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UNIVERSITY OF SOUTHAMPTON

FACULTY OF ARTS AND HUMANITIES

School of Humanities

Modern Languages

**Developments in perspectives towards English use and
intercultural communication among university students in Japan
from short-term student exchanges**

By
Gareth Humphreys

Thesis for the degree of Doctor of Philosophy

February 2020

UNIVERSITY OF SOUTHAMPTON

ABSTRACT

FACULTY OF ARTS AND HUMANITIES

Modern Languages

Doctor of Philosophy

DEVELOPMENTS IN PERSPECTIVES TOWARDS ENGLISH USE AND
INTERCULTURAL COMMUNICATION AMONG UNIVERSITY STUDENTS IN JAPAN
FROM SHORT-TERM STUDENT EXCHANGES

by Gareth Humphreys

English is used extensively in intercultural communication as a global lingua franca (ELF). However, English language teaching (ELT) often neglects intercultural aspects and instead focuses on 'standards' of 'native' English speaker models and the simplistic national bounding of language use and culture in communication. This approach can be widely seen in contexts of ELT in Japan. In preparing learners for intercultural communication in global contexts, seen as significant in Japanese higher education policy, it may be more effective to go beyond nationally derived conceptions of language and culture by acknowledging the multilingual and multicultural contexts of ELF use in communication. International student exchanges feature in this policy to promote English language and intercultural skills and these are now made a priority in Japan with most universities offering short-term programmes. These programmes are likely to engage participants in ELF communication as they take place in settings where participants may interact more with other 'non-native' English speakers, often in 'non-native' English speaking locations. In these settings, taking traditional 'norms' and 'standards' of 'native' English speaker normative use as the authentic guide may not lead to successful intercultural communication interactions since these interactions tend to require individuals to be more flexible in their English use, not strictly adhering to fixed norms. Intercultural awareness (ICA) provides a relevant model for intercultural communication which accounts for the complexity and diversity of communication through ELF. ICA is, therefore, potentially of more significance for exchange participants than alternative models which do not refer to ELF in communication.

Within this framing, this study examines three main areas. Firstly, it looks at perspectives and experiences of ELT in Japan in relation to intercultural learning on short-term exchange programmes. From this, it examines the impact of these exchanges on perspectives towards English language use in intercultural communication and how any changes in perspective were reported. Finally, it looks at the extent to which short-term exchanges contribute to the

development of ICA. The study utilises a longitudinal qualitative interview and focus group design to explore reports of the learning experiences and perspectives of fifteen exchange participants taking part in programmes in diverse locations. Data were collected via pre-sojourn interviews, two post-sojourn interviews, and post-sojourn focus groups.

A thematic analysis of the participants' accounts revealed that these short programmes can contribute to awareness and acceptance of ELF use among diverse English users. However, the participants' intercultural communication experiences were characterised by national descriptions of English use, the continued association of 'authenticity' solely with 'native' English speakers from Anglophone settings, and culturally essentialist observations. The research concluded that positive developments may be influenced by particular conditions on exchange programmes, including opportunities to engage with linguacultural diversity and opportunities for independence. However, developments may be limited by essentialist target culture approaches which were seen to characterise some experiences in this research. An illustrative model of the intercultural development processes captured by this research is provided. More development may occur following principled intercultural pre-departure support taking a Global Englishes orientation and using the ICA model to guide any intervention. This would expose students to diversity in English use and among users to reflect communication experiences on these programmes and beyond. An intercultural pedagogical intervention was developed as a result of this research and is now in use in the research setting, details of which are provided within this thesis. This intervention is an example of how these relevant themes can be used in teaching practice to provide important learning opportunities to prepare students for intercultural communication on student exchanges. Within the context of efforts to promote intercultural skills in Japan and rising interest in student exchanges as a means to achieve this, the research may provide interesting insight.

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DECLARATION OF AUTHORSHIP

I, GARETH HUMPHREYS,

declare that the thesis titled

DEVELOPMENTS IN PERSPECTIVES TOWARDS ENGLISH USE AND INTERCULTURAL
COMMUNICATION AMONG UNIVERSITY STUDENTS IN JAPAN FROM SHORT-TERM
STUDENT EXCHANGES

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 or mainly 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. Either none of this work has been published before submission, or parts of this work have been published as: [please list references below]:

Signed:

Date: 1st February 2020

ACKNOWLEDGEMENTS

It seems right to start these acknowledgements by mentioning my friend Mervyn. Had he not talked in the way he did about his Japanese adventures back in 2001, Japan for me might never have been. I would also like to thank Sally for her company on many Milton Keynes days, being my 'mentor' in my first teaching job at Milton Keynes FE College, putting me on the path to my Master's, motivating me by doing all this before me, and by doing it better.

Specific to this thesis, it is first and foremost important that I acknowledge the contribution of my supervisor, Will Baker. He has provided significant direction and support in this whole process. It has been to my considerable benefit to study under his guidance. I am certain, knowing my own inconsistencies, that without him this project would have not got this far. His has been a model for PhD supervision. I would also like to thank the two assessors in my upgrade, Dr Sonia Morán Panero and Dr Julia Hüttner. They generously spent time with my upgrade portfolio and then following the assessment offered very useful input. Further insightful recommendations were offered following the viva to help develop this final copy and I am grateful for how that has benefited this overall thesis. Also, thanks to Nicola Galloway for helpfully allowing me to adapt the focus group guidelines from her own thesis.

In Japan, I'd like to start by thanking Jon, the director of the department in the research setting. He made room for this project throughout and his support as we found practical ways to use it to develop options for students in the setting was appreciated. These options have enhanced my role as a teacher in the setting and the meaning this adds to my days is personally significant. I also owe a debt of gratitude to Dave for occasional proofreading, advising, feedback on presentations relating to this research, and for positive encouragement which seems to come very easily to him. I need also to thank several colleagues for their assistance in proofreading later drafts. Others to whom I owe thanks are Kayoko, Yoko, and Keiko. They provided help beyond their duties with Japanese language needs, communication with the wider university, and in several translations. Eyes may have rolled as I left their offices but they supported me because they knew it mattered to me. I need also to thank the professional translator, Momoe for her important contribution.

Then there are the 15 students to whom I owe a great deal in how they have shaped this research. Noriko, Mariko, Yuki, Masahiro, Sayaka, Mayu, Miki, Ryota, Takeshi, Daichi, Tomo, Kaori, Kiyoko, Minami, and Kodai (all pseudonyms). I shall not forget their real names. Their enthusiasm, humour, and study ethic should be an inspiration to other students at the university. I wish them the very best on their journeys. I am confident they will all land well.

And finally, Elaine, who's owed an apology more than gratitude. I dedicate this to her.

ABBREVIATIONS

CA	Cultural awareness
CEFR	Common European Framework of Reference for Languages
CEFR-J	Common European Framework of Reference for Languages in Japan
EFL	English as a foreign language
EIL	English as an international language
ELF	English as a lingua franca
ELT	English language teaching
EMI	English as a medium of instruction
GEs	Global Englishes
HE	Higher education
ICA	Intercultural awareness
ICC	Intercultural communicative competence
L1	First language(s)
L2	Second language(s)
MEXT	Ministry of Education, Culture, Sports, Science and Technology
NES	'Native' English speakers
NNES	'Non-native' - English speakers
RQ	Research question
SA	Study abroad
WEs	World Englishes
univ	University research setting

CHAPTER ONE

INTRODUCTION

1.1 Background to the thesis

In 2003, I took part in a study abroad programme in Mexico for one semester. I studied Spanish language and took classes in Mexican history and contemporary Mexican culture taught in Spanish. While my Spanish proficiency developed, on reflection I believe the main benefits from this time were non-linguistic; I became, I believe, more independent, more self-reliant, more adventurous, and more interculturally aware. In that multilingual and multicultural environment, I formed relationships I valued with Mexican students and others on the programme from North America, Europe, East Asia, and the Caribbean. While there were some differences in our use of Spanish, through flexibility and negotiation we were able to communicate successfully. It may be a cliché to describe such an experience as individually transformative but I feel sure that it was. It solidified an interest in living abroad and working in international contexts, an interest I have maintained through my work and now research in ELT.

Following teaching positions in higher education (HE) in the UK, Spain, Vietnam, and Angola, I now find myself based at a university in Japan teaching on an English communication programme. Through my work in learning support in the university's self-access learning centre (SALC), I have frequent interactions with students who have taken part in short-term student exchanges and with those motivated to do so. Informal conversations with returnee students often reveal that their international experiences are perceived as very meaningful; however, there are considerable differences in how they report on the impact of these experiences. I wanted to learn more about the processes involved which contribute to individual developments. These were the primary reasons I undertook this research.

1.2 Rationale of the study and research questions

This research looked at developments in perspectives relating to English use and intercultural communication among fifteen students in a Japanese university setting who took part in short overseas student exchanges during the academic year 2016/2017. As in many university ELT contexts in Japan, English was studied as a compulsory subject by these non-language major students next to their core degree courses in technical or scientific areas. Perhaps understandably, classes in the setting tended to include several students who lacked motivation or interest to engage with English. However, short-term international student exchanges are increasingly promoted among such students in Japanese HE in response to policy pressure to enhance employability in an increasingly interconnected world (e.g., Clavel, 2014). The

exchange programmes offered at the university included intensive English language study courses, cultural tours, and research-based English as a medium of instruction (EMI) programmes. Of the approximately 3,500 students at the university, in the academic year 2016/2017, 148 students took part in programmes in destinations including the UK, Poland, India, Malaysia, the US, and Vietnam. Among the fifteen student accounts, different types of programme and location were represented. This representation of different programmes addressed an issue in some related local research where student exchanges are unproblematically grouped together under the label 'study abroad' (SA)¹ with limited acknowledgement of differences among programmes (e.g., Engle & Engle, 2003).

It is further problematic that programme success tends to be measured in terms of numbers participating with few universities in Japan establishing measures to evaluate intercultural learning on their exchange programmes (Koyanagi, 2018). As such, the extent to which these short programmes can be linked to intercultural developments seems relegated in importance; therefore, finding ways to understand how these short programmes can lead to any such development is a contribution this research seeks to make. Given that such programmes are increasingly common in Japan, the research may be potentially useful in terms of revealing what may help and what may hinder intercultural developments following individual experiences on short-term exchanges. It may also provide interesting insight into how English is used on these exchanges to contrast with approaches to both English language learning and student exchange practice in Japan. Another point of interest is that among the fifteen participants were individuals with limited or no past international or intercultural experiences, reflective of many students in this type of non-language major setting. This research may, therefore, be relevant to other university settings in terms of the management and enhancement of learning associated with these short-term overseas exchanges.

The research also attempted to address the assumptions made in much related research and in student exchange advertising material that these overseas experiences lead solely to knowledge and experience of local languages and cultures through interactions with individuals from the destination countries. Relating these assumptions to English language use, it may be the case on some programmes that students engage with local individuals in Anglophone settings, but in

¹ SA is widely used as a term in Japanese HE. However, it can be a complex term in not clearly allowing for delineation of programme types where 'study' aspects may not clearly be seen (i.e., cultural tours, field trips). It may also imply longer programmes of study overseas. In this thesis, SA is used in reference to policy and some related research and it features in the interviews and transcriptions due to its use and understanding among students. However, the thesis more frequently uses 'student exchange' as this was understood as involving international travel, but not necessarily formal study outside Japan. It was, therefore, considered a clearer term to represent these short experiences overseas.

such settings there is likely to be wide variability in English use and diverse cultural frames of reference. Other programmes take place in countries where English is not the dominant language but is used in communication with local individuals. It may also be the case that participants study alongside other international students. Interactions in these contexts are more likely to take place with other 'non-native' English speakers (NNES²) on their programmes (Kubota, 2016). However, research has often viewed the amount of contact and interaction with local 'native' English speakers (NES) as responsible for differences in student attainment based on the assumption that more such contact results in more learning (e.g. Cadd, 2012). This is a limited view of intercultural experiences on such programmes (Twombly, Salisbury, Tumanut & Klute, 2012) as it neglects the learning potential of multicultural and multilingual aspects of student exchange contexts, in addition to overlooking the extensive use of ELF in such contexts.

The sole focus on 'native speakers' and local destination culture, in association with national languages and national cultures, neglects significant intercultural and within-culture variation (Lie, 2001). Such focus may compare different traits and characteristics along national lines; however, comparisons along such fixed lines risks 'reductionistic' essentialism in which culture is conceived simplistically on assumptions of homogeneity (Kramsch, 2001, p.205). If intercultural communication is based on beliefs of national cultural uniformity rather than on an awareness of differences among individuals, then communication may be less flexible and less successful. Relating this to English use, national cultural representations and the perception that NES are the references for learners of English dominate the thinking of ELT, student exchange research, and advertising material. Given the volume of ELF use in global communication contexts, NES traditional normative 'standards' of use associated with a particular Anglophone national culture are unlikely to be authentic for all users.

In related research in Japanese research contexts there has been a tendency to use the term 'cross-cultural communication' and neglect the role of (English) language use. These approaches, in which differences are seen as location-based, fail to accommodate the flexibility of language and culture in communication to reflect the realities of English use through ELF in global contexts. The complexity and diversity of intercultural communication through ELF and other languages are accounted for in Baker's (2011) model of ICA. This expands on the conceptual framework of other models of intercultural communication, particularly intercultural

² This thesis makes use of the terms 'native'-English speaker and 'non-native'-English speaker, but it acknowledges that distinctions between these can be problematic, particularly in relation to ELF communication in which individuals adapt their communicative practices in given situations. However, as these terms are in wide use in ELT-related research, it would be difficult to avoid them. Quotation marks are used (although not in the transcripts) to draw attention to these terms as problematic. Quotation marks are not used where they appear in abbreviated form (NES, NNES), although they can be read as if they do.

communicative competence (ICC) (Byram, 1997), but moves away from nation-based concepts of language and cultures. Intercultural communication becomes seen not as driven by formal NES norms but by the functional needs of the interlocutors, irrespective of linguistic or cultural background. The model incorporates an understanding of the relationship between language and culture in communication as emergent and fluid, and it stresses the need for these to be used in a 'flexible and situational-specific manner in which the nation-based cultural grouping is just one of many possible cultural orientations' (Baker, 2016, p.446). This model has not been investigated in Japanese contexts and has, to date, not been looked at extensively in relation to student exchanges. It may be that this model of ICA has particular use for students in Japanese ELT and these international contexts, as a qualitative tool to understand individual developments, to guide course development, lesson planning, and the development of intercultural interventions.

From the above rationale, three research questions (RQ) were developed to guide the study:

- RQ1 What are the Japanese university students' perspectives and experiences of ELT in relation to their learning on short-term overseas study programmes?**
- RQ2 What is the impact of short-term overseas study on perspectives towards English language use in intercultural communication among the Japanese university students?**
- RQ3 In what ways can intercultural awareness (ICA) development be seen among the Japanese university students as a result of their short-term overseas study programmes?**

To address these questions, this qualitative and longitudinal study utilised an interview and focus group approach to explore responses from the students. Data were collected via pre-sojourn interviews, two post-sojourn interviews, and post-sojourn focus groups. The investigation attempted to develop a full and layered understanding of the fifteen accounts in relation to the three RQs. To achieve this, the individual exchanges were viewed as complex and unique, affected by numerous individual factors including personality, motivation, language proficiency, gender, age, nationality, and the impact of previous intercultural experiences.

A thematic analysis of the students' accounts revealed that these short programmes can contribute to developments represented in the RQs. All the study participants revealed interesting perspectives in their accounts supporting the in-depth development of insight as the research examined their experiences as part of their individual trajectories. In doing so, the research shifts from traditional quantitative approaches in SA research to qualitative

approaches, with less concern for generalisability (Coleman, 2013). However, the research looked for thematic connections across the accounts in individual approaches to English language learning and use, and in approaches to intercultural communication on their overseas programmes. Insight showed that these short exchanges could lead to intercultural learning which was perceived as personally important; however, many intercultural communication experiences were characterised by national associations of English use, the continued correlation of 'authenticity' with 'native' English speakers, and culturally essentialist observations.

More substantial development may occur following principled intercultural pre-departure support taking a Global Englishes (GEs) orientation and using the ICA model. This would expose students to diversity in English use and among users linking with the intercultural communication experiences on these programmes. As teachers and course developers may be able to support more effective intercultural learning on these programmes, it would be useful for such individuals to be aware of intercultural research and research-informed educational and student exchange practices as they develop their own intercultural interventions for their own contexts. This is especially relevant given the rise in interest in overseas student exchanges. With raised awareness, teachers may connect research with practice, avoiding the development of interventions on perceived 'good' ideas which risk missing an intercultural dimension. It is my hope that this research, in how it is disseminated in Japan will support other practitioners as they reflect on their own contexts and consider how intercultural pedagogy reflecting English use in the world today can be applied to teaching practice to enhance student exchange learning.

1.3 Thesis organisation

This section outlines how I have structured this thesis. Following Chapter One, the literature review begins in Chapter Two, in which I discuss English language in global and Japanese contexts. This review continues in the discussion of English language use in intercultural communication in Chapter Three. The final literature review chapter is Chapter Four which provides a critical overview of related SA research and a contextualisation of student exchanges. Three chapters were used to demarcate clearly the three broad areas within this thesis as reflected in the three research questions. While there is inevitably some overlap between these research questions, it was considered useful to organise the thesis in this way for clarity. Following the literature review provided in these chapters, I move on to Chapter Five, in which I present the research methodology and specific methods used. The chapter also provides some contextual information relating to the research setting and overseas study programmes

represented in this study. Following this, I move on to present the findings, also presented in three chapters. Chapter Six firstly provides details of the overall thematic framework before relating the findings to experiences of ELT and student exchanges. This is followed by a presentation of perspectives towards English use in intercultural communication in Chapter Seven, before the final findings chapter in Chapter Eight in which I look at the development of ICA in relation to the experiences abroad. Drawing these together, Chapter Nine discusses what these findings may mean in relation to the research questions and theoretical framing. Chapter Ten concludes the thesis, offering a summary on intercultural developments taking place, detailing some implications relating to the application of content in this thesis to teaching practice, details of an intercultural learning course developed in the research context, as well as reflections of future research directions and some research limitations.

CHAPTER TWO

ENGLISH LANGUAGE IN GLOBAL AND JAPANESE CONTEXTS

2.1 Introduction

The first chapter in this literature review begins to frame the research through a discussion of English use in global contexts, the use of English as a global lingua franca, and how this interacts with traditional ELT practices with a focus on practices in Japan. I then look at the role of English in Japan, including an overview of conflicting positions towards English language and its perceived impact. From there, I move on to discussing English language policy and practices in Japan, and consider the implications of these on learners, with a particular focus on NES influences of ELT. This provides important contextual information for the examination of intercultural developments arising from student exchange experiences examined in relation to RQ2 and RQ3.

2.2 English in global contexts

2.2.1 The spread of English

Over recent decades, almost every sociolinguistic landscape has been affected to varying degrees by the expansion of English use globally. As both a cause and consequence of globalisation during this period, English now has 'unprecedented' status in international and intercultural communication (Seidlhofer, 2011, p.ix). This expansion is seen in recent estimations that one in three people globally can now communicate in English (Crystal, 2008, p.5). This global community includes an estimated 450 million 'English-knowing' multilinguals (Pakir, 2000) in East Asia, a 'cautious' figure for Asia given the number of English learners in China alone (Kirkpatrick, 2010, p.6), estimated between 390 and 400 million (Jenkins, 2015). While other languages have also expanded internationally, English has gone further in its geographical dispersion, the wide cultural variety among its users, and the diversity of domains in which it is used (Dewey, 2007). This expansion is also seen in the changing ratio among users with those speaking English as a second language rising and speakers of English as a first language declining (Graddol, 1999). Indeed, it is now assumed that more than 80% of global users are NNES (Sharifian, 2013, p.2), responsible for a significant volume of language contact. Most communication in English, therefore, now takes place between NNES within multilingual and multicultural contexts and these users have a significant role in shaping and defining English today.

Within this context of global English use, English language learning has seen increasing enablement in local policies and increasing influence on individual language learning decisions.

However, many policies of national governments are set up to reduce the impact of English, based on concerns that English will eventually dominate other languages and create a 'monolingual code' (Shohamy, 2006, p.13). Given the processes of variation and change activated by English as it expands into new domains of function among new communities of users, it seems more likely that a multi-code of national and local languages along with English will develop (Seidlhofer & Widdowson, 2009), and there is evidence that local languages and English can healthily coexist (House, 2018).

2.2.2 Global Englishes

This expansion of English use is the subject of research and discussion examining the distinctive features of Englishes, pluralised to represent the diversity in use and among users. This has developed in the field of World Englishes (WEs) (e.g., Kachru, Kachru, & Nelson, 2006). Conceptually, this concerns the documenting and study of 'varieties' of English, identified and defined within linguistic and geographic models. Such research has been influenced by Kachru's (1982) classifications: 'inner' circle, where English is spoken as a 'native' language; 'outer' circle, where it is spoken as a second language in locations where it may have, or have had, some official status; and, 'expanding' circle, where it is learnt as a 'foreign' language in locations where it has no official status, such as Japan. The largest developments in numbers using English have occurred in 'expanding' circle (e.g., Graddol, 1999) where there is increasing instruction through English, although it is still unlikely to have significant local institutional function. This three-circle model has contributed to improving awareness of diversity of English use in different locations. However, it is limited in not representing people who are bi- or multilingual within the classifications. Furthermore, research has tended to refer to 'varieties' of English as nation-based but identification and description along geographical lines is problematic (Hudson, 1996); any subdivision of English as American English, British English, Indian English, etc., leads to expansive groupings which do not account for variations in use within a country where language use is not 'uniform' (Harris, 2001, p.125).

Related research has taken place in the context of GEs, in which this study is situated. This is defined on the website for the Centre for Global Englishes at the University of Southampton as 'the linguistic and sociocultural dimensions of global uses, usages and users of English' (<https://www.southampton.ac.uk/cge/index.page>). Principles of GEs are particularly useful for research examining the conflict between English language policy and English language practices. While at one time it may have been the case in NNES communities that learning from a normative NES approach (see 2.2.3) reflected the primary use of English among speakers, this perspective does not acknowledge the spread of English, the current numbers of NNES in

proportion to NES globally, or the volume of language contact this involves and its impact on language practices among users.

Central to GEs is recognition of the increase in the use of ELF, defined as, 'any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often only option' (Seidlhofer, 2011, p.7). GEs encompasses both WEs and ELF approaches in their shared concern with developing understanding of diversity in Englishes. Importantly, research situated within a GEs framing accepts a pluralisation of English as going beyond national borders and as more complex than nation-based labels imply. It recognises variability in English use in intercultural communication, not as based on a singular or standardised 'variety' but as a function of global English use (Seidlhofer, 2011). Effective communication becomes viewed by how interlocutors adjust and negotiate meaning for mutual intelligibility (Jenkins, 2009). This accepts a fluid negotiation of meaning in communication, irrespective of membership to a particular 'circle', in which varied multilingual resources may be used, 'transcending' any boundaries (Jenkins, 2015, p.55).

Despite this recognition, NES from the 'inner' circle still tend to be seen to define 'standard' English, and the message that individuals must conform to normative 'standards' established or codified in 'inner' circle countries is prominent. When Anglophone NES references define these contexts of communication, the legitimacy of ELF use can be questioned as any non-conformity to NES 'standards' is still often 'stigmatised as an aberration' (Seidlhofer & Widdowson, 2009, p.26). This is also driven by the assumption that ELF users are not part of a 'well-defined' community as the features of their English use are not systematic, i.e., they do not form a distinct 'variety'. Rather than viewed as an authentic and creative function of language, ELF is dismissed as the 'random and expedient performance of 'incompetent users' who have failed to learn the proper language' (Seidlhofer, 2016, p.21). This treats any divergence from normative NES 'standards' as 'errors' to be fixed (Jenkins, Cogo & Dewey, 2011) rather than as variants of use in effective, intelligible communication (De Costa & Crowther, 2018). ELF speakers may be better viewed, however, as 'users' rather than 'learners' of English, and not inferior in use as 'variant' forms represent individual language choices made in complex multilingual contexts (Bolton, 2008). This approach does not 'abandon accuracy' (Fang & Ren, 2018, p.388) but it puts mutual intelligibility through the negotiation of meaning as the priority in communication, which represents the global community of users who contribute to the growing diversity of English language use and usage.

2.2.3 Multilingualism and normativity in ELF

The diversity in English use in intercultural communication involving contact among individuals of different languaculture (or languaculture) is constantly expanding (Risager, 2007). Research in ELF has argued for this diversity to be more broadly accepted in the fluidity and versatility of English use beyond the 'narrow confines' of NES 'standards' (Baker, 2015, p.11). For ELF research, this raises important questions around language norms in communication and perspectives towards acceptable English language usage in given contexts. Traditional normative approaches may be conceptualised simplistically in terms of 'correct' or 'incorrect', with normative 'deviations' perceived as errors (Newman, 1996). Such normative conceptualisations are presented in prescribed usage for specific contexts from 'language authorities', e.g., codified written grammars, language guides, language testing, and language teachers (Hynninen & Solin, 2017, p.270). This approach to norms emphasises a monolithic 'correctness' in linguistic features (Ishikawa, 2018), that is, what is perceived as acceptable in communication based largely on codification.

Problematically for this thesis, this approach represents a view towards language in opposition with the view supported in this thesis towards what may constitute a 'norm' in English language practices in global contexts. When norms are constituted in this way, codification implies that authenticity is in 'native speaker' use over alternatives, but this is clearly problematic in not recognising considerable differences among 'native speaker' uses. Further understandings of norms are seen in differences between those in 'standard' language and those relevant to a particular linguistic community, referring to corpus-based understandings of what is acceptable in communication based on the language expectations and beliefs among individuals in a selected context (Hynninen & Solin, 2017). This approach looks at language regularities in corpora examples from selected contexts and represents a shift from codified norm dependence.

For this research, however, the focus is on less stable communication contexts than can be represented by codified norms or corpora regularities. In these interactions among individuals of different languaculture, norms are approached as socially negotiated in which they may be 'socially ratified and socially resisted' in individual language regulation in intercultural communication (Hynninen & Solin, 2017, p.270). This may, on one hand, involve a communication participant 'correcting' another based on some conception of what is 'correct' and 'incorrect' in communication but it may also involve using ELF in which individuals creatively utilising their multilingual resources to facilitate comprehensibility in communication. In some communication contexts, this may involve a reliance on linguistic similarities in the different

languages present in the intercultural communication situation (Cogo, 2017). Given the variability in communication in terms of what may constitute a norm, this research adopts Hynninen & Solin's (2017) descriptions of norms in ELF research in their negotiation, maintenance, and resistance among partners in ELF interactions through how language expectations and beliefs are expressed in communication. This approach reflects postmodernist studies on the processes of ELF use in different settings in which language is seen as a social practice rather than definable within clear boundaries (Baker, 2015). As such, research relating to ELF use becomes framed in its 'essentially multilingual nature' (Jenkins, 2015, p.49) since ELF is, by definition, always a multilingual activity. This involves individuals drawing on their own multilingual repertoires in communication where English is a part of a multilingual range used with other linguistic (and non-linguistic) resources. This is also referred to in translingual approaches or translanguaging (Canagarajah 2013; García & Wei, 2014) in which multilinguals may utilise available resources within their own resource pools in communication taking place outside the fixed boundaries of particular languages.

For ELF associated research, this therefore involves looking at the situational development of norms rather than norms in codification or in corpora evidenced patterns of use in more stable communication situations. As a result of this approach, research may involve investigating examples among research participants of developments in ELF perspectives from ideologically imposed norms by 'language authorities' towards more social perspectives in which language practices are based on the needs and maintenance of specific intercultural interactions. This area is represented in this research in RQ2. The research process may uncover insight relating to a participant's perception of what is considered necessary in English language use based on notions of 'correctness' leading towards a view of English language use as situationally dependent in how language may be individually regulated to facilitate understanding.

