
→ 「几帳面」 (良くも悪くも) 笑

095 上智大 S1M18  
アカデミック(自分の英語は一般の日本人にとっても重なり  
と考えたため)

## Question 6

001 理科大 P1F19

002 理科大 P1F19  
地方によってなまりがあるとはいえ、英語として伝わる  
から母国語が英語はうらやましい。  
どちらかという、日本人はアメリカ英語に近いと思う。

003 東京大 S4F23  
適当だけ伝わる

004 東京大 HS3F22  
堂々。

005 東京大 S4M23  
砕けている、直接的

006 立教大 HS4F22  
わかりやすい

007 立教大 HS4F22  
温かみがあると思う。表情と発言が一致していることが  
多く、理解しやすい。

008 立教大 S4F22  
聞きやすいです。

009 立教大 S3F20  
とてもフランクなイメージ。

010 立教大 S3M21  
日本人とは発想の違う形容詞を使う。

011 立教大 H1F18  
私の印象として、アメリカ英語は、特にアクセントがは  
っきりしていて聞き取りやすい。

012 立教大 H4F22  
聞き取りやすい。

013 立教大 H4F22  
音と音のつながりが多く、美しくない英語

014 立教大 HS4Fx  
簡略化されていると思います。また、フレンドリーだと  
感じます。

015 慶應大 P2Mx  
誇張した表現を多く使う

016 慶應大 S2F21  
世界的に一般的な英語はこちらな気がします。

017 慶應大 P2M19  
速いし、当たり前だが発音もきれいで聞いていて惚れ惚  
れする。  
自分もこれくらいしゃべれるようになりたいと毎回感じ  
る。  
しかし、汚い言葉もしばしば出る気がする。

018 立教大 H4M23  
良い発音

019 立教大 H3F21  
地域ごとに聞き取りやすい英語もあれば聞き取りにくい  
英語もある。でもイギリス人の英語よりは聞き取りやす  
い。  
shit や fuck など汚い言葉を使っているイメージが何となく  
ある。

020 慶應大 S2M21  
difficult to follow.

021 立教大 HS4F23  
cool

022 立教大 H2F20

アメリカ人の英語、(正直言って) 苦手です。スラングにもついていけないし、発音も自分にとっては聞き取りにくいので。

023 慶應大 P3Fx  
あまり意識したことはない

024 立教大 S3F21  
大柄な感じ、オーバーに口を使って発音するイメージ

025 立教大 S4F22  
明快だと思います。イギリス英語よりは聞き取りやすいと思います。

026 慶應大 P2M19  
砕けた印象がある。

027 早稲田 H5M22  
以前はとりあえず格好いいと思っていましたが、ELFやEILの概念を学んでからは色々な英語があるうちの一種でしかないんだと思っています。しかし、頭の片隅で正しい英語、まねるべき英語としてとらえているのも事実です。アメリカ英語には流れるようなイメージがあります。

028 立教大 H4F22  
クリアで聞き取りやすい。

029 慶應大 P2M20  
迫力がある。強調部分がどこかわかりやすい。

030 早稲田 H4M22  
すごくリズムカルで力強いと感じています。私はジャズをやりますが、ジャズのグルービーな感覚はアメリカ英語によって生み出されているのだろうと感じています。

031 慈恵医 M1M19  
・表現豊かで、力強い。

032 慈恵医 M1F19  
ユーモアが多いイメージです

033 慈恵医 M1M19  
早い 抑揚についていけず、聞き取りにくい  
すっぱり言ってしまう。汚い言葉も多い。

034 早稲田 Hm1F23  
日本では中学校の教科書からアメリカ英語を使っており、私達もイギリス英語に比べて聞き慣れています。たいていの日本人は聞きなれているからこそ、アメリカ人の話す英語は内容はどうであれ、話していること自体尊敬のまなざしをもって見ていると思います。world englishesと言われていますが、まだまだアメリカ人の話す英語は強い力を持っていると思います。  
しかし、私はアメリカ人の英語であつてもちゃんと中身を聞かないことにはそのアメリカ人の英語を尊敬できないと感じています。アメリカ人の話す英語が絶対的な権力を持つものであつても、「英語」だけで判断するのではなく、その人の話す内容で何か判断できればと思っています。

035 早稲田 H4F22  
日本人の思う「これぞ英語」という発音、響きの英語だと思います。

036 立教大 H4F23

(実際にあまり話したことを聞いたことがないのでイメージになってしまうのですが)ラフなイメージ。意味が伝わればそれでいい、というような感じ。

037 筑波大 H1F19  
色々な国の言葉(単語)が輸入されている英語だと思います。スラングが多いイメージもあります。

038xxxxx  
流れるように喋る。

039 立教大 H4Fx  
言いたいことをはっきり言っている。日本語のように細かい表現が無いように感じるので含みがなくストレートな表現が多いと思う。

040 理科大 P4M22  
話している人を見ると羨ましく思える。

041 同志社 HS2F20  
I think they speak very directly and at first, I felt offended, but I realize their way of communication. Therefore, I think their English is straight-forward and I like it.

042 理科大 P4M22  
日常会話でよく使う表現を思うと、日本人の言い回しより大言壮語という感じがします。また、日本で学んだ発音はアメリカ英語ですが、イギリス英語に比べて聴きやすいかと言われるとそうではないです。

043 理科大 P4M22  
言いたいことをユーモアを含みながら話す。理由付けが丁寧(話にビコーズが多い)

044 上智大 S1F19  
憧れる

045 上智大 S1F19  
美しい

046 同志社 HS2M21  
I am pretty used to American English as I have watched quite a lot of American movies. Also it feels like English I have listened to in the school is very much an American accent. So, I find it easy to hear compared to other accents.

047 上智大 S1F19  
こっちの英語を習うので、模範的

048 慶應大 P2M19  
言語の使用音域が日本とだいぶ異なると聞いたことがある。周波数が高い音を聞き取るのが難しいと感じた。

049 上智大 S1x20  
ラフ

050 立教大 H3F21  
表情豊かで、口の動きが大きい。スペルなどあまり細かいことにこだわらない。

051 慈恵医 M1M19  
人種によっても様々な形の英語を容認している、フレキシブルな英語。(アメリカに行ったことはない、あくまでメディア・映画などからの印象です。)

052 上智大 P1M18  
速い、時々言い方がきつい(直接的)

053 大阪大 P3F21  
話すのが早いと思います。

054 京都大 S2M20

地域によって発音よりボキャブラリが違う。育ったのが東海岸なので発音的には東海岸のものが落ち着くが、平易なのはその他の地域のもののような気がする。

055 早稲田 H4M23

恥ずかしながら、アメリカ、イギリス英語の違いを気に止める余裕はほとんどなく、なんとも思わない。

(一応どちらがアメリカか、イギリスか、位は人並み程度の知識はある)、英語は英語で、人によって違う言い方や発音がある程度と認識するレベルである。

Second floor (American English)と First floor (British English)が同じ意味なると知ったときは如何に自身の input が少ないかを実感した。

056 立命館 S3F21

これと言ってイメージはありませんが、カッコいいと思います。

057 立命館 S3F21

→流暢

058 立命館 H3F21

英国英語に比べて聞き取りやすい  
日常よくきくアクセントに近い。

059 大阪大 P4F23

よくその速さで会話できるな、とよく思います。

060 大阪大 P4F22

他国のひとの英語を聞き分けれるほど英語に達者ではないためわからない。  
イメージとしては大袈裟に喋るイメージがある。

061 大阪大 P4Fx

その他の言語(仏語、露語など)と比べて易しい  
新しい

062 立教大 H3Fx

色々な略語などが若者たちの間で流行ったりしているようで、学びが追いつけないイメージがあります。

063 京都大 P3M21

崩れているイメージ。地方によって日本語のように方言? 訛りがあって聞き取りづらい印象がある。

064 立教大 S3F20

アメリカ人の英語については、日本人とは反対に文法があまりしっかりとしていないものだと思います。このことについては、以前学校の先生や、予備校の先生から聞いたのであまりよくわからないのですが、このことが印象的にありました。

065 早稲田 HS5F22

聞き取りやすい

066 関西大 H2F19

流暢に聞こえる。

067 同志社 HS3F21

自分はアメリカに行っていたのでとても聞き取りやすい。  
また日本の学校教育で使用されるのはアメリカ英語が大半なため馴染みがある。

068 東京大 P3F22

文法は割と適当である。

069 東京大 P3F20

リズム感が良い。

070 東京大 P3F20

どちらも日本人と比べてカッコいいというイメージを漠然と持っている。

071 理科大 P4Mx

特にアメリカ人を意識して英語を聞いたことはありません。

072 関学大 HS2F19

日本人には聞き取りやすいのかなと思います。

073 関学大 S2F19

本物の英語だとつくづく感じる。流暢で楽しそうで、つい聞き入ってしまう。

074 立教大 S3F21

現代的

075 明治大 HS2M20

率直で簡潔、

076 慶應大 S3F20

聞き取りやすいし抑揚がおもしろいのでずっと聞いていたい

077 東京大 HS1Fx

比較的聞きやすい。

方言はよく知らないがまず聞き取れないだろう。しかしテキサス訛りに興味がある。

078 理科大 P4F21

達者

079 筑波大 H3F20

英会話教室で習っていたのは北米英語だったので馴染みはある。

080 立教大 S2Mx

母国語でうらやましい

081 同志社 HS3F21

流れるような話し方で私には聞き取りやすい。スラングが多く理解するのが難しいときもあるがカッコいい。

082 慶應大 P3F20

表現が簡潔で自分にとっては分かりやすい。

083 同志社 HS3F20

英語が主要でありながら、多様。

084 理科大 P4F22

わかりません。

085 東京大 HS1F19

特になし

086 大阪大 S2F19

楽しい、聞き取りやすい

087 同志社 S2M19

速い、日常会話ではそれほど難しい構文、単語は使っていない

088 同志社 HS3F21

Speaks directly but at the same time, I think it's friendly and warm as well.

089 京都大 H1F19

聞いたことがないので分かりません。

090 筑波大 HS3F20

アメリカ人とひとくくりにしていいのかは疑問だが、ネイティブで早口に聞こえるところはあるがゆっくり話してくれれば聞き取りやすいと思う。

091 東京大 HS1F19

明るく自信たっぷり、単語がつながって流暢に聞こえる。アクセントがはっきりしている。

092 関学大 H4F21

アメリカ英語を強調し、イギリス英語をあまり好んでいないイメージ。  
愛国心が強いイメージ。

## Question 7

001 理科大 P1F19

アメリカ英語とイギリス英語の違いはよく分かっていません。

002 理科大 P1F19

地方によってなまりがあるとはいえ、英語として伝わるから母国語が英語はうらやましい。

003 東京大 S4F23

美しい、聞き取りやすい

004 東京大 HS3F22

音や言い回しに気を使うイメージがある。

005 東京大 S4M23

堅い、形式的、上品

006 立教大 HS4F22

早くてよくわからない

007 立教大 HS4F22

(あまり聞いたことがありません...)

008 立教大 S4F22

聞き取りやすいですが、早口のイメージがあります。

009 立教大 S3F20

アメリカよりはフランクではないイメージ。

010 立教大 S3M21

日本人とは発想の違う形容詞を使う。  
6,7に関して判断できるほどの経験や知識はありません

011 立教大 H1F18

アメリカ英語に比べて、なめらかで区切りがよくわからない。また、少しモゴモゴしていて、何を言っているかよくわからない時がある。しかし、アメリカ英語よりも上品で教養がありそうな印象がある。

012 立教大 H4F22

英国人の発音という誇りを持っているようなイメージ。

013 立教大 H4F22

比較的聞き取りやすい英語

014 立教大 HS4Fx

紳士的、形式的だと思います。

093 関学大 H4F21

聞き取りやすい。強弱がはっきりしている。様々な地域の言葉の文化が混ざっているため、母国語でない人も受け入れられやすい。

094 上智大 H1M19

→ 以前はAmerican Englishはお手本だと思っていたが、今は特に特別視していない(以前は絶対アメリカに留学したいと思っていたが、今は別にアメリカにこだわっていない)。アメリカ人の英語も「英語の一つの形」と思っている。

095 上智大 S1M18

日常として使っているため文法は支離滅裂である。

015 慶應大 P2Mx

スマートな文章構成

016 慶應大 S2F21

なまりがあるイメージがあります。

017 慶應大 P2M19

英国人の英語はあまり聞く機会がないのでわからないが、アメリカ人よりはどちらかというと、きれいな言葉遣いをする紳士的なイメージがある。

018 立教大 H4M23

tの発音が強い

019 立教大 H3F21

6で答えたようにイギリス人の英語は、アクセントが強くてあまり聞き取れない。

020 慶應大 S2M21

beautiful,I want to model myself on it,

021 立教大 HS4F23

cool

(違いがあまりわかりません、)

022 立教大 H2F20

英国の英語は個人的にはアメリカ英語より聞き取りやすいので、勉強教材に使うことが多いです。

023 慶應大 P3Fx

ブリティッシュイングリッシュはとても上品に聞こえ、話してみたいと感じる。

024 立教大 S3F21

くぐもっているイメージ

025 立教大 S4F22

「C」の発音が強く感じる成果、固く感じます。

026 慶應大 P2M19

身分によって特徴がある印象で、階級社会を垣間見ることができると思う。

027 早稲田 H5M22

お高く留まった英語というイメージがあります。アメリカ英語は少々薄っぺらい感じがしますが、イギリス英語

は何か重さや深さを感じます。歴史に裏打ちされているのだと思いますが。

028 立教大 H4F22

アメリカ人と比べれば、ややこもっているように聞こえます。

029 慶應大 P2M20

清楚なイメージ。発音がきれいな感じがする。

030 早稲田 H4M22

フランス語のような整った美しい発音のイメージがあります。温かい印象です。

031 慈恵医 M1M19

・論理的で、上品な響きがある。

032 慈恵医 M1F19

あまり分からないです。発音がかわいいなとは思いますが...

033 慈恵医 M1M19

「r」の発音が違う。 アメリカ人よりも聞き取りにくい。これは、教材がアメリカ人の声を使っているから。

034 早稲田 Hm1F23

6)と同じようになってしまっていますが、英国人の英語も世界で権力を持っているものだと思います。多くの人にはなるべくネイティブに近づくことを英語学習の目標としていると思います。そのような観点から見ても、英国人の英語は目標にすべき言語だとされています。私自身は英国人の英語は聞きなれていないこともあって、とても訛りの強いものと判断しています。訛りのあるなしで言語を見た場合、アメリカ人の英語は訛りがあまりない、他の人々が話す英語は訛りが強いと認識していません。

035 早稲田 H4F22

どこかと指摘できないものの、多くの日本人が少し癖を感じる、聞き取りにくい英語だと思います。

036 立教大 H4F23

アメリカ人の英語に比べると、きっちりしている。

037 筑波大 H1F19

正統派、というイメージがあります。また地域によって方言が強いイメージ。

038xxxxx

カクカクしている。

039 立教大 H4Fx

発音がアメリカ人と若干違う（こちらが本来の発音？だがアメリカ英語を聞き慣れている為違和感を覚えた）。

040 理科大 P4M22

訛りがあると言われていたが、よくわからない。

041 同志社 HS2F20

I'm not very sure about British English because I only went there for about 2 weeks, but I have an image that their English is elegant.

042 理科大 P4M22

ネイティブからすると、かっこよく見えるようですが、よくわかりません。しかし、個人的にはアメリカ英語より聴きやすいです。なんとなく堅い印象があります。

043 理科大 P4M22

話したことないです！

044 上智大 S1F19

憧れる

045 上智大 S1F19

英語の基礎

046 同志社 HS2M21

When I first came across a British accent, I was surprised by the difference of accent from an American one. But, a British accent is more similar to kiwi accent which I have been listening to over the last nine months, so to be honest I prefer British English to American English.

047 上智大 S1F19

発音が特徴的だけど、なんか綺麗な言葉に聞こえる。

048 慶應大 P2M19

6と変わらない。

049 上智大 S1x20

綺麗

050 立教大 H3F21

アメリカ英語を聞く機会のほうが多かったため、聞き取るのに難しいイメージ。

051 慈恵医 M1M19

格式のある上品な英語。文法もアメリカ英語に比べしっかりしている。（アメリカに行ったことはないのに、あくまでメディア・映画などからの印象です。）

052 上智大 P1M18

傲慢、見下してる感じがする

053 大阪大 P3F21

何がどうという具体的な部分は述べられない感覚的なものですが、アメリカ人の英語よりもスマートだと思います。

054 京都大 S2M20

発音が正直なところ耳につくが優雅な印象。

055 早稲田 H4M23

恥ずかしながら、アメリカ、イギリス英語の違いを気に止める余裕はほとんどなく、なんとも思わない。

（一応どちらがアメリカか、イギリスか、位は人並み程度の知識はある）、英語は英語で、人によって違う言い方や発音がある程度と認識するレベルである。

Second floor (American English)と First floor (British English)が同じ意味なると知ったときは如何に自身の input が少ないかを実感した。

056 立命館 S3F21

英国人の英語に触れたことがないのでわかりません。

057 立命館 S3F21

→アメリカ人とイギリス人の違いが分からないので、いまいちなんとも思いません。

058 立命館 H3F21

アクセントがきつい

Aの発音が強い

059 大阪大 P4F23

6と同じ。

060 大阪大 P4F22

概ね上の答えの前半と同じ。  
個人的には、静かに喋るイメージがある。

061 大阪大 P4Fx

伝統的な  
自分たちの英語に誇りを持っていそう(アメリカ英語は認めないといった)

062 立教大 H3Fx

日本人にはあまり馴染みがないように思います。

063 京都大 P3M21

はっきりと綺麗に喋るイメージ。アメリカ人の英語よりは聴き取りやすいように思う。

064 立教大 S3F20

英国人の英語については、日本人が話すことが出来る英語に近いものがあると思います。日本人が学んでいる英語はイギリス英語であると聞いたことがあります。このことから、英国人の英語は日本人の話す英語と似ているものがあると思いました。

065 早稲田 HS5F22

もっと英語に忠実な感じがする

066 関西大 H2F19

アメリカ人の英語に比べて理解し難い部分がある。

067 同志社 HS3F21

イギリス英語の話方はとても洗練されているように聞こえる。

068 東京大 P3F22

英国人の英語はおそらく聞いたことがないからわからないが、どちらかというアメリカのほうがフランクなイメージを持っている。

069 東京大 P3F20

堅苦しい。アメリカとは雰囲気が違う。

070 東京大 P3F20

どちらも日本人と比べてかっこいいというイメージを漠然と持っている。

071 理科大 P4Mx

特にイギリス人を意識して英語を聞いたことはありません。

072 関学大 HS2F19

アメリカ人と英国人の英語の区別に関して、あまり何も思わないです。それぞれ少し発音に違いがあることは、面白いことだと思います。

073 関学大 S2F19

あまりアメリカ英語との違いは感じないが、少し発音が英語っぽくなく、アメリカ英語のほうを好む。

074 立教大 S3F21

美しい

075 明治大 HS2M20

厳かで、重々しい

076 慶應大 S3F20

個人的に発音が好み

077 東京大 HS1Fx

アメリカ人英語以上に聞きなれていないが、留学生の影響で好きになった。

078 理科大 P4F21

綺麗

079 筑波大 H3F20

馴染みが薄い聞き取りづらい。英会話の講師がよく「イギリス人の英語はお高く留まったような感じで鼻につくよ」といったことを言っていたので、その影響もあってややネガティブな印象がある。

080 立教大 S2Mx

キレイ

081 同志社 HS3F21

あまりイギリス人と関わる機会がなかったが、solidな感じがする。

082 慶應大 P3F20

表現が巧妙で、上品。

083 同志社 HS3F20

発音が独特。なんとなく高貴な感じがする。

084 理科大 P4F22

わからないです。

085 東京大 HS1F19

特になし

086 大阪大 S2F19

古風、classic、分かりにくい

087 同志社 S2M19

すみません、あまり分かりません

088 同志社 HS3F21

Sounds intelligent but also sounds cold.

089 京都大 H1F19

聞いたことがないので分かりません。

090 筑波大 HS3F20

6と同じ。あまりサンプル数がないので正直分からない。

091 東京大 HS1F19

発音が正確で、英語を丁寧に扱おうとしている感じがする。アメリカ人より大ききでない。

092 関学大 H4F21

愛国心が強いイメージ。

093 関学大 H4F21

話し言葉で、単語と単語の境目がわかりにくい。流れるように話す。聞き取りにくい。英語に誇りを持っているのか、あまりゆっくり話してくれない。日本人の英語をかわいい(cute)と言っていた。

094 上智大 H1M19

→ 6の内容とも関連するが、British English は日本の学校で学んでいる英語とは違う、ということで以前はあまり注目していなかった。American Englishの方がメジャーでBritish Englishの方がマイナーだとさえ思っていたかもしれない。でも今はそんな関係ないって感じ。どちらも、多少の違いこそあれ、大事な言語であると思う。

095 上智大 S1M18

英語が世界中で広がる中、英語のオリジナルである国として誇りを持っていてきちんとした英語を話すイメージ。

## Question 8

001 理科大 P1F19  
特になし

002 理科大 P1F19

003 東京大 S4F23  
形式に縛られず自由に話す点はすごいなと思います。

004 東京大 HS3F22  
ネイティブでないことや訛りなどを気にせず自分の英語、  
という意識があるように思う。

005 東京大 S4M23  
英語話者人工比率の高い第2言語圏ではそれぞれ英語が現  
地化していて、なまりなど特徴があると思います。  
ex.Singapore, Vietnam

006 立教大 HS4F22

007 立教大 HS4F22  
私はそもそも英語が苦手なのでよくわかりませんが、国  
ごとによって発音にとっても癖があり聞き取りにくいこと  
もあると友達からききました。

008 立教大 S4F22  
オーストラリアやシンガポールの英語などは訛っていて、  
同じ英語にしても聞き取りにくいことがあります。

009 立教大 S3F20  
オーストラリアなどは訛りがありそう。

010 立教大 S3M21  
日本語が上手な留学生を比べても地域によって特徴があ  
るのである程度の法則があると思う。

011 立教大 H1F18  
オーストラリアで使われる英語は、少しとげとげしくて  
汚いイメージ。

012 立教大 H4F22  
観光地でアルバイトを思っているのですが、中国や韓  
国などほかのアジアの国の人々は、多少間違えていても  
勢いで伝えようとする気概があると感じます。私のような  
日本人に足りないのはその、細かいことは気にしない  
勢いなのかなとも思います。

013 立教大 H4F22  
上記以外の人々が用いる英語は、ノンネイティブによる  
ものが多いイメージがある。私が実際に会ったことがあ  
る、中国人や韓国人などのアジア系の人々の英語は、彼  
らの出身の国の訛りが強く出ているように思う。英語ネ  
イティブの発音や日本語訛りの発音とも違うので、非常  
に聞き取りにくく、コミュニケーションしにくい。

014 立教大 HS4Fx  
文法はめちゃくちゃでも、伝えたいという気持ちが強い  
人は、会話が成り立っていると思います。

015 慶應大 P2Mx  
一つの文が長くなりすぎていない

016 慶應大 S2F21

オーストラリア英語についてもなまりがあるイメージで  
す。

017 慶應大 P2M19  
特になし

018 立教大 H4M23  
英語がグローバリゼーションの象徴になったなと思う

019 立教大 H3F21  
インド人が話す英語は、かなり訛りがあってヒンドウ  
語を話してるのかと思った。

020 慶應大 S2M21  
I like Singapore' English.