The implications of the above may be important given the emergent nature of ELF communication in which resources may not be known or understood before an interaction but may be understood and used as they emerge and are negotiated in an interaction (Jenkins, 2015). These interactions may involve individuals in 'transient encounters' (ibid, p.64) in which any resources used are emergent in communication and not stable features of ELF use. This above is particularly relevant for individuals on short-term overseas study programmes involved in various intercultural encounters in which comprehensibility may develop from individual unprescribed language practices. In such practices, norms may, as discussed, be socially negotiated through interaction and not based on conformity to prescribed codified standards that some abstract NES user may find acceptable (Seidlhofer, 2011). To address these issues for

exchange participants, it may be helpful to incorporate examples of ELF use in multilingual settings within learning (Kirkpatrick, 2012). This may support students as they expand their views towards English in its potential for use in 'ad hoc and creative' ways (Si, 2018, p.190). From this, they may develop awareness how individuals may develop and use their own resources in such communication situations (Cogo & Dewey, 2012; Galloway, 2017; Seidlhofer, 2011). It is hoped that the findings will reveal this development towards ELF awareness and acceptance and use of features of ELF in communication. Furthermore, the development of ELF awareness from student exchanges leading towards changes in educational practices for such learners is a key area in which this thesis aims to contribute.

2.2.4 ELF and ELT

This global usage of English in multilingual contexts is connected with the expansion of ELT globally (Galloway & Rose, 2015). However, within ELT these global realities of English use tend not to be represented as NES 'standards' continue to be promoted and the 'inner' circle ownership of English recognised (Seidlhofer, 2011). This may be enhanced through an abundance of NES resources for learners (and teachers), including grammar handbooks and dictionaries, through which codified NES 'standards' can be presented. However, this risks a view of languages as 'fixed and closed', contradicting more realistic views of language as open, dynamic and evolving (Shohamy, 2006, p.10). Indeed, this view of languages as finite and bounded by rules prevails among many policymakers, teachers and students (ibid, p.23). Many national language policies are also driven by these perceptions of NES English as legitimate and as prestigious. This thinking is reinforced by conceptions of 'authentic' and 'correct' and these persevere in the language preferences of many countries. Indeed, there remains an insistence by many education ministries on NES models to 'maintain' standards and provide 'students with an internationally recognised and internationally intelligible variety of English' (Kirkpatrick, 2006, p.5).

NES 'standards' in education systems in 'expanding' circle countries can be seen in their use in learning material and to provide the standards for testing (Galloway, 2014; Jenkins, 2015). The NES 'ideal' is also seen in job advertisements targeting NES speaker teachers over local recruits to the extent that globally, ELT is described as 'perhaps the world's only occupation in which the majority faces discrimination' (Ali, 2009, p.37). This is particularly evident in Japan, described as 'anchored' in a NES framework (Llurda, 2004, p.319), where, for example, NES individuals are employed as assistant language teachers in schools throughout the country, irrespective of any teaching experience. Pedagogical approaches associated with 'authenticity' and 'correctness', which define learners in terms of 'what they are not' (Kramsch, 1998, p.28), are also evident in

the following: policies of language schools; requirements to attain a specified level of English proficiency through IELTS and TOEFL for university entrance; testing systems, such as TOEIC and the Cambridge options, which prioritise grammatical proficiency and linguistic knowledge; student exchange programmes advertising the chance to develop 'native-like' proficiency; and national and regional policies utilising, for example, the Common European Framework of Reference (CEFR) which lays out in levels competency in language use (Holmes & Derwin, 2016).

CEFR is particularly influential in providing a framework for English courses and for testing. However, the use of large-scale frameworks is problematic for ELF since they oppose diversity and do not accommodate flexibility in usage since the focus is on 'correct' forms over function of language (see 2.3.5 for more on CEFR in relation to normative approaches to language). This is problematic for communicatively able individuals who can make their meanings clear and sustain relationships but are located by the CEFR descriptors at a low level because the forms they use are considered incorrect. Associations of English use in terms of 'correctness' and 'authenticity' can mislead students, giving the impression that individuals in all multilingual contexts use English in the same way (Si, 2018). Measuring 'correctness' next to particular dominant NES 'standards' further implies that there is some 'idealized, homogenous' monolingual community of users (Lippi-Green, 2012, p.67). But, binding English to a stable NES community is unrealistic as such prescriptive 'correctness' approaches are 'hard or even impossible' for intercultural encounters (Ishikawa, 2018, p.11) since variability and negotiation characterise most such interactions.

It may be more 'authentic' if learning referred to language use in multilingual situations in which English is used differently to the traditional normative handling in successful communication situations (Galloway, 2017; Kirkpatrick, 2012). Incorporating in learning materials a focus on the diversity of English use and flexibility in communication in multilingual settings may also come to challenge this enduring focus on fixed NES norms (Kirkpatrick, 2012). This would be relevant to support students as they develop strategies to deal with diverse contexts of communication, and to develop awareness that individual English users, irrespective of nationality, have strengths and rights of their own and that they can develop as 'successful multicompetent speakers, not failed native speakers' (Cook, 1999, p.204). The development of ELF perspectives may be complicated, however, by prevailing negative attitudes towards what is perceived as 'inauthentic' and 'incorrect' English use, emerging negative stereotypes towards ELF users from other settings, and by personal preferences to work towards NES targets (Galloway, 2014). It may be more likely that individual perceptions of the implications of ELF are 'the principal

determining factors' to guide any move away from a dependence on a NES-focused learning (Jenkins, Cogo, & Dewey, 2011, p.307).

2.3 English language in Japan

2.3.1 English in Japan in context

Before discussing these contemporary themes of English language in Japan it is useful first to provide some historical context to locate more recent developments. A key reason Japan has maintained Japanese as its sole official, national language is because it was never colonised (Hashimoto, 2009). Prior to the Meiji era (1868-1912), Japan adopted a policy of isolation from the rest of the world lasting two and half centuries during the *sakoku* (closed country) period (Itoh, 2000). Following this period, English started to make small inroads as aspects of western knowledge and culture were taken in (Sergeant, 2011). The second half of the 20th century saw further impact, however, in wider promotion of English language learning (ibid, p.5). In the 1970s, Japan was the second largest economy in the world with a substantial surplus accumulated in budget (Meyer, 2010). This was supported by a large middle-class population and affluent domestic market (Kobayashi, 2013). As many Japanese individuals obtained quality jobs without developing any English ability, there was little perceived need for developing English language skills as there was little perceived relationship between national prosperity and English proficiency (Sergeant, 2011).

In the early 1990s, the economy slowed and a period of stagnation set in known as the 'lost two decades' (Iino & Murata, 2016, p.112). In order to achieve economic goals, policies of internationalisation, or *kokusaika*, were established (Yamada, 2015) by the Ministry of Education, Culture, Sports, Science and Technology (hereafter MEXT). However, *kokusaika* does not directly translate to internationalisation in that its policies were more concerned with strengthening national identity and protecting national interests (Morita, 2014a) through a focus on 'Japaneseness' and the 'exportability' of Japanese culture to the world (Yoshino, 1992, p.125) (see 3.2.1 for more on internationalisation in Japan). This was to be achieved by encouraging the international perception of a Japanese perspective and a 'correct understanding of Japan' (Suzuki, 1995, cited in Liddicoat, 2007a, p.20.7). In English language policy discourses in Japan, the importance of Japanese culture is emphasised as 'routine practice' (Morita, 2013, p.39). Therefore, attempts to develop language and culture learning is carried out within a framework of Japanese culture and the objectives of developing skills in English concern expressions of Japanese identity outside Japan can still be seen. However, these policies are ideologically constructed to '(re)create, promote and reinforce ideological positionings' (Liddicoat, 2007b, p.33) and this need to 'reiterate' Japanese culture demonstrates

the desire to protect the 'status quo' (Chapple, 2013, p.4). Therefore, developing English language skills towards a more open mindset becomes affirmed by encouraging Japanese national cultural identity. This does not represent a reality of what an individual may be, but instead demonstrates 'an ongoing heavy dose of social control' (ibid, p.4).

While English language skills were identified as central to *kokusaika* policies, it has been argued that developments, most notably in communication skills, have been 'compromised' by the restrictions which emerged from these policies on the basis that ELT might threaten Japanese traditions (Hashimoto, 2009, p.22). The positioning here of English as part of the distinction between 'foreign' and Japanese remains notable in language policy and this continues to make a strong contribution to discussions of restricting foreign influence on *kokugo*, the national language (Gottlieb, 2008). However, English now penetrates deeply into Japanese language, seen in the following: numerous English words and expressions in common media, advertising and popular culture (Seargeant, 2008); the enormous amount of highly visible loan words in *katakana* (syllabic alphabet used primarily for foreign words), now accounting for around 10% of a standard Japanese dictionary and 13% of the words used in daily conversations (McKenzie, 2010, p.14); the estimated 70% of new additions to Japanese dictionaries coming from English (Honna, 1995, p.45); and, 'Japanised' English in which mainly young people combine expressions using English and Japanese words (Yamada, 2015, p.18). Finally, changing demographics may see a further impact on the role of English in Japan from its increased use in communication (see 3.2.1 for more on this).

2.3.2 English language policy today

As part of government *kokusaika* efforts for greater internationalisation, in which communication skills in English are considered key, the communicative approach has featured in MEXT language policy since the mid-1980s (Gottlieb, 2008). Since 2000, the two most prominent policies include the 'Action Plan to Cultivate Japanese with English Abilities' (MEXT, 2003) (hereafter, the Action Plan) and the Global 30 Project (MEXT, 2011) to create intellectual 'hubs' at prestigious universities and establishing EMI programmes where local and international students can learn together. The Action Plan aimed to develop English communication skills in order for individuals to express themselves in English with non-Japanese individuals to promote perspectives of 'unique' Japanese ideas and limiting the impact of English on Japanese (national) culture and language. This latter aspect is evident in a section stressing the development of Japanese language skills as, 'the basis of all intellectual activities' (MEXT, 2003, Section 6).

The Action Plan has faced particular criticism over difficulties in its implementation due to a number of constraints that many primary and secondary school teachers experience (Hato, 2005). These include: a lack of contact hours; classes that are too large (30-40 students) (Nishino & Watanabe, 2008); pressure from extracurricular activities; administrative responsibilities; teacher performance evaluations; the influence of local stakeholders such as parents and education authorities; and significantly, the pressure to prepare students for external university entrance examinations (Humphries & Burns, 2015). The impact of unwritten cultural expectations within institutions may also be problematic. This may involve managers or senior teachers influencing the direction followed by newer teachers, leading to a possible 'perpetuation and consolidation of an existing school culture' (Sato & Kleinsasser, 2004).

Efforts to promote communication skills are further complicated by the MEXT curricula, in which specific types and numbers of vocabulary, grammatical items, and cultural topics to be introduced at each educational level are prescribed (Butler & Lino, 2005). At primary and secondary levels English teaching remains characterised by the continuing use of the grammar-translation method (Whitsed & Wright, 2011), in which English is treated as a subject of knowledge rather than a tool for communication. MEXT mandated textbooks also tend to contain highly structured activities leading to limited English output as reading comprehension and grammatical structures are usually stressed (Humphries, 2013). Classroom activities may typically involve a systematic word-by-word translation of written English texts into Japanese with a teacher-explained grammar point, known as *yakudoku*, a form of teacher-led form-focused, grammar translation (Humphries & Burns, 2015).

The pressure to prepare students for the university entrance examinations, of which English plays an important part, drives the *yakudoku* learning approach. These tests mainly consist of written sections in which grammar-translation remains the main point of assessment and few such tests have any spoken component. Preparing for these is described as an essential feature of secondary ELT 'teaching to the test' mentality (Tanaka, 2010, p.52). In these exams, the score from a paper's English section tends to provide most weight, based on the belief that an individual's English score correlates with their ability in analytical and logical thinking skills (Takahashi, 2000 cited in Butler & Lino, 2005, p.30). The influence of these entrance examinations is, therefore, significant and roughly 50% of high school graduates take these as they go on to university education (Sugimoto, 2003, p.119).

2.3.3 University ELT contexts

It is unfortunate then that learning towards university entrance examinations has been linked to generally low levels of motivation for English learning among many Japanese learners (Kikuchi & Sakai, 2009), and this has been seen to extend post-university entry to compulsory undergraduate English programmes (Hayashi, 2005). This is reflected in reports that many students do not see English beyond the context of tests on grammar and translation in university entrance examinations (Whitsed & Wright, 2011). Once the aim of gaining admission to a selected university is achieved, interest in studying English or reason to continue often disappears (Matsuda, 2011). This may be affected by a perception that most Japanese people do not need to use English in their daily lives; indeed, it has been reported that non-language major undergraduates are unconvinced by MEXT talk that they need to develop communication skills in English for their future careers (Whitsed & Wright, 2011). Any notion, therefore, that English is indispensable for them post-university may not be supported by the experience of all students.

In contrast with secondary level, at the university level there are less prescriptive national guidelines leading to greater autonomy in language teaching. English language programmes often take place on independent 'units' within institutions, or as part of larger foreign language or general education programmes. In many universities (including the setting for this research), English programmes are taken as compulsory 'add-ons' alongside core degree programmes among non-language major students. Most four-year university programmes, including non-language majors, require the study of two foreign languages over two years, one of which is almost always English (Galloway & Rose, 2013). Classes in these settings tend to be large and meet for ninety minutes, once or twice per week. Classes may contain students who lack interest or are unaccustomed to taking active roles in speaking tasks due to limited past opportunities for communicative practice at secondary level (King, 2013). Many of the classes are also poorly attended due to low assessment standards or low attendance requirements (Ryan & Makarova, 2004). Such English language programmes are often not coordinated with other faculties and may not be considered full academic departments. As a result, teachers within these departments may often be seen as peripheral members within institutions. This is unfortunate as while ELT staff may not teach specialised content courses, they may be qualified teachers able to teach in mainstream faculties (Oda, 2018).

Despite this status of English language programmes as not fully established or marginalised within institutions, English is still considered an important subject and continues to be pushed at this level. This is due in part to pressure from the business sector which considers developing

English communication skills as essential for international competitiveness. This is reflected in the number of Japanese companies requiring prospective employees to reach a certain TOEIC (Test of English for International Communication) score, a test requested by the Japanese government for the Japanese job market (Morita, 2014b). Many students attach value to a high TOEIC score, and it is increasingly taken in Japan (<https://www.iibc-global.org/>). However, despite 'communication' in its title, TOEIC is an orthodox test of receptive skills and grammar (Seargeant, 2008). Furthermore, with the exception of some companies including Sony, Rakuten and Uniqlo, it has been reported that the TOIEC requirement is largely for screening purposes only and that once hired by a company, an individual often finds no further need for English (Morita, 2014b). Workplace use of English may, therefore, be overestimated (e.g., Kubota, 2011). Job advertisements at the Employment Security Bureau in October 2007 showed that only 1.4% of Tokyo-based jobs required skills in English (Morita, 2014b, p.49). It is reasonable that for some, therefore, English is not perceived as having useful application beyond this. However, these perceptions are challenged by changing demographics in Japan, as well as by increasing global connectivity, expanded on in the next section.

2.3.4 Perspectives towards English language learning and culture

Decisions to learn English may be in part personally made in response to individual circumstances, but decisions may also be made in relation to wider discourses about English. In order to understand individual decisions, therefore, an examination is required into both an individual's circumstances and beliefs and the role played by English within a society (Seargeant, 2008). In Japan, commonly cited reasons for learning English are its perception as the most important international language of business, science and technology, and the perception that it is required for participation in the global economy (Yamagami & Tollefson, 2011). These perceptions have been driven by government efforts for greater internationalisation since the 1980s, with policy documents and discussion papers focusing on the importance of wider and more effective English learning (Gottlieb, 2008).

However, these efforts are not met with universal support: on the one hand, there is rhetoric in policy about the need to embrace English language to provide for *gurōbaru jinzai* (global human resources) and economic competitiveness, around which there is expansive discussion (e.g., Burgess, 2015; Butler & Iino, 2005; Morita, 2014b; Whitsed & Wright, 2011); on the other, there remains a tendency to reject global norms and standards and retreat inwards (Burgess, 2015). This connects with the aforementioned perceptions of English as a threat, seen in both government discourses and those in wider society (e.g., Kubota, 2002). There are also perceptions that globalisation is an external process owned by other countries (Burgess, 2015),

represented by and taking place in English. This may relate to the *sakoku* mentality, still seen to guide thought and behaviour, described as 'ubiquitous' in business and as 'prevalent' in educational and societal systems (Itoh, 1998, p.13).

The discourses underpinning this prevalence are associated with *nihonjinron* (theories of 'Japaneseness') (Hashimoto 2009; Kubota 1998; Liddicoat 2007a). *Nihonjinron* is an ideology with 'pseudo-academic narratives which construct Japan's cultural nationalism and frame Japaneseness as an essence' (Burgess, 2010, in Saito, 2015, p.2). It attempts to define a 'distinct Japanese cultural and linguistic identity vis-à-vis the Western culture and language: particularly English' (Kubota, 1998, p.299). A central aspect of this is the idea of distinctiveness in Japan, or uniqueness, and this has often been cited by researchers in studies on Japanese culture and cross-cultural business leaders who see it as a key reason behind Japan's economic success in the 1960s and 1970s (e.g., Sugimoto & Mouer, 1980, cited in Kubota, 1998, p.295). Within this, an emphasis on uniqueness emerges alongside a perceived uniformity of the stereotype of what it means to be Japanese with a corresponding pressure to conform to a narrow range of culturally acceptable boundaries of behaviour (Gretchen, 2005). Extending on this, there is a connected notion of a shared language and history reinforcing beliefs of Japan as monocultural and monolingual (e.g., Gretchen, 2005; Kamada, 2004). This may be strongly felt through the socialisation of individuals into Japanese language in close association with the 'national' culture, seen as shared by the Japanese people who use Japanese language (e.g., Seargeant, 2009).

In this way, however, Japanese becomes seen as 'unit of generalization, which is unchanging, homogeneous, and distinct' (Lie, 2001, p.159). It links nation, language, and culture as inseparable in culturally essentialist perceptions of culture as monolithic, ignoring the diversity that exists in social class, income, region and dialect, in addition to differences along race and ethnicity lines (e.g., Liddle & Nakajima, 2000). These links reify nation, language, and culture (Baker, 2015) through 'banal nationalism' (Billig, 1995) in which 'Japaneseness' is a construct to promote a sense of national belonging. These links become 'unconsciously conflated' as culture becomes 'structured' and 'delineated' in individual behaviour (Baker, 2015, p.62). However, several studies demonstrate more linguistic and cultural diversity and complexity than fit within the *nihonjinron* framework (e.g., Macdonald & Maher, 1995; Noguchi & Fotos, 2001); this is in addition to the volume of empirical research directly challenging the framework (e.g., Matsumoto, 1999; Matsumoto, Kudoh & Takeuchi, 1996). Despite arguments that *nihonjinron* is dated and has little influence anymore, it continues to be reinforced by a constant reproduction of discourses in the media and government. As a result, beliefs around monoculturalism and

monolingualism endure and are experienced as a 'reality' for many people (both inside and outside Japan) (Lie, 2001, p.46). It would be helpful, instead, to recognise a more pragmatic conception of Japanese cultural identity on which policy could be formed.

Oversimplistic conceptualisations of culture as 'dualistic', i.e., Japanese and 'other' further risks an assumption among individuals learning within this context that every nation is homogenous, and that one member of a culture represents all members. This may extend to understandings of national languages given a strong connection to the 'national language' in Japan, the 'standard' Japanese used in education and media contexts, where local uses are discouraged (Gottlieb, 2008). This connection may be reinforced by perspectives towards Japanese language as bound up with notions of distinct sociocultural identity that, 'to speak Japanese is to be Japanese' (Ishikawa, 2018, p21). Assumptions, therefore, about national 'standards' in Japanese may be easily applied to other languages (Seargeant, 2009). Thus, important variations and within-culture differences may not be easily seen (Lie, 2001). Furthermore, presumptions of national cultural uniformity may hinder communication and understandings of English-speaking individuals from multicultural and diverse societies. These presumptions may limit more nuanced understandings of different cultures, as well as preventing an experience of diversity as an opportunity. From this, any development of a sense of English ownership among Japanese English users may easily be challenged since awareness of the role NNEs users contribute to English use may not be clearly seen (Hino, 2012).

2.3.5 'Native' English speaker influences in ELT

In 2.2.3, the discussion on multilingualism and normativity in ELF outlined that traditional codified norms are problematic for dynamic communication contexts involving ELF. From there, the chapter also discussed relevant aspects of ELT in Japan. This section draws aspects of these discussions together in how perceptions among learners and users of English, teaching practice, and language policies can conflate 'standard' languages, normativity, and native speakerism. As stated, ELT in Japan has tended to work on the assumption that learners should conform to NES norms and 'standards' based on a deeply held notion of English not as a global language but as belonging to Britain and the USA. Despite increasing awareness of different ways English is used in global contexts, it is usually taken for granted that only American and to a lesser extent British English are taught. These are the 'varieties' that are perceived as the 'authentic' reference and this seems to be embedded in learners' minds, discourses, and preferences (Kubota, 1998). Indeed, NES rather than NNEs 'varieties' of English have been demonstrated as the preferred option in Japanese learning contexts (Saito & Hatoss, 2011), reflecting research into preferences in other contexts (McKenzie, 2010; Snodin & Young, 2015; Wang & Jenkins,

2016). This perception may be reinforced by associations with 'global' as represented by English, and as English represented by NES, seen in promotional material for *eikawa* (English conversation) classes with NES teachers and exchange programmes in Anglophone settings which allow students to have 'authentic' experiences of English not otherwise available in Japan (see Appendix 1 for representations of NES 'standards' and local target cultures in SA advertising).

While it seems clear that ELF use is the reality for most English communication globally, the notion of NES English as legitimate is 'deeply entrenched' (Seidlhofer, 2016, p.21). As a result, many students become preoccupied with notions of 'correctness' (D'Angelo, 2017) on the assumption that there exists a monolithic, 'idealised' speech community using English (Lippi-Green, 2012, p.67). The message that English learners need to acquire NES levels of competence is prominent in ELT in Japan, although not officially promoted. MEXT guidelines state that the 'standard' English to be taught should not be biased towards the English in any specific region or by any specific group' (MEXT, 2017). In other words, 'standard' refers to the kind of English which is comprehensible to people from around the world for whom English is a means of communication. However, the use of NES 'standards' is implied by MEXT, seen in their approved course books in which recordings for listening tasks typically use speakers from the US, although they may also provide the 'faked' accents for characters from elsewhere including China, Russia and Brazil (Harris, 2012, p.55). This is further evident in the Japan Exchange and Teaching Program in which young and often inexperienced NES teachers are recruited as assistant language teachers for speaking activities in schools nationwide.

Extending on these NES influences in Japanese ELT, the Common European Framework of Reference for Languages in Japan (CEFR-J) is particularly influential, used commonly in university ELT settings to guide curriculum developments and provide an assessment framework. Former statements in the framework include, to illustrate B2 level conversation, that a student 'can sustain relationships with native speakers without, unintentionally amusing or irritating them or requiring them to behave other than they would with a native speaker' (Council of Europe, 2001, 76, Illustration scale B2 conversation). While there have been changes in the wording to the competencies for English use acknowledging the controversies and complexities of using 'native speaker', the concept remains but is replaced by terms including 'speakers of target language' or 'proficient speaker' (Seidlhofer, 2019). Therefore, any changes may not be seen to reflect how English is used in the world today. Given the wide use of CEFR, students may be more likely to focus their attention on form, particularly next to NES pronunciation norms since this is so influential in ELT class and assessment practices,

particularly at the university level. However, it is clearly problematic to use focus on form in assessment when communicative language teaching may aim to encourage more focus on the function of language.

This need to conform to codified 'authentic' NES 'standards' associated with 'correctness' is, therefore, a common message in Japan (Sung, 2013), seen also in articles on pragmatics for learning purposes, written by researchers in Japan, which provide advice on smooth and appropriate communication with NES (Horibe, 2008). These often state that L1 'interference' causes misunderstandings, or offence (e.g., Allard, Mizoguchi, & Bourdeau, 2006), suggesting that communication problems are the fault of NNES. Students may become negative towards their own accented English, i.e., adding a vowel after a final consonant on English words (or *katakana* accent), seeing it as inferior English use (Harris, 2012). This thinking may lead learners to maintain the false belief that they need to reach 'native-like' levels of competence and that failing to do so indicates incompetence. Recognising these uses as legitimate rather than deviant could help Japanese learners start to perceive their own ways of using English as valid as others and to use it more actively as part of their own 'linguistic repertoire' (Horibe, 2008, p.249).

This research supports the view that continued deference to NES authority seems out of place in these global contexts of English use. If a particular NES 'variety' is promoted in learning, effective communication may be impeded if it is based on the unrealistic assumption that a communication partner conforms to the same 'prescribed model' (Seidlhofer, 2016, p.27). However, it seems likely that NES English of a North American 'variety' will continue to be influential given the abundance of 'American English' learning materials in Japan. Despite this influence, raising awareness of diverse English uses is highly relevant for Japanese learners taking part in intercultural communication. This may include teachers helping learners to develop fluency skills and management of miscommunication so that ELF interactions can be handled successfully. Representing a pluralistic view of Englishes may show students that intercultural communication can be successful if it is defined by mutual comprehensibility over adherence to NES norms in multilingual situations where it can be used in diverse and creative ways (Matsuda, 2018; Pitzl, 2017; Seidlhofer, 2011).

2.3.6 ELF research and teaching in Japan

Clearly, recognising multilingual aspects challenges NES normative approaches. This thinking is not new to ELT in Japan as pluralistic perspectives of English emerged through interest in World Englishes earlier in Japan than in many other locations (D'Angelo, 2017). Nearly forty years ago,

Baxter (1980) argued that a NES model was not beneficial for Japanese learners and proposed approaches to language use which would not conflict with a user's identity. Similar lines of argument were followed in output relating to English as an international language (EIL) by Japanese researchers (e.g., Hino, 2001; Honna & Takeshita, 1998; Matsuda, 2003; Suzuki, 1973; Yano, 1995), which have provided the basis for developments in ELF research in Japan. Today fewer clear definitional differences are seen between EIL and ELF and they are mostly used synonymously (Jenkins, 2015).

ELF research in Japan is increasingly addressing intercultural factors based on arguments that intercultural competence is a critical aspect of proficiency in English in intercultural communication (e.g., Byram, 1997). This supports the needs of Japanese ELF users as it challenges the traditional dependence on a normative approach stressing grammatical accuracy alongside a focus on American or British 'standard' pronunciation and culture (D'Angelo, 2017). The impact of ELF research has recently started developing further in Japan. This is seen in the following (adapted from: Ishikawa, 2018; Seidlhofer, 2019):

- Edited volumes of ELF with international publishers (e.g., Murata, 2016; Murata, 2018)
- Numerous contributions from Japan to the Journal of English as a Lingua Franca
- Waseda University ELF Research Group, including ELF international workshops and Waseda Working Papers in ELF
- Japan Association of College English Teachers (JACET) ELF SIG and SIG Journal
- ELF as the theme in JACET's 2017 international convention
- Content and ELF Integrated Learning (CELFIL) project
- ELF programme at Tamagawa University

Other notable developments in Japan include connections with RELC (Regional Language Centre), an educational project established through ASEAN and highly influential in a shift towards a NNES view of English in Asia (D'Angelo, 2017). Further, the Asian Corpus of English, started in 2014, has made available abundant ELF data enabling researchers to investigate from multiple angles ELF use across Asia and develop understanding of how Japanese individuals manage recorded interactions. Empirical data within corpora have previously supported understandings of variability and diversity in ELF communication (Jenkins, 2015). This data could help in developing ELF awareness in Japan, exposing learners to the realities of English use, away from the prescriptive confines of textbooks and traditional ELT practice.

Broadly in ELT material there is a lack of recognition of diversity in English language use. This is problematic given the centrality of ELT material to teaching and learning and it highlights a 'mismatch' between English in the classroom and how the language is used (Galloway & Rose, 2018, p.3). This is a point of challenge as on one hand, traditional NES normative teaching approaches are criticised, while on the other, there are limited alternative practical learning resources available. As a result, the status quo endures (Matsuda, 2012) and the adoption of ELF pedagogy is 'relatively minimal' (Dewey, 2015, p.122). This may be in part due to a tendency among people to accept 'hegemonic practices' (Philipson, 1992, p.15), seen in the acceptance of the 'native speaker' in communicative competence developments (see 4.3.1), providing the benchmark for language learning. But this is increasingly criticised in terms of its 'impossibility' (Galloway & Rose, 2015, p.202) and, specific to English language, it has not been demonstrated that NES users are more intelligible than NNES users in intercultural communication (Jenkins, 2006). As such, there are arguments for including more diversity in English uses in learning practices which would recognise that NNES students have different needs and uses for intercultural communication. Mainstream English as a foreign language (EFL) practices may emphasise English as monolithic and reinforce ideas that it should be taught monolingually by NES teachers (Galloway & Rose, 2018). GEs instruction challenges this by offering alternative and more realistic conceptualisations of English language use. It provides a framework which can address the issues of normative approaches in ELT and aims towards helping students develop the skills for participation in communication in which English is used in global contexts (ibid.).

It is unfortunate that at present, despite developing research, there are few universities revisiting policies on their language programmes and there are limited university courses relating to GEs in Japan (Fang & Ren, 2018; Galloway & Rose, 2018). However, ELF research is increasingly investigating how teaching practice relating to ELF can be applied (e.g., Dewey, 2012; Dewey, 2015; Galloway & Rose, 2018; Matsuda, 2012). This increase is demonstrated by the number of presentations on pedagogical applications at recent international conferences on ELF (Hino & Oda, 2015). Specific to Japanese contexts, this application includes Hino & Oda (2015) who outlined how they implemented an ELF programme to expose students to variability in English uses by exploring the linguistic and cultural diversity in real-time news items. Takahashi (2016) explored representations of NNES characters in learning dialogues to help develop awareness of diversity in English. She identified that using ELF-oriented materials may be most effective when students are aware of the task motivations. In doing so, this can lead to greater awareness that intelligibility is a more appropriate measure of successful communication than NES imitation. Another study, surveying 1,278 Japanese students, found

that those students who had experienced ELF classes tended to be proactive in their communication practices and able to negotiate with different English uses with more independence (McBride, 2016). Galloway (2013) has also carried out studies into GEs instruction in Japanese contexts aiming to raise awareness of GEs through exposure to different ways English is used in weekly listening and reading tasks, as well as debates. She found that this instruction influenced motivation among participating students and raised their confidence as English users.

To date, perhaps the most common attempts to incorporate ELF aspects in pedagogy relate to developing awareness among learners in diversity in English use. As Hino & Oda (2015) note 'attempts to develop classroom methodologies for teaching practical communication skills in ELF are still relatively scarce' (p.47). Hino & Oda (2015) provide five useful classifications for EIL teaching, applicable to ELF: teaching content relating to EIL in the world today; role-plays including EIL interactions in simulated exercises; exposing students to diversity in English uses; content-based approaches; and, providing EIL learning opportunities through authentic participation in EIL communication (Hino & Oda, 2015, p.36). Pedagogical approaches following these classifications may usefully inform the development of learning opportunities for students in Japan, particularly relevant for those taking part in short student exchanges (referred to in 10.5 in the outline of an intercultural educational intervention developed).

2.4 Summary and conclusion

In this chapter, I have attempted to contextualise this research through an exploration of literature relating to key areas of significance to this project. Those areas were: the expansion of English as a global language, multilingualism and normativity, perspectives towards English in Japan, the role of English in Japan, ELT in Japan, perspectives towards English language learning and culture, and ELF. This process has involved reference to work informing the development of the research questions which frame this project. I have attempted to thread these core aspects in terms of what they mean for this research. This involved an initial discussion of the global expansion of English in which I emphasised the diversity of English use in its geographic spread, domains of use, and among its users. Within this, WEs-informed concepts of 'varieties' have been criticised and I have situated this research within a GEs framing in which English is recognised as more complex than is implied by location-based labelling. This challenges traditional practices and perspectives in ELT in which native speakerism, normativity, and 'standard' languages may be conflated. Furthermore, there is a tension between English in practice and policy, with educational emphases on university entrance tests and TOEIC, and the

development of English communication skills. This tension is reported as significant in the experiences of English learning and use among participants involved in this research.

In this chapter, ELF was foregrounded since an examination of perspectives towards ELF is a central area of this research. I have been critical of normative approaches to language learning in Japan and beyond as simplistic, with English language use often studied and perceived in terms of right and wrong. Another approach, representative of English language practices in multilingual communication, may involve developing perspectives of the role of ELF as a language function in intercultural communication. This may be particularly meaningful for students on student exchanges who are likely to engage in communication through ELF in their sojourn contexts. However, perspectives towards English language in Japan are complex and contradictory. On the one hand there are beliefs that further inroads by English should be resisted; and on the other, developing English language skills is significant in government education policy. Within this policy, NES norms and 'standards', however, remain prominent.

In the next chapter, I explore theories of intercultural communication as they relate to language learning. This engages aspects of the discussion in this chapter, particularly through further reflection on the role of ELF. It also considers the implications of intercultural communication theory developments for students and the multilingual and multicultural contexts in which they found themselves.

CHAPTER THREE

ENGLISH LANGUAGE USE AND INTERCULTURAL AWARENESS

3.1 Introduction

The previous chapter outlined that intercultural communication through English is complex and that it would help students to develop an awareness of English use beyond a sole association with NES norms, national languages and cultures. This is relevant for student exchange students in Japan who, in intercultural communication through English, are likely to engage with ELF in multicultural and multilingual settings on their sojourns overseas. To expand on this situation, this chapter presents an overview of theories of intercultural communication relating to language learning. It provides a characterisation of intercultural communication for this study before looking at the roles of language and culture in ELT. The chapter then discusses the background to ICA before providing specific details of the model and arguments for its selection for this research. From there, the chapter makes clear how the thesis aims to bring together ICA, student exchanges, and intercultural learning and development.

3.2 Language, culture, and identity in intercultural communication

3.2.1 Characterising intercultural communication

Increasing international business, international education, and global migration are among the causes of growing global interconnectivity. This is facilitated by advances in communication technology which support connections between online contexts in different locations. Research looking at the intercultural communication taking place in these settings is conceptualised in different ways in the different fields which approach it. Within these fields, the associated concepts (e.g., culture, communication), theories and research methods may be fundamentally different (Jackson, 2014). Because of this diversity in use and focus, applying a universal definition to intercultural communication is unrealistic (Baker, 2015). This section, instead, attempts to lay a foundation for a characterisation of intercultural communication in this chapter which is applied to this research.

The different research trajectories and international differences in approach to intercultural communication research have complicated its relatively short research history (Jackson, 2014). As a term, intercultural communication originally emerged through discussions on themes including cultural difference in the nineteenth century (Piller, 2017). An increase in research took place from the mid-twentieth century following the influential work of Edward T Hall and Geert Hofstede (Baker, 2015). Their focus was on comparisons between 'distinct' cultures in different locations, and as such, these may be more associated with cross-cultural research.

Today, the application in research of the terms 'intercultural and 'cross-cultural' to research in wide-ranging academic and professional areas is expansive to the point that it represents for researchers a 'daunting' area for review (Jackson, 2014, p.27), challenging how intercultural communication is conceptualised for research purposes. These different models of intercultural and cross-cultural communication require different approaches in the measurement of developments but distinctions between these are not always 'neatly applied' in research (Piller, 2017, p.4). Research is, therefore, further challenged by how the expansive applications encompass varied research methods which may or may not be appropriate for specific research objectives (Heinzmann, Künzle, Schallhart & Müller, 2015). As an illustration of the abundance of different applications, Fantini (2012) outlined a 'partial' list of associated terms in common research use as including: cross-cultural adaptation, cross-cultural awareness, cross-cultural communication, cultural competence, cultural or intercultural sensitivity, effective intergroup communication, ethnorelativity, intercultural cooperation, global competitive intelligence, intercultural interaction, intercultural effectiveness, metaphoric competence, global mindedness, global mindset, and culture learning (p.391).

While it is problematic that these approaches may not particularly focus on language learning, there are aspects of relevance to this study in how they relate to intercultural developments, particularly among SA participants. A shared consensus among all these models, and relevant to this research, is in the objectives to encourage tolerance, self-reflection, and open-mindedness (Zotzmann, 2015). Pertinent details relating to examples of how particular frameworks have been applied to SA research are found in section 4.2, and there is expanded discussion in 3.3.4 on how development is conceptualised in some major models. However, it is important to clarify in the characterisation of intercultural communication applied to this research that cross-cultural comparison-based approaches such as these are seen to risk leading to essentialist understandings of culture along national lines when there are likely to be more local and individual factors engaged. Furthermore, if cultural differences are assumed to exist and be relevant among individuals before communication takes place, as implied in cross-cultural research, cultural differences may be reinforced (Zhu, 2014). These sorts of approaches may also not acknowledge the role of language in intercultural communication which is challenging for research into intercultural developments since it is difficult to 'envisage' any such developments without awareness of the role of language in communication (Baker, 2015, p.35). Finally, the cross-cultural approaches tend to overlook that people communicate interculturally differently to how they do so in within-cultural groupings (Baker, 2017). Applied to English language use in global contexts, intercultural communication involves individuals of diverse linguacultural backgrounds using language in individual ways in unstable communication

situations. This diversity and 'instability' highlight that there is no clear 'target culture' or associated fixed cultural behaviour (e.g., Baker, 2015), or fixed target language as represented by codified norms and other language authorities (e.g., Hynninen & Solin, 2017).

This thesis takes a critical postmodernist view of intercultural communication in which cultural aspects are seen as dynamic and negotiable, a view put forward by Scollon & Scollon (2001), recognising differences in communication behaviour between intercultural and within-culture communication. They defined intercultural communication as used 'to signal the study of distinct cultural or other groups in interaction with each other (p.539). Zhu (2014) provided a similar definition of intercultural communication as concerned with 'how individuals, in order to achieve their communication goals, negotiate cultural or linguistic differences which may be perceived relevant by at least one party in the interaction' (p.200). This also highlighted negotiation in interaction but it added the involvement of subjectivity in individual perceptions of cultural and linguistic differences (Baker, 2015). Baker (2015) added to this by advising that care be taken in the application of research categories to intercultural interactions and that this requires 'empirical or theoretical justifications' (2015, p.23). While researcher and participant perspectives are both meaningful when looking at cultural and linguistic differences in an interaction, they should not be confused as the research categories of analysis applied may not be relevant to the participants. Themes from within this are expanded on in this chapter, including details of ontological relationships between language and culture in communication and in language teaching. These lead, ultimately, towards a presentation of the intercultural communication model selected as well as clarification as to how intercultural development is examined in the thesis findings.

3.2.2 Intercultural communication, language, and English

Developing understandings of language and culture, this section begins with a presentation of what language means for this study before theorising on the role of culture in communication. Language is often simplistically understood as fixed and finite in a traditional language as code approach, relating to defined words and rules. This traditional approach represents a culturally neutral view of language. However, languages are not culture-free and distinct from ways individuals think and behave; they link to cultural practices (Baker, 2017). This challenges previously supported notions of language and culture as inextricably bounded together as represented in the notion that an individual's primary language drives their thought and behaviour and that culture determines or influences language, seen in linguistic relativity and the Sapir-Whorf hypothesis (1940). However, as Scollon, Scollon & Jones (2012) put it, this is 'a deterministic position that a language solely determines the thought patterns of its speakers; reality is far too complex to allow for such a simple statement' (p.17). Languages are more than

knowledge to be learnt; they form a social practice in which they are used to convey, create and interpret meanings for social purposes within social contexts (Kramsch, 1994). It is important, therefore, to recognise in research the complexity of language use in communication based on the perception that languages are 'open, dynamic, energetic, constantly evolving and personal' (Shohamy, 2006, p.5). Languages are not fixed with a prescribed set of rules of usage, but they comprise 'hybrids and endless varieties resulting from language being creative, expressive, interactive' (ibid, p.5). As such, language use is individual and varies enormously among users (Dawson, 2001).

Like language, cultures cannot be characterised as 'bounded entities within national borders, but fluid and dynamic with blurred boundaries' (Baker, 2017, p.26). National cultures may still exert significant influence but exist alongside other cultures and communities referred to in communication (ibid.). 'Culture', like language, is often conceptualised in terms of knowledge to learn, but this overlooks its fuzziness and obscurity (Ochs, 2002). Despite the broad agreement that there is no established universal definition which can be applied to all fields, culture continues to be treated unproblematically in both academic fields and everyday life as a noun, i.e., comprising a shared body of knowledge about a particular society. This can be seen in knowledge of cultural artefacts, institutions, events, symbols and a way of living (Scarino & Liddicoat, 2009, p.19). This basic 'culture as product' view treats culture as an essential set of traits or characteristics of certain people or groups, i.e., something people 'have' to a greater or lesser extent (Scollon, Scollon, & Jones, 2012, p.3). This approach tends to 'lump' together all people who 'belong' to one (national) 'culture' in a perspective that differences are the result of belonging to another (national) culture. An issue with this is how they essentially 'ascribe' characterisations of culture to 'whole cultures' without allowing for differing levels within these characterisations which may be based on the specific context in which an interaction is taking place (McConachy, 2015, p.20). For intercultural communication where different languages converge, this perspective presupposes that individuals from different linguacultures will be significantly different from one another and that these may be used to explain misunderstandings occurring in communication, despite the possibility that these are due to other more basic differences such as different communication goals among interlocutors (Scollon, Scollon & Jones, 2012).

Within the fields of applied linguistics and language education, a number of developments have emerged in which language has a more central role than in intercultural research in other fields (Jackson, 2014). Developments in intercultural communication research addressing the role of language include 'interdiscourse communication' (Scollon, Scollon & Jones, 2012). This proposes

that discourse communities, that is any group, large or small, have particular ways of thinking, communicating and learning, but that influence over these is likely to be less based on culture than by gender, generation, or professional lines (ibid, p.10). 'Interculturality' also emerged, which stresses intercultural communication as dynamic, emergent and negotiated, and argues that individuals belong to various membership categories, not of all of which may be equally relevant in given points during differing interactions, adding that communication breakdowns are not a result of particular category (Zhu, 2014). Of further relevance here is 'transcultural communication', proposed as an alternative term to intercultural communication based on the implications of a dynamic view of culture in communication taking place 'through' and 'across' rather than 'between' cultures as implied by 'inter' (Baker, 2015, p.24). In these approaches, there is a view of intercultural communication not as taking place within fixed borders but as relating to interactions between individuals of different linguistic and cultural background, or different linguaculture (Jenkins, 2006, p.157), a view relevant for this research project.

Perhaps the most referred to among recent intercultural developments in applied linguistics is ICC (Byram, 1997), a model representing an individual's knowledge, attitude and skills to communicate across cultural boundaries in a second language. This influential model extends on communicative competence developments but moves away from 'native speaker' targets. However, there are theoretical concerns in how ICC conceives culture as nationally and geographically bounded, problematic for application to intercultural interactions in which ELF is used (Baker, 2015). ICC is of significance to this research for its role in the development of ICA and is therefore discussed in more detail later (see 4.3.2).

The lack of awareness of, or interest in, English as the primary language of intercultural communication remains problematic in much research as English is treated as if it were 'a neutral choice as the medium of intercultural communication or in a reified and simplistic manner' (Baker, 2015, p.2). Furthermore, research which looks at the role of English is often limited by a lack of consideration for its function as a lingua franca in most intercultural communication. This overlooks the increasing intercultural contact as societies around the world become seen as pluralistic rather than monolithic in the extent that they are made up of individuals of varying linguaculture, irrespective of categorisation as NES, second language users, or foreign language users (Jenkins, 2006). An implication of this on contexts of ELT and short-term overseas study is that a need emerges to work towards preparing learners to operate as multiculturally aware individuals who can communicate effectively with individuals with diverse linguistic and cultural backgrounds (Risager, 2007), which cannot always be predefined. A more critical and increasingly prominent perspective has recently emerged

moving away from this approach to culture as nationally bounded and accepting more diversity among membership categories to which an individual may belong.

3.2.3 Representing language and culture in ELT

In language education, these different conceptualisations of language and culture influence happenings in classrooms. In a language as code approach, the focus is on grammar and vocabulary as the learning objectives with an emphasis on memorisation through engagement with language as a subject of knowledge, reflected in Japanese ELT approaches. Language learning, therefore, becomes simply a matter of replacing codes and differences are only seen in word differences which may perpetuate associations of language use in terms of 'correctness' and purity (Shohamy, 2006). Approaching language as a social practice in teaching may be more effective at providing opportunities for learners to extend on their knowledge and engage with 'unplanned and unpredictable aspects of language' (Liddicoat & Scarino, 2013, p.15). The focus instead is on language use in the interpretation and creation of meaning, which may in turn lead to increased engagement with diversity in language use. This would involve learners exploring and discovering aspects of language rather than being passive recipients of knowledge, transmitted by others. However, many teachers in language education may be unaware of different conceptualisations and may continue to promote the learning of language as code.

Simplistic approaches to language, therefore, will influence language learning, but it is further influenced by a simplistic handling of culture. Common in language education is a culture as product approach involving the unproblematic handling of cultural knowledge, typically by covering an 'arbitrary array' of facts, customs and traditions (Horibe, 2008, p.246). Various textbooks and curriculum documents handle cultural representations in this simplistic way as a set of factual information belonging to particular locations (Canale, 2016). While incorporating some recognition of cultural variation in classes or learning materials may be interesting, particularly in the initial stages of learning a language, it is often the case that this is represented as geographic or as temporal, and as an 'idealised version of national culture', (Liddicoat, 2007a, p.20.1). As a result, it is 'not uncommon' that culture is framed in terms of the national stereotypical characterisations (McConachy, 2018, p.78). In this way, culture is understood as belonging to and shared by people in distinct groups in fixed, monolithic and homogenous constructions, in which cultural meanings are essentialised as learnable aspects of knowledge. Cultural knowledge and language learning become separated, with culture as an adjunct to developing communicative skills and as 'little more than an addendum which focuses on learning facts about the target country' (East, 2012, p.56). However, this handling of cultural information, in terms of right and wrong, does not accommodate variations in contestations of

meaning. It may be helpful to support learners as they develop critical reflection skills by critically engaging with simplistic cultural representations in textbooks (McConachy, 2018). This may involve giving students opportunities to explore how culture is represented in learning materials and to reflect on the extent of any possible generalisations (ibid.).

Conceptions of culture as dynamic, within a framework in which people live and communicate co-constructed meanings with each other may be more relevant (Scarino & Liddicoat, 2009). This requires a recognition among learners that an individual 'belonging' to a particular cultural group will concurrently be a member of various groups, or cultural classifications, e.g., gender, professional. Culture may present itself in the basic values and behaviour of an individual and in the beliefs and conventions of the wider group, but individuals are unlikely to share identical characteristics within a sociocultural context (Gao, 2006). It may be more realistic to adopt an intercultural approach in which communication is not seen as taking place within stable and homogenous national cultures. Instead, it is based on the recognition that it takes place within a framework of individuals of different linguaculture, who use language in different ways to express, mediate and interpret culture, in the exchange and co-construction of meaning. However, the neglect of these intercultural aspects within language learning remains a common limitation in ELT (Galloway, 2013; Tseng, 2002).

3.2.4 Ontology of language and culture in intercultural communication

To develop the framework for this research it is useful to expand the discussion of language and culture for intercultural communication and ELF use. In doing so, certain themes arising in previous sections are revisited and points are pulled together to develop the theoretical framework and help clarify the ontological understandings of language and culture in intercultural communication in which this thesis is situated. Since an objective of the research is to contribute to ongoing discussion and knowledge relating to intercultural communication, this section attempts to clearly situate the study within a particular ontology which may provide clarity for any emerging findings and theoretical insight from this research. To recap, the framing so far has rejected traditionalist language as code approaches in which language is solely related to knowledge about words and grammar. It has adopted Shohamy's (2006) description of language use as 'open, dynamic, energetic, constantly evolving and personal' (p.5) in which communication involves language users interacting who each utilise a highly individualised 'way of seeing, understanding and communicating about the world' (Scarino & Liddicoat, 2009, p.16). Applied to intercultural communication, this is seen as involving people of different linguacultural background in multilingual contexts where there are different

languages present in communication, although one language may be predominant (Ishikawa, 2018).

As outlined in 3.2.4, the framing has also been critical of perspectives towards treatment of culture in ELT as fact-based and shared among people from given locations. This common approach to an understanding of culture in intercultural and cross-cultural communication considered problematic since there is a tension between culture as 'deterministic' and fixed on geographical lines and as localised in interpretive practices (Baker, 2015, p.60). This approach raises issues in relationships between individuals, cultures, and nations for intercultural communication and ELF research since cultural contexts and individual identities are more complex and dynamic than can be represented by location-based labels. Although there is shared knowledge among individuals within particular cultural groups in particular contexts, culture as monolithic and belonging to people within locations does not account for differences among individuals and risks essentialism (ibid.). More relevant to this study is an approach to culture as a process in which it may be relevant in different scales, including individual, local, national, and global (ibid, p.102). The cultural identities and cultural references cannot, therefore, be easily predicted before an interaction by using pre-existing categories of knowledge as suggested by more traditional fact-based and location-based approaches to culture in ELT.

This highlights ways in which cultures and languages are linked in multicultural and multilingual communication. Developing perspectives among language students may, as argued in the previous section, be challenged by the traditionalist and simplistic representations of both culture and language in ELT as knowledge to be learnt, based on geographically defined differences. This thesis has argued that both language and culture are more complex than these traditional conceptualisations acknowledge, as individuals have multiple cultural frames of reference and individual multilingual resources which will be used in different ways in unstable, unregulated intercultural communication in different contexts. To prepare for intercultural communication in settings where multiple languages and cultures converge, students may benefit from developing their own, more dynamic and social understandings of language and culture in communication as emergent in practice rather than as fixed knowledge.

To challenge these essentialist conceptions in which cultures are seen as 'solid, fixed, separate geographical blocks which confines the behaviour of the people who live within them' (Holliday, 2016, p.23), this study takes an interpretive, postmodernist framework of intercultural communication. It seeks through research collection, detailed descriptions of the individual

experiences and practices in relation to intercultural communication. This is based on the broad assumption that insight into intercultural communication ‘exists and emerges through details, actions, meaning and relationship’ (Zhu, 2016a, p.8). In this approach, there is recognition of a need to explore how individuals report on their experiences in intercultural communication in terms of managing intelligibility, and the extent that any cultural differences are perceived as subjective rather than inherent. For this to be interpreted in analysis, this research seeks to investigate the extent that any changes are interpreted in the participants’ discourses following their intercultural interactions overseas. The research accepts that intercultural communication among individuals of different linguaculture involving inexperienced English users with limited intercultural experiences may risk misunderstandings. This may be through both how intelligibility is facilitated in individual communication practices, and in how cultural differences are perceived.

To build on this from an ELF perspective, it is clear that in most global communication contexts in which English is used, those involved are predominantly NNES (Baker, 2015). In such contexts, there is a risk that individuals may be perceived as incompetent for not conforming to traditional NES ‘norms’ (see 2.2.3). However, deferring to norms of ‘standard’ NES use is clearly not a fundamental requirement for successful communication (Seidlhofer, 2011). This thesis has attempted to make clear its position that the application of NES ‘norms’ in communication, in which closeness to NES uses is the ‘yardstick’ on which performance is measured (Jenkins, Cogo & Dewey, 2011, p.286) is not acceptable and does not represent most users globally. Rather, the thesis supports a view of successful English use in terms of its ‘functional effectiveness’ (Seidlhofer, 2011, p.197). This position contrasts with various language policy objectives to control language practices (Hynninen & Solin, 2017), including those in Japan. This research, therefore, focuses on how individuals use English in practice rather than how they ‘should’ (Zhu, 2016b), although it may demonstrate that among the participants there is a preoccupation with ‘correctness’ based on extensive experiences with traditional normative handlings of language. Among the participants, this may involve a need for ‘delinking’ NES norms and English use in practice (Zhu, 2016b, p.173). For research outcomes, understandings may develop into how the research participants negotiate meaning in ‘heterogeneous yet cooperative’ intercultural communication on their exchanges, with a focus on understanding rather than what is perceived as different (ibid, p.173).

3.2.5 Language, culture, and identity

ELT is a constantly changing and expansive field taking place in diverse sociocultural contexts. As a consequence of this global spread, there is a need to rethink many common ideas and beliefs

relating to notions of 'native speakers, standard languages, national identities, homogeneous target cultures' (Byram & Feng, 2004, p.158). It has been argued that it is reductionistic to essentialise national traits and cultural characteristics, that is, 'the comparison of differences between one native and one foreign culture seen as stable spaces on the map and permanent in time (Kramsch, 2001, p.205). For ELT, as has been discussed, this means developing a view of English beyond connections to the culture of traditional English-dominant countries (Baker, 2009). ELF research acknowledges that the wide variability further challenges these simplistic links between language and (national) cultures since English use crosses boundaries and is no longer defined by 'standards' and cultures of Anglophone countries. However, ELF use still cannot be seen as neutral given that its use in communication involves 'participants, purposes, contexts and histories, none of which are 'neutral'' (Baker, 2015, p.3). This diversity among users challenges links between language and culture, and identity, particularly in relation to nationality. Essentialist correlations between languages and national cultures often extends to a simplistic linking of identity with nationality and associated national culture. This can be seen in the handling of these concepts, as mentioned, in some related cross-cultural research which tends to adopt essentialist positions (Piller, 2017). Such research risks strengthening how cultural identity and national cultures are correlated. The risk is that teaching practice informed by this may present national cultures as homogenous without recognising differences which exist among cultural members, and without acknowledging multiculturalism in many settings. While individuals in a given setting may identify with some cultural practices linked to their national cultures, this does not 'determine their whole identity; it is only one aspect of it' (Baker, 2017, p.31).

However, these essentialist correlations may be found in discourses informing policy in which links between nation and national cultures are constructed to promote a view that a culture belongs to, and is solely represented by, those within particular nation. This may be reinforced by approaches to the teaching of national languages in which national 'standards' are presented and encouraged to create a sense of connection to a national culture, seen in approaches to the national language, *kokugo*, in Japan where deviations in use are not encouraged (Gottlieb, 2008). These approaches highlight nationality in assumptions that culture and identity are synonymous and they demonstrate the influence ideology can have in how identities may be prescribed and constructed by policy (Baker, 2015). This ideology is described in 'banal nationalism' (Billig, 1995) in which culture in association with national culture is reproduced in given settings in daily practices within a nation in uses of, for example, national flags, national images, use of maps showing national borders, all of which help to 'normalise the nation and hide its constructed and temporary nature' (Baker, 2015, p.62). However, relationships between

language, culture, and identity are more complex and dynamic than implied by this (Baker, 2015). Identities, like culture, may be better conceptualised as moving 'between and across local, national and global scales as well as emergent and hybrid cultural practices and identities created in situ' (Fang & Baker, 2018, p.3). Identity is, therefore, 'not something we have but is something we do' (Baker, 2015, p.42), which challenges connections between cultures and identities.

Leading towards a discussion of ICA, the next section begins with an overview of models of communicative competence as the foundation for later intercultural incorporations. The discussion highlights a need for a conceptualisation of English use in intercultural communication to reflect that cultures may be represented and constructed in ELF contexts in diverse ways.

3.3 Towards intercultural awareness

3.3.1 Communicative competence

Communicative competence in various forms has provided a basis for many discussions on how successful communication may be defined. It has also provided a foundation for important developments in intercultural communication. An early example here was Chomsky's (1965) 'linguistic competence', defined as a 'native speaker' individual's innate linguistic knowledge of how to make and understand utterances, and an innate ability to assess the grammaticality of those utterances. Later Hymes (1972) developed 'communicative competence' to highlight the importance of both knowledge of the grammaticality of language and the rules of contextual language use. This claimed that performance and competence were affected more by contextual use of language than by grammatical rules. This development led to both an increased emphasis on the study of language communicatively over the study of language as a system in isolation, which filtered into teaching practice through the communicative approach (Alguilar, 2009).

Emerging from these developments was van Ek's (1986) framework for language learning objectives which went beyond training in communication skills through emphasising social competence, developing social responsibility, and autonomy (van Ek, 1986). It argued that language use requires a frame of reference which 'is at least partly determined by native speakers and competent language use' (van Ek, 1986, p.35). Also emphasising sociolinguistic aspects was the competency model developed by Canale and Swain (1980) and later expanded on by Canale (1983). Later, Bachman's (1990) model extended on sociolinguistic aspects, and specifically the sociocultural rules of use by highlighting pragmatics as a key component of

communicative competence. The term 'communicative language ability' was introduced here, which argued that both language proficiency and communicative competence are involved in merging linguistic knowledge and the ability to use it appropriately in given contexts.

A criticism of these models, however, is in how they have been seen to create unrealistic targets for language learning as they do not recognise differences in language acquisition among NES and NNES. Implicit is the notion that language presented in classrooms should be as 'authentic' as possible to represent NES use; as a result, communicative behaviour becomes rigidly defined in terms of the 'parochial milieu and the fuzzy notion of the native speaker' (Alpetkin, 2002, p.61). Indeed, this notion of 'authenticity' has been a central aspect of communicative approaches and has resulted in imitation of NES use as a language learning objective. This is reflected in model examples in ELT textbooks, so often dialogues between NES (Cook, 1999). Therefore, to acquire 'native-like' competency, as implied by the presence of 'native speakers', individuals are encouraged to assume new sociocultural identities, disregarding their own backgrounds. This essentially proposes that language learners become 'linguistically schizophrenic, abandoning one language in order to blend into another linguistic environment, becoming accepted as a native speaker by other native speakers' (Byram, 1997, p.11). But language use which is real for a 'native speaker' may not be always be real for other users.