021 立教大 HS4F23

022 立教大 H2F20  
あまりよくわかりません。

023 慶應大 P3Fx  
日本人にしても言えるが、やはり母国語の訛りは出てし  
まうので、アメリカ人やイギリス人の英語よりも聞き取  
りにくいことが多い。

024 立教大 S3F21  
アクセントや発音が地域ごとでばらばらである

025 立教大 S4F22  
シンガポール人の英語は、中国語と混在しているときが  
あり、英語なのか中国語なのか時々わからなくなります。

026 慶應大 P2M19  
カナダは米国、英国のどちらの表現も通じる、融通の利  
く英語だと思う。個人的に一番好き。

027 早稲田 H5M22  
アメリカ英語が一番だという英語教育を受けてきたので、  
その他の英語は邪道だという気持ちもありましたが、今  
では通じるための英語を話すことの重要性を考えるよう  
にしています。ただ、どうしてもシングリッシュを学ば  
うとも思えないし、アメリカ英語、イギリス英語が一番  
という考えが頭のどこかにある気がします。コミュニケ  
ーションを第一に考えれば様々な種の英語に悪いイメ  
ージはありませんが、教育的に考えるとわからないです。

028 立教大 H4F22

029 慶應大 P2M20  
努力が感じられる。英語圏以外の人の英語は、地域ごと  
に特色があつておもしろい。

030 早稲田 H4M22  
カナダ人の話す英語は日本人にとって聞き取りやすいと  
いう印象を受けたことがあります。

031 慈恵医 M1M19

032 慈恵医 M1F19  
分らないです。

033 慈恵医 M1M19

いろんな国はそれぞれ、独特な訛りがあると思う。

#### 034 早稲田 Hm1F23

日本語を母語とする人も含め、訛りの英語がたくさん存在すると思います。とても聞き取りにくいものもありますが、そのような違いを私たちは認めることが私達には必要だと感じています。

シンガポールに旅行に行った際に、シングリッシュの聞き取りにくさにとっても困りました。しかし同時に、私達日本人が話すジャパニーズイングリッシュも他の人々にとってはとても癖のあるものと思われているのかと改めて感じました。癖のある言語を認める気持ちも言語について語る上で大切だと思います。

#### 035 早稲田 H4F22

ドイツ出身、アラブ出身(英語を母国語としない人)の英語を聞く機会がありますが、やはり第二言語として使用しているからか、文法も語彙も簡単でわかりやすく、発音もカタカナ読みとまではいかないけれど日本人に聞き取りやすいものだと感じる。

#### 036 立教大 H4F23

どの国でもあるように(もちろん日本人が話す言葉にもあるように)、その国独特の訛りがあって聞き取りにくい。

#### 037 筑波大 H1F19

フィリピンにはタガログ語がまざったタグリッシュという言語もあると聞いたことがあり、興味深く思いました

#### 038xxxxx

アフリカ人が喋る英語は日本人の英語に似ていると思いました。

#### 039 立教大 H4Fx

上記以外だとイタリア人と中国人の英語しか聞いたことがないが、どちらも日本人より語学力を持っており日本の英語教育に疑問を持った。

#### 040 理科大 P4M22

#### 041 同志社 HS2F20

There are many countries that speak English as their first language, but I think their English are all different. I think their English have their own characteristics and that makes their identity unique.

#### 042 理科大 P4M22

間違っても伝えるという姿勢がある国が多いと思います。

#### 043 理科大 P4M22

話したことないです！

#### 044 上智大 S1F19

スラングの知識量を増やしたい。

#### 045 上智大 S1F19

アメリカ人の英語は聞いてて本当に懂れる。

#### 046 同志社 HS2M21

I am fond of the New Zealand accent.

#### 047 上智大 S1F19

#### 048 慶應大 P2M19

英語が共通語となった今、ネイティブのように話さなくてはならないと思う必要はないと、色々な国の人の英語を聞いて思った。

#### 049 上智大 S1x20

アジア人が使う英語は独特の発音があって自分の国でしか通じないようなイメージがある。

#### 050 立教大 H3F21

韓国人の歌手が英語で歌っているところを見ると、本当に外国語として勉強したとは思えないほど流暢。

#### 051 慈恵医 M1M19

社会で自分を表現するための手段として、発音、文法に過度にこだわらず、正確に意図を伝えることに焦点を当てて英語を使用している人たちが多く思う。(留学生など多国籍交流を持つ人たちに関して)

#### 052 上智大 P1M18

インド人ーうるさい、責められてるように感じる  
アフリカ人ー英語だと思えない、どこかの部族語を話してると感じる

#### 053 大阪大 P3F21

なまりが強く聞き取りにくいと思います。

#### 054 京都大 S2M20

インド人：うまいが強い癖

韓国人：日本より全体的にうまいが下手な人は日本人レベル

中国人：日本人よりよく勉強しているためできるが発音がひどい

ブラジル、メキシコ、プエルトリコ、ジブラルタル、ドミニカ共和国：とにかくうまく母語とミックスして使っている模様、人によってスペイン語(ポルトガル語)のアクセントがある人と全くない人の二極

ロシア：日本と大差ないのでは

ウクライナ：日本よりはうまいが北欧諸国レベルではない

ベルギー：上手い

北朝鮮：全くできない模様

台湾：韓国より劣るが日本より圧倒的

フランス：人によってまちまちだが上手くない人もちらほら

インドネシア：インドほどではないがうまく、癖もインドよりマシ

シンガポール：うまいがインド並みに強くせ

トルクメニスタン：うまいが若干の癖

カナダ(フランス語圏)：うまくほぼネイティブ

#### 055 早稲田 H4M23

心なしか、インド系の人の英語はまくし立てる感じで早口と感じた。

#### 056 立命館 S3F21

#### 057 立命館 S3F21

→私には韓国人の友人が数人いますが、主要言語が英語ではないのにも関わらず、彼らの英語力は非常に高いと思います。

#### 058 立命館 H3F21

外国語として話す場合、それぞれの母語に違ったなまりがある。

また、語彙は多いため意思疎通ははかれるが、正確さには欠ける。

#### 059 大阪大 P4F23

分からない。

#### 060 大阪大 P4F22

なんか訛ってるらしいが、違いはわからない。

061 大阪大 P4Fx

日本人もそうだが、訛りが混じってしまう。

062 立教大 H3Fx

母国語ではないのに日本人より遥かに使いこなしていて、当たり前のように話していることがすごいと思います。

063 京都大 P3M21

ラテン系の言語を話す人は、英語を上手に話すという印象がある。文法やスペルなどが英語と似ている部分があるから...と思っているけれど実際のところはよく分からない。

064 立教大 S3F20

他の国の人々が用いる英語については、他の国の人々は英語を第二言語として使うことが多くあると思います。日本人はほとんどの人が日本語しか話せず、学ぶことによって英語を話すことが出来ると思うのですが、他の国の人々は英語も当たり前話すことが出来る国の人々が多くいると思います。

065 早稲田 HS5F22

シンガポール人の話す英語は日本人にとって聞き取りやすいような気がする

韓国人は、日本人と同じようなプロセスで英語を勉強しているため思考回路が同じであり、とても話しやすい

066 関西大 H2F19

アメリカ人やイギリス人のように英語を使えるようになりたいと思う。

067 同志社 HS3F21

英語と言っても、英語にも方言や *Singaporean English* や *Australia, New Zealand English* といったような多様な方がるのでとても興味深い。

068 東京大 P3F22

あまりよくわからない。

069 東京大 P3F20

070 東京大 P3F20

071 理科大 P4Mx

072 関学大 HS2F19

母国語が英語でない国が英語を使用するのは、その国が国内だけではやっていけず、他国に依存するしかないから。その手段としての英語であると思う。

073 関学大 S2F19

韓国人が話す英語が上手いと思った。

074 立教大 S3F21

それぞれの文化が関係しているので面白い。

075 明治大 HS2M20

語学学校に通っていたところに、様々な国々の人の英語を聞いたのですが、地域ごとに英語が似ているように感じました。例えば中東系の英語はどの方も非常に似たようなしゃべり方をしていたことがありました。

076 慶應大 S3F20

東南アジア圏の人々の英語は本当に聞き取りづらいし何を言っているのかわからないことが多いけれど、それを補って有り余るほどのボディランゲージを駆使してくるので、場合によっては英語を母語とする人よりも会話をしている感じがある。

077 東京大 HS1Fx

078 理科大 P4F21

わかりません。ごめんなさい！

079 筑波大 H3F20

字幕つきの映画を見ながら聞き取ってみようとしても、英語にしる米語にしるなかなか聞き取って意味を理解するところまで追いつかない。そうした現状をかんがみると、自分のつたない英語力で英語圏に行っても会話ができなくて旅行や生活で不自由するのではないかと不安になる。

080 立教大 S2Mx

081 同志社 HS3F21

ブラジル人の英語はアクセントが強く初めのうちはとても聞き取りにくかった。

韓国人の英語もアクセントがあるがそれほど特徴的でないと思った。韓国人は各個人においてスピーキング・リスニングとライティングや文法に日本人ほど差がないと思った。話せるひとはうまく書け、話せない人は書くときも文法がおかしいと思う。

082 慶應大 P3F20

それぞれの国で特徴があり、面白い。しかし、他の国の大学生など自分と同じ立場にいる人を比較すると、自分より英語が話せる人が圧倒的に多い。韓国人と交流した際には特にそのことを痛感した。

083 同志社 HS3F20

国や地域ごとに特徴的な単語や、発音がある。

084 理科大 P4F22

085 東京大 HS1F19

国ごとによってリズム感が違うと思う。マレーシア出身の人と話をしたことがあるが、独特の跳ねるようなリズムがあった気がする。

086 大阪大 S2F19

勝手ながら、母国語としない人たちの英語だと思うと、かなり親近感をいだいてしまう。どこか昔懐かしい感じ。

087 同志社 S2M19

よく分かりません

088 同志社 HS3F21

089 京都大 H1F19

分かりません。

090 筑波大 HS3F20

英語が母国語でなく教育を受けてきた人の英語は理解しやすい気がする。しかし日本人に比べて英語を堂々と使うのでいつも感嘆する。

091 東京大 HS1F19

オーストラリア人の英語は、訛りがひどいと言われるが、おおらかで聞いていて心地がよい。

092 関学大 H4F21

日本人が使う英語は、発音などにおいて違和感を感じる人が多い。

093 関学大 H4F21

母国語が英語でない人同士で話すと、母国語が英語である人とそうでない人が話すよりも伝わりやすいと思う。

母国語の違いによって、英語の発音の仕方、発音の苦手な部分が違ってくる。発音がネイティブでなくても、英語として受け入れられる。映画などでその雰囲気を作るためにわざと、その地域の人が話す英語の発音が用いられたりしている。(disneyのアラジンの冒頭部分などのことです。)

#### 094 上智大 H1M19

→ 世界にはいろいろな英語がある。どれが正しくてどれが正しくないという問題ではないと思っている。先日、留学の説明会で、オーストラリアは、多種多様な英語を

話す人々がアジア各地から留学に来ている。そういう英語を聞き取る力も、アジアの人々と関わっていく中で、これからは大事であるという話があった。なるほどなと思った。コミュニケーションの前提として相手のメッセージを受け取るために、聞く力は本当に重要だと思っている。

#### 095 上智大 S1M18

例を上げるとアジアの人々(日本を除く)の英語は良く教育されていて流暢である。

## Question 10

#### 001 理科大 P1F19

特になし

#### 002 理科大 P1F19

勉強としての英語ではなく、相手とコミュニケーションをとるための言語としての英語をもっと学ぶべきだと思う。

#### 003 東京大 S4F23

#### 004 東京大 HS3F22

要約の返信は特に希望しない  
研究頑張ってください。

#### 005 東京大 S4M23

とても興味深いテーマだと思います。日本人の英語能力を高めていくという逼緊の課題解決にも通じるものであるように思いました。  
少しでもご研究のお役に立てましたら幸いです。

#### 006 立教大 HS4F22

#### 007 立教大 HS4F22

大した回答ができず申し訳ありません。  
研究がんばってください。

#### 008 立教大 S4F22

とても分かりやすいと思います。

#### 009 立教大 S3F20

英語を使う機会が学校の授業以外でほとんどなかったが、2のように突然英語を使うときに備えて会話ができる英語の学習はしておきたいと思った。

#### 010 立教大 S3M21

非常に興味深いテーマです。このデータがどのような結果になるか楽しみです。  
先行研究の後追いでなく、新たな真理の追究に協力できることを切に願っております。

#### 011 立教大 H1F18

#### 012 立教大 H4F22

日本人という括りがとても広いと思いました。私のように中途半端な英語しか話せない日本人もいれば、流暢に話せる人もいて、日本人の間でもレベルの差があるような気がして難しく感じました。

#### 013 立教大 H4F22

#### 014 立教大 HS4Fx

中学、高校、大学と10年以上、英語を学んでいるにもかかわらず、英語が話せたと感じたことはありません。  
海外留学をしなければ、やはり英語力は身に付かないと思ってしまいます。

日本人は、英語を理解できても、話せる人は少ないと思います。

このアンケートの回答が少しでも役に立つことを願っています。

#### 015 慶應大 P2Mx

特になし

#### 016 慶應大 S2F21

研究頑張ってください。

#### 017 慶應大 P2M19

この研究から日本の英語の質を高めていってほしい。  
頑張ってください！！

#### 018 立教大 H4M23

小学校での英語科目導入が行われたが、英語と同様に日本語も勉強させなければ本末転倒だと感じている

#### 019 立教大 H3F21

以前レポートで日本人の英語に関して書いたことがあったので興味深かった。どんな結果になるのかが楽しみです。

#### 020 慶應大 S2M21

None

#### 021 立教大 HS4F23

#### 022 立教大 H2F20

自分自身、日本で英語を学ぶにはどうしたらよいのだろうと考えたこともありました。大学の授業選択に問題があるような気もするし、自分に問題があるのかもしれないとも思いました。そういったことで悩み、不本意ながら今は英語と離れ、多言語の勉強をしています。もっと英語を好きになれるような勉強ができていたらなあ、と感じています。

お役に立てたら幸いです。

#### 023 慶應大 P3Fx

#### 024 立教大 S3F21

特になし

#### 025 立教大 S4F22

特にありません。

026 慶應大 P2M19  
特にありません。

027 早稲田 H5M22

028 立教大 H4F22

029 慶應大 P2M20

かなり自由性の高い質問が多くて、研究に直接的に用いられる結果ではない気がする(そうでないのかもしれませんが)。どういう目的のアンケートかいまいちピンとこなかった。

まあでも言語学は好きなので興味ある研究ですね。ぜひ研究の結果を知りたいです。

030 早稲田 H4M22

031 慈恵医 M1M19

032 慈恵医 M1F19

特にないです。

033 慈恵医 M1M19

I am glad to help your research. I hope you publish a nice outcome of your research.

034 早稲田 Hm1F23

「日本人の英語」についてどのような点から申してよいのか少し分かりにくかったです。例えば、訛りの強さなどの聞き取りやすさ、world Englishes についてなど、どのような観点から答えるべきなのかもう少し具体的に書いていただいたほうが良いのかなと思いました。

研究頑張ってください。私も現在実験を行っています。まだまだ至らない点が多いので、研究として完成するのかがとても不安ですが、私のやる研究が何か少しでも社会に貢献できればいいなという気持ちで行っています。私の回答がとても分かりにくいものですみません。少しでも石川様の研究のお役に立てれば幸いです。石川様の研究が成功することを願っています。

035 早稲田 H4F22

036 立教大 H4F23

特にございません。

少しでも石川さんのお役に立てると嬉しいです。

よろしくお願い致します。

037 筑波大 H1F19

特にありません

038xxxxx

039 立教大 H4Fx

日本では小学校高学年から高校(或いは大学)まで英語を学習するが、テキスト通りの文法や表現しか覚えていない為、本番では何の役にも立たない。型通りの表現だけでなく、日常会話で用いるような砕けた表現も学習すべきだと思う。

040 理科大 P4M22

041 同志社 HS2F20

042 理科大 P4M22

日本人と一概にいうのは厳しいです。私の地元は米軍基地のある街(青森県三沢市)で、パブやクラブなどにいけばアメリカ人がたくさんいるのですが、そういうところに未成年で出入りする人は高校の勉強において偏差値が低い人が多かったので、偏差値が低い人ほど英語に慣れて

いるという状態でした。単語は知らなくても、高い偏差値を取る人より、会話が成立していて、偏差値が高い人は上で日本人らしいと述べた性質を持っていました。英語をどのように学んできた人なのか、というのが英語のスキルの性質を変える重要な点だと私は思います。

043 理科大 P4M22

日本人は英語を話す動機がほとんどない。加えて間違いを恐れる傾向がある。そのため結果的に話せないと思う。本田圭佑の入団会見をみて文法的に正しくないと指摘する英語が話せない日本人はいくらかいると思う。

044 上智大 S1F19

045 上智大 S1F19

ありません。

046 同志社 HS2M21

It will be great if I can have the result of your research paper once it's all done.

Also, I would like to get your opinion on the fact that some Japanese companies like Rakuten or uniglo have decided to make English a workplace language in their companies. If you are not too busy!

047 上智大 S1F19

048 慶應大 P2M19

なし。

049 上智大 S1x20

050 立教大 H3F21

なし。

051 慈恵医 M1M19

学生というよりは、実際に国際的な場に出て活動した経験のある方を中心にアンケートをとるほうが、より深い意見が出るのではないかと思います。

052 上智大 P1M18

興味深かったので研究成果等を教えて頂けると嬉しいです。

053 大阪大 P3F21

054 京都大 S2M20

面白い題だと思う

055 早稲田 H4M23

特になし

056 立命館 S3F21

057 立命館 S3F21

058 立命館 H3F21

私は現在フランスに留学中で、英語を使う機会は英語圏留学生に比べて少ないです。

059 大阪大 P4F23

特に無し。

060 大阪大 P4F22

061 大阪大 P4Fx

特になし

062 立教大 H3Fx

063 京都大 P3M21

064 立教大 S3F20

アンケートを通して、日本人の英語の捉え方、私自身の英語の捉え方を改めて考えることができました。あまりこのようなことを考えたことがなかったので、良い機会になりました。ありがとうございました。

065 早稲田 HS5F22

066 関西大 H2F19

自分以外の人がどのように考えているのか気になった。

067 同志社 HS3F21

ないです。

068 東京大 P3F22

069 東京大 P3F20

070 東京大 P3F20

071 理科大 P4Mx

072 関学大 HS2F19

073 関学大 S2F19

074 立教大 S3F21

特になし。

遅くなってしまい申し訳ありません。

どうぞよろしくお祈りします。

075 明治大 HS2M20

076 慶應大 S3F20

6)と7)の質問の意図が取りづらかったため回答に窮した。「～と較べて」や「日本人として～といった視点に立ったとき」という前提があると回答しやすくなるかもしれない。

077 東京大 HS1Fx

078 理科大 P4F21

日本人で英語力に自信を持っている方はどれ位いるのか私も気になります。どうしても日本人は英語が苦手だ！というイメージがあります。

079 筑波大 H3F20

特になし

080 立教大 S2Mx

081 同志社 HS3F21

082 慶應大 P3F20

083 同志社 HS3F20

あらためて日本人の英語について考えるのは難しいと思った。

084 理科大 P4F22

085 東京大 HS1F19

086 大阪大 S2F19

普段考えないことを聞かれているせいか、ちょっと答えにくかったです。漠然とした質問だったように思います。

087 同志社 S2M19

日本人は英語を話すことに対して意識が低いと思います。

088 同志社 HS3F21

I learned linguistics in America and I did somewhat similar research like you're doing now. I hope your research will go well. Good luck!

089 京都大 H1F19

ありません。

090 筑波大 HS3F20

6,7,8の質問が少し幅広すぎると思った。

091 東京大 HS1F19

英語はアメリカ人やイギリス人が母国語とする外国語だという認識だったので、日本人自身の英語、という聞き方が、英語をそれらの国に属する言葉と考えるのではなく、日本人も持つ、ツールの一つと考えているのだと感じ、面白くもあり、ハッとさせられました。

092 関学大 H4F21

093 関学大 H4F21

ないです！

094 上智大 H1M19

→ 日本人の英語と言っても英語を通しての関わりはほんのわずかであると同時に英語への意識の高い集団の人々という特殊な場合だけなので、回答が難しかった。研究結果、楽しみです！！応援しております！

095 上智大 S1M18

回答してみても気づいたが、自分は海外の英語にかなりのコンプレックスを抱いていると感じた。



## Appendix 5.2: Categories and codes in each questionnaire question

Categories (i.e., main and subcategories or mono-hierarchical categories) in each questionnaire question are shown in uppercase letters. Subcategories (in uppercase) are indented. Codes are listed as bullet points under a superordinate category.

e.g., 1

POSITIVE ATTITUDES	← a main category
COMPETENCE	← a subcategory
• Good English-teaching skills	← a code under the subcategory
• Good knowledge of grammar	← another code under the same subcategory
...	

e.g., 2

COMPETENCE	← a mono-hierarchical category
• Awkward or inadequate	← a code under the mono-hierarchical category
• Beautiful	← another code under the same category
...	

### Question 1

POSITIVE ATTITUDES	• Sincere
COMPETENCE	• Unique accent
• Good English-teaching skills	NEGATIVE ATTITUDES
• Good knowledge of grammar	COMPETENCE
• Good knowledge of vocabulary and idiomatic expressions	• Japanese-influenced English use (except pronunciation)
• Good listening skills	• Japanese-influenced pronunciation
• Good reading skills	• Poor knowledge of vocabulary and idiomatic expressions
• Good writing skills	• Poor listening, speaking and communication skills
• Universally taught	• Poor writing skills
INTELLIGIBILITY	• Prioritisation of ‘correctness’
• Easy to understand	• Unbalanced skills
• Good handwriting	INTELLIGIBILITY
‘JAPANESE TRAITS’	
• Polite	

- Hard to understand
- ‘JAPANESE TRAITS’
- Reluctant to speak
  - Shy or unconfident in communication

#### OTHERS

- Low motivation
- No good
- Slow to learn

#### FACTORS AND INFLUENCES

##### EXPERIENCES IN JAPANESE LIFE

- Few opportunities to use English

- Status symbol
- Unnecessary

#### JAPANESE EDUCATION

- Exams and tests
- School subject

#### JAPANESE VS. ENGLISH

- Differences from Japanese
- Importance of Japanese
- Katakana loanwords
- Native English (speakers)
- Unestablished

## Question 2

#### POSITIVE ATTITUDES

##### COMPETENCE

- Good knowledge of grammar
- Good reading skills
- Good writing skills

##### INTELLIGIBILITY

- Easy to understand

##### ‘JAPANESE TRAITS’

- Sincere

#### NEGATIVE ATTITUDES

##### COMPETENCE

- Japanese-influenced English use (except pronunciation)
- Japanese-influenced pronunciation
- Poor knowledge of vocabulary and idiomatic expressions
- Poor listening, speaking and communication skills
- Prioritisation of ‘correctness’

##### INTELLIGIBILITY

- Hard to understand

##### ‘JAPANESE TRAITS’

- Shy or unconfident in communication

#### FACTORS AND INFLUENCES

##### EXPERIENCES ABROAD

- Homestays abroad
- International students abroad
- Studies abroad
- Trips and stays abroad

#### EXPERIENCES IN JAPANESE LIFE

- Eikaiwa
- Few opportunities to use English
- Foreigners in Japan
- International phone calls
- Japanese clerks
- Japanese people in the media
- Letters and emails
- Online chats
- Online video clips

#### JAPANESE EDUCATION

- Academic literature
- Exams and tests
- International students in Japan
- Juku and yobiko schools
- Peers around
- Returnee students
- School subject
- School teachers and ALTs
- Self-study

- University clubs
  - University modules
- JAPANESE VS. ENGLISH
- Differences from Japanese

- Importance of Japanese
- Katakana loanwords
- Native English (speakers)

### Question 3

#### POSITIVE ATTITUDES

##### COMPETENCE

- Fair or good knowledge of grammar
- Fair or good knowledge of vocabulary and idiomatic expressions
- Fair or good listening, speaking and communication skills
- Fair or good reading skills
- Fair or good writing skills
- Less Japanese influence in pronunciation
- Less prioritisation of ‘correctness’

##### INTELLIGIBILITY

- Good handwriting

##### ‘JAPANESE TRAITS’

- Not too polite
- Polite
- Sincere
- Unique accent
- Unreluctant to speak

#### NEGATIVE ATTITUDES

##### COMPETENCE

- Japanese-influenced English use (except pronunciation)
- Japanese-influenced pronunciation
- Poor knowledge of grammar
- Poor knowledge of vocabulary and idiomatic expressions
- Poor listening, speaking and communication skills
- Poor reading skills
- Poor writing skills

- Prioritisation of ‘correctness’

- Unbalanced skills

##### ‘JAPANESE TRAITS’

- Reluctant to speak
- Shy or unconfident in communication

##### OTHERS

- No good

#### FACTORS AND INFLUENCES

##### EXPERIENCES ABROAD

- Studies abroad
- Trips and stays abroad

##### EXPERIENCES IN JAPANESE LIFE

- Eikaiwa
- Family members
- Few opportunities to use English
- Foreigners in Japan
- Letters and emails
- Online chats
- Western pop culture

##### JAPANESE EDUCATION

- Academic literature
- Exams and tests
- International students in Japan
- Juku and yobiko schools
- Peers around
- Returnee students
- School subject
- Self-study
- University modules

##### JAPANESE VS. ENGLISH

- Differences from Japanese
- Native English (speakers)

#### Question 4

##### COMPETENCE

- Awkward or inadequate
- Beautiful
- Diverse levels
- Japanese-influenced English use (except pronunciation)
- Japanese-influenced pronunciation
- Poor communication skills
- Prioritisation of 'correctness'
- Skilful

##### EFFORTS AND KNOWLEDGE

- Knowledge

- Learning efforts

##### EXPERIENCES IN JAPANESE LIFE

- Unnecessary

##### INTELLIGIBILITY

- Easy to understand

##### 'JAPANESE TRAITS'

- Modest
- Polite
- Shy
- Sincere
- Unique

#### Question 5

##### COMPETENCE

- Awkward or inadequate
- 'Incorrect' Japanese-influenced English use (except pronunciation)
- Japanese-influenced pronunciation
- Less Japanese influence in pronunciation
- Poor communication skills
- Poor knowledge of vocabulary and idiomatic expressions
- Prioritisation of 'correctness'
- Unclear

##### EFFORTS AND KNOWLEDGE

- Knowledge

- Learning efforts

##### INTELLIGIBILITY

- Easy to understand

##### 'JAPANESE TRAITS'

- Polite
- Shy or unconfident

##### OTHERS

- Cheerful
- Freedom
- Honest

#### Question 6

##### ACCEPTANCE

###### HIGH ACCEPTANCE

- Appealing
- Correct
- Exemplary

- Familiar
- Fluent
- Pleasing to the ear
- Richly expressive

###### LOW ACCEPTANCE

- Unfamiliar
- Unpleasing to the ear

#### CONVENTIONALITY

- Concise
- Informal
- Untraditional

#### INTELLIGIBILITY

- Easy to understand
- Fast
- Hard to understand

#### PERSONALITY

- Arrogant
- Casual

- Exaggeration
- Frank
- Friendly
- Humorous
- Lively
- Patriotic

#### OTHERS

- Geographical differences
- One English variety
- Other languages
- Various backgrounds
- Various loanwords

### Question 7

#### ACCEPTANCE

##### HIGH ACCEPTANCE

- Appealing
- Correct
- Elegant
- Exemplary
- Familiar
- Pleasing to the ear
- Richly expressive

##### LOW ACCEPTANCE

- Accented
- Unfamiliar
- Unfluent
- Unpleasing to the ear

#### CONVENTIONALITY

- Formal
- Traditional

#### INTELLIGIBILITY

- Easy to understand
- Fast
- Hard to understand

#### PERSONALITY

- Arrogant
- Careful
- Gentlemanly
- Intelligent
- Less exaggeration
- Less frank
- Patriotic
- Proud
- Unfriendly

#### OTHERS

- Geographical differences
- One English variety
- Social classes

### Question 8

#### ACCEPTANCE

#### HIGH ACCEPTANCE

- Better than Japanese people's English
- Favourite English varieties
- Pleasing to the ear
- Solidarity
- Symbol of globalisation
- Unique types of English

#### LOW ACCEPTANCE

- Accented
- Deficient
- Symbol of dependence
- Unfamiliar
- Unpleasing to the ear

#### COMMUNICATION PHENOMENA

- Body language

- Codemixing
- Prioritisation of communicative needs

#### INTELLIGIBILITY

- Easy to understand
- Fast
- Hard to understand

#### SIMILARITIES AND DIFFERENCES

- Cultural differences
- Geographical differences
- L1 differences
- Similarities across regions

#### OTHERS

- Learning efforts
- Slang words

### Question 10

#### ANSWERING DIFFICULTY

- Complaints about the questionnaire design
- Embarrassed about their own answers
- Tricky theme

#### CONCERNS

- English for communication
- Hard to learn English in Japan
- Importance of Japanese

- Inferiority complex

#### ENCOURAGEMENT

- Good wishes
- Interesting
- Praise for the questionnaire design

#### OTHERS

- Few opportunities to use English
- Nothing to add

## Appendix 6.1 Interview transcription conventions

P1:, P2:, etc.	an interviewee's (participant's) ID given at the beginning of each turn
T:	the researcher's (Tomokazu Ishikawa's) ID given at the beginning of each turn
/xxx/	phonemic or phonetic transcription
[	overlapping or interrupted speech
=	latched utterance
xxx yyy	spacing at the end of a perceivable block of utterance
xxx <sub>o</sub>	significant pause
@	laughter and a laughter-like sound, approximating the syllable number (e.g., ha ha ha = @@@)
<sibilant sound> etc.	non-linguistic features other than laughter and a laughter-like sound
<u>xxx</u> { @ }	spoken laughingly (The underline shows exactly where the laughter (shown as { @ }) applies.)
<u>xxx</u> { ? }	spoken with rising intonation (The underline shows exactly where the rising intonation (shown as { ? }) applies.)
<u>xxx</u> { louder } etc.	spoken with features other than laughter and rising intonation (The underline shows exactly where a given feature in braces applies.)
{ after a while } etc.	gloss to help understand the context
***	anonymisation
***{university hall} etc.	gloss on what kind of information is anonymised





115 P1: 一回五百円とかもそうゆうようなので{@}

116 T: 一回五百円

117 P1: そうゆうの{@}=

118 T: =行けば良かった

119 P1: @@@@で小[五]かな

120 T: [一]歳の無理だね @@@@

121 P1: [歳の]にそうすねちよっと

122 T: あっ

123 P1: ご遠慮[い]ただいてたかもしんない

124 T: [断]られる{@}

125 P1: <sibilant sound> 小五ぐらいからかなーやっつたんですけどね

126 T: 小五ぐらいから 家でレッスンで

127 P1: そうです=

128 T: =ほかの子がと一緒に

129 P1: あっそうです

130 T: なるほど

131 P1: そうです。でー

132 T: ちなみにそこでわえ 英語でしか会話[し]ない

133 P1: [あ]っそう いや全然普通に日本語ですけどフォニックスってし

134 T: あー

135 P1: あるじゃない[で]すか

136 T: [なる]ほどエフの文字だったら/っってゆう=

137 P1: =そうゆう=

138 T: =その アルファベット[と]発音を

139 P1: [<sibilant sound> <sibilant sound> そうです 文字と音と[っ]ってゆう

140 T: [なる]ほど。なるほど[quiet]

141 P1: はーい[quiet]

142 T: それそれの時む{@} 先生のことわなんて呼んでたの @@@@

143 P1: [先生]ですか{@} @ @ <sibilant sound> いやー相当。まーいい子だったか分かんないんですけど 先生とわゆ 呼べてないですよ

144 T: あー ママとか @@@@

145 P1: [ママ] この野郎とかじゃ[ない]{@} 分かんないす{@ fast} 分かんないすけど

146 T: {@}

147 T: @@@@

148 T: @@@@

149 P1: @ @ 結構

150 T: ほう

151 P1: 嫌だったんで

152 T: 嫌だった

153 P1: 面倒くさかったんでやっぱり その 勉強するのが小五小六で

154 T: えっその お母さんの英語も嫌だった[り]した

155 P1: [いや]英 お母さんの英英語も嫌でわなくて で割と発音良かったんじゃないか

156 T: なって今[思]ってますけど

157 T: [なる]ほど その えっ その英会話をお母さんに習ってる最中わ

158 P1: はい

159 T: 先生って呼んでたり [@@]

160 P1: [<sibilant sound>]

161 T: あそれも[この]野郎

162 P1: [呼]んでない 呼んでないですね 多分

163 T: なるほど

164 P1: そんな時む{@} @{@}

165 T: @@@@

166 P1: ですけど その例えばでも知ってたんで色々単語とかわ 例えば紫の そのうちの

167 T: 母親がバイオあー pur purple purple っってゆうんだよってゆっても バイオレットだ

168 T: よ バイオレットだよってゆって でそれわいいから purple で覚えなさいみたいなそ

169 T: うゆう

170 T: なる[ほど]

171 P1: [小さな]ことでこう言いい言合ったり[と]か

172 T: [なる]ほど それわもう 幼稚園の時の経験から覚えて [小学校]に入る前に

173 P1: [いや]っそれわまた 分かんないです 本とかさうゆうので結構バイオレットって

174 T: 片仮名になってたりするじゃないですか 日本語でも

175 T: んー=

176 P1: =さうゆうので。ま=

177 T: =でももしたら自然と英語に関してわ自[分]で

178 P1: [あー

179 T: 関係する本を読んでたり

180 P1: それわしてないですね

181 T: それわ[し]てない

182 P1: [小学生]の時にわしてないです

183 T: なるほど

184 P1: はい

185 T: バイオレットわ知ってた

186 P1: それわ知ってました

187 T: @

188 P1: あの一 結構当時 カードカードゲームがあっ[た]んで

189 T: [はい]

190 P1: そこで例えばなんとかマンティスって書いてあつたらしく例えばカマキリってゆ

191 T: うのわ英語でマンティスって知ってたりとか

192 T: なるほど

193 P1: 全部その片仮名英語で結構知ってるものがあつたん[です]

194 T: [な]るほど 片仮名で書いている

195 P1: そう 片[仮]名で

196 T: [や]つ

197 P1: 例えばもう あーのいっぱい書いて[あ]つて

198 T: [な]るほど でそれわ それを英語と認識して[いた]

199 P1: [その]時わしてなかったんですけど マンティスってゆうの分かったのわもうほん

200 T: とにそれわ高校生とかそなんなんです[け]ど

201 T: [んー

202 P1: 例えばバイオレットぐらいだったらなんか。分かった その紫色の

203 T: なるほど それをお母さんから英語を習ってる時に あっこれわカードとか[ほ]かで

204 T: 見た片仮名だ

205 P1: [あ]っそう。そうです[ね]

206 T: [それ]わ英語なんだ

207 P1: はい さうゆうのわ こうパッとこう なる時わありました

208 T: なるほど

209 P1: はーい[quiet]

210 T: なるほど 片仮名を英語 それ 小学校の出会いとしてわ片仮名から出会っていつ

211 T: =

212 P1: =そうですそれもありませんね まーでもありますね まー学んで出会って あーあー

213 T: ああの時の片仮名わさうゆう英語だ 英語から使ってたんだとかってゆう[の]わ

214 T: [なる]ほど

215 P1: 結構ありますね

216 T: なるほど。そしてそのあとに中学が

217 P1: そのあと 中学ですな 中学=

218 T: =学校の教育の中でわ英語わない

219 P1: しょ 小学校ですか

220 T: 小学校=

221 P1: =わないです=

222 T: =ない 同じ世代だ

223 P1: あ[ー]ー

224 T: [一]緒って言えるかって[ゆう]{@} @@@@

225 P1: [いや]いやいや[や]{@} いやでもなんかあの

226 T: それ

227 P1: ありましたよね つ月に一回かなんか生活か 分かんないすけどなんか[fast] そう

228 T: ゆう[変]な授業で

229 T: [あ]ーなるほど 何をやってもいいってゆう授業の中で

230 P1: [い]いってやつで

231 T: たまに[英語]

232 P1: [たま]に来てましたその 外国人[の]講師が

233 T: [あ]つなるほど

234 P1: てかエーエル[ティ]ーすか

235 T: [その]世代

236 P1: はーい[quiet]

237 T: 僕より新しい世代=

238 P1: =@@

239 T: で中学に

240 P1: 行って。中学わ まー授業普通に。受け[て]{@} @@@@

241 T: [@@@@@]

242 P1: 普通に受けて[fast]=

243 T: =んー [どうゆうのが普通なのか]

244 P1: [<sibilant sound>]

245 T: 分から[ないなー]

246 P1: [ @ あー]

247 T: 授業受けて。最初に 中一の時の英語の印象で今覚えてることってなんですか 最初の学校での

249 P1: あーやっぱりフォニックスさせられました

250 T: 学校で[high-pitched]

251 P1: あーフォニックスとってゆってわなないんですけど例えば シーディーの曲

252 で A says /n/ /n/ /n/ apple とか B says /b/ /b/ /b/ bike とかそういうことわ[教えられました]

253 T: [そういうシーディーがあるんだ=]

254 P1: =あそういうシーディーがああって で結構熱心な先生だったと思うんで 多分[そういうのを]

255 T: [んー]

257 P1: あー うちの母親がやってることと一緒にだってゆうのわ[感じました]

258 T: [なるほど]

259 P1: そ[れわ]{quiet}

260 T: [んー]{quiet}。振り返るな[ほ]

261 P1: [はい]

262 T: そのその。あーどうぞ

263 P1: [食べ[食べ 食べてもいいんですか]{@}]

264 T: [食べながら 食べながら]

265 P1: 食べてもいいんですか{@}]

266 T: はいはい

267 P1: はい @@

268 T: 多分一口で全部わ[ちょっと無理だな]

269 P1: [@@@@ はい]{@}]

270 T: そうかー。であと中一で覚えていることってゆうのわ

271 P1: んーと

272 T: だいぶ前になっちゃうかもしれない

273 P1: えでも絶対ずつと忘れないのわ 英語結構勉強するの好きだったんです ほかに数学とかと比べて

274 T: 中学の時

276 P1: えっと

277 T: まもともとお母[さん]

278 P1: [まー それもあったんですけどそ 高校とか行っても]

279 T: なる[ほど]

280 P1: [やっぱり成績一番なのわ英語が一番で。でその要因だったのがやっぱ中学の時

281 とかに やっぱたまにエーエルティーの外国人の先生が ネイティブの先生が来て]

282 T: んー{quiet}

283 P1: そこでちょっとこう英語を 結構呼び止めたりしてしゃべって で

284 T: 呼び止 教室とか廊[下とか]

285 P1: [そうですね 教室とか廊下で で結構割と[積極性が]

286 T: [なるほど]

287 P1: あつたらしくて 結構こうしゃべってた

288 T: んー{quiet} その[先生]

289 P1: [その]

290 T: いい先生

291 P1: あそう好き

292 T: [好きだった]

293 P1: そ好き 女の先生でした @

294 T: あっ

295 P1: ブロンドの

296 T: ブロンドの{@}]

297 P1: そうそう @ そ{@}] そうゆうのもあったと思うんですけど そこで自分が日本語

298 じゃないほかの言語を使って言いたいことを伝えられる楽しさみたいなほんとは

299 こう そ面白いなってゆうのを感じた

300 T: その先生わ どの出身の先生でした[slow]

301 P1: [はい しゅっ]

302 T: エーエルティーとして

303 P1: はいエーエルティーすけど オーストラリアかな。ですね多分 オースト[ラリア]

304 T: [なるほど てことわそんなにどこの出身かってゆう意識わ[あんまり]

305 P1: [あんまり意識してないですただ]

306 T: ただ日本語でわない言語[だと]

307 P1: [そうですね ただその人がすごく英語わ流暢でってゆう思いで あそこあとか

308 っこいいなってゆう思いでわあったんで]

309 T: 英語を話せるのでかっこいい

310 P1: かっこいい

311 T: えっ学校の先生わ その熱心な先生わ英語を話せる

312 P1: [あーとー そのエーエルティーの先生来て英語で まーちょっとやり取りをす

313 るじゃないですか]

314 T: んー{quiet}

315 P1: <sibilant sound> そんなかっこいいと思わなかったですやっ[ぱり]

316 T: [@@@@@]

317 P1: [日本人の先生わ]

318 T: えー[ sigh and high-pitched]

319 P1: 日本人の先生が英語をしゃべってるのを見てかっこいいってゆうふうにおも

320 な[かったです]

321 T: [その先生わ男性]

322 P1: 女性です=

323 T: =じよせ その先生も女性[high-pitched]

324 P1: 女性でした{@}] とそんな歳わいってる先生だと思います[けど{@}] @

325 T: [なるほど{@}]

326 P1: はい{@}]{@}]

327 T: [@@@]

328 P1: 多分

329 T: んー

330 P1: はいー

331 T: に 日本 日本人の先生が英語を話しててかっこいいって思ったことわない

332 P1: それを思ったのわやっぱり。大学とかに来てから[ですかね]

333 T: [大学]

334 P1: 大学の教授で例えば まーちょっと音声ちゅ 音声トレーニングとかをやってる人

335 とか通訳の人とかってゆう出会って。すごいなってゆうのわ 多分自分[が勉強して

336 てその]

337 T: [んー]

338 P1: そうやってしゃべれるようになることの難しさを学んで分かってるから多分す

339 ぎいって思ってるのかもかもしれないですけど=

340 T: =なー。その話せること自体にすごいな[ってゆう]

341 P1: [あつそのは 流暢に話せるってゆうことがすごいな[って]

342 T: 流暢に話せる

343 P1: そうですね

344 T: 流暢に話せるってゆうとその。考えて止まったりする[ことなく]

345 P1: [あーすなくてゆうこと[ですね]

346 T: [淀みなく話[せる]

347 P1: [淀みなく話せることがかっこいい]

348 T: かかっこいい

349 P1: 今間違えますけど

350 T: 今わ違う=

351 P1: =今間違えますね{@}]

352 T: 今わ違う{@}]

353 P1: 今わ今そういう いや遅くても。例えば多分そのアンケートでもゆったと思うん

354 ですが そのお緒方=

355 T: =おっ

356 P1: 貞子[さんとか]

357 T: [えー]

358 P1: そうゆうところでしゃべってる人わ別にぶわ[って は 話してないですけど]

359 T: [んー]

360 P1: なんか一語一語こう かみしめて単語も選んでいるような[し]

361 T: [緒方さんわでも淀みわない 少しゆっくりだ[けども]

362 P1: [ゆっくりだけど まー=]

363 T: =こう 止まるとゆうことわな[く]

364 P1: [まないですね]

365 T: 一定のリズムの中で

366 P1: そう=

367 T: =かみしめながら  
368 P1: そう[すね  
369 T: [話してる  
370 P1: でもまー目つぶって聞けばあー多分ネイティブじゃないなってゆうのわなんと  
371 なく分かっちゃやう{slow}と思うんですけど。<sibilant sound> そう[すね]{quiet}  
372 T: [なるほど 分かちやう{louder}]つてゆう  
373 P1: [分かちやうってゆう  
374 T: 面白い  
375 P1: はー なんとなくそんな  
376 T: 緒[方さんわ  
377 P1: [ち  
378 T: ん ネイティブに聞こえようと目指してるのかな  
379 P1: って思わない  
380 T: んー  
381 P1: って今思ってるんですけど 多分そうじゃないんだなってゆうのわ  
382 T: 自身としてわどうですか ネイティブに間違われたらう[うれしい  
383 P1: [はい。て  
384 T: アメ[リカ  
385 P1: [すか]{quiet}  
386 T: どの州の出身なんですとか聞かれましたらとか  
387 P1: [あーすぐ。ちょっと前まで多分すごいうれしかったかもしんないですね そ  
388 れわ そのネイティブに間違えられるってゆうのわ。でもやっ 今もどこかあります  
389 ね多分そうやっって間違えられるとうれしいってゆう 例えば勉強してよくゆうじゃ  
390 ないすか 自分がネイティブだと間違えられるとそのアイデンティティーとしてちょ  
391 っと嫌だって思われる人がいるからわざと 自分の現地のなま[りやアクセントを入  
392 れて  
393 T: [んー  
394 P1: しゃべってるような人がいるってゆうふうにつける本とかもあるじゃないで  
395 すかそうゆう  
396 T: なるほど=  
397 P1: =文献を読んだ時に でその人達の[気持ちわ分らないです  
398 T: [なるほど。なるほど=  
399 P1: =はい  
400 T: まー無理かもしれ[ないです  
401 P1: [@@ そう  
402 T: その 完全に。どうなのかな  
403 P1: なので[多分  
404 T: [んー  
405 P1: 一生その感覚を味わうことわないと思うんですよ 多分自分がネイティブのよう  
406 な発音になることってゆうのわ多分 ないからこの先  
407 T: んーだって そうか。 んー難しいな 僕これ{fast}自分わ無理だと思っけど  
408 P1: 今まででも 出会ったことわ  
409 T: 出会っ[たことわ  
410 P1: [なんもないし その日本人で いやネイティブにしか聞かえないってゆうような。  
411 例えば早稲田のなんか\*\*\*さん 先生って知っ[ご存知ですか  
412 T: [いやっ  
413 P1: あっ でもなんかすごいネイティブに近い英語をしゃべるよってゆう人の英語を  
414 聞いてもなんかどこかんーって[ゆうのを  
415 T: [んー  
416 P1: 感じたりとか  
417 T: <sibilant sound> 無理かなとゆうのわその ネイティブのような英語ってゆう時に  
418 P1: はい  
419 T: 僕が間違えてるかもしれないけど=  
420 P1: =はー  
421 T: ネイティブのような英語ってゆうのわ実際こう 実際にわそんな話し方する人がい  
422 ないなんかこう 理想的な英語のイメージが日本の学生の中にあって  
423 P1: はい  
424 T: そんなふうに話す人わ世界中にいないんじゃないか[ってゆう  
425 P1: [はー はいはいはいはい]{fast and quiet}  
426 T: そりゃ無理だろう[ってゆう  
427 P1: [はいはいはい]{quiet}  
428 T: んー{throaty}だって完全に んー{throaty}い僕わイギリスに今住んでて イギリス  
429 人の話すのを聞いてて そうかまー地元の名りを聞けばイギリス人だとわ