3.3.2 Intercultural communicative competence

ICC developed from an expanded view of communicative competence and is combined with intercultural competence. The most widely cited model of ICC and its components was developed by Byram and Zarate (1994). Byram and Zarate's model has been recognised within the Council of Europe's Common European Framework of References for Modern Languages (2001), an influential guideline document for language teaching, based on the theory that 'language is integrative and pragmatic in orientation' (Risager, 2007, p.143). Following this collaboration within a European framework between Byram and Zarate, Byram developed 'Teaching and Assessing Intercultural Communicative Competence' (1997) to provide a more general model for the teaching and assessment of ICC.

ICC is defined as an 'individual's ability to communicate and interact across cultural boundaries' (Byram, 1997, p.7). Such an individual would be seen to have awareness of one or more cultures and social identities and would be able to interact socially with a person from another context without any specific preparation. An individual with some ICC is able, within relationships between different 'cultures', to mediate, 'that is interpret each in terms of the other, either for themselves or for other people' (Byram, 2000, p.9). However, effective mediations of this sort

will inevitably engage attitudinal factors in how a relationship between two individuals of different 'cultures' is established and managed. Byram (1997) considered that the factors of attitude and knowledge are influenced by processes of intercultural communication in the skills of interpretation of aspects of the different culture, and skills of discovery and interaction (p.33). He claimed that these should be integrated within a philosophy of political education and they should develop the learners' critical cultural awareness of all the cultures involved (ibid, p.33). ICC is also seen in individuals who have a critical or analytical understanding of (parts of) their own and other cultures - someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is naturally formed (p.36). These factors were described by Byram (1997) as 'savoirs' (p.34) to be acquired or developed by the learner (see *Figure 1*).

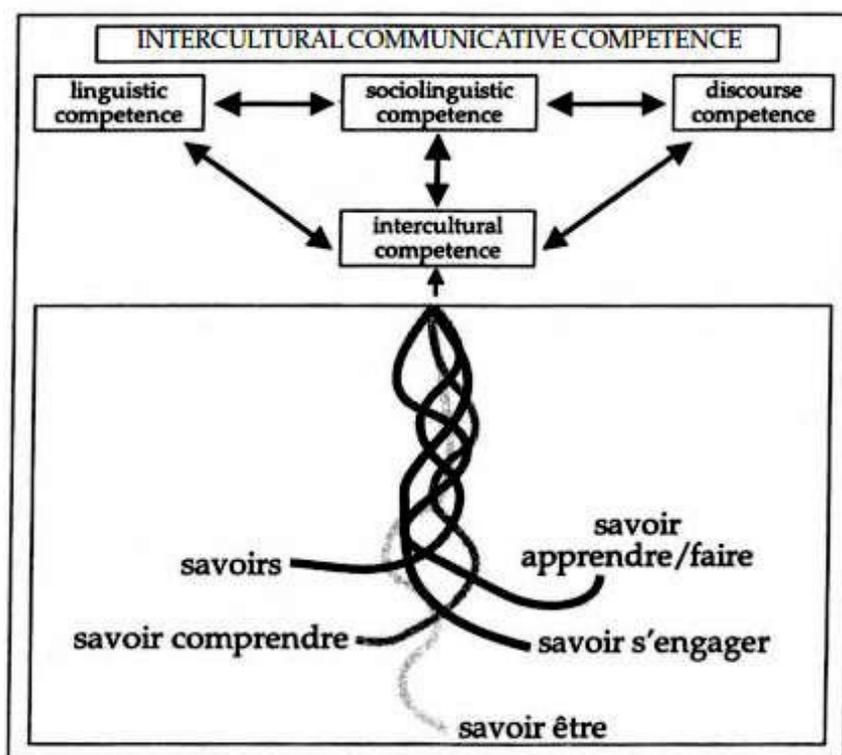


Figure 1: Byram's (1997, p.7) model of intercultural communicative competence.

- 1. Attitudes (savoir être):** concerned with attitudes and values around curiosity and openness, readiness to question pre-held values and beliefs about other cultures and about one's own. Further elements here include cultural sensitivity, empathy and tolerance of ambiguity (p.50).
- 2. Knowledge (savoirs):** knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual

interaction. Sociocultural knowledge informs changes to attitudes and values, and therefore, misunderstandings in communication may occur as a result of cultural differences (p.51).

3. Skills of interpreting and relating (savoir comprendre): ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

This requires speakers to look at texts in order to analyse and explain how cultural meaning is conveyed, and to relate them to their own cultures (p.52).

4. Skills of discovery and/or interaction (savoir apprendre/faire): connected to the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. In such real-time communication some linguistic ability is required since speakers will need to interpret and convey their own meanings (p.52).

5. Critical cultural awareness/political education (savoir s'engager): ability to evaluate critically on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries; this is the aim of intercultural learning. Speakers are required to evaluate perspectives critically from their own cultural background, and in the target culture. Therefore, finding a balance between these perspectives will rely on intercultural sensitivity (i.e., acceptance and tolerance) (p.53).

Since Byram's focus is on relationships between cultures, the savoirs are concerned with interactions between individuals from different cultural backgrounds in a foreign language. ICC, therefore, looks at the knowledge of individuals which will be linked to their linguistic competence in their ability to make appropriate linguistic choices in given situations. The model also aims to provide learners with the required knowledge, skills and attitudes to function in diverse cultural contexts and it replaces traditional 'native speaker' models (Byram, 1997). The objective instead is to help learners become 'intercultural speakers', that is, committed to understanding other cultural perspectives. This involves mediating between two or more cultural identities and handling different interpretations of reality. Essentially, learners reflect on cultural similarities and differences and develop the ability to tolerate differences and mediate in intercultural communication. This means an exploration among learners of the deeper aspects that lead to cultural variance over a culture as product approach.

Byram (1997, p.65) proposed three broad categories for ICC development: the classroom, the pedagogically structured experience outside the classroom, and the independent experience. Clearly there are benefits to classroom teaching for ICC development as it enables both teacher guidance and a space for the reflection of skills and knowledge, but Byram (1997) also emphasised the importance of independent learning:

For experience to become learning, learners must become autonomous in their capacity for refining and increasing their knowledge, skills and attitudes. This in turn suggests a classroom methodology which allows learners to acquire explicitly the underlying principles of the skills and knowledge they are taught, and the means of generalizing them to new experience ... far more cultural learning will take place outside the classroom than inside, whether consecutively or simultaneously (p.69-70).

ICC has been used in many studies, including in Japan, although often in fragmented form. One such study assessed the impact of guest speaker presentations from Singapore and Nepal on Japanese university students. Utilising pre- and post-test questionnaires, the presentations were seen to contribute to ICC development in attitudes and knowledge (Nakano, Fukui, Nuspliger & Gilbert, 2011). Similar developments were seen in providing Japanese students with opportunities to interact with students at universities overseas utilising technology such as videoconferencing and web-chat software (Nakano, 2008). In another study, international students were invited to teach World Englishes and Japanese learners had opportunities to interview them and report on their findings on 'varieties' of English, reported as both motivating and effective for ICC development (Kobayashi, 2008).

Despite the importance of ICC in its conceptualisation of the required knowledge, skills, and attitudes for intercultural communication, it relies on a nation-based concept of language and culture (Baker, 2015). This can be seen in ICC's definition of critical cultural awareness as 'an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries' (Byram, 1997, p.53). However, as argued, this national approach is simplistic given the variety of cultures and communities which individuals may identify with. Furthermore, ICC handles language, particularly English, as definable along geographical lines, and thus fails to recognise the complexity of culture in communication with language and culture treated as 'separate entities' (Risager, 2007, p.120). Relating to this to English language use, given the volume of ELF use in global communication contexts, binding English to a specific context is increasingly challenged. While 'native speakers' are clearly involved in intercultural communication, it is inappropriate for such users to provide the pragmatic norms for all intercultural communication since these are unlikely to be authentic for all other users. It is also unrealistic to expect learners to be equipped with the cultural knowledge they will require for all the 'cultures' they may encounter through English (Baker, 2012a).

3.3.3 Intercultural awareness

The complexity and diversity of intercultural communication through ELF are accounted for in Baker's (2011) ICA, defined as:

A conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in communication (Baker, 2011, p.202)

This expands on the conceptual framework in ICC of the knowledge, skills, and attitudes for successful intercultural communication. ICA moves away from the nation-based concepts of language and cultures and acknowledges the needs of intercultural communication through ELF, driven by the functional needs of the interlocutors, irrespective of linguistic or cultural background. It addresses the assumption in traditional approaches that individuals are definable solely in relation to their national cultures and that they communicate in the same way interculturally and with individuals in their home contexts who share the same L1 (Baker, 2017). This means that cultural forms, practices and frames of reference through ELF may not be viewed as a priori categories, but as adaptive and emergent resources which are negotiated and context dependent (Baker, 2009, p.567). ICA incorporates an understanding of the relationship between language and culture in communication as emergent and fluid, and it stresses the need for these to be used in a 'flexible and situational-specific manner in which the nation-based cultural grouping is just one of many possible cultural orientations' (Baker, 2016, p.446). It is likely of particular use to student exchange participants who are likely to engage in communication with partners of diverse backgrounds.

To elaborate on ICA, there are twelve components which characterise the knowledge, skills, and attitudes that an English user needs for effective intercultural communication (see *Figure 2*). They build from a basic understanding of cultural contexts in communication to a more complex understanding of the dynamic role of culture going beyond nationally based cultural generalisations. These may not necessarily develop in this sequence as learners may display aspects of later components early in their development.

The concerns of **Level 1: Basic Cultural Awareness** are with a general understanding of culture, in particular a generalised understanding of one's own culture, rather than an intercultural position. This involves a 'conscious understanding of the individual's own linguaculture and the manner in which it influences behaviour, beliefs, and values, and its importance in

<p>Level 1: Basic Cultural Awareness</p> <p>An awareness of:</p> <ol style="list-style-type: none"> 1 culture as a set of shared behaviours, beliefs, and values; 2 the role culture and context play in any interpretation of meaning; 3 our own culturally induced behaviour, values, and beliefs and the ability to articulate this; 4 others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behaviour, values, and beliefs.
<p>Level 2: Advanced Cultural Awareness</p> <p>An awareness of:</p> <ol style="list-style-type: none"> 5 the relative nature of cultural norms; 6 cultural understanding as provisional and open to revision; 7 multiple voices or perspectives within any cultural grouping; 8 individuals as members of many social groupings including cultural ones; 9 common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.
<p>Level 3: Intercultural Awareness</p> <p>An awareness of:</p> <ol style="list-style-type: none"> 10 culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication; 11 initial interaction in intercultural communication as possibly based on cultural stereotypes or generalisations but an ability to move beyond these through; 12 a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

Figure 2: Twelve components of intercultural awareness according to Baker (2012, p.66).

communication' (Baker, 2015, p.165). This may involve basic or stereotypical characterisations of one's own culture, through generalised claims. Such individuals may display awareness of differences within other linguacultures but may not demonstrate specific knowledge or awareness of the concept of culture of linguaculture itself. Individuals may also develop an ability to:

articulate one's own cultural perspective and an ability to make general comparisons between one's own cultural interpretations and 'others'; although, again this may be at the level of broad generalisations or stereotypes and hence any understanding of culture may still be essentialist in perspective (Baker, 2015, p.165).

As the initial stages in this model, characterisations of language and culture as nationally based may feature, although the objective is to move beyond this.

Level 2: Advanced Cultural Awareness moves towards an understanding of cultures and communication as complex. This involves 'awareness of other linguacultures and cultures and a related awareness of the relativity of one's own linguaculture and cultural practices' (Baker, 2015, p.166). Individuals displaying aspects of this level will perceive culture as consisting of diverse groups of which national culture is one of many social groupings with which an individual may identify. Such individuals can apply knowledge to predict possible misunderstandings and miscommunication. This level also includes an ability to 'compare and

mediate between specific cultural practices and frames of reference' (ibid, p.166). However, as with the previous level, specific knowledge of other linguacultures may still be characterised as nationally derived, but this should involve moving away from generalisations in specific intercultural communication situations.

The final level, **Level 3: Intercultural Awareness**, extends from a perspective of culture as nationally bounded towards recognising that cultural references and communication practices in intercultural communication may not relate to specific cultures. Individuals demonstrating aspects of this level can 'mediate and negotiate between different cultural frames of reference and communicative practices as they occur in specific examples of intercultural communication' (Baker, 2015, p.166). This involves an awareness of the 'liminal and emergent nature of the relationships between language, culture and communication in much intercultural communication including through ELF' (Baker, 2015, p.166). Therefore, such individuals are aware of cultural forms, references, and practices in intercultural communication as emergent, which goes further than the mediation and negotiation relating to predefined cultural practices from Level 2. At level 3, individuals go 'beyond the 'our culture', 'their culture' dichotomy inherent in much of ICC discourse' (Baker, 2015, p.166), and instead are aware of language, culture, and communication not as 'correlated and tied to any single native speaker community or even group of communities' (ibid, p.166). Given the diversity and fluidity of intercultural communication, these frames of reference cannot be defined in advance since it cannot be known what cultural knowledge, skills, or linguistic forms are needed by participants in intercultural communication. Rather, an understanding of cultural references and practices as emergent in communication is required, in combination with an 'ability to negotiate and mediate between these dynamic resources in intercultural communication' (Baker, 2012a, p.67). However, it should also be added that much intercultural communication does not go beyond Level 2, which again makes clear that ICA development is not a model through which smooth development will likely take place (Baker, 2015).

3.3.4 Intercultural learning and development

This chapter has outlined the ontological position in this research towards language and culture in intercultural communication and further oriented the study towards GEs. It has also provided a rationale for the use of ICA over other models, based on the twelve aspects of ICA which demonstrate a conceptualisation of the skills, attitudes, and knowledge required for successful intercultural communication and recognise the role of ELF. Based on that framing, this section aims to clarify what is meant by intercultural learning for this research and to make clear what is understood by 'development' which this study aims to uncover through its use of ICA. To

explain this, as with any research looking at intercultural developments, irrespective of model or tool used, coherence in approach by specifically outlining what is being looked for and how it is to be measured is important (Deardorff, 2016). This section aims, therefore, to make explicit what it is seeking to uncover and how it intends to achieve this.

Firstly, the use of 'perspectives' in two research questions necessitates some clarification of what this means for this study. Its use in this research is somewhat related to language attitude studies, particularly those focusing on attitudes towards NES and NNEs uses which have tended to demonstrate NES preferences (e.g., Kirkpatrick & Xu, 2002; Kuo, 2006; McKenzie, 2008). However, there is little consensus on definition in the application of 'attitudes' to research, in which they may be conceptualised as stable or as variable (Ishikawa & Moran Panero, 2016). It is clear, however, that attitudes are complex and influenced by multiple factors (Galloway, 2013) requiring a different research framework in which importance is given towards psychological aspects including cognition, affect and behaviour (Edwards, 1982). However, the adoption of 'perspectives' differentiates this investigation from these studies as it approaches perspectives among the participants in relation to certain unfixed assumptions and beliefs they hold, as a more generic and less psychological application. The research objectives are to identify changes in their particular ways of understanding language and culture in communication following the influence of different environmental factors on their individual sojourns. This accepts, therefore, that responses to personal subjective experiences or personal subjective beliefs may be changed by some new environmental factors (e.g., Jackson, 2012; Kinginger, 2009).

Relating perspectives to intercultural development, ICA is used in this thesis as a tool for investigating where intercultural development may be seen, or not seen, among the research participants in this study at different longitudinal points in the data collection. However, there are several models of cross-cultural and intercultural communication, some of which were listed in 3.2.1, relevant to how 'development' is understood for this research. These various models may use distinct labels and different research approaches in seeking to identify where developments occur. Furthermore, there may be differences in how these characterise 'development'. Nonetheless, a commonality is their emphasis on developmental aspects and it is useful to provide a brief overview of some influential models in how 'development' is looked at in order to develop the framework of this study.

Particularly significant among these include, firstly, Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) which focuses on internal developments among individuals

following intercultural experiences from ethnocentrism to ethnorelativism. Here, development is seen to shift from avoidance to seeking cultural differences. The model provides chronological levels to work through towards more understanding and adjustment with an emphasis on performance. Gudykunst's (1993) Anxiety/Uncertainty Management Model relevant to social interactions refers to the influence of anxiety in interactions with development looked at in terms of moving towards more self-awareness, less anxiety, less uncertainty, and less avoidance in such interactions. Applied to cross-cultural research, it has been criticised for biases towards Western stereotypical cultural characteristics (Yoshitake, 2002). Deardorff's (2006) Pyramid Model of Intercultural Competence looked at developments in intercultural competence around attitudes (respect, openness), knowledge (of cultural differences) towards new beliefs and values following observation and interpretation. This has, however, been criticised for its essentialist handling of cultural aspects (Ferri, 2016). Another model of relevance, and discussed in detail 3.3.2 given its significance to this overall study is Byram's (1997) ICC, which incorporates focus on behavioural and cognitive dimensions, including attitudes, knowledge, awareness, and skills, although as mentioned this takes a somewhat national approach to culture, and is built on by ICA. The discussion in 4.2 expands on the application of related models to SA research investigating intercultural development.

In many research investigations into intercultural development there has been a tendency to use quantifiable tests associated with particular intercultural or cross-cultural approaches in attempt to evaluate individuals by some observable feature or based on self-assessed survey responses following intercultural experiences. However, this applies standardised procedures to intercultural learning which may be problematic if the procedures used are derived from a model containing some bias through original design and research intent which may not align with different research objectives (Fantini, 2012). This bias may arise from a particular view of intercultural communication which, when applied ineffectively to new research may offer only a limited picture of any developments taking place (ibid.). Furthermore, the application of some quantitative device to intercultural learning may result in lack of detail and clarity as to where developments occur, or do not occur. It may, therefore, be difficult to develop a full, detailed picture of processes involved in any intercultural development (Kinging, 2008), problematic for an investigation into individual and distinct perspectives towards language and culture in communication. Quantitative tools may be selected in research in HE or SA settings based on the ease of administering tests to show the 'impact' of overseas programmes, but these are limited by only measuring what a tool includes or if using real-time communication examples, what can be observed in a particular moment. These may not, therefore, allow for wider, personally meaningful learning and development to be represented. They also risk

decontextualising experiences. Developments in individual perspectives may be too abstract to view in standardised assessment in terms of 'competences' since this neglects the role of individual values and subjectivity in this process and attempts to measure objectively what is 'essentially subjective' (Zotzmann, 2015, p.169). A further commonality here is that different development stages represented in these models may not be sufficiently supported by empirical evidence that individuals progress chronologically through these in the same ways, in the same order, irrespective of individual or contextual factors (Heinzmann et al, 2015). For this research, ICA explicitly acknowledges that development may be not be linear (Baker, 2015) which enables a representation and portrayal from the participant perspectives and accounts for complexity in individual experiences and intercultural contexts.

To capture the complexity of intercultural experiences, this study takes a qualitative approach in order to develop a detailed understanding of what intercultural developments might be for the research participants. The participants were encouraged to develop their accounts on wide-ranging areas of individual importance to their learning and overseas experiences. From those accounts, development is investigated to understand what the intercultural outcomes of their exchange experiences might be in relation to ICA. Given the potential influence of past learning experiences characterised by language as code and culture as product approaches, the intercultural learning possibilities of exchange experiences may be challenged by 'target culture' and 'target language' learning objectives. As such, this research adopts a process orientation (Kington, 2009) to accommodate in the research the participants' active engagement in language and culture learning as taking place socially, through intercultural interaction. From this, it is hoped, the participants reconceptualise their existing ideas or provide evidence of impact on their perspectives towards language and culture in intercultural communication based on learning on their sojourn. Intercultural development is therefore seen as process involving variability among participants in awareness and learning relating to ICA. This study approaches development in reference to what changes can be observed in or interpreted from the participants' discourses in their constructions of individual conceptualisations of language and culture in intercultural communication through the course of longitudinal data collection, and how this may be related to ICA.

For practical reasons, given the different international locations represented in these students' SA experiences, real-time examples of intercultural communication are not provided here. Therefore, it is useful to distinguish between a practice-oriented ICA and conceptual ICA. Practice-orientated ICA concerns how related knowledge is applied in real-time intercultural communication situations and looks, therefore, at skills and behaviour; conceptual ICA concerns

attitudes and knowledge relating to cultures for engagement in successful intercultural communication and an individual's ability to express these (Baker, 2015), and is thus of more relevance to this study. However, using real-time examples would have required a different research approach leading, possibly, to different outcomes.

ICA's twelve stage model provides essential components next to which intercultural development may be investigated. However, the conceptual orientation relies on evaluation from the researcher in terms of where (and if) participant development has taken place (Baker, 2015). To achieve this, the development process and evaluation was looked at following the first point in the data collection and continued through and post-SA to the conclusion of the data collection period. This involved coding processes using labels deriving from the model. As a result of this process, it may, as a research objective, highlight that ICA development occurs among individuals following a sojourn and indicate why some participants over others demonstrate more development, relating to conditions on specific programmes which may lead to more progress. Although described as a limitation of the model, the 'deliberately general' items enable ICA to represent variation in meaning for specific contexts based on individual experiences of intercultural communication (ibid.). Given that the cultural forms, practices, and frames of references are treated in this research as emergent in communication and not predictable beforehand (ibid.), these 'general' items may flexibly encompass varying personal meanings, rather than applying fixed categories of analysis to the student accounts as may be risked in the use of an alternative tool.

ICA is a relevant conceptualisation of the knowledge, skills, and attitudes for intercultural communication for a number of reasons. Firstly, this conceptualisation is not based on prescriptive normative communication guidelines for 'correct' language use or knowledge of particular cultural practices. ICA avoids privileging the practices of NES users over others since, in line with ELF research, it recognises that there is 'not one way of communicating that is more effective than others' (Baker, 2015, p.173). This is a critical point in the selection of the model since an aim and a potential outcome of ELF research is to empower English users through disassociation from Anglophone NES normative approaches. However, ELF represents complex challenges to how we perceive links between language, communication, culture and identity. Since these links are not 'inexorable' but are seen to emerge in communication through processes of adaptation and negotiation. Relating this to linguacultures, individuals may be influenced by particular linguistic and local cultures, but these influences are also complex and altered by interaction (Baker, 2015).

ICA can enable links to be understood between language, culture, and identity, taking into account the diverse and dynamic nature of ELF communication; however, it is important to acknowledge a limitation of the model in that it does not deal in depth with language, focusing more on cultural aspects. This raises challenges for this research in how it seeks examples of ICA development taking place through ELF. For cultural learning to occur in interaction using ELF, adaptive communication practices are required, particularly if one partner is more 'proficient'. This is in line with ELF research that communication skills and strategies including accommodation, repetition, and negotiation are more important than linguistic forms in ELF research (Jenkins, Cogo & Dewey, 2011). For users, this requires recognition that variability of form, beyond those represented in traditional norms, may lead to effective intercultural communication when such communication skills and strategies are utilised (Baker, 2015). This flexibility and resourcefulness in communication may support shared understanding in communication contexts where it may not be possible otherwise if norms are strictly adhered to. Therefore, for individuals involved in intercultural communication to learn from one another, the willingness to adapt, accommodate, and negotiate meaning in communication may support intercultural learning.

However, ICA is primarily used in this thesis as an application in a new context over attempts to develop the model significantly by incorporating language aspects. While there is some overlap between RQ2 and RQ3, ICA is absent from RQ2 in the focus there on perspectives towards English language use, delineated from RQ3 in its focus on intercultural learning. Clearly language is relevant to RQ3 as this thesis has argued that it is through communication that this intercultural learning may take place. While approaches focusing on proficiency in an individual's ability to avoid misunderstanding through language use, proficiency may still connect to the extent that an individual applies normative understandings of English to communication situations. More 'proficient' users may be able to recount more clearly their intercultural experiences, based on the greater number of intercultural experiences and English communication experiences that their proficiency enables. However, this prejudices less 'proficient' English users since there may be other factors more relevant to ICA development than English proficiency. Irrespective of the 'proficiency', ELF use over rigid adherence to NES codified norms in communication may lead to more ICA development in multilingual and multicultural contexts, in which 'target' language and 'target' culture may not easily link (Baker, 2015).

The multilingual and multicultural aspects of programmes make ICA a relevant intercultural model to use over others for this study. Not only may it function as a tool to help understand developments qualitatively, it may also provide a useful model on which courses to prepare

students are developed. It has become clear that these experiences alone do not guarantee intercultural developments; rather, developments require appropriate support, evaluation and reflection (e.g., Baker, 2016; Byram & Feng, 2004; Jackson, 2012). Culture may be easily handled in ELT and SA practices as associated with defined national groupings in perspectives towards individuals as representatives of homogeneous national cultures, reifying stereotypes (Riggan, Gwak, Lesnick, Jackson, & Olitsky, 2011) and failing to see that cultural meanings are expressed differently among different individuals (Baker, 2015). GEs and ICA informed training may therefore support exchange students as they re-evaluate how they conceive the relationship between individuals and cultures, and English language use in its traditional association with Anglophone national cultures.

3.4 Summary and conclusion

In this chapter, I have explored theoretical literature and some relevant empirical studies relating to intercultural communication. Themes from within this helped guide the research question development and decisions over research methodology and methods. I organised this chapter initially through a characterisation of intercultural communication, in which I acknowledge challenges around definition as many studies have used fragmented or essentialist models, combining aspects from different understandings of intercultural communication. Furthermore, many of the approaches in intercultural communication research have handled English language unproblematically, overlooking its global spread, and ignoring the significance of ELF. This opened up further discussion into language and culture in communication, and how these are frequently handled in 'language as code' and 'culture as product' approaches. I argued that associations of language use in terms of 'correctness', based on grammatical and vocabulary concerns where differences are only seen in differences among words is too simplistic.

I also argued that basic handling of culture in which information is solely presented as facts may lead to essentialism of cultural meanings as learnable in permanent and homogenous understandings of culture. This handling of cultural information does not accommodate variety in how meaning may be contested. Both these simplistic handlings can be seen in ELT in Japan and are evident in some of the participant accounts in this study when talking about their learning experiences in ELT. A move beyond these associations seems particularly helpful for student exchange participants and the multicultural and multilingual settings overseas in which ELF is likely to have a key function in their intercultural interactions. Framing communication as taking place among individuals of different linguacultural background who use English in

different ways in the expression, mediation and interpretation of culture may be support more effective intercultural communication experiences.

I then moved on to providing an overview of ICC, developing from theories of communicative competence. However, I was critical of ICC for its nationally bounded conceptions of culture and for overlooking the role of ELF. From this, I presented ICA and provided a justification for selecting this model. The chapter drew to a close by outlining what is meant by 'development' in relation to intercultural learning using the ICA framework. Developments are related to this framework through investigating references to individual conceptualisations of language and culture in communication in the students' discourses at different points in the data collection period. ICA has not been used in Japanese contexts and has not been used extensively to date among student exchange participants. This research attempts to address these research shortfalls.

CHAPTER FOUR

SHORT-TERM INTERNATIONAL STUDENT EXCHANGES

4.1 Introduction

The previous chapters explored important aspects relating to English use in international contexts, the use of ELF in such contexts, the implications of this for ELT in Japan, framing of language and culture in communication, and intercultural development in relation to ICA. This framing provides context for the exploration of themes relating to student exchanges presented in this chapter. The chapter begins with an overview of relevant related research looking at intercultural developments among SA students in order to make clear particular insights which have informed the direction of this research. This is to situate this study within existing research on the impact of SA programmes on intercultural learning and to make clear the directions this study aims to build on from that research, from intercultural communication and ELF perspectives. While there is relatively little research in Japanese contexts looking at intercultural developments from an ELF perspective, the section refers to some pertinent studies in related approaches, and to research which may be particularly aligned with the position of this investigation. Following that, it moves on to a contextualisation of short exchange programmes firstly through an examination of policy relating to HE internationalisation in which student mobility is highlighted. Student exchanges, as part of this, have seen an increase in attention relating to internationalisation and it is now common that universities offer various exchange options. The chapter looks at how English language and these short-term programmes can interact, characterising many overseas contexts of learning as multilingual and multicultural. While this characterisation of short-term programmes may often be neglected in related research and advertising material, the research argues that it can represent important learning opportunities for students taking part in the exchanges. Representing this in learning material to prepare students for exchanges may be useful, however the use of such material is lacking in Japan and this is also discussed.