430 P1: はー[ー  
431 T: [ゆうふうにわかるけどでも この人本当に第一言語なのかな[と思う人にお結構  
432 出会うからな  
433 P1: [あー[あー[あー あー。 例えば英語最近だと発音じゃなくて例えばあの 熟語とゆ  
434 うか句動詞とゆうかく。 動詞とこう前置詞とか副[詞とかを一緒にして  
435 T: [はい  
436 P1: ゆうじゃないですか そうゆうのって自分が学ぶ時ってすごく難しいんですよ 例  
437 えば なんだろな{sigh}。 なんて言ったらいいのかな{sigh} なんか。 すごい難しいん  
438 ですよ そのぜんんなんなん 例えば @@@@  
439 T: [@@  
440 P1: あー。 なんかこう。 難しい単語でこうちょっと長いやつとかあるじゃないで[す  
441 か  
442 T: [難しい単語で長い[やつ  
443 P1: [例えばそのフランス語源の ラテン。 なんだろな。 例えばあつ そのポストポー  
444 ンってゆう単語あるじゃ[ないですか  
445 T: [はいはい ラテン[系の動詞  
446 P1: [ラテン語系すね そうですわ まー同じような意味でブットオフってのがあ  
447 るじゃ[ないですか  
448 T: [はい  
449 P1: ポストポーってのわ別に学べば分かるんですけど それだけで意味が[イコール  
450 ってゆうふう  
451 T: [はいはいはい]{quiet}  
452 P1: ブットオフだとブットとオンがあったりとかブットとアップがあったり[とか  
453 T: [はいはい]{quiet}  
454 P1: 色々々組み合わせて=  
455 T: =フレーザルパーブ  
456 P1: そう でこうゆってくる人としゃべった時に あっかっこいいなって思ったりわし  
457 ますね 例えばその  
458 T: かっこいい]{quiet}  
459 P1: [アップとかオフとか そうゆうものを混ぜて  
460 T: なるほど{quiet}  
461 P1: ゆえる人  
462 T: ゆえる人  
463 P1: はい=  
464 T: =それわどこの 日本人であれ  
465 P1: そうです 日本人であっても  
466 T: なるほど  
467 P1: はい  
468 T: かつこいいと思う  
469 P1: かつこいいとゆうか はい英語。 [が  
470 T: [はな 話してる時 書き言葉[でも]{slow}  
471 P1: [いやはーと 書き言葉もそうですし それを自分が分かった時 それを使ってるな  
472 この人わってゆうふうに分かった時に あっすごいなってゆう[ふう]{slow}思い  
473 ます  
474 T: [なるほど。 そうゆう英語を フレーザルパーブを習ったこととか 学んだって記憶  
475 っ[てあります  
476 P1: [いやはい それわありますし 実際今度教えないといけないですの  
477 T: あっ]{quiet}  
478 P1: 今[バイトしているとかで  
479 T: [なるほど  
480 P1: で結構  
481 T: 塾で教えないといけない  
482 P1: [塾で教える時とかに  
483 T: なるほどでことわそれわ自分も高校の時に学ん[で  
484 P1: [そうですね 学んでいて  
485 T: 日本の高校でわでもそんなに扱わない  
486 P1: まー 覚えろって感じですよわね そうゆう熟語帳単語[帳とゆうか  
487 T: [んー]{quiet}  
488 P1: イディオム帳とかってのがあってそれを覚える  
489 T: ん]{quiet}  
490 P1: ってゆうふうにしてや まーやっていたんですけど  
491 T: なるほど{quiet}。 そうか じゃ逆に日本人のわポストポーとかを会話の中で普通  
492 に使うことが多いと=

- 493 P1: =多いし日本人わそうゆうほうを使ったほうがいいってゆうふう<sup>1</sup>に自分として  
494 わ思ってるし ゆっている人もいるのを見たことがあるんで=  
495 T: =なるほどでゆうと 硬い書き言葉[調の英語を  
496 P1: [そうですね  
497 T: 話す時にも使う  
498 P1: [はい そうしたほうが伝わるし簡単だし  
499 T: つ伝わるし簡[単だし  
500 P1: [簡単だし [あえてそを  
501 T: [なるほど  
502 P1: プットオフとかゆうふう<sup>1</sup>に言わないでぐちゃぐちゃにしないでそのラテン系の  
503 英語を使えば間違いが減るし簡学ぶ時に簡単だ[ってゆう  
504 T: [なるほど なるほど もし相手がポストポーンとかさゆう<sup>1</sup>のを聞いて ふー[high-  
505 pitched]って  
506 P1: あー[ー  
507 T: [顔をし それって じゃ例えばご自身で英語話すす時に  
508 P1: は  
509 T: 相手によって使う言葉を変えたりしますか=  
510 P1: =えっと。します  
511 T: 例えば相手が=  
512 P1: =します[ @ ] はい=  
513 T: =んん ど どんなふう<sup>1</sup>に  
514 P1: あえーと 例えば早稲田の国際教養の人達で自分と 同世代とかの人達と英語をし  
515 ゃべる時にポストポーンとかとわい 多分ゆわない[ @ ]=  
516 T: =ゆわない  
517 P1: で  
518 T: んー  
519 P1: 逆にその  
520 T: 面白い  
521 P1: 固有名詞ゆっちゃ ゆっちゃ駄目なでしたっけ  
522 T: いや全く=  
523 P1: =あーそうすか  
524 T: 僕なんか なにかのマー[ク もう  
525 P1: [あー  
526 T: 決まっ えーア アスタリスクとか[で @@@  
527 P1: [あーそうすか じゃ自分のその \*\*先生の  
528 T: @ @ [ @ @ @ @  
529 P1: [ @ @ @ @ @ @ と ころでやっぱり あるその論文を読んだに 対してのそのクリティ  
530 カルなんか こう批評とか まー 英語でやる[時とか なんてゆうのわ  
531 T: [えー  
532 P1: ちょっと こう なんてゆうんですか 使ったりします 多分論文の中で 書き言葉し  
533 か 出ない ような ちよと 単語とかある  
534 T: を[授業の中で  
535 P1: [じゃない  
536 T: つ[かう  
537 P1: [授業の[中で  
538 T: [授業のディスカッションで[使う  
539 P1: [ディスカッションで使う  
540 T: でメンバー わみんな 日本  
541 P1: いやみんな 英 日本人です  
542 T: 日本人  
543 P1: はい  
544 T: でみんな 英語で[話して  
545 P1: [英語で [はい  
546 T: [そこでラテン系のもを  
547 P1: ものを 使っ 使います 使うで かまー 使ってもいい ん じゃないのか なんてゆう そう  
548 ゆう アカデミック な 場面[で わ  
549 T: [なるほど [んー  
550 P1: [てゆうの わある  
551 T: 日本人 同士で 英語を 使っ て どう [相手の  
552 P1: [僕わ  
553 T: 相手の 英語 わ どう 思いますか  
554 P1: 僕わ 最初 大 反対 で その  
555 T: なんか 大 反対 っ て ゆう と
- 556 P1: もう  
557 T: もでも [決まっ て た の か な  
558 P1: [も 最初  
559 T: 最[初 から  
560 P1: [それ わ もう 最初 決まっ て た ん で す た だ で も 最初 わ な ん で 英語 で や る の か な っ て  
561 ゆう 日本 語 で や れ ば も っ と レベル の 高 い 教材 と か も 使 っ て も っ と 深 い 話 と か 出 来 る  
562 し [時間 も  
563 T: [んー なる ほど  
564 P1: も っ と 早 く 進 む ん じ ゃ な い の か な と か まー 思 っ て わ い た ん で す け ど 。 実 際 ア メ  
565 リ カ に 留 学 し て る 時 も 結構 日 本 人 で も 相 手 が 英 語 で 話 し か け て く る 人 っ て の い た ん  
566 で す け ど  
567 T: なる ほど  
568 P1: そ こ で も 向 こ う わ 英語 で 僕 わ 日本 語 っ て ゆう [時 も  
569 T: [それ で 会 話 が 成 り [立 つ  
570 P1: [会 話 成 り 立 つ [っ て ゆう 時 も  
571 T: [あ ー 俺 の フ ラ ン ス の 時 と [同 じ だ  
572 P1: [ @ @ [そ う す か  
573 T: [ボ ール っ て ゆう [お 店 で  
574 P1: [はい  
575 T: 僕 英 語 で 相 手 わ フ ラ ン ス [語 で 話 し て  
576 P1: [あ ー そ う す か [ @ ] @ [ @ @ @ @  
577 T: [な ん か う ま く 通 じ て る っ て ゆう  
578 P1: <silant sound> そ う で す で も まー で も 僕 わ 日 本 人 だ か ら 僕 の 日 本 語 の ほ う が 彼  
579 の 英 語 よ り も 絶 対 う ま い で す よ 彼 も 日 本 語 母 国 語 で 英 語 で し ゃ べ っ て る ん で こ っ ち  
580 の ほ う が 流 暢 に し ゃ べ れ る し  
581 T: なる ほど  
582 P1: 意 思 疎 通 わ 絶 対 こ っ ち の ほ う が い い  
583 T: っ ー [quiet] それ も ひ と つ 面 白 い コ ミ ュ ニ ケ ー シ ョ ン [だ  
584 P1: [ @ [は ー [ @ ] 。 [な ん  
585 T: [んー  
586 P1: んー  
587 T: そ の ゼ ミ の 中 で 僕 わ こ う 日 本 人 の 英 語 っ て 日 本 の 人 どう と ら え る の か な [っ て ゆ  
588 う の に 興 味 が あ っ て  
589 P1: [あ ー  
590 T: そ の ゼ ミ の 中 で 英 語 を 使 っ て [て  
591 P1: [はい  
592 T: ま ゐ ん な 日 本 人 の 英 語  
593 P1: そ う で す [ね  
594 T: [色 々 な [使 い 方 し て て  
595 P1: [そ う で す そ う で す  
596 T: それ ぞ どん どん な ふう に こ う  
597 P1: いや っ ー [sigh] 。 や っ ぱ り こ う 。 や っ ぱ た ま に 思 う の が こ れ っ て あ っ 間 違 い が あ  
598 っ た と か っ て ゆう ふう に 見 ち ゃ う 時 が あ り ま す [ね  
599 T: [間 違 い っ て ゆう と 文 法 と  
600 P1: 文 法 と  
601 T: [と か 発 音  
602 P1: 文 法 発 音 単 語 と か  
603 T: [単 語 [high-pitched]  
604 P1: 単 語 [て か  
605 T: [んー  
606 P1: そ の ー 使 い 方 で す よ ね 使 い 方 =  
607 T: =使 い 方  
608 P1: っ て ゆう の を 見 ち ゃ う よ う な 傾 向 が あ る  
609 T: なる ほど  
610 P1: ん 見 が ち で す ね [ネ イ テ ィ ブ  
611 T: [例 え ば 例 え ば どう ゆう  
612 P1: 例 え ば な ん だ ろ な 。 ま 発 音 と か だ と そ の ア ク セ ン ト か ス ト レ ス の 位 置 が 違 う と  
613 か  
614 T: 違 う で も 例 え ば 僕 今 イ ギ リ ス に い て  
615 P1: はい はい [fast and quiet]  
616 T: ア メ リ カ の 大 学 院 の 先 生 方 と わ 違 う っ ー [と [ @ ]  
617 P1: [あ ー  
618 T: そ の ご 本 人 の 違 う っ て ゆう の わ ア メ リ カ の 英 語 の ア ク セ ン ト [と [slow]

- 619 P1: [<sibilant sound> そうですね自分が受験でまー教えるじゃないで[すか]例えば  
620 T: [あつなるほど 塾で教える英語ってほしいアメリカ英語の=  
621 P1: =そうですね  
622 T: 発音アクセントと違う  
623 P1: まー まこんなことちょっと言い あれまーすこ かなりあのエクストリーム{@}な感  
624 じすけどなんかこう 名前動後ってゆうのこうあつたりするじゃないですか 名詞だ  
625 とアクセントが前に=  
626 T: =なるほど  
627 P1: で動詞の後ろに  
628 T: なるほど=  
629 P1: =なんかさうゆうとこで名詞として使ってるのに  
630 T: increase{with stress on the first syllable} increase{with stress on the second syllable}  
631 P1: みたいな  
632 T: 守ってない人も [@@@@@  
633 P1: [さう さうゆうのとこあるし別にそれが  
634 T: んー  
635 P1: 聞いたからってどうとかってないんですけど あーさうだ[なつてふうに  
636 T: [なるほど]{quiet}. それで間違えたなつておも  
637 P1: 結構思っちゃい[slow]ますただネイティブの人がゆうとさうお思わないしそれ  
638 を見てないなつてゆうのわ  
639 T: あつなるほど 例えばネイティブ まーでもす 例えばその ネイティブとゆわれてる  
640 先生が[例えば  
641 P1: [はい  
642 T: 動詞の時に increase{with stress on the first syllable}つて使つ[たら  
643 P1: [はいはいはい]{fast}  
644 T: マインを強調したかったかもしれなくてか  
645 P1: [はいはいはい]{fast}  
646 T: それわ特になんとも思[わな  
647 P1: [思わな  
648 T: もし[ネイティブの先生が  
649 P1: [全然  
650 T: Bob like [English  
651 P1: [はい]{quiet}  
652 T: とか言つたら  
653 P1: 僕 like English{@}=  
654 T: =Bo Bob Bob[slow]  
655 P1: あつ Bob=  
656 T: =like{@} @@@@  
657 P1: [あー僕じゃないすか]{@} @@@ あーBob{@}=  
658 T: =Bob like=  
659 P1: =Bob  
660 T: Bob like [English @  
661 P1: [あつ実際聞いたことわあるんですよ。でもあー でもその人わいわるるネイ  
662 ティブってゆう国の出身じゃなかつたんですけど。 [She like  
663 T: [ど どの  
664 P1: えーと その出身が[ですか  
665 T: [出身]{quiet}  
666 P1: その ど どのだつたけなまー。その  
667 T: んー=  
668 P1: =第二言語としてわしゃべられて なん なんですか アウターサークルじゃないで  
669 すか そのー  
670 T: んー なるほど  
671 P1: な な まーシンガポールとか  
672 T: な[なるほど  
673 P1: [まーさうゆう ネーさうゆう所[の人だつたんですけど  
674 T: [なるほど  
675 P1: she like とか普通に使つてる でもそれわ=  
676 T: =どう それわ  
677 P1: それわんそれわよくあることだしなんか ネイティブでもあるんだつてゆう知  
678 識があつたんでそれわ 実際さうやつて[使われてるから  
679 T: [んー]{quiet}  
680 P1: つてゆうのがあつてあー あつさうなんだつてゆうぐ[らいです  
681 T: [なるほど ネイティブつてゆうとどうゆう人がネイティブ
- 682 P1: まどうしてもパツと浮かぶのわアメリカイギリス出身  
683 T: でも今出てきたシンガポールとか[も  
684 P1: [どうしても。 んーそこ。 も一応まーネイティブだと思[つてるんすけど  
685 T: [なるほど  
686 P1: 一応  
687 T: じゃあそのシンガポールとか さう 例えばインドやケニアの人が例えばエスをつ  
688 けないとしたら あーさうゆう使い方もあるんだな[つてゆう  
689 P1: [あつさうですね  
690 T: でそれを同じゼミの仲間がやつたら あーさうゆう使い方もあるからいいのかな  
691 つてエスに関してわ  
692 P1: そうですね エスに関してわさうですけど  
693 T: でアクセントに関してわならない  
694 P1: アクセントとか さうですね。 結構 まー受験でさうだつて言われたものが まー  
695 あるじゃないですか  
696 T: んー{quiet}=  
697 P1: =そのルールからそれたものとかわ  
698 T: なるほど=  
699 P1: =教えてるつてゆうこともあるんだと思[うんですけど  
700 T: んー  
701 P1: あつ違うんだつてのわ思つてたりわし[ます[slow]  
702 T: [なるほど さうすと 話の内容を聞き 聞き[ながらも  
703 P1: [<sibilant sound>=  
704 T: =実違う  
705 P1: それも @ その  
706 T: んー=  
707 P1: =意識的に別に聞こうとしてるわけじゃないですし 無意識にこのどが間違つ  
708 てるんだ[ろうかつてゆう  
709 T: [なるほど  
710 P1: 粗探しをしてるわけじゃないんですけど 結構耳についてしまうことある  
711 T: [なるほど アンケートに答えてくれた人の中のひと[りが  
712 P1: [あーは]{quiet}  
713 T: 関連した面白いことを言[つて  
714 P1: [はい  
715 T: 私わ英語を話す時わ形にしか気を遣わな  
716 P1: あー  
717 T: 日本語を話す時わメッセージにしか気を遣わな  
718 P1: あー  
719 T: でもご自身の場合わその逆 逆とゆうかその 聞く時に聞く時に多分。 かな{quiet}  
720 そうか。 あのアンケートの回答者わ自分が日本語を話す えー日本語を話す時わメッ  
721 セージを気にして英語を話す時わ形を気に[するつてゆう違いがある  
722 P1: [は  
723 T: ご自身の場合わ恐らく んー ネイティブだつてご自身が思う人が英語を話してくる  
724 時わメッセージを気にする  
725 P1: あーさう[です  
726 T: [で同じ日本人同士で話してくる時にわ形を気にする[つてゆう  
727 P1: [結構ありますね=  
728 T: =なる  
729 P1: それわありますね。 たつその  
730 {after a little while}  
731 T: でそのご自身わ ご自分が聞いてこれわネイティブの人だつたらさう言わな  
732 ないつてゆうのがあつと まつそれわ受験でもまー使わななかつた[ただし  
733 P1: [あ  
734 T: 間違え[てると思[うと  
735 P1: [はいはいはい]{fast} それわあります  
736 T: まそれわ ま発音[アクセントであれ  
737 P1: [はいはいはい]{fast}  
738 T: 文法であれ  
739 P1: [はいはい]{fast}  
740 T: [なん  
741 P1: はい  
742 T: なんであ[れ  
743 P1: [はい。 [は]{@}  
744 T: [なるほど。 でご自身の英語わ[どう