4.2 Researching study abroad

Rising international educational interest in student mobility has led to an expansion in associated SA research. Traditionally, this research has tended to indicate that SA participation leads automatically to significant gains and that it is the ideal approach to language learning to reach to highest levels of language proficiency. Such research tends to contexts of learning on SA as the 'optimal' contexts for language skills development and culture learning based on the opportunities available for intercultural interaction in varied settings (Hernández & Alonso-Marks, 2018, p.167). This is particularly seen in past research taking outcome and product-

focused approaches to explore effects of SA learning contexts on developments, particularly in relation to L2 learning and measured through proficiency assessments. However, in product-focused studies it is problematic that SA learning contexts tend to be reduced as fixed and externally constructed. Larger scale studies, irrespective of cross-cultural or intercultural model used, tend to use pre-and post-surveys or tests to examine overseas learning contexts in largely fixed conceptualisations of context, not differentiating sufficiently between individuals involved or programme types. Such approaches risk a view of exchange learning contexts as a 'unitary variable' in which all individuals researched are categorised without differentiation as 'learners' (Kinging, 2008, p.3). This leads to interpretive challenges in research as it neglects that contexts are complex and emergent from idiosyncratic individual aspects. Diversity in processes within experiences will be seen in individual differences in disposition, personality, stress management, proficiency level, motivation, and previous intercultural experiences (Jackson, 2012, p.452), mediated by aspects of identity such as race, gender, nationality, and cultural backgrounds. It will also be affected by individual actions taken before, during, and after a sojourn. In addition, specific features of a programme may not be represented in research in their contribution to diverse outcomes, which include length of stay, accommodation situation, type of learning programme, extent of cultural immersion, the quality of pre-departure training and ongoing support, and the extent that contact with home is maintained (Jackson. 2012, p.452).

A recognition of experiences as individual and complex with considerable variability among individuals and among programmes is therefore critical to portray a layered and complex image of experiences. This increasing recognition of complexity in experience is seen in a recent research shift from product-focused quantitative studies to qualitative and social approaches looking at the processes of overseas study, examining individual perspectives and trajectories of participants more closely which recognises variation rather than seeks generalisability (Coleman, 2013). These individual aspects are an important characteristic of recent research recognising the potential impact of SA contexts on individual intercultural and language learning and accommodating differences among people and programmes. While both quantitative outcome-focused and qualitative process-focused approaches are relevant to an examination of intercultural developments, this study is more situated within a case driven and complex approach to SA intercultural contexts reflecting the potential of complexity and variation to lead to insight (Beaven & Spencer-Oatey, 2016).

Among larger scale studies relevant to this investigation (see also 3.3.4 for how development is conceptualised in some influential related models) include findings that longer sojourns lead to

more 'global' mindedness development, i.e., the skills to interact effectively in 'global' environments (Kehl & Morris, 2008). Clearly duration of programme is an important factor for intercultural learning but shorter sojourns have also been shown in interculturally related research as leading to positive impacts on cross-cultural sensitivity among participants in a pre- and post-test approach using Hammer and Bennett's (2002) Intercultural Development Inventory (Anderson, Lawton, Rexeisen & Hubbard, 2006). In another study of short-term programmes, a qualitatively analysed large-scale survey study of 827 students showed positive developments in 'global' awareness (Chieffo & Griffith, 2004). Extending on the large cross-sectional assessment in Chieffo & Griffith's (2004) study, 'global' awareness, relating to cross-cultural knowledge and competence, was shown to develop from short programmes among 607 students in programmes of 3-4 weeks (Kurt, Olitsky & Geis, 2013). 'Global' awareness was also seen to develop among 136 students from via a pre- and post-test in which it was argued that educational experiences abroad can contribute to personal growth towards 'global and cultural awareness' (Gaia, 2015, p.21). Relatedly, in a longitudinal online questionnaire study among undergraduate student teachers in the US, self-assessed developments in marketability, self-reflective practices, cross-cultural awareness, open-mindedness, and confidence were reported (Shiveley & Misco, 2015). In local research, a mixed methods study involving 29 Japanese students taking part in short-term programmes, showed that the participants believed their experiences had expanded their worldviews (Koyanagi, 2018). These studies highlight the intercultural developmental potential of short-term exchanges. However, Koyanagi (2018) concluded that short-term programmes can contribute to intercultural developments only if there are sufficient intercultural communication opportunities provided.

While this research has tended to take place in the field of cross-cultural psychology over language learning and may also characterise development in different ways, the objectives are nonetheless shared with this investigation in its attempts to seek intercultural developments taking place from short-term exchanges following interactions with individuals of different cultural backgrounds. However, in their association with intercultural development these approaches are also problematic given the emphasis in this thesis on non-essentialist views of cultures and the problems around the marginalisation of the role of language learning in intercultural developments. Overlooked in relation to intercultural interactions, the benefits reported tend to be non-linguistic with language development often treated as 'ancillary', incidental to other goals (Kinginger, 2008, p.6). The neglect of the role of language may prevent fuller insight of individual experiences to be captured and represented (Beaven & Borghetti, 2016). Briefly, research focusing on language learning and of interest to this study includes: investigating the perceptions of experiences in which complexity of language use in SA contexts

is highlighted (Wilkinson, 1998); interaction and socialisation among learners of Japanese language where it was argued that meaning in communication is not limited as a 'property' of linguistic form but can be negotiated between those interacting (Cook, 2006); learner beliefs in relation to language proficiency showing changes in student perspectives towards language learning as more significant than proficiency development following a 15-week sojourn (Tanaka & Ellis, 2003); and ways in which social and interpersonal factors may positively influence language learning and intercultural development among ERASMUS students (Teichler & Maiworm, 1997). Such studies within language learning are relevant to this thesis in their focus on the role of language in communication as a factor in development, particularly those associated with intercultural development.

Drawing together both groups of research, this investigation attempts to build on them from a GEs position, an area of limited application in research in relation to SA in Japan and elsewhere. Incorporating ELF aspects into SA research requires challenging many past intercultural investigations as outcome and product-focused in which access to a 'target' language and 'target' culture community is treated as a primary goal of SA participation. This assumes in research that SA experiences should lead as the primary objective to experiences of local languages and cultures following interactions with local individuals. In relation to English language use, this approach treats English language and local culture as fixed knowledge to be learnt, and neglects variation among local individuals and local usage in both Anglophone and non-Anglophone settings. It also fails to acknowledge the learning potential of intercultural communication with other international students, with whom more opportunities for intercultural interaction are likely to be available.

Bringing together ELF and SA research, a more social approach may be more useful and lead to more insight than approaches taken in larger survey-based studies, reflecting the shift towards qualitative research in which individual variables are more represented. This approach may enable ELF and SA research to be connected in how unique aspects are allowed to emerge and be relevant in the examination of intercultural communication in which ELF is used (Kimura, 2019). A more open-ended qualitative research agenda challenges much related research involving the assigning of categories of analysis from some quantifiable and cross-cultural research model. This character of SA research is, therefore, not constrained by the categories of a particular model (given the general nature of ICA levels), and it is open to the variability of an individual experience through qualitative methodologies. Instead, it allows an analytical focus to develop in relation to perspectives towards language and culture in communication based on individual discourses provided by SA participants.

This focus may also enable research participants to be researched as both English learners and English users, shifting from prevailing perspectives in SA research of developing language skills around traditional normative understandings. Participants, therefore, may be viewed as complex with analytical consideration given to their developing identities and the influence of their own backgrounds, including past language educational and language use experiences as potentially meaningful. The variability of complex intercultural communication experiences of participants may then be investigated to potentially lead to insight into how the meaning of learning English and using English will differ among individuals (Kimura, 2019).

4.3 Contextualising short-term student exchanges

4.3.1 Internationalising education in Japan

This chapter now moves on to a contextualisation of student exchanges, focusing on Japan. There is a strong perception of the importance of internationalising HE in order to ensure competitiveness with English and internationalisation seen as deeply linked (Eades, Goodman, & Hada, 2005). Efforts to internationalise, however, take place in a context of economic slowdown in Japan, characterised by a decreasing and ageing population. This has impacted universities with the number of students at university entrance age down from 2.05 million in 1992 to 1.2 million in 2011 (Iino & Murata, 2016, p.112). Despite a reduction in numbers, unemployment among graduates is high and some Japanese companies are moving production and sales departments overseas and recruiting new employees internationally (Butkiewicz, 2012). This marks a change towards more global mobility and diversity than experienced previously (The Nikkei, 2011, cited in Murata 2016, p.1). There are also increasing numbers visiting Japan, adding to an international mix. In 2018, according to Japan Tourism Statistics, approximately 26,500,000 people visited, of which 85% were East Asian (statistics.jnto.go.jp).

As a result, support continues for improving English language education at all levels to equip individuals with communication skills for intercultural communication as a key 'remedial measure' (Butler & Iino, 2005, p.25). At HE level, this internationalisation may be conceptualised as 'the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of higher education at the institutional and national levels' (Knight, 2008, p.21). Students moving through such settings may be expected to develop intercultural skills and identities as 'intercultural' or 'global' citizens (Baker & Fang, 2019, p.7) in how this HE policy is implemented locally. Emerging from this include policies around *gurōbaru jinzai* (global human resources) (Chapple, 2013), and policies of *kokusaika* (see 2.3.1). MEXT has also acknowledged diversity under a slogan, *minna chigatte, minna ga ii* ('everyone in their

differences are all good') (Kamada, 2004, p.481), in response to the rising number of intercultural interactions taking place and a need for individuals with:

appropriate attitudes towards and basic abilities for engaging in proactive communication with people of diverse cultural backgrounds through the English language, while deepening understanding towards foreign countries and cultures (MEXT, 2011).

Policies include: the Action Plan (see also 2.3.2); the Global 30 Project (MEXT, 2011) to build 'hubs' at specific institutions where international and local students study together (see 2.3.2); MEXT initiatives to increase the number of international teaching staff at universities; the encouragement of more EMI at universities, particularly through short-term programmes for international students (Kuwamura, 2009); and, MEXT's Global Human Resource Development Program to send more students outside Japan to study (Iino & Murata, 2016). This is a key area in this research and is an important point at which internationalisation of HE and intercultural skills development come together, with an aim of these exchanges to develop intercultural awareness and intercultural / global competences (Beaven & Borghetti, 2015; Kinginger, 2013). However, there is criticism that these MEXT policies have facilitated the cultivation of Japanese individuals who are 'adept at comparing Japan with the West and re-producing discursive discourse on Japaneseness as an excuse for their poor English proficiency' (Kobayashi, 2013, p.2).

Interest in student mobility through these international student exchanges has recently become more significant within a context of increasing internationalisation (Beaven & Borghetti, 2016). Student exchanges are an important aspect of internationalisation efforts based on the general belief that they can lead to numerous benefits including linguistic, cultural, personal and career advantages (although it is not the case that all participants will experience positive outcomes). The extent that intercultural dimensions are actually addressed within these processes is unclear (Whitsed & Wright, 2011) and it has been suggested that there is a need for focused attention on the development of 'intercultural competence at both institutional and individual levels' (Kuwamura, 2009, p.200). Using standardised testing, such as TOEIC, may be useful for assessing language development but intercultural competence is clearly more subjective which may explain why this is overlooked in assessment in Japan (Chapple, 2013).

Within HE, internationalisation policies may be enacted through local or individual initiatives in response to top-down policy pressure. Attempts to 'internationalise' can be varied in Japan, with national universities tending to focus on competitiveness in international academic communities, whereas private universities tend to focus their efforts educationally in terms of

offering opportunities to students for international experiences (Yonezawa, Akiba, & Hirouchi, 2009). However, some initiatives may be contrived or developed by individuals lacking clear conceptualisations of what internationalisation may mean. There are common claims by universities in Japan to be 'international', and there are many English language centres within institutions taking the name 'international' learning centre, or 'global' learning centre. However, putting 'international' before a learning centre while teaching only one language may not qualify a university to make claims relating to 'international' or 'global' (Mora, 2015, p.20). Using the 'international' label may, however, be supported by taking a more international approach to English language through an ELF orientation (Jenkins, 2015).

Individuals involved in implementing or establishing initiatives are likely to have different interpretations of how to support internationalisation, and as such, missions and policies in different institutions vary. There is also a risk that without clear guidelines or requirements for internationalisation that efforts may be ineffective. The lack of government intervention may relate to a belief that improvements are the responsibility of institutions and academics, implemented through their autonomous initiatives. Indeed, a universal approach may be difficult given the complex and diverse needs of individual institutions (Yonezawa, Akiba & Hirouchi, 2009). It is unfortunate that discussions about HE internationalisation have taken place among university leaders, Japanese academics, and foreign and domestic students, but not on the perspectives of adjunct foreign English language teachers, i.e., non-Japanese teachers on English communication programmes in universities (Whitsed & Wright, 2011). Such teachers (myself included) are usually employed to teach communicative English classes where, as mentioned, students may typically be studying English as a requirement rather than as a choice (see 2.3.2). Yet it is often the case that these teachers are not directly involved in initiatives. This is surprising as such teachers are a highly significant group of foreign individuals working in the HE setting and may, given their experiences of working in Japan, as a foreign country, offer potentially rich insights into internationalisation from emic and etic perspectives (Whitsed & Wright, 2011, p.29).

4.3.2 Study abroad policy and Japan

The promotion of overseas study is now a policy priority and accordingly, most universities offer a variety of options (Clavel, 2014). In 2013, MEXT launched the campaign '*Tobitate!* Study abroad JAPAN', designed to increase participation among Japanese students. Its goal is to double the number of university students going abroad from approximately 60,000 in 2010 to 120,000 by 2020, and high school students from approximately 30,000 to 60,000 over the same period (Kameda, 2013). However, the number of Japanese students studying abroad steadily

declined for a period after reaching 82,945 in 2004 (Koyanagi, 2018). Young Japanese people were cited as responsible for this decline, described as a social issue in media and public discourses through reference to the phenomenon *uchimuki shikō* (inward-looking orientation) (Burgess, 2015). However, this position appears difficult to maintain following a British Council (2010) survey which showed the majority of high school and university students had become more interested in overseas study in the preceding five years and that concerns over safety, costs and the potential negative implications for school and work were the reasons given for staying home. The perspective is further challenged by a recent survey by the Parent-Teacher Association Federation that showed parents to be more negative about their children going overseas with fewer than 50% wanting their children to become 'global citizens' (Yomiuri Shimbun, 2014, cited in Burgess, 2015, p.490).

The Council for Promotion of Human Resources for Globalization Development was established to encourage educational institutions to develop educational opportunities overseas (Koyanagi, 2018). In 2011, the Japan Student Services Organization (JASSO), established by MEXT as an independent administrative institution, set up new scholarships to fund short-term programmes overseas, from eight days to three months in duration. From this, there was an increase in the number of programmes offered by Japanese universities, and numbers participating also recently increased. JASSO (2018) reported that 96,641 studied overseas in 2016 (<https://www.jasso.go.jp/>). However, these recent increases almost entirely comprise programmes lasting less than one month. In the Japan Times (2017), a JASSO spokesperson admitted that trips lasting just three days to a university abroad would be included in these statistics if the trip was for research, intercultural experiences or language study (McCrostie, 2017).

Regarding students with ambitions to take part in longer-term programmes, it has been suggested that a 'rigid' graduate recruitment system may have an impact on the decline as participating students may miss companies' recruitment drives and there is an apparent inflexibility to move these (Nikkei Business, 2011, cited in Burgess, 2015, p.492). It has also been suggested that individuals who appear 'internationalised', including Japanese graduates from foreign universities, face prejudice when looking for work and a number of individuals with overseas study experiences have reported reluctance among Japanese companies to hire them. This may be as the 'hierarchical corporate culture' in Japan is uncomfortable with 'confident and outspoken' returnee students (Burgess, 2015, p.500). Indeed, of 1,000 companies surveyed in 2012, less than 25% reported that they planned to hire those who had enrolled at universities overseas (New York Times, 2012).

4.3.3 Programme types

Due to the costs involved and the relative ease of organisation, short-term or micro-term overseas study programmes are increasingly established in this context of top-down pressure to develop intercultural skills among participants through increased exchange participation. Since such courses may not require significant preparation or language proficiency, they can also appeal to a greater number of participants (Engle & Engle, 2003), particularly relevant for non-language major settings where programmes are often organised by the home institution and faculty-led (Jackson, 2012). These types of exchanges involve students going abroad by themselves or travelling together with other students from their institutions, often with a teacher or teachers accompanying the group as chaperones. They may involve an intensive language learning course at a university or a commercial language academy, an educational or cultural tour with cultural lessons with local teachers and informal activities organised with local students in their host settings, or they may be research-based trips on EMI programmes in which participants attend classes at a selected institution. Destinations are not limited to locations where English is the dominant language and participants may study alongside L2 learners from other countries; they may also study in intact groups in tailored courses with classmates from their home universities.

Clearly there are differences in these programme types which warrant attention. These can be seen not only in programme length but in differences between the terms 'study abroad', 'field trip', 'cultural tour', and 'excursion'. However, in much research in Japan, including research associated with the Japan Association for Language Teaching (JALT) Study Abroad SIG, there is often a lack of delineation between programmes types, with 'study abroad' used unproblematically as an 'umbrella' term for all such programmes (Engle & Engle, 2003, p.3), even when it is not apparent what study, if any, has taken place. This handling of programmes is reflected in SA practices in Japanese HE settings where the lack of borderlines between distinct programme types can be problematic for participating students as any distinction may not be made clear. For this study, 'cultural tour' is used to describe specific programmes closely associated with field trips and containing substantial features associated with 'excursions' or tourism. 'Sojourn' is used to refer to time spent time outside Japan irrespective of programme type. The terms 'student exchange' or 'exchange' are preferred here as more generic terms to encompass different programme types.

As argued in 4.2, adequate attention is also absent in research and advertising documents relating to how English tends to be used on these programmes, with focus instead on development and knowledge and experience of local language and culture through interactions

with individuals from the destination country. However, many students take part in EMI programmes in countries where English is not the dominant language. Further, others may take part in a language programme at a private academy alongside other international students. In both examples, interactions are more likely to take place with other NNEs (Kubota, 2016) engaging individuals in ELF communication. In these contexts, English forms part of a multilingual and multicultural environment alongside other languages.

Clearly different overseas programme types may lead to different amounts of intercultural communication opportunities. On the cultural tours, these may be particularly limited. More extensive opportunities may be available on research-based EMI programmes or language study programmes. There, students participate in programmes managed by the host setting rather than the home institution, typically involving students travelling independently or in small groups. These programmes may take place in Anglophone or other settings. Where programmes take place in Anglophone settings or where English is widely used in the local community, students may self-criticise if they do not develop relationships with local individuals, highlighting this as a 'failure' on their sojourns (Çiftçi & Karaman, 2018). The connections made with other international students may, however, be more meaningful than connections with individuals from the host setting given the potential for more socialisation with them (Schartner, 2016). It may also be that students are more drawn to other students than local individuals (Csizer & Kontra, 2012) since communication may be perceived as more equal (Çiftçi & Karaman, 2018).

In these traditional destination-focused approaches, assumptions about local language and local culture, in which local is equated with national, are problematic given that individuals may 'identify with a range of local, national and globally orientated communities' (Baker, 2016, p.444). These traditional approaches may be seen, therefore, to risk essentialising communities and cultures (ibid, p.445). While these short programmes may not always allow extensive intercultural experiences, students may still have intercultural experiences which they perceive as meaningful. As such, these experiences should still be considered potentially important sources of learning, with a long-term view likely to provide more insight.

4.3.4 Criticising approaches to student exchanges

These oversimplified approaches to student exchanges in which 'native speakers' and local cultures represent the targets of learning for developments to take place are clearly open to criticism from the intercultural communication perspectives taken in this research. It is further simplified by the broad assumption that experiences abroad lead universally to transformative learning. This is particularly the case for intercultural learning on the shorter programmes which

may offer less exposure to intercultural opportunities than longer programmes, more associated with greater intercultural gains (Heinzmann et al., 2015). These assumptions can be related to the notion of the social imaginary, that is, a way of thinking shared in society by ordinary people (Rizvi & Lingard, 2010) as 'largely implicit, embedded in ideas and practices' (Kubota, 2016, p.348). Kubota (2016) addresses different assumptions here, including a belief that students and educators may have that fluency occurs automatically from time in a target language community, which may not be the case if, for example, students study on island programmes, have negative communication experiences, or have limited intercultural opportunities.

Other assumptions Kubota (2016) addresses include: a belief that independence, confidence, and tolerance will develop, although the opposite may be seen following negative experiences; competence in English will promise career mobility, although employers tend to look more at professional knowledge and skills over language proficiency; and, overseas experience enhances global career opportunities, but these experiences usually take place in a single location, which is 'by no means global' (p.355) (although this does not account for 'global' aspects to a single location when individuals of diverse linguaculture converge in the same setting). Assumptions about student exchanges are also seen in the typically target language and culture approaches, represented in growing research output (e.g., Anderson, Hubbard & Lawton, 2015; Behrnd & Porzelt, 2012; Gaia, 2015). These take the position that contact with target language speakers is the ideal way to develop intercultural skills, and that such development takes place when students 'really 'experience' the host culture by truly engaging with host country participants' (Heinzmann, 2015, p.188). Such perspectives clearly overlook the multilingual and multicultural aspects of a sojourn and that interactions with individuals using other languages are potentially significant sources of learning.

Extending this criticism to the exchanges represented in this research, shorter programmes are increasingly promoted based on shorter time requirements but are often poorly conceived and not integrated within L2 learning in the home universities (Ingram, 2005). Although some studies have reported short-term programmes leading to gains in language proficiency (Allen & Herron, 2003), others have challenged its ability to lead to significant developments beyond that which can develop in L2 study at home (Freed, Segalowitz & Dewey, 2004). Furthermore, any development will be influenced by organisation of these short programmes. This may be particularly evident in the cultural tours and field trips which tend to involve study in tailored courses with classmates from home universities. This may be 'inherently limiting' (Cubillos & Ilvento, 2018, p.260) in sheltering students by keeping groups intact on 'island' programmes

(Engle & Engle, 2003, p.10) organised by their own faculties in which few opportunities are provided for interaction with individuals from outside the group. Keeping students together in intact groups may also result in holiday mentality to the sojourn (Day, 1987), characterised more by exposure to new and interesting scenery (Engle & Engle, 2003) than by intercultural interaction.

Furthermore, the communication opportunities provided by these programmes tend to be superficial, contrived or predictable (Allen 2010), limiting opportunities for expressions of independence. The limited opportunities may then prevent students from encountering any intercultural challenges or expressing aspects of independence since these may be rigidly organised and supported by chaperoning teachers from their home universities. When programmes are organised in this way, more socialising is likely to take place within a group than in the minimal intercultural contact beyond that these programmes tend to provide (Isabelli-García 2006). However, it should be added that these 'island' group approaches may provide some comfort to students with limited intercultural experiences since they can stick with members from their own community, using their L1 if they find an overseas experience particularly challenging (Thompson & Lee, 2014).

Finally, it is important to note that while both positivist and more social approaches have typically focused on the benefits of participation in programmes, studies looking at potentially negative consequences and encouraging a more cautious approach have received less attention. This includes reports that experiences overseas may not automatically lead to improved linguistic proficiency (Tanaka & Ellis, 2003). Individuals may also discover that because of their sojourns they have developed reinforced negative stereotypes towards local individuals from their location (Allen, Dristas, & Mills, 2007). Similarly, an increase in ethnocentrism may occur (Isabelli-García, 2006), or participants may develop a strengthened sense of national identity (Block, 2007). In addition, difficult interactions abroad, and unrealistic expectations of what can be achieved during a programme may negatively affect learners in terms of their perceptions of individuals they encounter and their enthusiasm to engage with them (e.g., Kinginger, 2009).

To advance intercultural learning from these sojourns, students require intercultural contact to observe differences or experience challenges and learn how to handle these (Heinzmann et al., 2015). The intensive 'cultural' schedules typifying these tours and contrived exchanges to 'share' culture, lectures, trips, etc., keeping students busy may prevent more meaningful intercultural relationships from developing (Cubillos & Ilvento, 2018). This 'sharing' of culture is

problematic in that it can involve essentialised aspects of culture in ways easily consumable by visitors (Burns, 2001). As such, gaining insight into how an individual develops interculturally from such sojourns is limited if their programmes 'only serve to reify and legitimize preconceived notions and stereotypes about the world' (Riggan et al., 2011, p.237). Incorporating a critical reflection component may help prevent this and help experiences deepen an individual's understanding of themselves. Without some intervention, culture may continue to be associated with defined in national groupings (Horibe, 2008; Liddicoat, 2007a; Piller, 2017) rather than representing more intercultural positions. Such programmes may also foster perspectives towards individuals as representatives of homogeneous national cultures rather than developing an awareness that cultural meanings may be expressed among different individuals of a particular nationality in different ways (Baker, 2015).

Negative outcomes can also occur from a lack of pre-departure preparation where students lack opportunities to prepare for intercultural experiences. This can be particularly problematic in not enabling the intercultural learning opportunities of a sojourn to develop into meaningful learning, and where it is lacking it is 'missed opportunity in English language teaching' (Baker & Fang, 2019, p.3). This is discussed in the next section.

4.3.5 Supporting intercultural learning

The rise in the number of programmes, increased participation, pressure on international departments in universities to encourage more participation, and increased funding raises a need to understand outcomes to see the extent that such experiences contribute to the internationalisation of participating students. This is especially the case given the short length of many of these programmes, which may limit the intercultural development aimed for in Japanese HE internationalisation policies (Eades, Goodman & Hada, 2005) (see 4.3.1). Investigating the outcomes of sojourns is clearly important in this context. However, the subjectivity involved in 'assessing' intercultural skills development makes these hard to 'measure' but it is unclear the extent that returnees are more interculturally aware following their exchanges. However, these programmes aim to develop intercultural skills as an outcome and as such, finding ways to identify these in such contexts is increasingly important. It is problematic then that few universities have established evaluation methods for their programmes (Koyanagi, 2018), and instead measuring success by participation alone (Vande Berg, 2001). This represents a 'clear mismatch between what is said and what is done' (Castro, Woodin, Lundgren & Byram, 2016, p.432) with pressure from above to develop programmes based on practical rather than any educational positions. Without finding ways to examine

outcomes, any statement about student exchanges as transformative experiences becomes unsubstantiated rhetoric (Koyanagi, 2018).

Given the short length of many of the programmes, outcomes may be better viewed as occurring over time rather than immediate (Messelink, Van Maele & Spencer-Oatey, 2015). Indeed, these have been seen to extend ten years post-sojourn (Alred & Byram, 2002). It may also be that positive experiences abroad may lay a foundation for seeking further intercultural experiences. This supports the need for educational interventions taking intercultural orientations to support the development of participating students, and examining the effectiveness of any intervention (e.g., Jackson 2018; Messelink, van Maele & Spencer-Oatey 2015). These may be developed not only on policy objectives but on data from students' experiences on short overseas programmes. This may enable participants to develop realistic learning goals as to what may take place on a short sojourn as well as grounding practice in intercultural learning taking place over time beyond the short sojourns themselves (Messelink, van Maele & Spencer-Oatey, 2015). These short programmes may not offer extensive opportunities to use English in intercultural communication but they may provide a foundation for subsequent experiences, echoing 'intercultural learning paths' (The IEREST Project, 2014). Indeed, this would reflect findings that these processes develop well beyond the sojourn experiences themselves and that learning outcomes may be better looked at next to empirical data into longer-term developments (Messelink, Van Maele & Spencer-Oatey, 2015). For some, these short forays to single destinations may not represent the start of a more international trajectory, particularly if the experiences were perceived negatively; however, for others they may represent the beginning of a new outlook.

As argued, short-term overseas study experiences may lead to valuable learning but having an experience does not necessarily mean learning from that experience. Unfortunately, it is often the case that students find themselves abroad without the adequate accompanying measures to help them turn their experience more systematically into learning (Dehmel, Li & Sloane, 2011). There is a need, then, for well-designed, research-inspired intercultural courses to support students in the development of skills and attitudes for intercultural developments, at pre-sojourn, during sojourn, and post-sojourn stages (Paige & Vande Berg, 2012; Vande Berg, Paige & Lou, 2012). This may provide the means for universities to enhance learning opportunities as well as helping students establish realistic expectations of what can be achieved. It is now widely supported that such courses can enhance the learning potential of sojourns (Byram & Feng, 2004; Jackson, 2012).