745 P1: [ご自身の英語ですか(@)]  
746 T: [ご自身の(quiet)]  
747 P1: @@@@ 難しいな(sigh) んー なんだろうな(quiet)。まー結構割と気に入ってま  
748 すね その文法=  
749 T: =気に入ってる  
750 P1: あとわ発音。まーあとわそのどういった単語を使うのかってゆうのわなんかあ  
751 る程度わ気にしてわいるんですけど。なんかどうかな や英語を結構使う場面って  
752 まないなりに結構作ってあつ まーある  
753 T: ゼミ以外で英語をつかう時ってゆうと  
754 P1: [例えばそうですね。一時期わ例えば授業の中で英語だけで授業をした[ことも  
755 T: [あつ塾の授業の中で  
756 P1: [あるんすよ そ塾の授業でとかまー教育実習行った時にも英語だけでやったり  
757 とか  
758 T: そうだ そうしなきゃいけないって[なってる(@)]  
759 P1: [時も一応ある[んで  
760 T: [えつ教育実習って高校  
761 S1 高校です  
762 T: んー  
763 P1: 高校で[やった時にも  
764 T: [んー(quiet)]  
765 P1: 全部わ出来なかったんですけど一部の授業を英語だけでやったりとか  
766 T: それわ生徒達わ全員  
767 P1: 日本人です  
768 T: 日本人で=  
769 P1: =はい  
770 T: 英語で授業[して  
771 P1: [英語で授業です  
772 T: どうゆう印象を持ちました その授業終わって  
773 P1: わみんなにもアンケートをしたんですよ その英語の授業ってゆうのわどうゆ  
774 う 彼らみんな日本語で常に授業受けてて初めての経験だったん[で  
775 T: [初めての経験(@)]  
776 P1: はい  
777 T: 文部科学省に報告[して @@@@  
778 P1: [@@@@ <sibilant sound> なんてそれをして  
779 T: んー  
780 P1: まー ぼ [僕の感想だと(slow)]  
781 T: んー  
782 P1: ちょっと心配してたんですね その英語でやることによって あー英語嫌になっ  
783 ちゃうなーとか もう英語 んーなんでこんなことやるんだろってゆうふうに思われる  
784 のかなってゆうふうに思ってたんですけど ちょっと思ってたんですよ=  
785 T: =なるほど  
786 P1: それでもやる意義あると思ったんでやっただけです。アンケートをして  
787 T: んー  
788 P1: 回収してみたらす意外とそうでもないってことが分かって  
789 T: 分かりやすい=  
790 P1: =分か わ分かりやすいとゆうか 分かりやすいとゆうか。あつまにわいいかな  
791 ってゆう[感想が  
792 T: [たまたまわ(@)]  
793 P1: 毎日だと多分分かんないんですけど でやっぱ出来る子ひとりいたんですね す  
794 ごく英語がしゃべられる子が  
795 T: [はい  
796 P1: そうゆう子を見て あ僕もそうゆう子みたいになりたいって思ったりとか 英語で  
797 出来るってゆうことわいいことなんだとか そうゆう色んなポジティブな意見とゆう  
798 うのがあったんで あー意外と自分がそう思ってたよりかわ英語をしゃべるってゆう  
799 ことをやってみたって思ったりとか肯定的な印象持ってたのか[な一って  
800 T: [なるほど(quiet)] その教育実習で英語で授業した時に生徒が英語を使う場面って  
801 のわ[ありました  
802 P1: [ありますね ディベートさせたので[全員で  
803 T: [ディベート  
804 P1: そうです  
805 T: ふたつに[教室を  
806 P1: [分か 分されました  
807 T: 半 全体を[ふたつのグループに  
808 P1: [えーと。あつ全体とゆうか クラス四十人ぐらいいたんで  
809 T: [んー(quiet)]  
810 P1: まー十十十  
811 T: なるほど  
812 P1: [よん 四つ  
813 T: 四つ[で  
814 P1: [四つ  
815 T: にチームで  
816 P1: そうですね ある賛成反対 賛成チームふたつ 反対チームふたつ  
817 T: で分かれて[それぞれが  
818 P1: [分かれて  
819 T: ディス[カッション  
820 P1: [それぞれがディスカッションして賛成派と反対派でこう  
821 T: なるほど(quiet)]  
822 P1: つ 戦うってのを二回やった  
823 T: なるほど えっ教室の中で同時にふたつのディスカッション行われるわけじゃな  
824 くて[fast]  
825 P1: [それわ出来ないですね。ふた まー賛成反対 ひとつの賛成反対派わオーディエ  
826 ンスに一回なり[ます  
827 T: [なるほど なるほど。で交代でやる=  
828 P1: =交代でやるってゆう  
829 T: なるほど  
830 P1: はい  
831 T: でまー んー えーじゃ エイチームとシーチームピーチームとディー[チームで  
832 P1: [そうゆう感じですよ  
833 T: その二回  
834 P1: はい そうゆうことです  
835 T: なるほど  
836 P1: はい  
837 T: どうでした[その 見てて  
838 P1: [@@@@ <sibilant sound> いやー[throaty]。急にわうまくわいかわいじゃないですね  
839 なかなかそれわ  
840 T: 生徒にとってわ そうゆう機会ない[つと  
841 P1: [いやー[throaty]絶対ないと思いますね 教いだったのわエーエルティエーの先生が  
842 いたので  
843 T: なるほど=  
844 P1: =その教室の雰囲気としてわひとり日本語がしゃべれない人がいるってゆうのわ  
845 T: それわ大きい=  
846 P1: =大きい機会だったと思うんですけど  
847 T: なるほど(quiet) んー  
848 P1: はい  
849 T: その自分 その教育実習の中で日本人の英語の先生方が普段授業してる中で英語を  
850 使ってる割合ってどのぐらいありましたか[じゅ[授業の中で  
851 P1: [英語  
852 T: 半分わ英語で授業しているとか  
853 P1: それわ[英文  
854 T: [英語で指導してるな一って[ゆう  
855 P1: [あー 例文を読みあげてる[とかって そうゆうのと  
856 T: [いやいや英語を ま自分の言葉として英語で授業をしているな  
857 P1: あー  
858 T: と 英[語を通じて  
859 P1: [てゆう  
860 T: 英語を教えているな一って  
861 P1: 僕が参加しとかま見学したりとかした授業の中でわ えーと。ゼロです  
862 T: ゼロ [なるほど  
863 P1: [エーエルティエーが入った時にだけエーエルティエーにゆったりと[かする時にわ  
864 T: [んー  
865 P1: 英語だったりしますけど  
866 T: んー 文部科学省の[考えとわ  
867 P1: [@@@  
868 T: 全然違う[けどでも  
869 P1: [@@@@[@@  
870 T: [それがひよとして自然かもしれないなー [日本人しかいなくて

- 871 P1: [で。そうなんですよ で更に進学校だったんで  
872 T: [進学校  
873 P1: やっばり=  
874 T: =なるほど  
875 P1: センター試験だったりとか受験に向けてなのでスピーキングとかがってゆうところ  
876 ろにまでつ手が  
877 T: それ高校三年生の=  
878 P1: =高校三年二年[ですそこわ  
879 T: [二年生  
880 P1: 三年も見ましたけど三年も二年もそうですね  
881 T: なるほど  
882 P1: 一年も一年もそうでした  
883 T: んー。なるほど{quiet}  
884 P1: [@@@  
885 T: で戻ってこうご自身の英語とゆうとところに[  
886 P1: [んー僕の英語ですか<sibilant sound>  
887 T: んー=  
888 P1: =んーーー くんー まー。すごく流暢にしゃべろうとしますね。こ[う淀みなくし  
889 やべろうとします  
890 T: [なるほど  
891 P1: それで失敗してあっ駄目だもつと練習しなきゃって  
892 T: 失敗してってゆうと思うように[いけない  
893 P1: [はい 自分の伝えたいことがちゃんと英語で表現出来てないってゆうのが分かる。  
894 [で  
895 T: [分かる]{quiet} でそしたら そそ分かった時に  
896 P1: あー[  
897 T: [じゃ今度こうゆうふうに話してみようってゆう[ふうに  
898 P1: [あっ思ったりする 考え[たり  
899 T: [そそその場で  
900 P1: その場で=  
901 T: =もうちょっと  
902 P1: その場でやっばり  
903 T: 分かるまでなんとかがってゆう  
904 P1: あっま それわしますね。なんかもつとつたなくなっちゃうんですけど  
905 T: んー{quiet}=  
906 P1: =もつとほんとわ  
907 T: つたないってゆうと  
908 P1: つたないってゆうのわ  
909 T: いやーそれわもうちょっと つたないわ教えていた[きたい  
910 P1: [あーそうすかー ええー=  
911 T: =つたないわ  
912 P1: [@@@  
913 T: [もうば 今回のアンケートで今のとこ一番驚いてること  
914 P1: あーそうすか  
915 T: 最頻出単語[のひとつ  
916 P1: [@@@  
917 T: あ[のー  
918 P1: [<sibilant sound>  
919 T: 全ての まだまだ全然最[初の段階で  
920 P1: [はい はいはいはいはいはい]{fast and quiet}  
921 T: 五十八人返ってきて つたない 稚拙 幼稚。で なんだろそうゆう もうつたないつた  
922 ないのい  
923 P1: あー[  
924 T: [つ。 オンパレードで  
925 P1: あー[  
926 T: もこれほんとに驚[いた それつたないって  
927 P1: [@@@ @@@@  
928 T: 自分の英語が こう伝えたいのがうまく伝わ[ない]時もある  
929 P1: [はいはい]{fast}はいはいはいはい]{fast and quiet}  
930 T: でそれでなんとか伝えようと頑張ったりもする  
931 P1: [はい]{fast}  
932 T: でもつたなくなっちゃう  
933 P1: はいはい  
934 T: つたないってなんですか  
935 P1: つたないってゆうのわ  
936 {after a little while}  
937 T: これす[ごい興味がある  
938 P1: [はんで]{quiet}。 まずおんなじ表現を何回も使っていたらそれわつたないに入り  
939 ます 例え  
940 T: なるほど=  
941 P1: =これわ重要ですってゆうのを It is important ダダダ It is important ダダダってゆ  
942 うのを何度も使[って まそれわつたない  
943 T: [あーー同じ構文をつ[かかってしまう  
944 P1: [はい こう 同じ構文をまずつたない 絶対変えますね。例えばインポートトビ  
945 やなくてここわちょっと。[もつと  
946 T: [インポートトって頭に浮かんでも あっ前使ったから変えよう=  
947 P1: =あっそれもうありますそれわ  
948 T: へえー=  
949 P1: =そこで significant とかがってゆつたりとか  
950 T: なるほど  
951 P1: そこわ outstanding とかみたいになんか分かんないすけど{fast} [こう  
952 T: [なるほど]{@} @  
953 P1: [なんかこう変えたりー=  
954 T: =んー{quiet} でもそのあとに来るのがもつと言いたいこと  
955 P1: そうです[ね  
956 T: [ @  
957 P1: で  
958 T: はんで{high-pitched}そうか  
959 P1: そうゆうのおまづ 多分教育でもありますよね その今まで自分が受けた英作文で  
960 同じ単語を何度も使うのわ稚拙だ[から  
961 T: [なるほど  
962 P1: それわ避けようってゆうのもある[と と思う  
963 T: [なるほど 書き言葉でわ僕も確かに同じ言葉を避けるなー=  
964 P1: =はーそれが話し言葉でもそうなるってのわありますね  
965 T: なるほど。なるほど 書き言葉で そうか。英作文の時に 英作文の授業って大学で  
966 ありますか  
967 P1: ありますね  
968 T: の時にわさきき言った句動詞とかがってんのわそんなに使うことわなくラテン系の  
969 もの[を使う  
970 P1: [そうです ラテン系のもの  
971 T: 大学じゆ その塾で指導しても作文の時わそうゆう硬い単語を使う[ように指導  
972 する{fast}  
973 P1: [塾で。 あー指導の時わそこまで厳密にわいかない自分が持つてるボキャブリー  
974 でやるってゆうふう[にしてて  
975 T: [なるほど 作文の授業自体が 作文そんなに思ったほど入試にない  
976 P1: <sibilant sound>そうです ただ自分が受ける生徒わ例えば東京外国語大[学とかつ  
977 てゆえ  
978 T: [んー なるほど そしたらある  
979 P1: まーありますし 国立だとほとんどあるんで  
980 T: そこでわ別に意識してこうゆう動詞を使[おうとゆうことわ  
981 P1: [あっそうゆう多分レベルでわない[なので  
982 T: [なるほど でも東京外大を受け[る]{@} @  
983 P1: [そうですね でもそれでもやっばりまだチョイス出来るほどの幅がないですよね  
984 その  
985 T: はるほど{quiet}  
986 P1: [単語の 同じような類義語の中でも ちょっとこうネガティブなニュアンスがあ  
987 るものを  
988 T: [んー  
989 P1: こう使いなさいとか そうゆうことわ指導出来ないのわやっばり  
990 T: なるほど <sibilant sound> んーなるほど そうすると そうか。戻ってご自身の[英語  
991 で  
992 P1: [ご自身の]{@}  
993 T: つたないってのわ[その同じ  
994 P1: [<sibilant sound>  
995 T: あとほかになんか 自分でつたないってゆう[ー]{slow and throaty}  
996 P1: [はい

- 997 T: ふうに思う時ってゆうのわありますか
- 998 PI: はい 思う時わ。なんだろうな。こう一息でゆえない時とかありますね
- 999 T: 一息で言えない=
- 1000 PI: =日本語だとう こう結構今ゆっくりゆってますけどたまにこうガーってゆえ
- 1001 たり一気にゆえ[たり
- 1002 T: [あつまくし立[てることも出来る
- 1003 PI: [まくし立てることが出来る 英語だとどうしてもまくし立てる数減りますよね
- 1004 どうしてもなんかこうでねこうでこうで
- 1005 T: なる[ほど
- 1006 PI: [こうで。こここってゆうのわやっぱりなかなか
- 1007 T: まくし立てたい
- 1008 PI: いや
- 1009 T: @[@@
- 1010 PI: [結構やっぱり。立てたい時わそうすね 立てたいとゆうか 自分 相手のことが心
- 1011 配なっちゃうんです 自分がこの調子でしゃべっててちゃんと最後まで聞いてくれる
- 1012 のかなー[とか
- 1013 T: [なるほど
- 1014 PI: どうしても相手が 相手側を の集中力とか注意力とかってゆうのをすごく心配し
- 1015 ちゃう
- 1016 T: なるほど。なるほど
- 1017 PI: はい
- 1018 T: これ面白いな とゆうのわ今ご自身の英語わどうですかって[ゆう時に
- 1019 PI: [はい
- 1020 T: その日本語との比較だったり=
- 1021 PI: =はい
- 1022 T: ご自身の
- 1023 PI: はい
- 1024 T: あと相手のこ[とだったりってゆう その
- 1025 PI: [はい
- 1026 T: 自分の英語ってのを通じて自分の日本語と英語を比べてどうだろうとか相手わど
- 1027 う思ってるだろうってとこにこう関心[が行って
- 1028 PI: [あーー あー はいはいはいはい
- 1029 T: いると これほんと面白いことだなと思って でご自身の英語 んー。こうじ英語っ
- 1030 てご自身の言葉だってゆうじいし 意識ってのわどのぐらいありますか
- 1031 PI: えーと。意識しようとしてるんですけど 実際わほとんどないかもしれないです
- 1032 ね
- 1033 T: んー[quiet
- 1034 PI: やっぱそれわひとつの数学とか日本史とかさゆうサブジェクトのうちのひと
- 1035 つであって[自分の言語ってゆうふうにな
- 1036 T: [んー[quiet
- 1037 PI: ほんとのところわ多分思えてないと思いますただやっぱり[そう思うようにわし
- 1038 てます
- 1039 T: [んー
- 1040 PI: 自分が自分の言語だってゆう[ふうに
- 1041 T: [んー[quiet] なぜ思うように こうしてるってゆう
- 1042 PI: まーその一先程ゆった\* \* [先生がゆってますけど @]
- 1043 T: [@@@@. @
- 1044 PI: 教育に熱いかたでやっぱり英語教師が その英語を自分の 自分わバイリンガルだ
- 1045 とゆえなくて英語教師になれないんだってゆうよう[な
- 1046 T: [バイリンガル
- 1047 PI: そのバイリンガルってゆうその定義も色々あると思うんですけど
- 1048 T: えー
- 1049 PI: 自分の思うとこのバイリンガルってゆうのわ レベルとゆうよりかわその英語を
- 1050 使うことが出来るかどうかってゆう
- 1051 T: 使うこと
- 1052 PI: 日本語の能力と比較してどうこうでわなくて
- 1053 T: んー=
- 1054 PI: =実際にそれを使え えることが出来るか[って
- 1055 T: [どうゆう場面でも
- 1056 PI: そうですね その 場面 そうですね その
- 1057 [after a little while]
- 1058 T: 英語を[使うことが
- 1059 PI: [ま[quiet]
- 1060 T: 出来る=
- 1061 PI: =例えば日本だったら その授業の クラスルームの中で英語をしゃべることによ
- 1062 って相手に意図したことを伝えることが出来れば もうそれわバイリンガルだってこ
- 1063 と
- 1064 T: なる[ほど
- 1065 PI: [ですな
- 1066 T: なるほど。と授業の中で英語で指導出来れば=
- 1067 PI: =はい
- 1068 T: で
- 1069 PI: もう それバイリンガルだと=
- 1070 T: =バイリンガル[quiet] それを その人の日本語能力と[その人の英語
- 1071 PI: [比較とかでわ
- 1072 T: 比較と[かでわわない
- 1073 PI: [そうってわわない
- 1074 T: とご自身の場合わ日本語と比較[して考える
- 1075 PI: [比較しちやいますね それ[すごい
- 1076 T: [なるほど
- 1077 PI: すごいします
- 1078 T: 面白い こう色々面白い
- 1079 PI: @@@ [@@
- 1080 T: [考えが色々出てきますねー ご。ご。ごっ そーす そしたら今アンケートの時
- 1081 と今とでなんかご自身のえ 英語でも日本人の英語でも 考えが変わったところとか
- 1082 ってますか
- 1083 PI: アンケートを通[してですか
- 1084 T: [書いた時 書いた時と今と
- 1085 PI: 書いた時と今と変化ですか
- 1086 T: アンケートの時に
- 1087 PI: はい
- 1088 T: 日本人の英語わ重厚感だ
- 1089 PI: あー[はいはいはいはい[はい[はい[fast]
- 1090 T: [今も重厚感
- 1091 PI: <sibilant sound> そう
- 1092 T: 僕あの言葉見た時に面白いなと [これわ
- 1093 PI: [あー
- 1094 T: これポジティブにとらえてらっ[しゃるんじや
- 1095 PI: [はい[quiet]
- 1096 T: ない[かなー
- 1097 PI: [はい
- 1098 T: そうですよな [重厚感
- 1099 PI: [そうですね 日本語わ自分としてわかなり好きです=
- 1100 T: =その日本人の英語わかなり好き
- 1101 PI: 日本人の英語でわなくて日本 あっ
- 1102 T: でも日本人の英語わどう思われますか 重厚感って[ゆう
- 1103 PI: [そうですね それわ例えば英語をある程度 例えば緒方さっだ貞子さんじゃな
- 1104 ですけど結構国際的な場面[とかで
- 1105 T: [えー
- 1106 PI: 使ってる人とかまーいっぱいいらっしやるじや[ないす
- 1107 T: [えー
- 1108 PI: でもそれでもネイティブじゃないな ネイティブみたいじゃないとか
- 1109 T: んー
- 1110 PI: っのわ こう自分の中であってただそれでも。すごくいいなって思えることわ
- 1111 よくあったんです でそれが
- 1112 T: [なるほど
- 1113 PI: 多分表現すると その重厚感になる[ってゆうだけで
- 1114 T: [んー
- 1115 PI: ただその こう言っちゃあれですけど 例えば まーね石川遼君とか 分かんないです
- 1116 けど[fast]その まだなんてゆうの 英語をほんとにたくさん使って英語を高めてって
- 1117 ゆう人じゃない人が英語をしゃべったらそこに重厚感わ多分ない[と思う
- 1118 T: [なるほどでことわなるほど <sibilant sound> これ面白いな て[ゆうことわ
- 1119 PI: [はい
- 1120 T: 今 前の話とか今の話とかをこう考えて聞く とご自身の中で恐らくその 日本人の
- 1121 英語をポジティブにとらえるとしたら 要わ こうつ コミュニケーションで使えると
- 1122 自分[でこう

- 1123 P1: [はいはい]{fast}
- 1124 T: 相手に自分の言いたい内容を伝えられるかどうか 伝えたい [よ]に 伝えられるか
- 1125 どうか{fast}
- 1126 P1: [<sibilant sound> そうです=
- 1127 T: =ってゆうところで 伝えたいように伝えられる人の英語わ
- 1128 P1: はい
- 1129 T: 素晴らしい=
- 1130 P1: =それわ はい
- 1131 T: でそれが例えば明らかに日本人だと分かる英語であっても伝えられることが出来
- 1132 ればそれわ重厚感[で
- 1133 P1: [はい そうです
- 1134 T: なんでその んー バイリンガルってのも自分の言葉として
- 1135 P1: はい
- 1136 T: 自分の使いたい場面で使えれば
- 1137 P1: [はいはいはい]{fast and quiet}
- 1138 T: [これわバイリンガル]どと
- 1139 P1: [はい
- 1140 T: なるほど
- 1141 P1: ただ自分の。そこの何が違うのかよく分かんないです 例えばさっきゆったそ
- 1142 の英語がまーそんなふうまくないな ゆ がー その英語を=
- 1143 T: =んー
- 1144 P1: 日本人が英語をしゃべった場合と=
- 1145 T: =はい]{quiet}
- 1146 P1: さっき言った その英語が出来る人がしゃべった場合の
- 1147 T: [んー]{quiet}。何が違う[のか
- 1148 P1: [差が自分の中でもこれが違うからイントネーションわこうだからってゆうのわ
- 1149 ゆえなくて聞いた時になんかそうだな なんかわかるなってゆうのしか分からない
- 1150 です{@}それ[わ
- 1151 T: [んー
- 1152 P1: 何が違うってゆうの わからない]{sigh}
- 1153 T: 何が違う[か
- 1154 P1: [はい
- 1155 T: でもその使えるような側に自分が入っている
- 1156 P1: [はい 自分の中でわ そう入っている
- 1157 T: 入ってて
- 1158 P1: [と違って
- 1159 T: でです それで それに対してわ自分で満足されて[ると
- 1160 P1: [いや
- 1161 T: でもない=
- 1162 P1: =出来ないですね
- 1163 T: 満足出来ない
- 1164 P1: し 出来ないです
- 1165 T: ご自身が目指す方向ってどうゆう これから先
- 1166 P1: 目指すほう 方向わ <sibilant sound> やっぱ ー [slow] 結構 なんですか またこう
- 1167 なっちゃうんすけど[その
- 1168 T: [@@@
- 1169 P1: ネイティブに近づく]{@}ってゆう
- 1170 T: んー]{quiet}
- 1171 P1: こと どうしてもあるんですよ 自分の中で。どうしてもあるんですよ[その
- 1172 T: [そのネイティブってどうゆう人=
- 1173 P1: =ネイティブってゆうのわやっぱりアメリカ人
- 1174 T: アメリカ人
- 1175 P1: [イギリス人
- 1176 T: さっき
- 1177 P1: さっきゆった その
- 1178 T: とシンガポールじゃなくて[アメリカ
- 1179 P1: [じゃないですね でそうゆう人達がどうしても その人達がゴールだってゆう
- 1180 T: んー]{quiet}
- 1181 P1: イメージがどうしてもあるんです それが違うんだってのわ分か分かってるん
- 1182 すけどなんかでもそう植えつけられてる{@}の かなーと]{quiet}
- 1183 T: [なるほど <sibilant sound> までもアメリカ人のよう 例えばア アメリカ人のように
- 1184 聞こえるなってゆうのが悪いことわわない[とわ全く
- 1185 P1: [ない。 はいはい]{fast}
- 1186 T: 思うけど なるほど そしたら例えばシンガポールの人の英語を こう自由にこう自
- 1187 分の言いたいことを言ってるのを見てどう思われますか
- 1188 P1: [はい
- 1189 T: 確かシンガポール シングリッシュに関してわアンケートにも[書かれてたと思
- 1190 います
- 1191 P1: [あー]{quiet}はいはい]{fast and quiet}。シングリッシュわもう いあーゆうふう
- 1192 わしゃべりたくないなと思いますね
- 1193 T: 特にどうゆう
- 1194 P1: まず まー]{throaty}。使ってる単語も変わっちゃったりしますよね やっぱア
- 1195 メリカイギリス 辞書に載ってるようなものとか
- 1196 T: んー]{quiet}
- 1197 P1: あと発音もちょっと。 違います[@] ちょっと[とってゆうか 全然違うんですよね
- 1198 {fast}
- 1199 T: [なるほど。 今まで英語を 英語を使う 例えばゼミの中で英語でディスカッション
- 1200 すると[きって
- 1201 P1: [はい
- 1202 T: 必須でわなくてかそのコミュニケーション上わ必須でわない場面[じゃないです
- 1203 か
- 1204 P1: [そうです そうです そう[です]{fast}
- 1205 T: [実際に困ったら日本語で言ったほうがもっと分かんると お互い[第一言語だから
- 1206 P1: [はいはいはいはいはい]{fast}
- 1207 T: ほんとに英語でなければいけない状況で書き言葉でも話し言葉でも英語を使っ
- 1208 た経験について教えていただいていたいいですか 今までの[中で
- 1209 P1: [あつ [使う
- 1210 T: [これ英語を使うしかないうってゆう[状況
- 1211 P1: [ってゆう状況ですか。 それわまーやっぱ留学の時ですね
- 1212 T: 留学わ 一番最初の留学[ってゆうのわ
- 1213 P1: [一番最初わ。 そうですね ま長期
- 1214 T: ごめんなさいね]{fast} 結構時間が一時間近くなっちゃうのかな これ面白いのでも
- 1215 う[少しいいですか
- 1216 P1: [はー]{quiet} はいいいです全然
- 1217 T: @[@@ @ もう[@]
- 1218 P1: [大丈夫です全然[まー
- 1219 T: [@@. まだまだ聞きたい[ってゆう[@] @@@
- 1220 P1: [はー大丈夫です[@]
- 1221 T: @[@@
- 1222 P1: [大学 @@@ の[@]。 これ食べてもいいですか
- 1223 T: もうどう[@] [あー
- 1224 P1: [@@@[@
- 1225 T: [そう言えば全然[進んでない
- 1226 P1: [@@@@ <sibilant sound> [大学
- 1227 T: [大丈夫]{fast} ここでシフォンケーキを食べるって[ちゃんと書いておきます
- 1228 P1: [はーい 分かりました[@] @@@@[@@
- 1229 T: [@@@ @ してちょっとこぼれ なん なん[でもないです
- 1230 P1: [@@@ 分かりまし[@] @@@@
- 1231 {after a while}
- 1232 T: 面白い
- 1233 P1: 面白い
- 1234 T: それわでも <sibilant sound> 最初に 大 えっ大学
- 1235 P1: んー 大学の二年の時です{while eating}
- 1236 T: そうか でも不思議なのわ幼稚園の時にカナダの人とちょっと電話で話[したりし
- 1237 てましたと
- 1238 P1: [んー]{while eating}はいはいはい]{fast while eating}
- 1239 T: で小学校わ ちょっとお母さんに習いましたと で中学 まだ高校の話ってそんなに
- 1240 [で
- 1241 P1: [あつ]{while eating}
- 1242 T: 出て来なくて こ 高校で
- 1243 P1: [はい]{quiet} 高校すか[@]
- 1244 T: で大学で留学[で
- 1245 P1: [そうですね そうです
- 1246 T: 高校の時わ留学わー[切
- 1247 P1: [してないです 一切してないです
- 1248 T: で高校の時わどんな勉強を