Within such courses there is a risk, however, of a sole focus on the national languages and cultures of the host institution's country (Baker, 2015). While it may be useful and interesting to look at certain facts and local norms, a sole focus on these will not 'reflect the transnational, multilingual and multicultural environments that many students find themselves in' (Baker, 2016, p.438). It would be useful to go further than this by looking at the 'fluid, multiple and complex nature of cultural groupings and identities' in international settings with individuals recognising that the environments in which they will be based are multilingual where local languages and different L1s may coexist (ibid, p.438). Developing awareness of the role of ELF in communication may further help prepare them for successful communication experiences abroad. This may help challenge perspectives towards NES normative approaches to English learning and supporting the development of more confidence in English use, as well as increasing awareness of issues around English ownership (Hino, 2012). Interventions, therefore, would benefit from diverse language and cultural representations of English use beyond sole association with Anglophone settings (Matsuda, 2018).

Such training may involve pre-departure modules in which students work independently or with teacher support to work through content to solve intercultural problems or discuss intercultural questions. Developing openness to intercultural aspects of pre-departure courses through interactive learning content would be an important goal. Facilitating processes of post-learning information exchange and self-reflection may support this learning (Holmes & O'Neill, 2012). At all stages of a course, students should be encouraged to reflect on learning content in terms of what it means to them and what it may mean to their experiences. This may help students connect content with their study goals. On return, implementing components through independent guided reflections or face-to-face reorientations can help students process their experience. Without this, students may not notice developments they have made. There is value in continued support, enabling students to actively talk and reflect upon their experiences from intercultural positions to give them the chance to unpack, identify and build on their international learning. This support may help students to go beyond simple descriptions of the experience, supplemented with essentialist surface level cultural observations. Without this, students may express little more than simplistic comparisons between Japan and the overseas country. Unfortunately, it is common that no teacher support is provided and as such, students may quickly 'shoebox' their overseas experiences after re-immersing in their lives back home (Jackson, 2012, p.458).

If universities are indeed keen to support the internationalisation of their students, then it follows that the development of such courses becomes very relevant. Supporting student

learning and evaluating the effectiveness of any intervention may contribute to students' attainment of educational goals and the development of the skills they may need to navigate in global contexts. However, within Japanese institutions, as mentioned, the focus may be on increasing participation rather than on developing pedagogical interventions to support intercultural developments. Given such programmes are established in response to top-down policy to promote programmes for intercultural development, this approach neglects to recognise that development will only occur within particular conditions, significant to which is meaningful intercultural training (Behrnd & Porzelt, 2012; Jackson, 2012; Messelink, van Maele & Spencer-Oatey 2015).

It is further problematic that the focus of pre-departure content is often limited to logistical issues such as walkthroughs of itineraries (Jackson, 2012). From this, it seems reasonable that many students may perceive sojourns as a 'touristic package rather than an educational process' (Hockersmith & Newfields, 2016, p.6). Where pre-departure courses do exist in Japan, they typically take a lecture-based approach preventing an interactive engagement with learning content in a way that encourages personal reflective processes (Jackson, 2012). Courses developed by educators, taking pedagogic principles as the foundation rather than personal initiatives, may support learning as more interculturally meaningful and personally relevant. As some other universities in Japan recognise the value of expanding this content through their own research-based courses, it would be positive if this leads to influencing other university settings as recognition grows that there are clear ways of enhancing the student experiences abroad.

4.4 Summary and conclusion

In this chapter, I extended on a discussion of education policies in Japan by looking at policies of internationalisation and their implications for HE in Japan. Among such policies is the promotion of short-term student exchanges, perceived with rising importance with most universities now setting up their own programmes. However, the limited educational interventions to prepare students for intercultural experiences abroad may not maximise the learning potential of these sojourns, and may therefore, not adequately address HE internationalisation efforts. Such interventions are lacking in spite of arguments that participation alone does not guarantee that development will take place in these areas (e.g., Coleman, 2013), and in particular relating to intercultural skills (Jackson, 2012). I also criticised the assumption of research and advertising material that sojourns automatically lead to positive developmental experiences or knowledge and experience of local languages and cultures through communication with host country individuals.

This chapter has attempted to situate the thesis within past SA research around intercultural learning and has outlined its aims to build on this from an ELF position. I have discussed problems associated with some larger-scale studies in their utilisation of cross-cultural approaches which treat SA learning contexts as fixed risking the treatment of individuals without adequate differentiation relating to their diverse individual experiences and perspectives. These approaches may also relegate the role of language in intercultural development and risk essentialist viewpoints. The research approach taken in this study reflects the growing open-ended qualitative SA research output which accommodates variability and is not restricted by categories of analysis in a particular tool. The use of ICA as a model supports variability since the levels described are general in nature which allow wide-ranging experiences and viewpoints to be qualitatively represented.

This thesis attempts to draw SA and ELF research together in looking at how exchange experiences may contribute to intercultural developments and developments in perspectives towards English language use from a GEs position. In doing so, it looks at the intercultural learning taking place following ELF use in intercultural interactions. This research aims to address the role English plays in the participants' sojourns abroad where it may not have been the dominant local language yet was used in communication with local individuals. Destinations among the participants included Germany, Malaysia, Hong Kong and Poland. Other participants took part in programmes in the UK and the USA studying alongside students from NNES countries. Important multicultural and multilingual aspects of programmes such as these are often not represented in related research. Conducting this research in Japan where such short-term programmes are increasingly common is, therefore, potentially useful as these programmes can be important sources of development. This thesis attempts to address these gaps in the literature, pulling together conceptual framings of ELF and SA research in order to develop a rich and detailed account of individual and personal experiences. It offers a description of what students did before, during, and after sojourns, what support they accessed, how their perspectives changed following sojourns, and how they understood and felt about these changes. I have sought commonalities in their highly differentiated experiences through an interpretation of extrinsic and intrinsic factors in how these have contributed to their developments. I now move on to a presentation of the character of this research, research design, methods utilised, analysis approach taken, and measures to address quality concerns.

CHAPTER FIVE

RESEARCH METHODOLOGY

5.1 Introduction

In this chapter, I present and discuss the methodological understandings and theoretical positions underpinning this research. I begin by providing a characterisation and overview of the qualitative methodology selected. Then, I present details of the study, including the research questions, research context and sampling information. The chapter then discusses the specific research methods utilised. This is followed by a summary of the pilot study. I then introduce the analysis strategies before concluding the chapter with a review of the ethical considerations, quality criteria, and limitations of the methodological approach.

5.2 Characterising the approach

The study outlined here is qualitative and interpretive (e.g., Richards, 2003; Silverman, 2014). It was situated within this paradigm in order for a deep and detailed description of the research areas to develop, rich in contextual information (e.g., Geertz, 1973; Miles, Huberman & Saldaña, 2014). This includes reference to institutional and social aspects of relevance to the fifteen participant students (Richards, 2003). However, this detailed and context-specific research seeks transferability (Lincoln & Guba, 1985) and resonance (Richards, 2003) of any outcomes over any generalisability. To develop this detail, different data sources, including interviews, focus groups, and documentary data were used. Using these sources, the data were collected longitudinally which enabled an iterative relationship between collection and analysis (e.g., Maxwell, 2005). The time carrying out the research also supported the fostering of close research relationships between myself as the researcher and the participants (Hammersley & Atkinson, 2007).

In analysis, this qualitative approach allowed for multiple perspectives and experiences to be examined in a pluralist view of reality, contrasting with fixed and singular views of reality in traditional positivist research (e.g., Croker, 2009). This enabled participants' perspectives and experiences to be treated as complex and individual (e.g., Miles, Huberman & Saldaña, 2014), reflecting an important characteristic of a recent shift in SA research (e.g., Kinginger, 2009). This treatment, in turn, enabled attempts to represent the participants' 'voices' in how they were contextualised and presented in writing here (e.g., Richards, 2003). Qualitative research of this character may then seek thematic connections by drawing these accounts together. This seeking of connections, by the researcher, is an example of researcher impact on research settings and participants (outlined in relation to my impact in the methodological limitations in

5.11); however, this brought with it the advantage of blending emic (insider, participant) and etic (outsider, researcher) perspectives, a potential strength of qualitative research with both contributing to understandings developed (Agar, 2011). It acknowledges researcher impact and it seeks to be explicit and self-critical in explanations of methodological decisions and in how interpretations are made (Dörnyei, 2007).

5.3 Qualitative research methodology

Despite the increasing application of qualitative methodologies, there are ongoing concerns that these are less demanding than those in the quantitative paradigm which are often seen as more rigorous and more reliable (e.g., Richards, 2003). This relates to the extent that findings in qualitative research can be generalised since data tend to be derived from relatively small samples. Qualitative methodologies instead allow holistic, i.e., systemic, encompassing, and integrated investigations of individual experiences and understandings (e.g., Miles, Huberman & Saldaña, 2014). The aim is towards insight into what the research areas represent to individuals, examining their processes and meanings. Context here is significant as individual accounts are not studied 'devoid' of this in a way quantitative research often does (Miles, Huberman & Saldaña, 2014, p.30).

Concerns over qualitative approaches are also expressed in the problems associated with the crises of representation and legitimation (Denzin & Lincoln, 2005). Representation relates to how the experiences of individuals are captured and represented within a text written by a researcher when the link between experience and text can be 'problematic' i.e., the data are not adequately captured (ibid, p.19). Legitimation is characterised by the breaking down of traditional positivist criteria of evaluation, including validity, reliability, and generalisability, which brings to qualitative research an anti-realist position (Denzin, 1997). While positivism contends that there is 'only one, fixed, agreed-upon reality' (Croker, 2009, p.6), that is, a single reality to be caught, studied, and understood, postmodernist approaches reject this notion. Instead the argument is for plurality of realities, perspectives, and truths and that researchers should understand 'multiple ways of looking at the world' (ibid, p.7). Qualitative research tends to utilise interpretive practices built on this subjective and plural view of reality, recognising that there are areas of reality which 'statistics cannot measure' (Silverman, 2014, p.18).

Such research tends to be non-linear involving engagement in reflexive processes to inform the simultaneous collection from different sources and analysis of data in which theory may evolve and be modified. It involves going back and forth between the various aspects of the research design, with research objectives, questions, theories, and methods constantly evaluated, re-

evaluated, and refined (e.g., Maxwell, 2005). While such fluid and open-ended approaches may help generate deep and rich data, they can also result in the large accumulation of data which can present organisational challenges (Silverman, 2014). It may also be perceived as 'intimidating' due to the lack of analysis closure (Thompson & Holland, 2003, p.237). However, the longitudinal aspect with the use of different methods can add rigour and breadth to an investigation (e.g., Flick, 2002). It may also allow a more in-depth understanding to be arrived at, in which the research area is captured and understood through its various representations. Insight gained through such investigations may 'resonate' with the experiences of other individuals (Richards, 2003, p.266), i.e., teachers and researchers in other settings, through a highly contextualised and 'thick description' (Geertz, 1973).

A qualitative approach is selected for this research for the reasons outlined above. I have foregrounded interviews and focus groups as collection methods since the research is concerned with gaining insight into students' complex and personal perspectives and experiences relating to ELT in Japan, student exchanges overseas, and English use in intercultural communication. It seeks this insight in order to understand the influences which have implications for how perspectives develop, or do not develop, as potentially significant for a fuller understanding of the developmental possibilities of short-term student exchanges. While other research approaches may have led to different insights, the risk for the line of inquiry here may have been less detailed, less personal, and less deep data, in which these students' voices were less prominent.

5.4 The study

5.4.1 Research questions

The research questions addressed in this project are:

- RQ1 What are the Japanese university students' perspectives and experiences of ELT in relation to their learning on short-term overseas study programmes?**
- RQ2 What is the impact of short-term overseas study on perspectives towards English language use in intercultural communication among the Japanese university students?**
- RQ3 In what ways can ICA development be seen among the Japanese university students as a result of their short-term overseas study programmes?**

In relation to RQ1, the areas of examination include the participants' experiences of ELT and related perspectives towards English use in Japan. From this, it looks at their reported learning motivations, perspectives, practices and behaviour, as well as the impact of past learning

experiences. It examines how these aspects may have influenced their approaches to their student exchange programmes. These student exchanges are explored in terms of what they mean to the students by looking at pre-sojourn expectations and objectives and the extent to which these were realised on their sojourns. It looks at how the students characterised their experiences with a focus on complex, individual aspects, as well as looking at the impact of programme enhancements on learning opportunities, the support mechanisms and guidance available at the institution, and the extent to which the home university learning environment supported intercultural learning.

RQ2 looks at the impact of their short-term student exchanges on their perspectives towards English use in intercultural communication. It examines the discourses drawn on by the participants when talking about intercultural communication and how these changed following their short-term exchanges. It explores the descriptions and evaluations of the participants' own English use, their perspectives towards using English language and how this developed on their exchanges. Data relating to this RQ also enable an exploration of the extent intercultural contact was affected by the learner's level of ability or experience with English, and the extent that any programme enhancements enabled intercultural contact abroad. There is also an examination of descriptions in the accounts of the overseas contexts as multicultural and multilingual, how the participants described and evaluated English use among other users, and the extent that students displayed awareness of GE perspectives.

In relation to ICA development in RQ3, there is also an exploration of the extent that their short-term exchanges provided intercultural learning opportunities with a focus on how the participants perceived their intercultural interactions. For this, it looks at the perceived qualities of the intercultural learning opportunities and experiences during their programmes, the extent that their programmes influenced the development of skills associated with ICA, as well as the factors which contributed to perceived successes or failures of their intercultural interactions. Here, there is also an examination of the cultural frames of reference demonstrated in the participants' accounts and ways in which different aspects of ICA can be seen, or not seen, among the participants. This enabled an examination of the relevance of ICA to the participants and their experiences.

5.4.2 Research context

The single setting for the research was a university of approximately 4000 students in Kyushu. This was selected in part due to my role as a teacher in the English language centre. The level of access I had, which may have been difficult if other settings had been used, facilitated the

longitudinal aspects and the development of stronger research relationships with the participants involved in the study. In the setting, English is not available for study as a major but students in the first two years of study are required to attend two 90-minute communicative English classes per week. Majors are offered in the following areas: computer information, pharmacy, mechanical engineering, life science, and design. Similar to other HE settings in Japan where English is studied as a compulsory subject, classes typically contain numerous learners who lack motivation, interest and English communicative ability (Hayashi, 2005; Kikuchi & Sakai, 2009). Indeed, as measured by the institution's placement test, a sizeable number of new students at the institution score below the A1 level on the CEFR³ (Council of Europe, 2019). Learners may have had limited opportunities for communication practice in their previous English learning experiences and often arrive at university unaccustomed to active participation in speaking tasks (King, 2013). The extent that communication skills and learning strategies were developed in individual classes varied given high levels of teacher autonomy.

The seventeen language teachers in the English language centre, where the English language classes took place, came from US, UK, Canada, Barbados and Australia, and may be described as Anglophone NES teachers⁴. There were also two Japanese learning advisors working in a SALC, and three other Japanese support staff occupying administrative positions. This is similar to other ELT settings in Japan, and elsewhere, where the use of NES models for language and cultural input endures. This was seen not only in teacher recruitment but also in the mainstream ELT resources and many of the teacher developed materials utilised in classrooms and for homework tasks. The university has attempted to engage with processes of internationalisation, largely through recruitment of non-Japanese English teachers for ELT and the promotion of overseas study programmes. However, its engagement with institutions and students from outside Japan has not been extensive to date. There were several student exchange options available at the institution outlined for the academic year 2016/2017 and 148 students selected to take part (see Appendix 2).

³ This is in use at the institution through a placement test used to organise first-year students into different classes. In addition, the 'can-do' statements within this framework are often used in summative assessments and to guide curriculum development. While the use of NES in CEFR wording (explicit or implied) is problematic for this research position, the framework is in wide use in Japan and is referred to here to provide a very rough indication of English level rather than communicative ability.

⁴ Progressively, the English language centre since employed a Taiwanese NNES teacher. However, it is unfortunate that the senior university management (outside the English language centre) has recently reversed this policy for future recruits, based on preferences for NES teachers.

5.4.3 Participants of the study

The sampling rationale was purposive rather than random as the study was concerned less with representativeness than by the need to see several detailed descriptions of the experiences of intercultural communication on student exchanges. The main criterion used, therefore, was to find participants on the basis of their potential to illuminate the research (e.g., Stake, 2000). Fifteen individuals were selected who would potentially find the topics of interest. This allowed an examination across similar and contrasting cases (Miles, Huberman & Saldaña, 2014). While this may be considered a low number, the aim was to build detailed individual accounts documenting the experiences in which subtle meanings could be uncovered (Dörnyei, 2007). As the small number would not support generalisation, the cross-participant comparison to identify common thematic threads was important to support the in-depth and pluralist perspective the study sought (Meyer, 2001). This aims to enhance confidence that any emerging theory may be generic, based on thematic connections to other accounts within the set. Finally, as the data set was substantial, any more than fifteen may have led to the generation of more data than could have been reasonably be managed by a single researcher.

Initially, the plan was to select individuals taking part in programmes in summer 2016. However, a sequence of earthquakes in April 2016 resulted in university closure for three weeks and a shorter summer vacation. Several programmes were cancelled and it became necessary to handle the sampling, and the research collection, with students taking part in programmes from three cohorts: summer 2016, winter 2016, and spring 2017. This had the advantage of dividing the collection into more manageable chunks. This organisation is presented in *Table 1* below with a brief overview of the fifteen students who participated in the research collection with relevant aspects relating to their English language learning and intercultural experiences. Notable differences among these participants can be seen in gender (8 females students, 7 male), age range (19-24), stages of university study (1st-year students to 5th-year), extent of past intercultural communication experiences, past international travel and student exchange experiences (9: Yes, 6: No), and approximate English level (CEFR A1 to C1) (Appendix 3 provides an overview of the CEFR descriptors). It was also useful to see different examples of study programmes across those offered at the university. More detailed profiles can be found in Appendix 4, and Appendix 5 presents the coding table by student. Those appendices offer further context to the participants' stories and help to support their 'voice' in the data presentation which follows in the findings chapters. All names are pseudonyms.

First cohort (summer 2016)

Name	Sex	Age	Year of study	Course	CEFR Level approx.	Study programme	Length	Past overseas study experience?
Noriko	F	21	3	Pharmacy	C1	Research-based, Germany	1 month	N
Mariko	F	21	3	Life science	B2	Research-based, Germany	1 month	Y
Yuki	M	19	1	Nanoscience	A1	Cultural tour, Malaysia	10 days	N
Masahiro	M	19	1	Nanoscience	A1	Cultural tour, Malaysia	10 days	N

Second cohort (winter 2016)

Sayaka	F	21	3	Computer science	A2	Language study, Poland	3 weeks	N
Mayu	F	21	3	Life science	B1	Kakehashi exchange, USA	10 days	Y
Ryota	M	21	2	Pharmacy	C1	Kakehashi exchange, USA	10 days	N
Takeshi	M	23	3	Aerospace	C1	Kakehashi exchange, USA	10 days	Y
Daichi	M	21	3	Life science		Kakehashi exchange, USA	10 days	Y
Tomo*	M	24	4	Aerospace		(1) Kakehashi exchange, USA (2) Language study, USA	(1) 10 days (2) 4 weeks	Y

*Tomo took part in a second student exchange before the focus group and final interview and provided data relating to both programmes.

Third cohort (spring 2017)

Miki	F	24	5	Pharmacy	C1	Research-based, Hong Kong	1 month	Y
Kaori	F	19	1	Pilot training	A2	Language study, Hawaii	3 weeks	Y
Kiyoko	F	21	2	Pharmacy	B1	JENESYS exchange, Taiwan	7 days	Y
Minami	F	21	2	Pharmacy	B1	JENESYS exchange, Taiwan	10 days	Y
Kodai	M	20	1	Pharmacy	B1	Language study, London	3 weeks	N

Table 1: Information about the participants and their programmes.

5.5 Research methods

5.5.1 Data collection procedure

Having provided a justification for the approach and a presentation of the research context and participants, this section presents the specific methods which were utilised, summarised as:

- Interview data and transcripts
- Focus group data and transcripts
- Data from documents relating to the curriculum, student exchange, and language policy

Interviews and focus groups were selected as the primary data collection methods in which the processes and practices of reporting on developments were the focus. These, combined with background document data, led to a sizeable data set. The aim was to allow iterative and fluid collection of data in which flexibility and openness to change was maintained throughout the data-gathering period. *Table 2* shows the collection timeline.

2015 November - 2016 June	Pilot study
2016 June	Cohort 1 sampling
2016 July	Cohort 1 first interviews
2016 Summer holiday	Cohort 1 study sojourns
2016 September	Cohort 1 second interviews
2016 October	Cohort 2 sampling
2016 November	Cohort 2 first interviews
2016 December	Cohort 2 study sojourns
2016 December	Cohort 3 sampling
2017 January	Cohort 3 first interviews
2017 January	Cohort 2 second interviews
2017 Spring holiday	Cohort 3 study sojourns
2017 February	Cohort 1 third interviews
2017 March	Cohort 3 second interviews
2017 May	Focus groups
2017 June	Cohort 2 third interviews
2017 July	Cohort 3 third interviews
2017 July	Data collection concluded

Table 2: Data collection timeline.

5.5.2 Interviews

Interviews were selected as the primary collection method based on their potential to help elicit in-depth personal information and to focus on the complexities and uniqueness of individual experiences (e.g., Richards, 2003). A challenge of using interviews in qualitative research is how data are often treated as reports rather than accounts. This relates to how interviewees are

taken 'at their word' without adequate consideration of the role of the interviewer in the data presentation (Block, 2000, p.757). A constructionist viewpoint sees the interview itself as a topic for investigation in terms of the interaction between the interviewer and interviewee which contrasts with a more traditional approach to qualitative interviews in which the focus is on what is said in the participants' talk (rather than 'how' their talk is produced). The implications of this on data analysis are significant in the focus on the sociality of the interview and the processes involved in the co-construction of meaning (Talmy, 2010). However, this approach has also been criticised as potentially revealing little about reality other than the interview itself (Silverman, 2014).

This research adopted an approach to interviewing in which interviews are treated as able to elicit authentic accounts of subjective experience (Silverman, 2014). Interviewees become seen as individuals with experience who construct their own social worlds. In this approach, interviews may not provide facts, but they do offer particular and indirect representations of views, opinions and experiences (Byrne, 2004). In order to establish an early analytical perspective, notes were made immediately after each interview. These addressed the interactional aspect of the interviews by reflecting on relational issues between the interviewer and interviewee, and the perspective of that relationship on the part of the interviewee. The transcripts were also read from an interactional perspective to see how the interviewees' positions developed (Richards, 2003).

The research proposed three interviews with each participant. There was variation in the length of these (see Appendix 6). The first interviews took place shortly before their sojourns. These first interviews helped develop rapport as well as providing information and allowing questions regarding the purpose of the investigation and interview format. They also provided a foundation of the topic areas in how they related to the participants, which guided subsequent interviews. Furthermore, they provided an understanding of perspectives and attitudes pre-sojourn to be compared with later responses. The second interviews allowed more individualisation in which an important topic area was the participants' experiences abroad. These took place shortly after their sojourns. Fourteen of the fifteen participants took part in this stage; one student did not respond to the invitation to participate. The final interview was used to ask some follow-up questions by exploring unresolved or interesting issues which had arisen during the course of the research. Fourteen students took part in this stage, including the student absent from the second round (another student did not respond to this invitation).

An element of structure in the interviews was important to ensure that questions led to focused responses relating to the research questions rather than leading to the expression of abstract or general opinions, or the collection of too much superfluous information (Miles, Huberman & Saldaña, 2014). The aim was to gain as much insight as possible in the time available into the participants' overall perspectives and experiences. However, the approach was flexible to allow elaboration during talk if an interesting point emerged allowing the exploration to be more in-depth than in a more structured interview. Flexible interview guides were developed to support coverage of the research area (see Appendix 7). This also ensured there were consistencies in the interview data set for the purposes of comparison with students discussing broadly similar topics. They were also able to speak on individual areas which seemed of importance. This allowed content to emerge which was close to the research and important to the students. Therefore, the interview guides were not followed in the same order; questions were asked at points in the interviews where they connected to the participants' talk. Additional individualised questions were asked at relevant points enabling me to explore their ideas in more depth. This approach also helped keep the interviews informal and supported rapport between the students and me since I was responding directly to their talk, rather than overly leading them. The guides were translated into Japanese to aid the interviews. These translated questions in Japanese were frequently referred to during the interviews to ensure that the participants fully understood the questions.

Most interviews were conducted in English although participants had the option of responding in Japanese. This was for two reasons: firstly, the interviews were considered an opportunity for English communication practice by most participants; and secondly, my Japanese proficiency would not have allowed an in-depth exploration of issues emerging 'in the moment' from the interviews. Two students with limited English proficiency were interviewed in Japanese together for the first and second interviews by their request. These were necessarily more structured interviews using selected items from the interview guides read out and responded to in turn. At points, English was used in these and there was some useful interaction between the two students. The final interviews with these individuals were carried out as (structured) email interviews. It was hoped that this would lead to in-depth information through a more reflective and deeper engagement with the interview questions. This was considered acceptable as interview participants are often more focused during email interviews (Ratislová & Ratsilov, 2014). These may have led to richer and more personal data than would have been possible otherwise with these individuals (Bowker & Tuffin, 2004). Another two candidates requested to take part in the interviews (using English) together rather than one-on-one. This paired interviewing, including one researcher and two individuals together (Houssart & Evens, 2011),

looked at how the two individuals perceived their participation on the same programme. It allowed interaction between the interviewees and me, and an exploration of the flow of interview development and transition, fitting between an individual interview and a mini-focus group containing three to four participants (Krueger, 1994). This decision was also supported by these participants (in both sets of pairs) having a pre-established relationship as friends (Morris, 2001).

5.5.3 Focus groups

The interviews were supported by exploratory focus groups (FG). This addition of FGs enabled not only an additional (group) interview for analysis but for an exploration of topics which emerged in the FG in more detail to illuminate areas that may not have a point of view without a consensus (Freitas, Oliveira, Jenkins & Popjoy, 1998). They were also selected because the dynamic nature of these discussions would encourage the sharing of experiences; furthermore, they can lead to more genuine and substantial comments as participants talk in depth about the different topics and take the discussion in new directions (Edley & Litoselliti, 2010). Another advantage was to address complications that can occur with studies utilising only individual interviews, including notions that opinions are not formed in isolation or that individuals really know how they feel without social interaction (e.g., Krueger, 1994). Furthermore, it addressed the potentially stressful experience of an individual interview as FG provide more anonymity, as well as having a 'loosening effect' in which participants may more freely disclose their ideas and opinions (Vaughn, Schumm, & Sinagub, 1996, p.19). Therefore, they contributed to the development of the thematic framework in the analysis as an important data source.

Although there is extensive advice on conducting FGs, there is less advice available on analysing FGs with methodology sections tending to be brief and often suggesting that techniques used for one-to-one interviews can be applied with FG data (Wilkinson, 2011). This, however, ignores important characteristics in which groups can be analysed (e.g., Krueger 1994). Interactional aspects become overlooked with findings reported through individual quotes from participants, giving the impression that 'individual viewpoints can be isolated from the context in which they were expressed' (Wilbeck, Dahlgre & Oberg, 2007, p. 259). Indeed, the synergies created through the social interaction can engage participants in different ways to individual interviews or surveys (George, 2013; Wilkinson, 2011). The resulting data can often be deeper and richer as researchers see how participants' views are constructed, expressed, defended, or even modified within the context of the discussion (George, 2013). The use of FGs enabled an exploration, therefore, of more individual disclosures in the interviews to be complemented by further talk in these areas developed socially through the FG interactions. The sociality of the

FGs may also lead to some more personal disclosures since the researcher is less 'present' in these contexts (e.g., Litoselliti, 2003). This contributed to further conceptualisation of the research areas which may enhance trustworthiness (Lincoln & Guba, 1985) in the findings resulting from this integrated approach.

Two FGs (FG A and FG B) took place post-sojourn since I wanted all students to have completed their overseas exchanges so they could draw upon their experiences in these interactions. It was hoped that the topics of the conversation would be of interest to the participants. Vaughn, Schumm & Sinagub (1996) point out that fewer than six members in an FG may be insufficient for a stimulating dialogue, and more than twelve may be too many for all participants to express their points of view. However, FG A contained only four participants. Therefore, this took place as a 'mini-FG', an approach endorsed in cases where participants bring specialised knowledge or experience to the discussion (Krueger, 1994). FG B was conducted in Japanese and it contained six students. Both brought together multiple perspectives. Although all fifteen students were invited, five were unable to attend due to other commitments and were unable to commit to another time. FG A was in English based on a preference for this among these students. Their English proficiency was higher than those in FG B and they wanted the opportunity to practise their skills. The FGs contained students from a mix of cohorts and at different stages in the data collection period. However, all participating students had completed the second interviews when these took place and so were familiar with the research. It was felt that sufficient time had passed since their sojourns for the data accumulated through these to be meaningful.

The FGs took place in the evening, after classes had finished. I chatted to the students beforehand over pizza and tea to help keep the experience informal. They took place in private office spaces at the institution in which only the students and moderators were present. Before they took place, the participants received an FG overview (Appendix 8) and the FG topics (in Japanese) (Appendix 9). The moderators were advised of the importance of a relaxed atmosphere so the participants could freely express their opinions. Moderator guidelines⁵ were developed which covered areas including dealing with dominating participants and asking questions to delve beneath what people say (Litoselliti, 2003) (Appendix 10). The moderators' roles as 'nondirective' (Fern, 2001) was critical for effective discussion in FG to generate useful data outcomes. They were approached since conducting them myself may have had a negative impact on the discussion dynamics given my position as a teacher on site and as the analyst. As individuals from the same population may support more effective discussion (Fern, 2001), FG A

⁵ These were based on Galloway's (2011) study and were used with explicit permission.

contained one moderator, a 4th-year student at the university with high level of proficiency in English and FG B contained two 3rd-year Japanese moderators in a moderator team (Krueger, 1994), with one acting as the main moderator and the other asking some follow-up questions. This was useful for the larger FG B group. The moderating students were also financially compensated. To relegate the ‘voices’ of these moderators, pseudonym initials are used in the FG translations and transcripts, whereas the names of research participants taking part in these FGs have their first (pseudonym) names in full in bold font. *Table 3* shows which students took part in the FGs and when they took place.

	Date	Participants
FG A	17/05/2017	Noriko, Takeshi, Daichi, Tomo
FG B	17/05/2017	Yuki, Masahiro, Kaori, Kodai, Kiyoko, Minami

Table 3: Focus group data collected.

5.5.4 Transcription

Transcription was carried out to provide detailed and accessible textual representations of the interviews and FGs (Peräkylä, 1997). Where they appear in this thesis, they are presented in a way to allow readers to ‘make their own checks and judgments’ (Potter & Edwards, 2001, p.108). However, transcribing is not simply a process of writing down words heard in a recording; they depend upon interpretive ability to make sense of what the participants were, or could be, saying and doing (Hammersley, 2010). This involved hearing sounds and meanings simultaneously in the course of transcription, rather than first transcribing the sounds and only then trying to identify the meanings. The transcripts are, therefore, not external and ‘fixed’ truths as in a positivist paradigm, but rather an interpretive practice. Concluding what the data may mean required recognition of the potential risks of this constructive work in terms of data as created or constituted by the transcriber rather than adequately representing what was said (Hammersley, 2010). This can be seen on two levels: firstly, selections of what to include and what to leave out; and secondly, the unavoidable use of cultural knowledge and skills by the transcriber to interpret and represent what was going on.

The individual interviews were recorded on an audio recorder with the permission of the participants. During these, notes were made capturing the main points the participants made and these were used to assist transcription. The interview recordings were then listened to and further notes were made on the themes emerging from each interview. The interview transcripts were kept simple as incorporating unnecessary information (e.g., exact pause length) was not considered important for the analytical concerns. Significant detail may also have had a

negative effect on the report's 'readability' (Duff, 2008, p.155). The transcription conventions used were:

Name:	name of person speaking
G:	where I, as the interviewer, appear in the transcripts
.	to mark a short pause in speech (less than 5 seconds, approx.)
..	to mark a pause longer than 5 seconds (approx.)
((laughs))	additional observations/significant paralinguistic behaviour
(?)	unclear
/nandelo/	L1 use
{let me see}	translation
[hello]	overlap
...	indicates where part of the text is not included

To strengthen the transcripts, they were sent to the interviewees for validation purposes after each round. Two English-speaking colleagues were also approached to comment on my transcriptions in order to offer a 'fresh perspective' on techniques (Richards, 2003, p.85). (An interview sample transcript is available in Appendix 11 and a sample from FG A is provided in Appendix 12).

5.5.5 Translations

This handling of multilingual data from FB B, email interviews, and two pair interviews necessitated translation. However, there are challenges in how to render Japanese talk into English, particularly within the limits of transcription. Translators constantly make decisions about the meanings carried by language use while evaluating the extent to which the two different worlds occupied by the translation and the original are the same. These are not technical challenges with solutions found in dictionaries; these depend on an understanding of ways language use is tied to local realities and changing identities (Simon, 1996). Any translation that follows is 'an indirectly controlled guess' (Richards, 1932, cited in Nikander, 2008, p.229); this therefore relies on an acceptance of translations with a degree of faith. As a result, the final translations should not be considered 'the truth' (Temple & Young, 2004, p.168). They are presented as interpretations situated in different ways of using language.

The translations presented here are 'denaturalised' translations (Bucholtz, 2000), preserving aspects of spoken language use including 'ers'. While this may result in the transcripts seeming unusual or difficult to read (Davidson, 2009), it was done in order to prioritise the spoken nature of the participants' responses over how the responses become written. More detailed

transcribing containing more prosodic information was not required for the thematic analysis used in this research, with concerns over what was said highlighted over how responses were constructed. The email interviews contain more punctuation in how they were produced and presented in the extracts as these were not spoken texts. A translator in the local community, who was a graduate from the university carried out all translations. She was informed about the research topic and was provided with the interview guides and FG material. Areas where she paused to reflect on particular meanings in ambiguous passages were highlighted for discussion with me to check interpretive validity (e.g. Young and Ackerman, 2001). It was hoped that these debriefings would enable these aspects of research to be carried out ‘with’ rather than ‘through’ the translator. Attempts to validate interpretations were, however, carried out via checks made by a Japanese English-speaking colleague, and by providing them to the participants themselves for their thoughts on the process and to confirm interpretations of their intentions (although no feedback was offered).

Participants’ contributions are represented in the text with links to the original discourse through a response-by-response translation. Given that the extracts are relatively short, this approach was considered acceptable. Readers who understand English and Japanese can follow the transcripts as they were performed. In place of *kanji* (logographic Chinese characters) and *kana* (syllabic scripts), *romaji* (roman letters) was used to make the Japanese data more accessible, although *kanji* and *kana* are included in the email interviews since these were directly produced by the students as written texts. While differences in syntax or word order may make it difficult to match the contents between different sections, equivalent contents can still be found. This avoids hiding from view data in a way which may have invalidated interpretations. While this approach is open to challenge, it favours transparency and makes me, as the researcher, ultimately accountable for the interpretations (Nikander, 2008). (See the following: Appendix 13 for a sample email translation, Appendix 14 for a sample from the FG in Japanese, and Appendix 15 for a sample from a pair interview).

5.5.6 Documents

Supporting data were collected from curriculum documents and course materials in use at the institution. These sorts of documents can provide valuable insight into the history and background of a community (Saville-Troike, 1989) and help connect perspectives towards intercultural communication and English use with the participants’ experiences. This informal analysis included looking at documents specifically targeting prospective student exchange students such as advertising material within the institution, and online material about programmes were examined. Further, curriculum documents and lesson material in use in the

research setting were looked at. Finally, MEXT policy documents relating to study programmes and intercultural learning were examined to provide more insight into the wider social context. These documents were naturally occurring and therefore useful to provide insight into the situation without a reliance on any questions from me.

5.6 Pilot study

A pilot study took place between November 2015 and June 2016 with two stages: a trial of individual interview techniques with two post-sojourn individuals, with the transcripts used to trial the preconceived codes; and, trials of the FG using prompts to stimulate discussion among four post-sojourn students. Feedback obtained from the participants on the FG instructions, topic coverage and presentation revealed a need for clearer instructions and more translations since some of the questions had not been clearly understood. Therefore, the FG needed revising and further trialling. The second FG trial was delayed by two months due to situation in Kyushu. When it was possible to resume the pilot, revised prompts were trialled with the four post-sojourn students. The FG took place in English and I moderated the discussion to test the prompts and the approach comprehensively. While this was not recorded, notes were taken. Interesting discussion emerged from the prompts and it was possible to cover most areas. Informal feedback was elicited from the participants who reported enjoying the discussions and finding the instructions and questions clear.

5.7 Thematic analysis

Longitudinal qualitative research of an interpretive and emergent character requires researcher flexibility. This is due both to the need for openness to research adaptation as new lines for investigation open, and the challenges of collecting different strands of data from different sources. To manage the volume of data, this investigation had three stages of analysis which built on and complemented one another. These were:

1. Analysing the interview and FG transcripts (and translations) thematically using the qualitative data analysis software NVIVO 11;
2. Developing detailed individual profiles and analyses of the accounts, supported by documentary data for greater contextual detail; and,
3. Comparing across accounts to seek thematic connections.

The study utilises the term thematic analysis over content analysis. Although these are often treated as synonymous in the methodological literature, there are distinctions described elsewhere (e.g., Braun & Clarke, 2006; Vaismoradi, 2013). Both approaches are utilised in the

qualitative examination of texts as content is organised into smaller units before descriptive treatment takes place. In addition, both involve examining underlying meanings in a text uncovered through interpretation, with themes, that is patterns or commonalities across the accounts relating to the research questions, as the main outcome of this process. Differences, however, can be seen in the categorisation in content analysis of texts through descriptions applied to sections in which manifest content, i.e., tangible and concrete surface content, is expressed (Vaismoradi, 2013). Following this, findings are classified and higher levels of meaning are looked for. The approach is useful for reporting common aspects identified within a data set and it can allow a quantitative count of codes (Ryan & Bernard, 2000). This perspective of content analysis, in which themes may be arrived at based on the frequency of occurrence within a text, attempts objectivity but risks engagement with only surface meanings of a text rather than any more abstract underlying meaning (e.g., Bloor & Wood, 2006).

Thematic analysis, in contrast, offers an essentially qualitative 'detailed and nuanced account of one particular theme, or group of themes, within the data' (Braun & Clarke, 2006, p.83). Here, the significance of a theme does not depend on any quantifiable measure; any item can be coded if it has relevance to the research questions. Codes, or categories used to define interesting aspects in the data relating to the research questions, may be based on manifest or more latent content of a text and may be abstract and hard to identify. The aim is to identify or examine 'underlying ideas, assumptions and conceptualizations' (Braun & Clarke, 2006, p.84) that are seen as informing any semantic content within the data. This research seeks both latent and manifest content in the texts analysed. While it provides a count of various categories, it is not limited by this as it explores any individual items of relevance relating to the conceptual framework and treats latent and manifest content equally (ibid.).

The thematic analysis was ongoing throughout the data collection. The main aim was to learn about participants' perspectives through what they said by sensitively looking for what appeared significant to the participants (Pavlenko, 2007). Following each interview and FG, the transcript (and translation) process took place to introduce the analysis early following each stage of collection to inform subsequent stages. This helped maintain an iterative connection between the data analysis and collection. When these occur simultaneously it can support a more 'illuminating' than 'technical' analysis (Richards, 2003, p.91). This process enabled a continuing analysis of 'rich moments' (Agar, 2006) which were used to guide the development of subsequent interview and FG guides. This in turn helped to develop a thicker and more in-depth description of the participants' experiences.

To assist with the thematic analysis and data management the qualitative analysis software NVIVO 11 was used. The decision to use such software was based primarily on its applications to help build conceptualisations from the data but also because of the management issues involved when working with and storing large amounts of data. Using features in the software, in addition to my annotations and notes, the interpretation and development of themes was supported as the data were clustered into data families. All the interview transcripts and curriculum documents were archived using NVIVO 11. This particular software was also selected due to the availability of licences at the University of Southampton.

The analysis was also supported by a researcher diary in which entries about what took place during the collection phase were recorded as well as my observations. The diary helped establish a critical distance from the analysis process (e.g., Richards, 2003). Due to the investment required in analysis in terms of thinking and reflecting on the research processes, this was intended to help me manage new lines of connection or interpretation and to take advantage of creative insight which helped shift the research towards new directions of understanding or areas for further analysis. As well as providing an audit trail for the research, it also helped keep the research open by revealing the processes involved in my interpretations of the data (Dörnyei, 2007). In addition, four research reports were produced during the process. These contained data collection summaries and early interpretations of the data set. They also contained plans for the subsequent stages. Given the interpretive character of this research and the resulting risks of engaging the emic perspective through my own subjective interpretations, it was important to share these reports with someone unfamiliar with the research context and to obtain feedback. My research supervisor provided this outside and more objective perspective.

5.8 Analysing the data

The fifteen participating students who contributed to this research, sampled within three cohorts, allowed a wide range of programmes to be represented given different start dates in the year. This also helped in the research management as the data collection was spread out. There were three interviews proposed to the students. The first took place immediately before their sojourns, the second interviews shortly after (within one month), and the final interviews took place between five to six months after. In total, thirty-nine interviews took place, five of which were pair interviews and two were email interviews. From the recorded interviews, there were 19 hours 45 minutes of recorded data all of which was transcribed. As mentioned, these did not include significant prosodic detail since this was not seen as meaningful to this analysis approach. While a discourse analysis of the same data may have led to different outcomes, the

focus in this research was on themes and content in the student talk. However, where it was clear that a perspective developed interactively through the interviews with me or in the FGs with other students, this information is included in the analysis. The longest interview was 52.59 minutes and the shortest was 16.47 minutes. The average length was 32.36 minutes. The interviews were supported by FG A and FG B, taking place at the same time once students had completed their sojourns. From FG A, 56.12 minutes were recorded and transcribed, and from FG B, 57.37 minutes were recorded, transcribed in Japanese and then translated to English. When the transcripts and translations were prepared, they were transferred to NVivo 11 for management and coding purposes.

The thematic analysis of the interviews and FG data started following the first round of interviews from cohort 1. The early thematic analysis processes contributed to the development of the individual profiles and helped in forming early impressions from the data. Throughout I maintained an iterative relationship between collection and emergent analysis in this longitudinal research. As such, many of the questions I asked had emerged as relevant from engagement with the participants during the collection phase rather than all pre-designed at the outset of the research. The first stage of the thematic analysis was to deductively approach the data with predetermined codes relating to the research questions which acknowledged the conceptual background of the study. However, the research was not committed to staying within this framework and as such, a number of data driven codes were allowed to emerge through iterative processes of engaging with interviewing and transcribing. This enabled the analysis to be both deductive in relating the research to existing theory, and inductive to allow new categories to emerge. As the research was guided by a particular research direction and a particular analytical point of view, this helped me to identify details, subtleties, and complexities (Miles, Huberman & Saldaña, 2014). This combination was intended to clarify the data being collected as well as keeping the research open to new directions and interpretations.

Given the large volume of accumulated data, NVivo helped keep them organised. All interviews and FGs texts were imported and I worked there to code and review items. I also made extensive use of NVivo's annotation feature in which notes can be left based on the interpretations made. Coding memos to record code adjustments, thematic memos linked to coded items, and the annotations have supported the writing process in this thesis as these have been used as a substantial contribution to how I have presented the findings. I also imported various documentary items as background data for greater contextual detail (see Appendix 16) and I worked through these using a different selection of codes (see Appendix 17). These codes operated more as 'tags' to help me locate relevant contextual detail to a given

point. The in-depth analysis carried out through NVivo involved interpretations of relevant content through processes of active listening, i.e., 'listening with a purpose' (Pearson, Nelson, Titsworth, & Harter, 2006), and close transcript and translation reading. I reviewed the accounts multiple times and looked at items from different angles to seek different explanations. Initially, I used pre-conceived codes relating to the research areas, but later it became more inductive as new categories emerged (e.g., Miles, Huberman, & Saldaña, 2014). The combination aimed to ensure clarity in the data in its conceptual closeness to the overall research areas while also remaining open to new directions (e.g., Silverman, 2014). Further, this use of data driven codes enabled the individual profiles from the accounts to develop and recognised their individual and distinct experiences. Using NVivo, these profiles were built on in memo form, allowing items from the accounts to be linked.

Content, both latent and manifest, was coded as I went along and I reviewed coding practices at each new use to ensure that content would fit with any new or modified labels (e.g., Silverman, 2014). Following this, pattern coding took place in which I linked, associated, and arranged the different codes, both pre-conceived and emergent, and applied parent labels (Dörnyei, 2007). Integration of the code types meant shifting descriptive emergent coding to more conceptual and analytic labels as I sought to identify themes. This active seeking of themes mean that these were, in part, constructed through this process by me (Braun & Clarke, 2006). I left further thematic memos on NVivo containing my reflections around the meaning of a theme, any connection to other themes, and how they may have contributed to the narrative of each account. The accounts contained related data which are not included in the presentation of findings since this was not seen as crucial to providing answers to the research questions. However, this related data is available for use should a need arise. Of possible relevance would be an examination of perspectives towards language use more broadly, contrasted with perspectives towards English language use.

Through these analysis processes, the conceptual framework developed involving integrated data from the interview and focus group analyses. Both analyses supported the development of the single conceptual framework since the research was concerned with thematic analysis of the content within the data. In addition, as not all students took part in the FGs, this was more representative since all students' accounts contributed to the framework's development. Several checks were made on the individually coded items to ensure they were appropriately represented on the framework. The framework continued to be adjusted throughout the analysis to reflect emergent data. The final thematic framework is presented in 6.2 in the following chapter.

5.9 Ethical considerations

The study was not perceived to present any significant risks to the participants or myself. Ethical clearance for the study was granted by the University of Southampton (ERGO reference 15484) and permission obtained from local university management. The research was carried out with consent from the participants. They were provided with a consent form (Appendix 18) and a participant information sheet (Appendix 19) which made clear the general aims of the project. However, this deliberately avoided presenting all of the project's details since I did not want to overly influence their responses. Participation in the investigation was on a voluntary basis. Participants were given the opportunity to withdraw at any stage and it was made explicit that decisions to withdraw would not result in any penalty or affect their English course grades. Pseudonyms are used throughout the research to protect the participants' anonymity. Pseudonyms are also used for other people described in the accounts and for the FG moderators, whose names are replaced with a single letter to highlight that their voices are not significant in the interpretation of themes, although they may be involved in the interactive development of a point. In order to protect the anonymity of the research setting, where the university's name comes up in student talk it is replaced with '[univ]', and where the department's name comes up, it is replaced with 'English language centre'.

A ¥1000 (approximately £7) book token was offered to all participants per interview and for FG participation. While the offer of incentives to research participants is contentious due to concerns regarding the coercion of participants involved, this can be countered by arguments that an incentive is 'an offer, not a threat' (Wertheimer & Miller, 2008, p.389). I feel incentives were justifiable in this research because of the combination of the age of the participants, that I took them away from their normal activities, and because I wanted to acknowledge their effort in contributing to this research.

5.10 Quality controls

Establishing quality controls (e.g., Silverman, 2014; Stiles, 1993) in qualitative research requires a different set of criteria to those in quantitative studies (e.g., Miles, Huberman & Saldaña, 2014; Richards, 2003). However, this is not straightforward as much educational and social research has tended to be evaluated with reference to concepts developed within the traditional positivist paradigm, i.e. validity, reliability, and objectivity. This is further complicated by the lack of consensus over the growing number of terms proposed to introduce criteria to qualitative research which may confuse rather than clarify (Dörnyei, 2007). To simplify here, this research attempts to create an image of researcher integrity through the use of several aspects which aim to establish 'trustworthiness' (Lincoln & Guba, 1985). Firstly, the research analyses

multiple accounts and utilises different data collection methods over a sustained time period. Analysis of these developments was supported by the process of cross-participant analysis and constant comparison of codings and classifications as new relationships were sought. The analysis also looked at extreme or negative examples and alternative explanations with assessment of their relevance to interpretations in order to provide a clear discussion of areas 'running counter' to the final conclusions (Dörnyei, 2007, p.60).

The longitudinal aspect helped in the building of strong research relationships. The emic perspectives may be engaged with more fully over an extended period. However, there is tension between the participants' views and the researcher's analytic perspective (Hammersley, 2006, p.4). Both views are potentially important in such research but the researcher's role as a variable in any interpretations should be acknowledged as their practices and beliefs regarding a topic will be subjective (e.g., Croker, 2009). To address this, I provided opportunities for the participants to be involved in the analysis through respondent validation in which transcripts and copies of individual accounts and analyses were shared with participants for feedback to be incorporated within the interpretations (e.g., Hammersley & Atkinson, 2007). It was unfortunate that no comments were offered.

For quality controls, I have also attempted to identify any personal researcher bias to support an open narrative in the report (Creswell, 2003). This risk was addressed through seeking an outsider and neutral perspective of how the data were handled, provided here through feedback from my research supervisor on four research reports during the process. In order to increase accountability, an audit trail is available on request through a researcher diary containing detail and reflections of the various steps taken, including iterative moves between collection and analysis, coding frame development, and the emergence of the key themes (Lincoln & Guba, 1985).

The claims made in the findings chapters which follow are supported with illustrations that have attempted to go beyond decontextualised 'telling' examples (Silverman, 2014). The illustrations are, in many cases, presented as sequences of talk to provide some indication of how a point developed and to give attention to the context in which these accounts were produced. In order to foreground the participants' voices, my inclusion in these illustrations is reduced to 'G' (Gareth), with the participants' first names (pseudonyms) included in full and in bold font. I have attempted to provide context, particularly in terms of my positioning as a researcher and teacher at the university. This involved reflecting on my role in the data presented in how I have

represented these accounts. I hope that through these processes I convey to any reader that claims made here have been checked and reflect the data.

5.11 Methodological limitations

The single setting and sample size are problematic for representativeness; however, concepts of transferability and resonance are more relevant in this project than broad generalisability. The study aims to provide an in-depth analysis which may connect to other contexts as other researchers may share in my understandings and find 'instantiations of them in their own professional experience' (Richards, 2003, p.266). However, readers should be mindful that the analysis and findings are based on how I have interpreted the participants' representations of their overseas experiences rather than on first-hand observation. Therefore, any transferability of the findings to other contexts should be based on a reader's own interpretations as to their resonance. Furthermore, for student exchanges of different lengths, these findings may not be appropriate.

While care must be taken when interpreting these sorts of data, retrospection can be considered a reasonable method for 'examining development over time through the eyes of the learner themselves' (Sosniak, 2006, p.292). Studies looking at perspective changes are likely to be more effective with a longitudinal design, where developments or changes can be seen relating to before and after a sojourn. Despite the findings presented here, it could also be argued that another factor, particularly personality, makes a more powerful contribution to developments and a more powerful factor in the explanation of experiences.

In terms of legitimacy, an individual account is seen as one representation of a possible many. The issue was to produce an account which involved researcher reflexivity and attention to the ways in which the interpretations represented the participants' voices. However, it is possible that the interview responses were constructed based on their perceptions of my expectations, or they may be incomplete narratives which 'constitute, rather than reflect reality' (Pavlenko, 2007, p.180). To manage this, the participants were offered opportunities to validate the stories told using their data. This included sharing transcripts and translations and inviting feedback. There are risks, however, that an uneven power relationship between myself and the participants prevented this from being productive.

I acknowledge that where I have characterised one individual through their account in a particular way, this does not mean that they should be characterised as such beyond the interview since they may have different insight than they provided to me in the interview

contexts. As such, nothing presented here regarding these students is definitive. While what they said may reflect how they felt, it may be assumed that the use of English in most interviews limited the extent of insight available and that they would have revealed more in their L1. However, it is also possible that the students were more comfortable expressing their perspectives in English with an 'outsider'. While this positioning may be problematic in that any interpretation can be seen as emerging from my own researcher biases (e.g., Talmy, 2010), I am also familiar with the site and the local context and conceptually aware of issues relating to intercultural communication and student exchanges. Furthermore, as a teacher in Japan, my interest in improving practice here from rigorous investigation meant that there was nothing to gain from manipulating findings (Holliday, 1996). This may, therefore, be seen to offer an advantageous position from which to look at these research areas, localised within this research setting.

Expanding the data through observations would have been impractical given the variety of locations where these participants spent time. Utilising journals for the students to report on experiences while abroad was considered, but ultimately this was not seen as a fair request since the sojourns were already short. Requiring the completion of journal writing tasks may have interfered with opportunities for the students to explore and experience new things while overseas. In addition, they had study requirements from the wider university and international department in terms of reporting and presenting on their experiences and adding to this would have been an abuse of my power as a teacher on site. This kind of research cannot be seen as entirely neutral regarding the power relations between the participants and me as the researcher. Issues around power may be evident in my position both as an ELT teacher on site and a western NES. To address this, the methodological approaches were established to empower the students and hear their voices. By employing a critical reflexivity (Hammersley & Atkinson, 2007) towards the research process as it unfolded, particularly through reflection in the research diary and research reports, these limitations were controlled and where unavoidable made explicit. An advantage of my status, however, is that it provided a beneficial offering to the participants in that I was able to make myself available to them by offering support to their English language studies by, for example, marking writing journals or TOEIC test papers, or offering advice about going abroad. While there were some challenges in working with the participants differently to how I work with my class students in the centre, it was likely that I was accepted more readily than an unknown researcher.

5.12 Summary and conclusion

In this chapter I have presented and discussed the methodological selections and foundations of this investigation. Firstly, the qualitative and interpretive character of this research was outlined, informed by the methodology and methods of much research into SA and intercultural communication. Following this, the specifics of this investigation were addressed: research questions, research context, participant selection, methods of data collection, details of the pilot study, and the stages of data analysis. The chapter has also discussed the ethical considerations, quality controls, and reviewed some limitations of the study. The thesis now moves on to presenting the findings from these processes beginning with an overview of the thematic framework which developed.

CHAPTER SIX
EXPERIENCES OF ELT AND STUDENT EXCHANGES

6.1 Introduction to findings chapters

This first findings chapter begins with an overview of the thematic framework which was refined in the data collection and thematic analysis processes. It then presents the findings in relation to RQ1. Following this, Chapter Seven presents findings relating to RQ2, and Chapter Eight relates the findings to RQ3. The findings in all three findings chapters are organised by themes interpreted from the student accounts relevant to the three RQs. To recap, the three RQs were:

RQ1 What are the Japanese university students' perspectives and experiences of ELT in relation to their learning on short-term overseas study programmes?

RQ2 What is the impact of short-term overseas study on perspectives towards English language use in intercultural communication among the Japanese university students?

RQ3 In what ways can ICA development be seen among the Japanese university students as a result of their short-term overseas study programmes?

The participants' accounts were analysed using these three RQs which had been clarified from the iterative data collection and analysis.

6.2 Thematic framework

The final thematic framework presented here contains all codes which were organised under parent labels in relation to the three research questions. The first numbers to the right of the coding labels indicate the number of different sources (i.e., individual interviews and FGs) where a label has been used; the numbers in parentheses represent the number of overall references from across the data set (Appendix 5 provides details of the coding table by participant).