1249 P1: もう受験[ですね  
1250 T: [受験  
1251 P1: 必死に単語覚えて熟語覚えて音読して  
1252 T: 音読して  
1253 P1: 音読して  
1254 T: なんかにシーディーとか使った=  
1255 P1: =やっぱり自分わ塾で教える時も必ず音読が絶対大事だってゆうふうにも教えて  
1256 るし自分の中でも音読ってゆうのが一番効率的な勉強法だと思ってて  
1257 T: なるほど  
1258 P1: 自分が学生の時にやったのモデルのシーディーを聞いて  
1259 T: だ 学校で配布される  
1260 P1: いや結構じゅあーの市販に売ってるやつも最近シーディーが  
1261 T: なるほど  
1262 P1: ついてるんで  
1263 T: あっ えっ参考書みたいなのにシーディーが[ついてる  
1264 P1: [あーはいついてますね [長文とかも  
1265 T: [へえー  
1266 P1: で問題解いた後に完璧に文法とか単語を調べあげて 最後に  
1267 T: それ教科書ガイドみたいなやつ=  
1268 P1: =いや  
1269 T: でわなく[て  
1270 P1: [じゃないですね それわ普通の市販の問題集  
1271 T: [受験にも使える[問題集で  
1272 P1: [そうです 受験=  
1273 T: =シーディーもつい[てると  
1274 P1: [受験の問題集にも最近全部シーディーが[ついてるんで  
1275 T: [へえー。そのシーディーの英語ってのわどう[ゆう  
1276 P1: [もう もうアメリカ英語ですね  
1277 T: [アメリカ英語だ[と  
1278 P1: [アメリカ英語です。全部アメリカです[(@)=  
1279 T: =全部アメリカ英語  
1280 P1: もうアメリカ英語す。イ[ギリス英語とかみたくないのわ  
1281 T: [すごい[quiet  
1282 P1: 聞いたことわないですね コテコテのわ  
1283 T: コテコテの[(@)  
1284 P1: [コテコテのわないです そのハリポッターみたいなわ[ないですねシーディー  
1285 T: なるほど  
1286 T: [なるほど  
1287 P1: でも最近 もうアメリカ英語かイギリス英語が分かんなくなったりもするんです  
1288 けどただ  
1289 T: んー[quiet  
1290 P1: なんかにアール アールの発音だったりとイントネーション最後こう。イギリス  
1291 英語って。have you have you なんだろなんか[fast] なんだろな。Do you like  
1292 soccer[without rising intonation]って感じじゃないですか  
1293 T: えー[high-pitched] @@@@  
1294 P1: [な いですか そうゆうイメージじゃないですか[(@) <sibilant sound>  
1295 T: Do you like soccer[without rising intonation] [@@  
1296 P1: [とかなんだからなんとか[(@)ってゆう感じのイメージがあるんですけど  
1297 T: [でサッカーわフットボールだと[思う[(@) @@@@  
1298 P1: [あーそう フットボールすね そうすね[(@) <sibilant sound>  
1299 T: [でも[overlapping S1's sibilant sound] えーそうなの[かな  
1300 P1: [例えば Come over /h/□/□とかなんかに こうアールが最後落ちなくなるだとか  
1301 T: えー  
1302 P1: あとわ I/k□□nt/ /nd□□□nd/とかそう[ゆう  
1303 T: [んーんー[quiet  
1304 P1: ようなイメージがあるんですけど そうゆうのをシーディーで聞いたことわない  
1305 つん[でやっぱアメリカ  
1306 T: [なるほど それわもうアメリカ [カナダ  
1307 P1: [かなー  
1308 T: カナダも入ってるの[かなー[quiet  
1309 P1: [かなー 多分厳密にほんとにアメリカ英語かどうかってゆう だいたいそのどこ  
1310 から区別するのもよく分からないんですけど まー恐らく吹き込んでる人わアメリ  
1311 カ人 アメリカ出身の人とか

1312 T: なる[ほど  
1313 P1: [アメリカのバックグラウンドが多い人ってゆうのわ[多いと思いますよ  
1314 T: [北アメリカの標準と言われる英語ってやつ  
1315 P1: 多分そうですね みんな そのテキサスとかさゆうのでわないと[(@)  
1316 T: でもカナダ そうかカナダに行った時わもう小さ過ぎるからもう[(@) @[@@  
1317 P1: [あー[ー  
1318 T: [全くあれかもですね=  
1319 P1: =そうですね ちょっと <sibilant sound>  
1320 T: なるほど それで高校の時わ受験に向けて勉強し[ながらも  
1321 P1: [はい  
1322 T: 音声にわ興味があって それわシーディーわ まアメリカ英語[一色だった  
1323 P1: [あもう そうですそれで聞いて音読して真似して真似してってゆう その 連結の  
1324 部分も なんかに[もう  
1325 T: [連結の部分も[(@)真似したってゆうと  
1326 P1: 例えばなんかに[あの  
1327 T: [あの なるほど [音が消えたり流れたり  
1328 P1: [あっこう そう消えてるところとかさ そう そうですね  
1329 T: これって これわでも今さうか。留学の時もそれをつ 大学で留学された時もさう  
1330 ゆう連結部分もネイティブに近づけようとしてた[しようとしてた[quiet  
1331 P1: [あもう そもそも音声のトレーニングってゆうワークショップ出たりとかしてて  
1332 T: 向こうで  
1333 P1: 向こうですね でアメリカ人が指導してくれて そのペロの使い方とかさゆう  
1334 うの  
1335 T: な[るほど  
1336 P1: [アメリカ英語として  
1337 T: どうやってこう 音を落としていく[かとかも  
1338 P1: [そうです そうですね  
1339 T: /a/□□□w/も はっきりと/a/□□□v bi□□n/じゃなくて/a/□□□□/□(devoiced /v/ and nasalised  
1340 /□/)  
1341 P1: 全部[quiet] そうです そうです[fast] そうゆうのわ はい  
1342 T: なるほど  
1343 P1: やっていただいて もうガールの舌の使い方だよとか なんかにこうだよとかって  
1344 ゆうも 全部やって  
1345 T: なるほど。発音矯正みたいな感じ  
1346 P1: [そうですね 発音矯正 あ発音の理論わ大学で学んでるんですけど ただそれとわ  
1347 また別じゃないですか=  
1348 T: =発音 そしたら発音の興味ってのわもう高校のシーディー聞いたあ[たりから  
1349 P1: [あっもうありますね む[かしからそれわあります  
1350 T: [も もうひよっとしたらもって幼稚園の時[からかもしれない  
1351 P1: [あーあるかもしれないですね  
1352 T: もも自然ともうは[つおんに興味があった[quiet  
1353 P1: [はい 発音にわ興味があって高校の時わもう大学入ってから音声中心で頑張ろう  
1354 って思ってたぐらいです  
1355 T: すごい  
1356 P1: そう で今わもでもあんまりそこまでこしつてないかなーと  
1357 T: なるほど  
1358 P1: 興味あるんですけど  
1359 T: そうか[quiet] そうかなるほど で留学の話に[こう  
1360 P1: [あさうですね [留学  
1361 T: [面白いのが話題がいっぱいある[から色々飛んでしまつて  
1362 P1: [@@@@@ <sibilant sound> [はい 留学  
1363 T: [なるほど で留学わ大学二年生の時に  
1364 P1: そうですね [大学二年  
1365 T: [夏とか  
1366 P1: 九月からですね 前期わ日本で早稲田で受けて その後期からアメリカに行って  
1367 T: 後期をなるほど 半期半は 半セメ でかいちセメスター ああ秋学期だけアメリカ  
1368 P1: 秋学期アメリカ そのあとの春  
1369 T: もなるほど  
1370 P1: そうですね で合計一年です  
1371 T: なるほど  
1372 P1: 計一年で  
1373 T: 交 交換留学で提携留学[先に行つて  
1374 P1: [そうですね 行つて。でー まー勉強しまつて

1375 T: アメリカの大学で [その  
1376 P1: [はい  
1377 T: ゼほとんどアメリカ人でした  
1378 P1: いややっぱりインターナショナルの中だと中国人もいるし [韓国人もいるし  
1379 T: [んー  
1380 P1: でよくつるんだのわ中国人韓国人 アメリカ人もまーいたんですけど  
1381 T: それわ面白い経験 それわすごい面白い経験 どう思いましたその  
1382 P1: あー [sigh  
1383 T: その時  
1384 P1: そのと その時 [ @ ] すごい最初中国人と話した時わ こうゆうふうにわしゃべりた  
1385 くない [ なって @ 思いましたね [ @ ] @ @ @  
1386 T: [ あー [ @ ] @ @ @ @ 特にどうゆう点が  
1387 P1: なん やっぱり強いんですよ な [んかこう  
1388 T: [強い  
1389 P1: 気音 なんかティーンとかも もう teach {strongly aspirated /u/} なんかタ  
1390 taught {strongly aspirated /u/} teach {strongly aspirated /u/} とかもすごく  
1391 T: なるほど  
1392 P1: 音が破裂する [の] がほんと強い  
1393 T: [ @ @ @ なるほど  
1394 P1: まー中国語 [だった] らそうだ  
1395 T: [母国語の影響] かな [なる] ほど  
1396 P1: [それ] もあると思うんですけど /ㄷ/ /ㄷ/ /ㄷ/ /ㄷ/ /ㄷ/ とか  
1397 T: 短いね [しも] [今] 母音が  
1398 P1: [そ] そ そうなんですよ  
1399 T: 破裂して短い /ㄷ/ [louder] とか か か か {quiet}  
1400 P1: [んー] で分からないんすよ やっぱり =  
1401 T: = それわ面白い  
1402 P1: 全然分からないだ =  
1403 T: = んー  
1404 P1: あ でその代わり強く聞こえちゃう  
1405 T: んー  
1406 P1: のでなんか流暢さがないように なんか聞こえちゃうん 流れるような  
1407 T: あーな [なる] ほど  
1408 P1: [感じ] がない =  
1409 T: = さっきの流暢さって その話したいことが淀みなくだけと それだけじゃなく音の  
1410 P1: あーもう [それ] すごくあります  
1411 T: [流れ] も  
1412 P1: それわすごくある  
1413 T: すごくある な [なる] ほど  
1414 P1: [そ] {quiet} それわ やっぱり =  
1415 T: = 流暢って 言った時わ ふたつの意味が  
1416 P1: あーありますね  
1417 T: なるほど  
1418 P1: その一音読を一生懸命高校の時に練習したってゆうのも その淀みなさにすごく  
1419 さっきの音楽ってゆう {We talked about music and spoken language before the  
1420 interview.}  
1421 T: えー =  
1422 P1: = ああれとすごく通じる ところあると思うんですけど その音の流れみたいなの  
1423 が かつこいいなー と思ったんですよ その。日本語と違わってゆう モーラじゃな  
1424 いん だってゆう  
1425 T: なるほど  
1426 P1: ストレスタイムで こうしゃべるってゆうのが かつこいいなってゆうところから  
1427 多分 そう思ったんじゃないす [かね  
1428 T: [なる] ほど で中国人のその破裂の激しいの 新たな面白いリズムだ  
1429 P1: まー =  
1430 T: = ラップ調もあるな [と] わ  
1431 P1: [そ] っ [sigh  
1432 T: 思わなかつた  
1433 P1: [いや] 思わなかつたです 邪道と [しか] 思わなかつたす [ @ ]  
1434 T: [ @ @ @ @ @  
1435 P1: 申し訳ないんです [けど] [ @ ]  
1436 T: [へ] えー [でも] アメリカ人より  
1437 P1: [ <sibilant sound>

1438 T: 中国人韓国人とつるむ  
1439 P1: あー [throaty] まそうですよ ねー そうやって言われてみると  
1440 T: 不思議です ね それわ  
1441 P1: それやっぱアジアの文化 [ @ ]  
1442 T: [同じ] なんかこう 仲間意識っての 感じた  
1443 P1: あれやっぱ やっぱり い [throaty] 同じ土俵じゃないですか 英語のレベルと 英  
1444 語の 英語話者として  
1445 T: なるほ [quiet] あー 同じ もう 普段国で 使わなくていい [環境] の中から  
1446 P1: [はい] そうです  
1447 T: 来てる と なる [ほど  
1448 P1: [それ] わまず大きかった と思います  
1449 T: ても 韓国人に わ  
1450 P1: あっ  
1451 T: そのアンケートの中で 韓国人の英語に わかなり ポジティブに  
1452 P1: あっ そうです ね 韓国人のひと わ すごく 英語わ 分かりやすいです 韓国人わ やっ  
1453 ぱり 一番 分かりやすいです 文化的にも 話題的にも かなり 通じる ところ わ たくさん  
1454 ある ので  
1455 T: 中国も 近く ない ですか [ @ ]  
1456 P1: 割と [でも] 韓国 の ほうが  
1457 T: [韓国] の ほうが 近い  
1458 P1: すごい 近い ですね <sibilant sound>  
1459 T: その 食べ 物  
1460 P1: 食べ 物 も 近い ですよ  
1461 T: んー  
1462 P1: 向こうも 例え ば 日本 だったら 嵐 とか す 知って たり とか  
1463 T: あー なる ほど  
1464 P1: って ゆう ジャニーズ グループ でも そう ゆう 文化的 など ところ でも 知って ること [が]  
1465 多い ですよ  
1466 T: [なる] ほど 大衆 文 [化] が [slow]  
1467 P1: [大衆 文化] で す ね も 多い ですよ。 なん なの ても そう ゆう と ところ ても つる み や  
1468 す かつ [た] ですよ  
1469 T: [で] ぞ 韓 国人 の 英語 を 聞いた 時に それ に =  
1470 P1: = はい =  
1471 T: = 日本人 の 英語 を 重ね 合わせ る と ころ [も] ある  
1472 P1: [あ] っ それ わ =  
1473 T: = で 食べ て くだ さ い ね =  
1474 P1: = はい あり が と う ご ざ い ま す [fast] はい それ わ ある と 思 い ま す それ [わ  
1475 T: [で] ぞ て 韓 国人 の 英語 わ どう それ わ その 韓 国人 の 英語 が その 分 かる よう に こ う  
1476 伝 わ っ つ つ つ 伝 わ っ た わ け で す よ ね [しも  
1477 P1: [あ] はい [while eating]  
1478 T: 流れ わ モーラ に 近い かも し れ ない けど そう ゆう 流れ が ある と か それ に 対 して わ  
1479 どう 思 う その そ 耳 に [して] 韓 国人 の  
1480 P1: [あ] っ かつ こ い い と わ ち ょ と 全 く 思 う 思 う わ な かつ た で す た だ も う あ の 時 わ ツ  
1481 ール と して し か 使 っ て な かつ た で す [ね  
1482 T: [ん] ー [quiet]  
1483 P1: 全 然  
1484 T: [ん] ー  
1485 P1: 文法 だ と かつ て ゆう より かわ  
1486 T: なる ほど [quiet]  
1487 P1: ちゃん と 意思 疎 通 が 出来 て る から 別に その 時 が 一 番 自 分 の 英語 っ て ゆう の が 自  
1488 分 の ひ と つ の 自 分 に と っ て の ひ と つ の 言語 だ な っ て 思 っ た 時 わ その 時 ぐ ら い じゃ な  
1489 い ですよ  
1490 T: その 時 わ 韓 国人 の 英語 を 聞 いて る と [きに  
1491 P1: [はい  
1492 T: 日本 の 今 の ゼ ミ みたい に こ こ の 文 法 ち ょ っ と ア メ リ カ 人 と [違 う] な と かつ て の わ  
1493 ない  
1494 P1: [あ] っ それ わ ない それ わ 多 分 彼 が 日 本 語 を し や べ れ ない から じゃ ない ですよ ね  
1495 て の も あ ん の かな  
1496 T: これ 面白い これ [じ] ご 自 身 でも 面白い と 思 い ませ ん  
1497 P1: はい =  
1498 T: = も の すごい 面白い。 ても す ても その 時 わ 英語 わ 自 分 の 言葉 だ 韓 国 人 ん 中 国 人  
1499 の ひ と と 話 して て [英語 わ  
1500 P1: [あー

- 1501 T: 自分の言葉[だ  
1502 P1: [あー はい\はい\fast)  
1503 T: [その時わ これわ間違えてる]とかってゆう意識わなく  
1504 P1: [あー  
1505 T: 相手のように話したいわけでないけど[でも  
1506 P1: [はい  
1507 T: ツールとして  
1508 P1: [はい  
1509 T: 自分としても自分のツール 言語[として  
1510 P1: [そうですね  
1511 T: 使ってる  
1512 P1: もうそうせざるを得ない状況においてわあんまり考えない  
1513 T: [なるほど\louder)  
1514 P1: そう[ですね  
1515 T: [てことわ今の相手が日本人ってのわそうか必要ないのにつ[かっていると  
1516 P1: [そ はい\はい  
1517 T: [そうゆう形のと[ころに  
1518 P1: [が多いです すごく多いです それわ  
1519 T: なるほど  
1520 P1: <sibilant sound>  
1521 T: てことわ<overlapping S1's sibilant sound>  
1522 P1: そうですね  
1523 T: すでも面白い 僕全然インタビューする前にわ考えてもいなかったの  
1524 P1: はー  
1525 T: でそれで留学の時にアメリカ人とも話[されましたよね  
1526 P1: [あー話してますね  
1527 T: どう 当然あれだ[@] っ[ばいいから  
1528 P1: [あーはい  
1529 T: それでどんなふう  
1530 P1: いやー[sigh]。もう最初全然分かんないすね 全然分かんないしー=  
1531 T: =あつ[sigh] ちなみに全然分かんない時どう思われました [これちょっと  
1532 P1: [思った時ですか[@] <sibilant sound> いやー  
1533 T: 日本に来る直前にイギリスで交換留学し [てる  
1534 P1: [はい  
1535 T: 日本の学生と話を[してきて  
1536 P1: [はい\はい\はい\はい\はい\はい\はい\fast)  
1537 T: [すごい面白いことがあったんで彼ら かれ彼女も。まふたりと話[してきて  
1538 P1: [はい\はい\はい\fast)  
1539 T: 男性女性[と  
1540 P1: [はい  
1541 T: 全然分かんない[イギリス人何言ってるかってゆうことも  
1542 P1: [あー あー あー あー [あー\fast)  
1543 T: [そうゆうのどう思われました  
1544 P1: んー。まー。最初のほうだったんでまだん分かるようになるだろ  
1545 うってゆう気持ちでわいたんですけど。やっぱりこう一箱に行動したりとかってゆ  
1546 うのわ出来ないのかなんてゆうふう思ったり[しました  
1547 T: [えっそれでそれで中国人韓国人といるこ[とが多かった  
1548 P1: <sibilant sound> それでだけ それだけ分かんないですけど そのひとつとして  
1549 わ理由の[ひとつとしてわ  
1550 T: [んー\quiet)  
1551 P1: あったかもしないです  
1552 T: でも自分で英語を 友達を作ろうとする時なんか意識ってありました こうゆう人  
1553 とよりつ なんだろうその 普通わまー日本にいたら気が合う友[達とあって  
1554 P1: [あー  
1555 T: でも=  
1556 P1: =はい  
1557 T: 留学中わ例えばこうゆうタイプの人と友達になろうってことで 例えば中国人と出  
1558 来るだけ 韓国人と出来るだけ[アメリカ人  
1559 P1: [あっそうゆうのわ[一切ないですね  
1560 T: [そうゆうのわ全くない  
1561 P1: もう色んな人と  
1562 T: んー\quiet)  
1563 P1: になりたいかなってゆう  
1564 T: 僕わそのイギリスで話した  
1565 P1: はい\はい\はい\はい\fast)  
1566 T: かたがたわ男性も女性も  
1567 P1: はい  
1568 T: 英語を聞いて分からない時 あの私がいけないんだって[言ってる[て[@]  
1569 P1: [あー  
1570 T: でも向こうがインターナショナルな英語を話してないんじゃないか[って僕わ言  
1571 ったんですけど  
1572 P1: [あー  
1573 T: いやーそんなふう  
1574 P1: [<sibilant sound>  
1575 T: 思えない[ですと @@@@  
1576 P1: [あー まーちょっと日本に帰って来て思ったのが。相手が 相手も悪いな  
1577 ってゆうのわ[思ったんですね  
1578 T: [@@@  
1579 P1: その多分自分がネイティブ @ だから[@] これがいいん 正しい英語だし これを  
1580 理解出来ないのわお前が悪いんだってゆうのがないと 普通そうじゃないと 例え  
1581 ゆっくりしゃべったりとか[してくると思うんすよ  
1582 T: [んー\quiet)  
1583 P1: だその反面うれしいところわあるんですよ 向こうが  
1584 T: あっもう  
1585 P1: 流暢にしゃべってるってことわつまりこっかわ対等に見られてるんだって  
1586 T: なるほど=  
1587 P1: =思った時やっぱり あでもうれしいなーと思わんです[けど  
1588 T: [なるほど 対等に 対等に そうか。僕わそのーイギリス今三回目住ん[で  
1589 P1: [はー  
1590 T: 一回目わうれしいなって同じように思ってた  
1591 P1: はー[ー  
1592 T: [でも例えば 例えばある時銀行に行って  
1593 P1: はい\はい\fast and quiet)  
1594 T: 銀行員 銀行員の人[が中国から来たね あのー学生がお金をおろしたいと  
1595 P1: [はー\quiet)  
1596 T: 結構な金額をおろしたいと  
1597 P1: はい=  
1598 T: =でパスポートを出してください[と  
1599 P1: [はい\はい\fast)  
1600 T: パスポートがないと出来ません  
1601 P1: はい\はい\fast)  
1602 T: [そうゆうことわでそのパスポートが通じないの  
1603 P1: [んー\quiet)  
1604 T: [いやー あー\throaty) 通じないってゆうか その 銀行員の人わもう すごい  
1605 ごもごししゃべる  
1606 P1: はい\はい\fast)  
1607 T: パスポ [パスポ  
1608 P1: [はい  
1609 T: パスポ [えっ  
1610 P1: [はい  
1611 T: ん えっなんですか 中国の人わ[言う  
1612 P1: [はい  
1613 T: ところがパスポ 全然もう話し方も[スピードも変わらないし  
1614 P1: [あー  
1615 T: なにも変えないで[ただ繰り返す  
1616 P1: [あー  
1617 T: 合わせられないだけなのかなって思うようになって  
1618 P1: あー  
1619 T: だその なん[か  
1620 P1: [その えっ  
1621 T: その=  
1622 P1: =だれがしゃべっ[てるんでしたっけ  
1623 T: [その銀行員のイギリス[の  
1624 P1: [はい  
1625 T: 恐らく南部出身の[人が  
1626 P1: [あー



- 1753 T: [逃げ道 そうそう[そうそうです  
1754 P1: [英語で伝えられなければ日本語でカ[バー出来ちゃう  
1755 T: [んー{quiet}  
1756 P1: ってゆうのわ分かっているんで  
1757 T: 今韓国人と話す機会ってある  
1758 P1: あっ結構あの ちょっと前だとボイスチャットってゆってその  
1759 T: 早稲田大学の=  
1760 P1: =早稲田大学の  
1761 T: 大学の  
1762 P1: あー[の  
1763 T: [プログラム=  
1764 P1: =チャットシステムがあって  
1765 T: んー{quiet}  
1766 P1: それわもう毎回やってたんですけど まー週に一回とか  
1767 T: 週二回  
1768 P1: 週一回です  
1769 T: 一回 時間一時間[ぐらい  
1770 P1: [だいたい五十分とか  
1771 T: でもう 韓国の提携大学=  
1772 P1: =向こうわそう 韓国 高麗大学つつって まー言っちゃいま[したけど  
1773 T: [いやそれわ別に  
1774 P1: あっ[そうですね  
1775 T: [まーゆ 有名なだいが[くで  
1776 P1: [あーそうで[すゆ  
1777 T: [超有名な大学の[ひとつ  
1778 P1: [そうなんですよ 向こう 彼らも英語流暢ですごく あの  
1779 T: その時に向こう あの人のエス落としたなとかわ思いなですか  
1780 P1: あー{throaty}思わないです @@@ [なんでだろう 分かんないですけど(@)  
1781 T: [なるほど なるほど  
1782 P1: @  
1783 T: なるほど  
1784 P1: それわなぜか分からないんですけど まー  
1785 T: いやーでもそれわそうじゃないですか やっぱり今の話で総合すると やっぱりだ  
1786 って英語使わなきゃいけない  
1787 P1: あー[そうですね  
1788 T: [場面ですもんね  
1789 P1: [あーそうですね  
1790 T: それ自分 その時わ英語わ自分の言葉だってゆうふうな つ その 英語わ自分の言葉  
1791 だっ[て意識わ  
1792 P1: [はいはいはい]{fast}  
1793 T: ゼミの時とボイン ビデオチャットを比べると ビデオチャットの時のほうが強い  
1794 っ[てゆうことなの{quiet}  
1795 P1: [す そうゆうことですね多分  
1796 T: そうゆう{fast} 多分そんな感じそ <sibilant sound>  
1797 P1: 自分{overlapping T's sibilant sound}中でそんなに意識して[ないです  
1798 T: [なるほど  
1799 P1: そんな  
1800 T: なるほど  
1801 P1: で今考えてみるとそうゆうことですねただなんか やっぱり韓国の人としゃべ  
1802 ろうとすると。ネイティブっぽくって またネイティブって言ってあれですけど ネ  
1803 イティブっぽく  
1804 T: [んー{quiet}  
1805 P1: しゃべろうとわしないしなかつたです  
1806 T: [なるほど なんですとかね する するとうなると思います  
1807 P1: やっぱ。こいつかつこつけてんじゃねとか思っちゃうんじゃないかなってのわ  
1808 ありますね=  
1809 T: =そのネイティブっぽくっての発音とか  
1810 P1: 発音とかをちょっとこう  
1811 T: こ 口語表現[とか  
1812 P1: [はい そうゆうのをゆったりとか 例えば まー自分がアメリカにいた時わ How are  
1813 you How are you とかじゃなく 例えば What's up とか  
1814 T: [んー なるほど{quiet}  
1815 P1: [Hey man とかって dude とかなんかこう ゆったりとか あと英語でもなんかこう  
1816 I'm I'm gonna なんか I wanna とか [gotta って  
1817 T: [んー{quiet}  
1818 P1: なんかそうゆうのをこう たくさん使ったりとか とか like なんか like 的な[(@)  
1819 みたいな  
1820 T: なるほど  
1821 P1: [使ったりとかってゆうことわしなかつた しようとしなしい[自分が  
1822 T: [なるほど もしビデオチャットがアメリカ人ならするか[もしれない  
1823 P1: [あつ多分して[ますね  
1824 T: [なるほど  
1825 P1: それわ合わせる[ってゆう  
1826 T: [なるほど  
1827 P1: だと思えますぞこわ。自分 そうですねあと{quiet}。相手次第ってことわ結構多  
1828 い 性格的にもかもしんないですそれわ[自分はい  
1829 T: [んー  
1830 P1: 英語だけ[じゃなくて  
1831 T: [なるほど。それを なるほど そうするとご自身の英語ってゆう時に。 こう なんか  
1832 これがご自身の英語って ほんとに相手によって違う[ので  
1833 P1: [あーちょっと[若干  
1834 T: [なんとも  
1835 P1: そうなんですよ=  
1836 T: =てか今 この今までの時間の中[で  
1837 P1: [はい  
1838 T: 僕がほんとに驚いたこと[ってゆうのわ  
1839 P1: [はい  
1840 T: ご自身の英語をどう思いますか[ってゆう時に  
1841 P1: [はいはい  
1842 T: 実わご自身の英語ってんのわ鮮明に見える形で描くのは非常に難[しい  
1843 P1: [はい  
1844 T: それわなぜ[なら  
1845 P1: [そうですね{sigh}  
1846 T: 自分だけの[英語ってんのわ  
1847 P1: [あー  
1848 T: ないの[だ[ってゆう  
1849 P1: [あー[ー  
1850 T: [こんな僕が全く考えてもいなか[つた  
1851 P1: [あー 僕も考えてなかつたです 今お話しして あっそう[なんだなって  
1852 T: [ひとつのご自身の英語ってないんじゃないか[なって  
1853 P1: [あー  
1854 T: ない[ってゆうかその  
1855 P1: [@@@@@  
1856 T: [その相手を通して自分の英語がその場その場で生まれて[いってゆう  
1857 P1: [はいはいはいはい]{fast}  
1858 T: でそしてアメリカ人と一緒に話してる時の自分の英語と  
1859 P1: [はい  
1860 T: 韓国人と一緒に話[している時の  
1861 P1: [はい  
1862 T: 自分の英語と  
1863 P1: はい  
1864 T: それ以外の英語とで なんかこう [自分の英語に対する  
1865 P1: [はい あーはい  
1866 T: 考え[方[って  
1867 P1: [自分違いますね。 分かんない[fast]外から見たら同じだ[ってゆわれるかも  
1868 しれないんですけど 自分の中でわ違い[ます  
1869 T: [それ その中で好きな英語ってあります こ 自分が好きな自分の英語わこうゆう時  
1870 の英語だ[ってゆう=  
1871 P1: =あつ それわやっぱりネイティブの人としゃべ[てる時です[(@)=  
1872 T: =でもそのネイティブって実わアメリカ[だったり[(@)  
1873 P1: <sibilant sound>  
1874 T: だ[ってネイティブ{overlapping S1's sibilant sound}いっばいいる [(@@  
1875 P1: [そうなんすよ ネイティブってゆうのわ自分がこの人わネイティブだと判断した  
1876 [人と  
1877 T: [なるほど  
1878 P1: しゃべ[てる時ですよ

1879 T: それわ高校の時のシーディーに近い人

1880 P1: 多分そうゆうのがある そうですね

1881 T: なるほどな[るほど]

1882 P1: [もしかしたらそ 国籍を聞いただけでそうゆう偏見が生まれるかもしれないですね

1883 僕わイギリス出身ですってゆわれたら あーもうこの人わネイティブだっと思って

1884 接するかもしれないです。中国出身だっゆわれると。んー ただまーアメリカに

1885 何十年住んでましたとかってゆえば あー多分ネイティブなのかなーとかって思った

1886 り

1887 T: なるほど

1888 P1: します

1889 T: なるほど その合わせることの重要性 えーとかその。えー実際にこう メッセージ

1890 として使うことの その流動性

1891 P1: はいはい

1892 T: ってゆうのを実体験の中で留学を通して学んで

1893 P1: [はいはいはい]{fast} はい

1894 T: きている。でただその中でやっぱり序列が出来てしまっって その[序列ってんのわ

1895 P1: [んーんー]{quiet}

1896 T: やっぱアメリカ人

1897 P1: そうです[ね

1898 T: [と話してる時[の

1899 P1: [はい

1900 T: 自分の英語

1901 P1: はい

1902 T: あるいわ もちろんアメリカ人の英語っ[てんのが

1903 P1: [はい

1904 T: 序列としてわ高い

1905 P1: どうしても高いです=

1906 T: =ただし英語わツールであっるので

1907 P1: はい

1908 T: それわ相手によって話[す時によって

1909 P1: [はい

1910 T: 流動的に変わ[っについて

1911 P1: [はいはいはい]{fast}

1912 T: それによって自分わ英語が

1913 P1: はい

1914 T: 使えるー

1915 P1: はいはい

1916 T: つか 英語を使えるってのわ{fast} 実わそうゆうこと[だっって分かってる

1917 P1: [はい はい

1918 T: そうすると日本人と一緒に話す時にお互わ逃げ道があるからそんなにツールとし

1919 て意味の[希薄な

1920 P1: [はいはいはいはい]{fast}

1921 T: ものになって[しまっって

1922 P1: [はい

1923 T: 日本語英語のほうがより分かりやすいし それが

1924 P1: [はい

1925 T: いいんじゃない[か

1926 P1: [はい

1927 T: ま逆に言えば日本語でしゃべっちゃえばいいじゃないか[最初からって

1928 P1: [あっ はいはいはい]{fast} はいはい

1929 T: ゆうふうになるとゆう[こと

1930 P1: [はい ただ今わ違っうてその。イギリスに留学じゃない[ですか {He was accepted

1931 by a UK university.}

1932 T: [えー

1933 P1: それがあるからあえてそうゆう場所を好んで この前期も九月までなにもないの

1934 で早[稲田の

1935 T: [なるほど

1936 P1: ゼミを聴講させていただくんですけど やっぱ英語でやるじゃないですか [英語

1937 に

1938 T: [んー

1939 P1: やっぱ慣れておかないとってゆう なんか目標と気持ちがあるから 今わその日本

1940 語じゃなくて英語でってのわすごくありがたい。ですけど多分そうゆう目標とか留

1941 学とかってゆうのがなければ別に日本語でもいいんじゃないのかなって思うんです

1942 T: なるほど そうすと 今留学の目標があるので日本人同士英語を使うんであっても

1943 [使う機会があることが

1944 P1: [あー全然。うー[れしい

1945 T: [ありがたい=

1946 P1: =そありがたいんです それわ全然

1947 T: なるほど そうか

1948 P1: はい

1949 T: んー き 機会の不足 そうか そりゃそうだ 今英語をす相手に合わせて使えるよう

1950 になりたいって言っても そもそも使ってないしとしようがない

1951 P1: そうですね{@}

1952 T: その [使うってのわ

1953 P1: [はい

1954 T: 主に話し言葉

1955 P1: <sibilant sound> それわ話し言葉ですね

1956 T: なるほど そう なるほど

1957 P1: はい

1958 T: んー <sibilant sound> これわもう全体のインタビューの中で今日わ最初のインタビ

1959 ュー ほんとに面白い

1960 P1: あー

1961 T: ほんとに面白い

1962 P1: はい。いやーしゃべってて気づかされること結構ありました

1963 T: んー{quiet}。いやこれでも あの あと その大学二年の留学以外で

1964 P1: はいはい

1965 T: あとビデオチャット以外で英語で話す機会 あのゼミナール以外で英語で話す機会

1966 っってあとどんな機会がありました今まで

1967 P1: <sibilant sound> んー英語を話す機会ですか。りゅう 留学も除いて

1968 T: 留学わ大学二年の

1969 P1: あっそうです

1970 T: それ以外にもまだあるって

1971 P1: えーと。あっ大学以外でもコミュニティーでいっぱい使いました

1972 T: コミュニティー{high-pitched}

1973 P1: 例えば卓球の地域 キャンパス外の卓球のコミュニティーで使ったりとか 太鼓の

1974 グループとかにも所属してたりしたんでアメリカで。[そこで

1975 T: [あー留学中[のところで

1976 P1: [留学中ですね。色んな場所でやっぱ英語わ使っました で。[やっぱり

1977 T: [インターナショナルもアメリカン[もいて

1978 P1: [そうですね その 僕高校卓球部で

1979 T: なるほど

1980 P1: 中学も卓球部で。中学の時わ まー結構強くて県で二位とかに[なったりして

1981 T: [おーー す[ごい

1982 P1: [それでアメリカ行っっても卓球のチームとか所属して週に一回行っって

1983 T: んー{quiet}

1984 P1: でそっからまた別の場所にキャンプがあっったんで その合宿に参加させてもら

1985 っって その元世界チャンピオンと[かの人が主催してるとことかに行っって

1986 T: [おー @@@@ @ んー

1987 P1: でやっぱり その時が一番文法とか意識をしなかった時ですね その[時わ

1988 T: [なるほど その[時って

1989 P1: [なんでかって多分そのと[きわすごく

1990 T: [んー

1991 P1: わ 鮮明に覚えてんですけど

1992 T: んー

1993 P1: 目的が その卓球の その技術とか技とかコツ[とあってゆうものを学ぶってこと

1994 が

1995 T: [なるほど]{quiet}

1996 P1: 一番大事な目的だから

1997 T: んー{quiet}

1998 P1: それ以外のことわもうどうでもいいわけなので

1999 T: なるほど

2000 P1: 聞く時にも話す時にも一番文法とか単語が疎かになっってる時だっ[たなっってのわ

2001 T: んー{quiet}

2002 P1: すっごい覚えてます

2003 T: それでもつ 伝わ[ったし

2004 P1: [あっ伝わっってますね

2005 T: 理解出来[たし]{slow}

2006 PI: [全然理解されてるし理解してますし]

2007 T: んー{quiet}

2008 PI: やまー その人わずすスウェーデン人だったんですけ[ど]

2009 T: [んーなる[ほど]

2010 PI: [いやー英語母語じゃないのにすごいなと思っただけですけども それ以外わ別に]

2011 その このエルがとかってゆうのわ別になんにもなくて

2012 T: んなるほど[quiet]

2013 PI: ほんとにあー今この人わ あっこれが大事なんだなってことゆってるんだ[なっ]

2014 てゆうのを

2015 T: [んー{quiet}

2016 PI: [しっかり聞いてたってゆう]

2017 T: なるほど その時のこう自分の英語ってゆうのわ こう自分がうまくコミュニケー]

2018 ション出来てたわけじゃないですか]

2019 PI: そうですね]

2020 T: もうその 大学二年の まだ今よりも何年か前の時代からもう既にコミュニ[ケーシ]

2021 ョン出来てた]

2022 PI: [あーはいはい]{fast}

2023 T: それ しかもそれ初めての留学の[時に]

2024 PI: [はいはいはい]{fast}

2025 T: コミュニケーションが自分の英語を通じるんだ[って]

2026 PI: [はい]

2027 T: その時ってゆう感覚って じ どう なんか覚えることあります 自分の英語ってす]

2028 ごいなとか]

2029 PI: あー。いや 伝わるんだなって[ゆうのわ]

2030 T: [伝わるんだ]

2031 PI: 結構 割と自分がこのレベルまで行きたいってゆう 思ってることあったんですけ]

2032 どそこにも 満たなくても意外と通じるなってゆうのわあったんで]

2033 T: このレベルって多分高校の時のシーディーのような]

2034 PI: あっそうっすね [そうゆうのとか]

2035 T: [んー{quiet}

2036 PI: ほんとに流暢じゃないですけど]

2037 T: こう 音がリズム]

2038 PI: [よど]

2039 T: リ[ズミカルで]

2040 PI: [リズムカルに=]

2041 T: =しかも言いたいことが淀み[なく出て来てってゆう]

2042 PI: [はいはいはい]{fast} じゃなくても通じるから 別にそのレベルにまで行かなくて]

2043 も生活を送れるんだな]

2044 T: んー{quiet}

2045 PI: [ただでも傍ら自分わ将来英語を教える立場に立つってゆうことが頭にあったの]

2046 で]

2047 T: んー{quiet}

2048 PI: やっぱりそこをモデル モデルになるためまで高[めないといけない]

2049 T: [んー{quiet}

2050 PI: ってゆう意識があったから]

2051 T: なるほど[quiet]

2052 PI: やっぱり常にどこが合ってて どうゆうふうに通じるの[かかってゆうのわ]

2053 T: [んー]

2054 PI: 向上させようとしてました]

2055 T: なるほど その時逆になんか英語しか話したことのないアメリカ人のよう アメリ]

2056 カ人だったとしたらもううまくコミュニケーション出来たと思いますか]

2057 PI: 自分がですか]

2058 T: 自分[の予想で]

2059 PI: [英語 アメリカ人[の]

2060 T: [アメリカ出身の]

2061 PI: そうですね [思いますそれわ]

2062 T: [でほかの言語を学んだことがない]

2063 PI: それ[だったら]

2064 T: [でスウェーデン人に卓球学ぼう]

2065 PI: はい]

2066 T: その時のほうがうまく[行った]

2067 PI: [あーえ 絶対ネイティブのみ 自分がそうだったほうがもっと良かったとわ[思い]

2068 ます]

2069 T: [なるほど なるほど 全然ほ 変な質問です[けど]

2070 PI: [はい]

2071 T: アメリカ人に生まれたかったですか]

2072 PI: <sibilant sound=>

2073 T: =@@@]

2074 PI: それわ思わない[です]

2075 T: [それわ思わない]

2076 PI: 思わない]

2077 T: んー{quiet}

2078 PI: 思わないです=]

2079 T: =もし えー。そうか]

2080 PI: はい]

2081 T: もしアメリカ人]

2082 PI: はい]

2083 T: と会話する機会が もうおき 幼い時からずーつとあってもアメリカの その自分の]

2084 特定の州のコミュニティーの まー特定のなにかのコミュニティーの人とうまく意思]

2085 疎通がもう取れると もう現地の人の話し方だと ゆうのと日本との こう両方持って]

2086 るとゆう そうゆうふうなのだったら今よりも良かったと思いますか]

2087 PI: えっ]

2088 T: その なんとゆうかその えー あ あの なんか僕も なんか[こう難しいですけど]

2089 PI: [@@@@]

2090 T: あの なんてゆうかその んー難しいな。こう]

2091 PI: 今の立場を逆転だったと[するとですか]

2092 T: [そ そ その ま両方の同じような 例えば日本だったら自分の出身の日本語]

2093 PI: [はいはい]{fast}

2094 T: [があって 英語にもそうゆう自分の出身の英語があるかのような その こう ふたつ]

2095 の地域を歩き来してすよ [幼少の時から]

2096 PI: [はいー あもうじゃパーフェクトなバイリンガルだったらみたいな感じですか]

2097 T: まーパーフェクトなバイリンガル]

2098 PI: バ[ランス もう]

2099 T: [に近いのかも しないですけど その 一年に半分わ日本のある地域 でしたも標準的]

2100 と言われている日本語話す[地域]

2101 PI: [あー=]

2102 T: =あ でい 一年の半分わアメリカの標準に近いと言われてるとこの地域[にいて]

2103 PI: [はいー]

2104 T: 学校教育課程を]

2105 PI: [はい]{fast}

2106 T: [まそうゆうのわシステム[的に無理だとしても]

2107 PI: [はいはい はいはいはい]{fast}

2108 T: それをこう半年半年[で幼少の時から]

2109 PI: [はいはいはい]{fast}

2110 T: ザーつと[積み上げてきて]

2111 PI: [はいはいはい]{fast}

2112 T: 今に[至るとしたら]

2113 PI: [はい]{fast}

2114 T: それわひょっとしてベストなの]

2115 PI: それを それをすることによって失うものってゆうのわ自分で分かっているの[でそ]

2116 こを考えると僕わそれわベストでわいいんですけど]

2117 T: [んー]

2118 PI: [ただ英[語だけに限れば]

2119 T: [なるほど]

2120 PI: [それがベストだと思います]

2121 T: なるほど]

2122 PI: 恐らくその でもそれをしちゃうと例えば自分が中高やってきた部活だったりと]

2123 か 失うもの そ 多分そうゆうこと出来なかったと思うんです 失うことが英語以外の]

2124 部分で生活的の部分であるから]

2125 T: なるほど]

2126 PI: あるんですけど ただ言語の面だけゆえばもそれが そうあって欲しかったな[っての]

2127 わあります]

2128 T: なるほど そすとなるほど なんか 言語にわ。えー特定の地域がついてたほうが自]

2129 分としてわ]

2130 PI: <sibilant sound=>

- 2131 T: いいとゆう{overlapping S1's sibilant sound}
- 2132 P1: そう
- 2133 T: 例えば僕[なんか]
- 2134 P1: [です]{quiet}
- 2135 T: 僕英語[で]
- 2136 P1: [はい]
- 2137 T: 生活し=
- 2138 P1: =はい
- 2139 T: 今イギリスに[住んで]
- 2140 P1: [はいはい]{fast}
- 2141 T: 英語で生活を[してる中で]
- 2142 P1: [はい]
- 2143 T: 自分の英語ってどの地域にも結びつかないんですよ [正直言って]
- 2144 P1: [あ-----]
- 2145 T: こ なんだろ 日本と結びつかないし
- 2146 P1: あ{quiet}
- 2147 T: 修士を ニューヨーク州とも結びつかないし ニューヨークシティでもないし サウ  
スハンプトンで[もなければ]
- 2148 P1: [@@@]
- 2149 T: ロンドンでもない
- 2150 P1: は{quiet}=
- 2151 T: =なんにも結びつかないんですよ
- 2152 P1: [はいはいはい]{fast}
- 2153 T: そうゆうあり方ってのわ意外だと
- 2154 P1: いや 僕逆に自分も今そうなんだ
- 2155 T: そうなんで{@}
- 2156 P1: はい=
- 2157 T: =あつ閉まる
- 2158 P1: あつ[閉まっちゃう]
- 2159 T: [店が閉まる]
- 2160 P1: 大丈夫ですか 多大丈夫だと思います=
- 2161 T: =ん <sibilant sound> そい そんな感じ 自分[が今そ]
- 2162 P1: [はい もそんな感じですか 宙に浮いてる感じがです]
- 2163 T: そ [それわど]
- 2164 P1: [どこにも根を根ざしてない]
- 2165 T: [どっかに根ざしたい]{louder}ってゆう気持ちあります
- 2166 P1: あすっごい{sigh} そんなこと聞かれたこともないから なんすかね
- 2167 T: までも
- 2168 P1: や別に。 そう。 地域に根ざしたらどうなるのかが分かんないから 分かんない  
すね{@} ほんと{quiet}それわ
- 2169 T: あ{quiet}
- 2170 P1: ただでも根ざしたほうが その現地の人達とたくさん話す機会も出来るし [共有  
出来る]
- 2171 T: [ん]{quiet}
- 2172 P1: ことが多くなるので
- 2173 T: と その根ざすとしたらアメリカのどっかの州になる の{かな}{quiet}
- 2174 P1: [<sibilant sound> や=]
- 2175 T: =@
- 2176 P1: そう
- 2177 T: 高校の時の影響とかで
- 2178 P1: ですね
- 2179 T: でもその州の人って世界の英語話者の中でほんとに ごく{一部}{@}
- 2180 P1: [そうなんですわ 僕わでも最高なのわ]
- 2181 T: あっそれ聞きたいですね
- 2182 P1: 最高なの{@}。 その文化とか そういう知識とか そういう面 でわ全部日本的な  
考え方でいいんですけ[ど]
- 2183 T: [ん]{quiet}
- 2184 P1: 自分の英語の言語能力ってゆうものに関してだけわ @。 その]{throaty}。 言い  
たいことが無理なく伝えられるぐらいになりたいですね
- 2185 T: [ん]{quiet}。 でも もう ん 出来てらっしゃるんじゃないですか 例えば中国人相手  
韓国人相手 アメリカ人相手 どれでも出[来るよう]になってる]{quiet}
- 2186 P1: [でもそれを日本語と比較するとまだまだなんですよ]
- 2187 T: あーそれをご自身の[
- 2188 P1: [ @
- 2189 T: す 日本語の[レベルまで]
- 2190 P1: [はいはい もう持っていきたいです]
- 2191 T: なるほど=
- 2192 P1: =はい
- 2193 T: 逆に 自分の。 言語能力ってのわ 結局その伝えられ 伝えたいように[伝えられ  
る能力を言語能力]
- 2194 P1: [はい [はいはいはいはい]{fast}]
- 2195 T: で 自分の日本語と自分の英語を比[べて]
- 2196 P1: [はい]
- 2197 T: 自分の日本語にわないけど自分の英語にわあるってゆうのわあります=
- 2198 P1: =日本語になくて英語にあるもの[ですか]{@}
- 2199 T: [俺この分野わ英語のほうが絶対日本語よりも]
- 2200 P1: あー[ー]
- 2201 T: [まさってるなど]
- 2202 P1: <sibilant sound> いや ん]{sigh} ないんじゃないですか]
- 2203 T: ない これでも す 日本語ってと英語って全く違うじゃないですか [使い方が]
- 2204 P1: [はいはいはい]{fast}]
- 2205 T: 日本語のままに日本で日本国内で]
- 2206 P1: はい]{はいはい]
- 2207 T: [日本人と]
- 2208 P1: はい]
- 2209 T: でも英語って全くそうゆうのが どの地域にも関係なくて なんかつ特定の場面で使  
うことが決まって 例えば=
- 2210 P1: =はい]{quiet}
- 2211 T: 今の この日本語でのやり取りってどこでも僕が出来るやり取りでわない
- 2212 P1: はー[ー]
- 2213 T: [例えぼ イギリスでわなかなか恐らく日本人見つけないと出来[ないし]
- 2214 P1: [はいはい]
- 2215 T: でも英語でのやり取りってかなりのぼ じょ 状況でかなりの場面でかなりの目的  
で[やれる]
- 2216 P1: [はいはい]
- 2217 T: と全然使い方が違う
- 2218 P1: [はいはい]{fast}]
- 2219 T: [じゃないですか でもやっぱり日本語と比較するって 日本語能力と英語能力を比較  
するってのわ常にある]
- 2220 P1: あり[ますね]
- 2221 T: [のかもしれない]
- 2222 P1: あります]
- 2223 T: で日本語と同じようになりたい[と]
- 2224 P1: [はい]
- 2225 T: 究極的にわなり[たい]
- 2226 P1: [はい]
- 2227 T: その日本語と同じようになった時に それわ それわ日本 ンなまりとしてもアメリ  
カ英語に近づけたいんですか{quiet} 表現とか]
- 2228 P1: は ん]{sigh} それわ。 どうか]{sigh} いやその能力ってゆうのが]
- 2229 T: ー]
- 2230 P1: 日本語とおんなじように伝えられることが保証されれば それわ必ずしもアメリ  
カ英語でわなくてもいいかも[しんないすね]
- 2231 T: [なるほど]
- 2232 P1: ただでも そう。 なんて自分の中で なんてアメリカ英語がいいかってゆうと
- 2233 T: それも聞きたいすね]
- 2234 P1: @@@@ えと]{@} やっぱり これわもう後から学んだことで聞いたん[ですけ  
ど]
- 2235 T: [えー]
- 2236 P1: そのアメリカ英語が一番 そのインテリジビリティが高いわけわわない]
- 2237 T: [ん]{quiet}
- 2238 P1: 逆に彼らの英語のほうが大多数の人にとって聞き取りにくい英語だってゆう]
- 2239 T: ー]
- 2240 P1: のなんか学んだ[ことが]
- 2241 T: [大学で学[んだ]
- 2242 P1: [はい]
- 2243 T: ゼミとか[で]

2257 P1: [そうですね  
2258 T: なるほど それわ[は  
2259 P1: [で  
2260 T: てことわ おん 発音の面ですってゆう  
2261 P1: [発音の面ですわ{fast} でそれを聞いた時に そうすると そのアメリカ英語ってゆ  
2262 うのが一番難しいとこにある限界地点なんじゃないのかなと思っただんですね てこと  
2263 わそこまで行けば要わほかのどの人達と  
2264 T: [んー(quiet)  
2265 P1: 話す時も こう伝えることが出来る英語に 自分がさっきに言ったじゃない 調整出  
2266 来る は[ばが広がる  
2267 T: [なるほど なるほど  
2268 P1: 一番はじっこなんじゃないのかなってゆう意識があるのでそこまで高め[たい  
2269 T: [なるほど  
2270 P1: そうすれば別に韓国人としゃべった時に韓国人のようにしゃべればいいし  
2271 T: んー  
2272 P1: それわ合わせていけばいいんじゃないのかなーって  
2273 T: [なるほど  
2274 P1: でも多分自分でこうゆっててうそだと思っただんですよね  
2275 T: [なるほど  
2276 P1: 多分アラ 中東系の人とかアフリカ系の人  
2277 T: えー  
2278 P1: んの英語を理解わ多分出来ないと思っただんですよね 英語 アメリカ人の英語を学ん  
2279 だとして  
2280 T: [えー  
2281 P1: だからやっぱそれわうそだなって自分でしゃべってて思っただんですけどただ でも  
2282 [気持ちの中でわ  
2283 T: [でも なるほどなるほど でも高校の経験と  
2284 P1: そう  
2285 T: 留学の経験[して そうゆう方向に  
2286 P1: [経験してやっぱ やっぱアメリカ英語が一番最高点で  
2287 T: [面白い(quiet)  
2288 P1: そこまで行けばそれだけ幅が広がるってゆうような  
2289 T: な[なるほど  
2290 P1: [その中に色々英語があるってゆうようなイメージなので @@@@  
2291 T: もものすごいおもしろい  
2292 P1: [@@@@ [@@@@  
2293 T: [だってそれわ もしそう感じるとしたら それわ今までの人生の経験全てがそこに  
2294 集約されてる  
2295 P1: はー[ー  
2296 T: [そ そうなると そう まー確かに今までの んーそ(quiet) 幼少の経験があって中  
2297 学の経験があって高校でのシーディーの経験 そして=  
2298 P1: =はい  
2299 T: 大学二年留学の[経験  
2300 P1: [はい  
2301 T: チャットの経験  
2302 P1: はい  
2303 T: 総合すると確かにそうゆうふうな[ふうに  
2304 P1: [はー  
2305 T: な方向にむ でそれでこう全ての色んな経験の=  
2306 P1: =はい  
2307 T: 一見矛盾するのが整理されてい[ってってゆう  
2308 P1: [はい。 でまたイギリスに行ったらまた変わるかもしれない  
2309 T: んー=  
2310 P1: =ですよね  
2311 T: 今度イギリスが頂点になるだけで  
2312 P1: なる[かもしれない(@)  
2313 T: [頂点が変わるだけで(@) [@@  
2314 P1: [かもしれない(@)  
2315 T: 考え方わ 基本的な方向性同じかも[しれないし  
2316 P1: [あー  
2317 T: んー面白い 留学終わったあとまたインタビューしたい[ぐらい  
2318 P1: [@@@@=  
2319 T: =イギリスに その修士終わったあと[ってゆう  
2320 P1: [はいはい  
2321 T: 面白い。 いやーあとわ。 そうすと その 留学を除いて チャットを除いての英語を  
2322 使う経験 あーゼミを除いての英語を使う経験ってのわ もうないですか 幼少も除い  
2323 てって 今話したな 話してない中で  
2324 P1: はい  
2325 T: 英語を使ってきたってゆう  
2326 P1: あー[throaty] あー あとわ  
2327 T: んー  
2328 P1: それわ長期になくて でわなくてもいいですか  
2329 T: [長期じゃなくても  
2330 P1: やっぱ中国の留学生がかなり多いですよ  
2331 T: こ[こに  
2332 P1: [早稲田  
2333 T: はい  
2334 P1: すと来たばっかだと やっぱ日本語しゃべれない人[が結構いて  
2335 T: [えー @ @  
2336 P1: そうゆう人達と話す時ってゆうのわやっぱ英語ですわ  
2337 T: その人達わ英語でここで ここで英語の授業  
2338 P1: だいたいやっぱ国際教養に入るんで  
2339 T: なる[ほどなるほど  
2340 P1: [国際教養って英語で全部授業してるので [日本語わ  
2341 T: [んー  
2342 P1: 別のプログラムでやってって感じですよ  
2343 T: でそうゆう その経験わ留学の後に どっ[ちかって(quiet)  
2344 P1: [あーそのあとですわ はい  
2345 T: この大学がより留学生を受け入れるように[なってきた  
2346 P1: [そう そう そうですわでもっと増えて そうですわ  
2347 T: あとなにか こう言い残したこと[か こうき  
2348 P1: [言い残したこと  
2349 T: 質問とか  
2350 P1: 質問と [多分  
2351 T: [このすごい面白[かった  
2352 P1: [あーそうすか(@)  
2353 T: ほんとにほんとにおもしろいもう今  
2354 P1: @@@@  
2355 T: 考えもしない整理の仕方  
2356 P1: あー[ありがとうございます(quiet)  
2357 T: [そのアメリカ英語を頂点として その色んな英語に合わせる能力  
2358 P1: はー=  
2359 T: =があるってゆうのわ  
2360 P1: あー 実わ[ちょこっ  
2361 T: [考えもしない  
2362 P1: 結構あの こんな別に学んでない そんな良く知ってない人で批判するのなんなん  
2363 なんですけど そのジェニファー・ジェンキンスさんの  
2364 T: [んー  
2365 P1: リンガフランカアってゆうのがすごく嫌だったんですよ 自分の[中(@)  
2366 T: [@@ なるほど[(@)  
2367 P1: そのなんでかってゆうと さっきゆったアメリカ人の英語ってゆうのが頂点で  
2368 T: えー  
2369 P1: でそこにリンガフランカアがあって日本人がいて そこにリデュースってゆっ  
2370 た その歩み寄ってゆうことが大事だって その=  
2371 T: =んー  
2372 P1: 中間地点に なんてゆうのかな リンガフランカアがあるみたいなふう[に解釈し  
2373 たんですよ それわ  
2374 T: [んー(quiet and high-pitched) それわ解釈が[違うかなー[high-pitched] @@@@  
2375 P1: [あー違うんですか なんか  
2376 T: それわ  
2377 P1: はい  
2378 T: あれ[high-pitched] ゼミの先生の解釈が[な @@@@  
2379 P1: [あっそうですか。 なんかもしそうだとしたら  
2380 T: [んーそれわ  
2381 P1: や 違います[?] すごい聞き それ聞きたいですねあとでちょっと リンガフランカ  
2382 コアってのわどうゆうもの でその そしたら

2383 T: そうマッカーサーとかんーそうゆう考え方してる人 マッカーサーとかグアラツ  
2384 ハとか[それ  
2385 P1: [マッキー マッキー マッカーサー あっ多分  
2386 T: んー=  
2387 P1: =あれー{sigh} んー[だれだろう  
2388 T: [なんか その スタンダード]とか  
2389 P1: [はいはいはい]{fast}  
2390 T: その そう スタンダードをレベル分けしたりとかな[んか そそ  
2391 P1: [はいはいはい]{fast}  
2392 T: それわんー それわ=  
2393 P1: =で  
2394 T: ジェニファージェンキンス先生の考え[でわ全くない  
2395 P1: [じゃないですか  
2396 T: でもご自身の解釈で考えを聞かせて欲しい  
2397 P1: @@@ で そう考えちゃうとやっぱり  
2398 T: んー  
2399 P1: なんですか パーフェクトを求めない学習になっちゃうんじゃないかって思った  
2400 んですよ 自分の中で=  
2401 T: =なるほど  
2402 P1: もしそれが歩み寄ったほうがいい[としたら  
2403 T: [パーフェクトな英語ってゆうと  
2404 P1: それが その 僕のゆった[頂点なんですよね  
2405 T: [なるほど  
2406 P1: で  
2407 T: でもパーフェクトじゃないですよね 通じないことが多い[@@@@  
2408 P1: [そうなん まー  
2409 T: @  
2410 P1: ただそこに達しれ 達することが出来ればその過程でもっと色んな英語が理解出  
2411 来るようになるんじゃないのかなってゆうのわ さっき言った幅が広がるってゆうこ  
2412 [とであると思う  
2413 T: [てことわかるほど。英語母国語じゃない人が  
2414 P1: はい  
2415 T: 例えば中学から英語を始めて  
2416 P1: はい  
2417 T: アメリカ人と間違われないレベルに行くことってのわ最も難しいこと[である  
2418 P1: [はいはいはいはい]{fast}  
2419 T: そこまで出来る人合わせることも出来るだろうっ[てゆう  
2420 P1: [はい とゆうふう[に思[って  
2421 T: [でそうすることで高校時代にアメリカ英語を模範として学んできた  
2422 P1: [はいはいはい]{fast}  
2423 T: でも留学して以前わ気づかないことに[気づいた  
2424 P1: [はいはいはいはい]{fast}  
2425 T: ララ ビデオチャットでも[更に気づいた  
2426 P1: [はいはいはいはい]{fast}  
2427 T: ったことがそれ全[てこう集約[出来る[とゆう  
2428 P1: [はい。そうですね[それわそうなりますね  
2429 T: [それわ面白い  
2430 P1: それわ  
2431 T: でそんな中に ーリンガフランコア[ってのがどうもその ーんー{throaty} その  
2432 最も難しいとこに行かない中間地点にあるもの  
2433 P1: はい=  
2434 T: =である  
2435 P1: っってゆうふう[に そう当時わかい 解釈[してる  
2436 T: [とゆうふう[に解釈すると  
2437 P1: す[ると  
2438 T: [も最初から序列[があって シンガポール人の英語[と  
2439 P1: [はい  
2440 T: あるいわ中国人が英語をはな 学ぶ場合と アメリカ人が生まれつき英語を使っ  
2441 るのでわ最初から序列[があるってゆう[設定[の中で  
2442 P1: [はい 設定[で こう アメリカ人の英語[があって{pointing to his left-hand side} 例え  
2443 ば台湾人シンガポール日本人とかあって{pointing to his right-hand side}  
2444 T: な[るほど  
2445 P1: [その中間地点[にリンガフランコア[があって{pointing somewhere between his  
2446 left- and right-hand sides}  
2447 T: なる[ほど  
2448 P1: [でもそこ[でいいってゆったらこれわ妥協[以外の[なにも[でもない  
2449 T: [んー  
2450 P1: っって思ったんですね  
2451 T: なるほど  
2452 P1: そすと ここだけ  
2453 T: それわ面白い  
2454 P1: [ないの[で{@ moving his finger from around the midpoint to the left-hand side}  
2455 T: [んー{@}  
2456 P1: [そこ[が それわ違う[なと思[ったんですね  
2457 T: [なるほど  
2458 P1: 教育的な[か 考え[としてわ  
2459 T: [なるほど]{quiet}。それわまたインタビュー[終わったあと[に じゃまた[ちょっと話  
2460 しましょう  
2461 P1: [あつそつね はいはい]{@}  
2462 T: なるほど 面白い  
2463 P1: [で 僕わやっぱり一番難しい  
2464 T: なる[ほど  
2465 P1: [アメリカ人の英語をみんな目指すべきなんじゃないのかな{@} っってお[もった  
2466 T: [んー]{quiet}  
2467 P1: たっつのもある  
2468 T: なるほど]{quiet}=  
2469 P1: =はい  
2470 T: あと[なにか[ほか[に{こう  
2471 P1: [あ[とすか  
2472 T: 言い残した[こととかあれば[なんでも これわほんとに[面白[かった  
2473 P1: [@@@@  
2474 T: ほん[とに  
2475 P1: [あ[すそのさつき[あと その英語[に 僕もし地城[と結び[ついたら[って[ゆって[たと  
2476 思う[んですけど  
2477 T: [えー  
2478 P1: 多分[その 全部[何を考える[にしても[まだ[まだ日本語[があって[次に英語[を考[える  
2479 ような[気が[する[んで[すよ[まだ  
2480 T: それわ[はあの話[す[時  
2481 P1: [話す[時に[でも書く[時に[でも全[て[です[ね  
2482 T: [日本語[を考[えて[それを[翻訳[する  
2483 P1: [そう[ですね。多分[そう[な[って[る時[が[まだ[まだある  
2484 T: なる[ほど  
2485 P1: [の[か[もし[れないし[それが[なくなる[時[が[来る[の[か[わ[よく[分[からない[です[けど  
2486 T: [なく[したい[です[か]{quiet}  
2487 P1: なく[した[ほう[が[早く[しゃべ[れる[ん[じ[ゃ[ない[の[か[な[って[思う[んで[す[けど[でも[や[っ  
2488 ぱり[ん[ち[よ[つと[論[文[を[読[ん[だ[り[して[考[える[時[っ[て[ある[じ[ゃ[ない[です[か[それ[わ[も[ち  
2489 ろ[ん[日[本[語[で[考[えて[る[し  
2490 T: んー[なる[ほど  
2491 P1: [そこ[を[超[える[英[語[を[超[える[こと[わ[もう[出[来[ない[っ[て[ふ[う[に[思[って[る[し  
2492 T: [んー]{quiet}  
2493 P1: [で[や[っ[ぱり[日[本[語[あ[り[き[の[次[の[英[語[を[ど[う[か[っ[て[考[え[て[る[時[点[で[も[う[ま[駄[目[な  
2494 の[か[な[っ[て[わ]{@}思[っ[て[わ[いる[ん[で[す  
2495 T: なる[ほ[ど  
2496 P1: [そこ[で[バイ[リン[ガ[ル[にあ[こ[が[れる[っ[て[こ[と[わ[あ[り[ま[す[そ[こ[わ[そ[こ[を[シ[フト[出  
2497 来[る[力[が[つ[いたら[能[力[が[あ[れ[ば[ま[た[違[つ[た[見[方[が[出[来[た[り[と[か  
2498 T: [なる[ほど 英語[から[日本語[に  
2499 P1: [そう[です[そ[こ[わ  
2500 T: [えー[あ[あ[に 英語[だけ[で[使[っ[て[たら[今[度[日[本[語[だけ[で[えー[英[語[だけ[で[っ[て[ゆう  
2501 P1: [はいはいはいはい]{fast}  
2502 T: シ[フト[が  
2503 P1: [そう[ゆう[シ[フト  
2504 T: なる[ほど  
2505 P1: なんて[分[かん[で[す[それ  
2506 T: その[その[ほう[が[こ[う[混[ぜ[混[ぜ[で[来[る[よ[り[わ[いい[と  
2507 P1: [はい 混[ぜ[混[ぜ。いや混[ぜ混[ぜわ混[ぜ混[ぜ[でいい[と[こ[ろ[わ[ある[か[もし[れない[けど  
2508 ただ効[率[を考[え[ると

2509 T: 効率が  
2510 P1: やっぱりそのシフトが出来るってゆうほうが <sibilant sound> いいのかな一つ  
2511 て。言葉だけで考えれば思いますね  
2512 T: なるほど{quiet}  
2513 P1: んー{quiet}。はい  
2514 T: ありがとうございます[ました本当に  
2515 P1: ありがとうございました{sigh} はいはい {はい\@}

2516 T: [ありがとうございました  
2517 P1: はい{こちらこそ\@}  
2518 T: ありがとうございました{sigh}  
2519 P1: @  
2520 T: もほんとに面白かった  
2521 P1: あはい{@}

Interviews 2 to 18 (p.295–482) are available on request.

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