RQ1

1. English language learning perspectives

English language as subject of knowledge	3	(3)
English language learning as obligation	2	(8)
English language learning as unnecessary	14	(15)
English language learning challenges	5	(5)
Self-perception as different from other learners	18	(21)

2. English language learning experiences		
Characterising past ELT experiences	21	(33)
Independent learning	7	(11)
'Native' English speaker representations in ELT	6	(11)
Positivity towards university ELT	12	(16)
3. English language learning motivations		
Learning English as important	25	(37)
Learning English for communication	12	(18)
Learning English for education	10	(14)
Learning English for enjoyment	12	(14)
Learning English to deepen intercultural understanding	22	(30)
Learning English to speak like NES	8	(8)
4. Preparing for overseas study programmes		
Pre-sojourn expectations	18	(44)
Pre-sojourn learning practices	14	(18)
Pre-sojourn learning support	8	(19)
5. Describing overseas study experiences		
Achieving goals	11	(13)
Personal developments	21	(35)
Positive intercultural communication experiences	16	(26)
Positivity towards experiences	16	(26)
Post-sojourn motivations	18	(36)
6. Challenges of short study programmes		
Communication problems	18	(33)
Criticising overseas study experiences	25	(46)
Post-sojourn learning challenges	17	(21)
Self-criticism	12	(18)
RQ2		
1. Perspectives towards English language use		
English use beyond association with NES	14	(17)
English use defined by 'correctness'	12	(15)
Positivity towards NNES English use	13	(13)
Preference for NES English	23	(26)
2. Perspectives towards own way of using English		
Characterising Japanese English	17	(23)
Negativity towards own English use	13	(20)
3. Perspectives towards diversity in English use		
Awareness of diversity in English use	20	(29)

Descriptions of programmes as multicultural	11	(17)
Developing perspectives towards ELF	20	(27)
Generalising English users	7	(9)

RQ3

1. Basic CA

Basic conceptualisation of 'culture'	10	(10)
Culturally stereotyping and generalising	23	(38)
Individuals defined by their nationality	10	(14)
'Japanese' as cultural reference	19	(26)

2. Advanced CA

Accepting differences	18	(31)
Awareness of differences among individuals	16	(20)
Awareness of others' culturally induced behavior	8	(10)
Culture in deeper interpretation	4	(5)
Recognising common ground between cultures	3	(3)

3. ICA

2 (2)

6.3 Characterising experiences of ELT and short-term exchanges

6.3.1 Introduction

The first question, addressed in this chapter, explored perspectives and experiences around ELT in Japan to understand how these areas related to their short-term overseas study experiences. It also investigated characterisations of the participants' sojourns, looking at the pre-, during, and post-sojourn stages and how they represented their perspectives and experiences at different points. This enabled an understanding to develop of the factors which contributed to any perceived developments in their perspectives which provided important context for the examinations of the themes in RQ2 and RQ3. Before presenting these findings and reflecting on their potential significance, it is useful to briefly summarise the most pertinent points in the theoretical framework for these findings. It is hoped that this summary may provide clarity to any connection between the theoretical assumptions guiding this study and answers to this research question.

Points and hypotheses from the framing of particular meaning to RQ1 include a characterisation of Japanese ELT as 'anchored' in a NES framework (Llurda, 2004) seen in pedagogical approaches associated with NES 'authenticity' and 'correctness' (Ishikawa, 2018) in highly prescribed grammar-translation teaching practices (Whitsed & Wright, 2011). For this investigation, language has been conceptualised as 'open, dynamic, and evolving' (Shohamy, 2006) but the study recognises that past language as fixed knowledge conceptualisations may

be influential for these participants. Any insight developing from these findings, therefore, may benefit from efforts to understand representations of NES normative 'standards' and NES authority in the participants' past and present ELT experiences. However, it also requires recognition that traditional ELT approaches in Japan, and beyond, may reduce 'culture' for 'culture' learning as an essential set of traits shared among people in defined groupings (Scollon, Scollon, & Jones, 2012), despite such 'whole culture' characterisations failing to allow for differentiation among individuals (McConachy, 2015). The influence of past learning experiences, if characterised by language as code and culture as product approaches, may be seen in 'target culture' and 'target English' objectives relating to student exchanges both in their personally held perspectives and individual learning behaviour, and in SA practices in the research setting. Such approaches may in turn limit the intercultural learning potential of student exchange experiences.

There is relevance to this study in both quantitative outcome-focused and qualitative process-focused approaches; however, the collection and analysis procedures in this investigation are linked to a process orientation in SA research (Kinginger, 2009) in which findings are viewed as complex. This may enable case-driven insight to develop from individual complexity and variation (Beaven & Spencer-Oatey, 2016) in which individual differences among the participants in terms of disposition, personality, proficiency level, motivation, and previous intercultural experiences (Jackson, 2012) are accommodated. The qualitative process orientation also accommodates variability in the participants' experiences as they engage socially with language and culture learning through intercultural interactions. Any insight from this research approach may be useful given the need for further development, in a context of pressure in HE to promote internationalisation among students of understandings how short exchanges contribute to (or do not contribute to) internationalisation among participants.

Driven by the above framing, twenty-seven codes emerged as relevant relating to RQ1, organised within six categories:

- English language learning perspectives
- English language learning experiences
- English language learning motivations
- Preparing for overseas study programmes
- Describing overseas study experiences
- Challenges of short-term programmes

This findings chapter is organised according to these six categories, leading to a concluding section in which the student exchange experiences are represented in summary.

6.3.2 Perspectives towards English language learning

The related coding category here contained five coding labels to represent varying and occasionally contradictory perspectives. The content was generally positive towards the learning of English, exemplified by a word frequency search of adjective use within this category in describing English language learning: fourteen references to ‘interesting’, as the highest placed adjective, and eight to ‘fun’. However, this was not always expressed clearly, nor was this reflected in positivity towards all experiences studying English.

There were also remarks about the importance of learning English, stemming from an assumption about the role of English, relating to perceptions of Japan as becoming more ‘global’. This view is common in public and policy discourses although inconsistent in its definition and application. Irrespective of definition, however, there was recognition here of a need to develop English language skills in order to take part in intercultural communication. This perceived need reinforces associations with English and processes of internationalisation, reflecting the significant volume of global intercultural contact involving English. For these students’ interest to communicate with individuals in international exchange contexts, this was seen as only possible through English. Despite the perceived lack of opportunities for English use in Japan, Noriko described English language study in Japan as positive based on her perception of a need to develop English skills for participation in intercultural communication (see 5.5.4 for transcription conventions).

Extract 6.1 (Noriko, Int1)

G	do you think it is positive or negative to English language using English
Noriko	er positive
G	why do you think positive
Noriko	it's different between person to person but er it's positive because many Japanese people think we should study English because Japan is becoming global global country so er many people some people decide that their employees should speak English in the company so Japanese er especially in university Japanese university student er think English is very important skill as a result they study English positively

Descriptions of English in Japan defined in terms of ‘global’ emerged elsewhere in the data in descriptions linked to extrinsic motivations; however, this description of ‘positive’ learning of English in Japan is contradicted in both Noriko’s own account (see *Extract 6.2*), and elsewhere. The same adjective search described revealed uses of negative adjective examples, i.e., ‘not interesting’, in most instances occurred in their descriptions of other students rather than of

themselves. In doing so, there was a sense from these students of self-perceptions as distinct from most other students, manifested in their reported enthusiasm for English learning in contrast with others, as they saw it. This sense of distinctiveness was interpreted from their self-positioning as different from the less enthusiastic other students at the university, among whom the study of English, as a non-major course, may not always be interpreted as ‘positive’.

Extract 6.2 (Noriko, Int3)

Noriko	so first of all most of people who don't English is that they think that they cannot speak English and they are not good at English so they say they don't like English or they are not so interested in English actually most of people who I know say say that we should speak English or we should study English but we don't like English almost everyone who I know say
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The above is relevant for further contextualisation of university ELT in Japan, linking with studies on limited interest in English among university learners (Matsuda, 2011; Whitsed & Wright, 2011), and this contributes to developing a fuller picture of the research context.

The second most used adjective with eleven references was ‘necessary’ implying a view of English in terms of obligation. In the sequence below from FG A, the perspective was seen to develop socially in which using English for communication with non-Japanese people was not a choice, expressed by Takeshi and agreed on by others.

Extract 6.3 (FG A)

S	what do you think
Takeshi	ah . ah . er .
S	it's a little bit hard question
Takeshi	yeah er can can I speak
S	sure
Takeshi	in in my opinion er . now English is common language almost in the world
Noriko	yeah
Takeshi	and almost all people don't can't speak Japanese
S	uh huh
Takeshi	so yeah almost same opinion with Noriko we have no choices foreign people can't learn Japanese so quickly so . if we . if we communicate want to communicate we have to use English

This sense of obligation is further conveyed in multiple uses of ‘should’, ‘must’, and ‘have to’ to describe English language learning across the accounts. It was implied that English was not a choice in Japan if students are to take part in intercultural communication. The above sequence suggests these students did not see an alternative and they identified a need to take on responsibility to learn English for intercultural communication. It may be frustrating then, that in a context of perceived importance, necessity, and ‘global’ Japan, such skills are not seen as

easy to develop here (e.g., Seargeant,2011), as seen in the translated interview in *Extract 6.4* (see 5.5.5 for details of the translation processes).

Extract 6.4 (FG B)

Yuki	<i>etto jibunteki niwa sono nihonde eigo wo tsukautte iunowa nanka shoujiki hanasu kikai ga anmari naikara jugyoutoka atowa nanka sono kaigai no hito to /chat/ surutoka sonogurai shika nainokana to omou kara sono bunshou toka yondari kaitari surukoto wa kekkou toku nandesukedo yappari hanasu kikai ga naikara sono kikitottari toka hanashitari surutteiuo wa chotto renshuu suruno niwa nanka kibishii kankyuu nanokana ttewa omoimasu</i> Well, as far as I'm concerned, we don't really get lots of opportunities to speak English in Japan, so most of us only learn/use English in our class or when we chat with foreign friends. I am pretty good at reading and writing, though, since we don't get to speak/hear English so often, I think we are in a difficult environment to improve those skills.
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Here, Yuki shared his perspective that it was difficult to find opportunities for using English in Japan and that this interfered with learning effectiveness. Such contextual difficulties seem likely then to affect students attempting to develop English language skills and may be particularly challenging for motivation development. This links with ideas that the 'need' for English language learning does not consistently align with student experiences; as a consequence, it becomes easy to see why many select not to pursue English learning (Seargeant, 2011; Whitsed & Wright, 2011) (see 2.3.3). It reflects a contradictory view of English from those associated with 'important' and obligation since it acknowledges that English is not widely used in Japan, and therefore, may not be important for most people.

Extract 6.5 (Tomo, Int1)

G	what do you think about the level of English in Japan generally
Tomo	I think it's very low
G	why do you think it's low
Tomo	yeah so there is two reason so one is I can do anything without English in Japan and there is no there is a little person who speak English so I can I don't need to speak English in Japan

This perspective was seen in fifteen references from fourteen sources under the label 'English language learning as unnecessary'. It was perceived among these students that most individuals may be successful without learning English to a particularly communicative level. Given the perceived ambivalence towards English among other students in the setting, such a position appears to fit well. It was also reflected in the university's characterisation of most students as A1/A2 on the CEFR scale, although I have acknowledged that using this scale from the position of this thesis is controversial. A further challenge from wider Japanese discourses on

perspectives towards English language learning can be seen in a view of English as a threat, reflected in the following from FG A.

Extract 6.6 (FG A)

Takeshi	I think some people Japanese people think using English is dangerous but almost all people think don't care that
S	dangerous why is it dangerous
Takeshi	its invade our culture
S	((laugh)) I see er so what you want to say is because English have so many like good books good movies good science experiments and if we can speak in English
Takeshi	[yes so frequently]
S	it will replace Japanese like that
Takeshi	yeah
S	ah okay okay okay
Takeshi	but almost all people don't care

This sequence shows that Takeshi acknowledged this influence, although he made it clear that his view and the views of most people in Japan as he saw it differed. However, this does reflect a tension between these influential views and the promotion of English language skills more effectively in Japan. Takeshi separated himself from this view perhaps as he had extensive experiences using English, but also as he saw such views as outmoded and irrelevant to a 'global' Japan. It may be that some people feel less threatened by this as they are aware, as indicated, that they can use Japanese for most aspects of their lives but that opportunities may be missed without access to English for engagement with outside Japan.

6.3.3 English language learning experiences

To develop a layered understanding of these students' accounts, the research explored their ELT experiences, past and present. This led to insight into how their experiences have influenced (and been influenced by) their perspectives towards English language learning and use. It also provides useful context for the data in relation to intercultural aspects in RQ2 and RQ3. The four coding labels developed within this category were:

- Characterising past ELT experiences
- Independent learning practices
- 'Native' English speaker representations in ELT
- Positivity towards university ELT

These represented themes of importance to the students in accounts of their ELT experiences. The examination showed patterns of general negativity towards past learning experiences at secondary level. This negativity was particularly seen in the handling of English in the reading

and grammar-focused study for university entrance testing, although there is some recent pressure to adjust this by including speaking and writing components. This influenced learning in a conceptualisation of English language as a fixed subject of knowledge. This language as code approach endured in learning perspectives into university. Although there was more enthusiasm for communicative learning at university, there is evidence that this conceptualisation of language was reinforced in the university context. This makes clear that language as fixed code approaches remain relevant for these learners, in opposition to the view of language as open, unfixed, and dynamic (Shohamy, 2006). Patterns could be seen in the reporting of broadly similar experiences of ELT at junior high school (ages 13-15) and high school (16-18). Students reported limited experiences of having used English in any class-based communication activity, exemplified in *Extract 6.7*.

Extract 6.7 (Mariko, Int1)

G	what's different about between high school and university English study
Mariko	er in the high school er high school English I studied about grammar or words and I didn't speak English
G	mm
Mariko	and I didn't communicate with foreigners so it is boring ((laughs)) I just studied about grammar and read the textbook

This negativity was linked in places to the influence of test-taking for university entrance, referred to in the literature as problematic for motivation development (e.g., Matsuda, 2011). Indeed, these tests are referenced in negative terms thirteen times in descriptions of their secondary ELT experiences. Secondary contexts of learning appear to result in pressure to learn in terms of accuracy for these highly significant tests. As a result, motivation for English learning at secondary level may be influenced by these, demonstrated in *Extract 6.8*.

Extract 6.8 (Tomo, Int1)

Tomo	yeah so when I was high school I don't interest in interested in English at all and I don't I never studied English because it's very it is not difficult but I study English to to enter the university and I studied grammar
G	this is in high school
Tomo	no after graduate high school to enrol in the university so I studied hard

Against this situation, the development of English communication skills may struggle to compete with these tests. Experiences of grammar and reading study for university tests may be typical here; as a result, interest in English beyond accessing universities may be difficult to develop among many students. It seems reasonable then that motivation for speaking skills development struggles if it is perceived as less meaningful, illustrated in *Extract 6.9*.

Extract 6.9 (Tomo, Int3)

Tomo	when I was elementary school student and junior high school student I have communication English class I had a communication English class
G	right
Tomo	but er . but there is no score only talk talk so the er the so our motivation is not good many Japanese er . learn for the score

However, within the accounts there were claims from the students of wanting to engage with English for communication purposes. As noted in section 6.3.2, this may be the result of influences from wider Japanese discourses about the importance of developing English language skills to navigate ‘global’ Japan where there was a perceived future need, reflected in *Extract 6.10*.

Extract 6.10 (Takeshi, Int3)

G	why is English popular in Japan
Tomo	in Japan because first reason is test and test admission
G	right yes university admission
Tomo	yeah we need to take good score at English its number one reason second reason is everybody already know er we have to change mean . look outside of Japan because Japan is small so to communicate with other people English is necessary so people wanted to study English and yeah company company company need that too so we study English

Tomo’s comments reflect earlier ideas of the lack of choice with English if students are to ‘internationalise’ and connects with SA discourses and policies in Japan (Burgess, 2015; Koyanagi, 2018; Morita, 2014b). Challenging the policy attempts, secondary ELT was not perceived as promoting this development, seen in *Extract 6.11*. There was reported frustration as some students wanted to use English in communicative ways, despite the acknowledged influence of these tests.

Extract 6.11 (Miki, Int1)

G	so what's the difference between high school English study in high school and English study here
Miki	er in high school we only study to pass test so I think I think that when I was a high school student English class English is just English is just only the subject but now I think English is English is er . very important to er to . to know many things so when er in high school in high school or junior high school English class is er only pencil and textbook write write write and practise the word practise the grammar I think it's it is important I wanted to speak I wanted to practise speaking English

The impact of secondary ELT learning contexts on students’ perspectives towards English study at university was considerable among those taking part in this research and among others at this university. In my informal observations as a teacher on site, levels of engagement and

motivation were generally low, and there were varying levels of willingness to participate in speaking tasks. Once students have completed the two years of compulsory English classes, their engagement with English study tended not to continue. However, many participants in this study did not see themselves as representative of most students here. They talked positively about their experiences on the university English programme, although this may have been due to my influence on their accounts as both a teacher on site and the interviewer (it is possible that students provided positive responses based on a perception of what I wanted to hear). However, the collective preference, illustrated in one example below, for the more communication-focused classes at university was an indication that these reports were at least partially true.

Extract 6.12 (Masahiro, Pair Int1)

Masahiro	<i>ima made tango dake, bunpō dake oboero to iware, hanashi o surukoto ga hotondo nakatta. [univ] de no sensei tachi to hanasu hōga benkyō shi yasui shiatama ni hairu no de, totemo subarashī keikenda to omou.</i> I've been taught only about words and grammars, and never really had a chance to actually speak. At [univ], I get to speak with teachers and I found it more effective. It's been an amazing experience to me.
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The more communicative approach at tertiary level appeared to contribute to more confidence using English among the participants. Students in this context may transition from learners unaccustomed to taking active roles in speaking tasks or unaccustomed to being active and using English in different ways in classes (e.g., King, 2013). Grammar and reading are pushed back in focus, and classes at the centre stressed that participation was more important to a student's grade than accuracy. There were also curriculum directives to promote learner autonomy; however, it was unclear about differences within individual classes as to the extent such skills were promoted. In all classes, however, students continued to receive feedback in terms of accuracy on their spoken and written output and their completion of supporting online reading, listening, and vocabulary tasks. While I may take a critical position towards accuracy focused approaches, I also acknowledge that there are often expectations for this among the students. In any case, as reported, the English programme at the university is described by some participants as contributing to more confidence; as such, this could be seen as an advantage of the programme. This is exemplified in *Extracts 6.13* and *6.14* in which Yuki and Masahiro, two first-year students with the lowest level of English ability among the participants, reported positive impressions and success in this transition from secondary to tertiary English language learning styles.

Extract 6.13 (Yuki, Pair Int1)

Yuki	<i>dondon hanashikakete kite kureru (no ga yoi) jibun ga sore nitaishite, nan to ka kaesō to omotte ganbaru to, aite kara hannō gakaette kuru no de, sukoshi dake de mo eigo ga hanaseru n da tokanjirareru no ga yoi</i> I like that people just keep talking to me. When I try to reply to them, they give me some kind of response, and that gives me a confidence that I can speak English, even though it's still so little.
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Extract 6.14 (Masahiro, Pair Int1)

Masahiro	<i>neitibu no eigo no sensei to sukoshi zutsu hanashite kita koto de ojikezukazu ni machigatte mo ī kara hanashi ga dekiru yō ni natte kita.</i> Since I started speaking with teachers who are native English speakers, I've become less intimidated and not feared of making mistakes.
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There is perhaps a tension in this transition, though, between an unfamiliar approach and the enduring learning influences from high school. It was inferred that mistakes there were handled simplistically in terms of 'correctness' in previous experiences in which tests had a strong impact on learning. Indeed, in the context it could be described as common among many students in classes to pause before speaking to ensure their output is 'accurate'. This transition was a challenge for many; however, some students progress and become active users of English, as seen among some participants here.

Extract 6.15 (Daichi, Int1)

G	right ... what is your best experience using English
Daichi	when I er no . I think it is now I can communicate with [international univ] teacher at first I couldn't communicate with them because my English power is not enough and they couldn't understand my meaning of English because my grammar was too bad but I continued to go SALC for one month or two month and gradually they can I can communicate with them and then I think I achieve my aim and it is very happy for me

Here, Daichi referred to grammatical accuracy as important in his attempts to communicate. Through his continued engagement with the SALC, his confidence began to develop as he realised that he could take part in meaningful interactions with teachers. His experience was reflected among other regular users of the SALC facilities, including several students in this research (Tomo, Takeshi, Miki, Noriko, Ryota, and Mariko). Despite such transitions, the influence of traditional learning experiences remained significant for him. This was also evident in *Extract 6.16*, in which Noriko, despite positivity towards the university programme elsewhere in her account, took a more critical stance, perceiving the learning approach from secondary level as more useful.

Extract 6.16 (Noriko, Int1)

G	so how would you compare your experience of learning English here in the [univ] and your high school experience of English class
Noriko	er I think so in high school time I think I I can I can find out I have English skill and I memorise many words and I use this word while writing writing sentences in case of [univ] university we only pay attention to speaking English so sometimes I think my English skill is weaker er became weaker so er I should study English by myself not so I should I can't depend only English class so er what's the question ((laugh))
G	well just your experience of learning English in high school and learning English here how how is it different
Noriko	how it is different
G	what do you do you've mentioned maybe studying more knowledge and here maybe speaking more
Noriko	yes er I think studying is important skill important for studying English so we forget the vocabulary
G	mm
Noriko	so many times and if I didn't study English by myself I forget many words as a result I can't speak English

While it may be that she did not fully understand the aims of the programme in the English language centre, the perspective that the character of her tertiary ELT experiences was less meaningful than at secondary level may support some independent learning choices. If what a student perceives they need is not provided by the regular English classes, then students may select to learn independently using familiar learning practices. Despite the more communicative approach in use in the research setting, as argued, language as code adoption was evident in learning materials, curriculum documents, assessment frameworks, and was also informally observed in the individual teaching positions taken by many teaching staff; therefore, the learning context may still be seen to maintain 'traditional' ELT practices.

Several examples of independent learning could be seen in the learning behaviour among many of these students before they took part in their sojourns. This involved the independent selection of self-access resources, including use of the SALC's 'Speaking Centre' to practise communication skills, although study pressures from their main degree courses affected the extent they were able to do this.

Extract 6.17 (Mariko, Int1)

G	do you use English in Japan often
Mariko	er I went er I I went to the speaking centre and er communication lounge and but er I I like to go each every day but it is so difficult

However, not all students among the participants engaged with the SALC or independent learning practices extensively. In addition to the impact of their core study priorities, this limited engagement also implied that not all students were confident making independent learning decisions or in accessing the SALC. They may have lacked awareness of the resources or

understanding of how to engage with them, reflecting theory on the need for some pre-departure learner training for learning to be enhanced (e.g., Byram & Feng, 2004; Eades, Goodman & Hada, 2005; Dehmel, Li & Sloane, 2011; Jackson, 2012; Paige & Vande Berg, 2012; Vande Berg, Paige & Lou, 2012) (see 4.3.5).

However, those that engaged more tended to select accuracy-focused resources, which may be described as representing NES 'standards'. The influence of NES can be seen throughout their ELT experiences, explicitly and implicitly. From the beginning of their English learning experiences, students were exposed to 'correct' language from testing and this continues to influence learning perspectives and learning behaviour. NES influences were also seen in the university context where teaching staff in the English language centre were required to be NES in hiring criteria. This was seen by the students as an advantage of the university context within the accounts, particularly for the development of communication skills, shown in *Extract 6.18*.

Extract 6.18 (Takeshi, Int1)

G	how is your experience learning English in the [univ] how is different from learning in high school
Takeshi	it's quite different er [univ] er firstly teacher is native speaker so they speak English all English and in high school or junior high school we have class er read text reading textbook and and teacher teacher describe no teach grammar and the meaning for us it's a class English class and now we often have to talk with other person in English yeah it's quite different

This was further illustrated in *Extract 6.19*. Here, Mariko considered NES teachers as more capable teachers for developing speaking skills, and this was accompanied with criticism of Japanese teachers who were, apparently, unable to teach 'correct' English.

Extract 6.19 (Mariko, Int3)

Mariko	it is so difficult for Japanese people
G	why is it difficult do you think
Mariko	about accent pronunciation and grammar is difficult so many Japanese students want to study English and Japanese teacher can't teach correct English
G	correct English what's correct
Mariko	ah English understandable English

These perspectives were clearly problematic for a more representative view of English in terms of diversity, indicative of ELT experiences 'anchored' in an Anglophone NES framework (Llurda, 2004). There is, however, perhaps some value in having non-Japanese teachers at a centre, from NES and NNEs countries, as well as some Japanese teachers as this increases opportunity for intercultural interaction. Indeed, these may be the only regular such interactions that many students at the university experience. Furthermore, it may not seem comfortable or natural to

use English in communication with other Japanese people which may limit English use opportunities otherwise. While these opportunities for intercultural interactions may be positive for students, I also acknowledge that NES ‘standards’ were largely maintained in the curriculum. It may be that individual teachers accept aspects of English use that ‘deviate’ in small ways from standard NES use which can be understood in communication. However, the context also handles any ‘irregularities’ as errors to be fixed in many activities and assessment on the programme. The findings around perspectives towards English use are expanded on in Chapter Seven.

6.3.4 English language learning motivations

Extending on English language learning experiences, the research also explored the participants’ motivations for language learning and how this interacted with motivation to participate in overseas study programmes. The category contained content showing that engagement with English language learning, and by extension student exchange participation, was based on a perspective that it was either necessary for their selected career paths or that it would provide some career mobility. There were thirty-seven references to ‘Learning English as important’, one example is shown here.

Extract 6.20 (Daichi, Int2)

G	you said before English is very common in the world what do you mean what does it mean
Daichi	I want to say about globalisation in the future er many countries will now many countries using English er when I grow up and I graduate this school I will get a job and then if I went to a big company I need more language skills like English and Chinese and so on but English most common in business so I think when I grow up I need to speak it is necessary for me to speak English

Students put their perceived educational and career needs at the centre of their explanations to develop English skills and participate in overseas study. Those that perceived some potential career benefit tended to be more motivated by opportunities to engage in intercultural communication on their programmes. For some, there was a need to demonstrate English proficiency in order to secure a job interview on graduation. TOEIC is widely used to assess this and it therefore was an important motivation. However, the influence of TOEIC extended beyond those students who may need a particular score for their chosen career paths. This was problematic since the TOEIC test has traditionally not included any communication component; it is a form-focused reading and listening based test, associated with NES norms (e.g., Seargeant, 2008) (see 2.3.3). The sojourn experiences were also seen to impact on such perspectives. In the following sequence from FG A, Takeshi showed a broader perspective towards English use in the world with reference to NES and NNES in how he was motivated to

learn English to access information. This stemmed from a perception that using only Japanese may be a limitation. Takeshi suggested that without English, Japanese people face an ‘information wall’. For him, learning English was important in order to address this perceived limitation.

Extract 6.21 (FG A)

Takeshi	but there are seven thousand million
S	I think we have seven point two billion people around the world
Takeshi	[okay it’s okay]
S	((laugh))
Takeshi	people in the world . and I think using English people is . need to . or yeah yeah yeah
S	two billion
Noriko	((laugh))
Takeshi	its including second language person
S	[okay]
Takeshi	and so . I it’s my opinion er in using English er Japanese don’t using English so they work like wall wall information wall
S	[mm]
Takeshi	and some company want to move that wall to get more good information

Expanding these interpretations into student exchange motivation, there were thirty references for motivation towards ‘Learning English to deepen intercultural understanding’. Such references tended to be seen in talk about motivations and expectations in the pre-sojourn interview, appearing to connect with a desire to develop their own ‘global’ identities. Some students placed importance on participation in order to achieve this and become more ‘global’. Indeed, for many, engaging in intercultural communication in English with individuals encountered on their sojourns was the primary motivation for participation in their programmes.

Extract 6.22 (Yuki, Pair Int1)

Yuki	<i>mareishia de nani ga shitai ka (rephrasing the question) challenge communication and english shikō sakugo sure ba, jibun ga ima donoyō na jōkyō ni iru no ka ga wakaru to omou nihon go ni nigerarenaibasho de jibun no jitsuryoku o manabitai nihonjin bakari no kankyōkara deta toki mawari ni dono yō na bunka ya kangae kata ga aru noka o jibun de taikan shite kongo no jibun ni ikashitai.</i> What I want to do in Malaysia. Challenge, communication and English. I think I’ll be able to see where I’m standing at right now through the process of trials-and-errors. I want to learn my abilities by placing myself in an environment where I cannot use Japanese. I want to explore what kind of culture or perspective exists outside of Japan, and hope to utilise the experience in future
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Students hoped that encounters experienced abroad would be personally meaningful for developing aspects of these ‘global’ identities. They may have hoped that through these intercultural interactions, aspects of their identities may have been validated in ways that were

perceived as less possible in a Japanese context in which, as interpreted, there were limited practical opportunities to use English for most.

Extract 6.23 (Miki, Int1)

G	why do you think you have an interest in English
Miki	er I like I wanted I want to speak I want to talk with many people and because I I like I like my friend in pharmacy students of course but we are very small world ((laugh)) so we are very same thinking and same thinking so it's good but sometimes when I talk with foreign country people they have they have very interesting thinking I think so I want to I want to know I want to talk with many foreign country people and I I want to know many thinking so English the way of to talk way of communicating to I think

This openness to intercultural learning demonstrated in *Extract 6.24* was important to these students and could be seen as central to both their English learning and overseas study motivations. It was interesting that these motivations were not expressed through reference to a target culture or in all cases to NES individuals. While it may be inferred from the framing of this research that for many contexts and many English users in Japan, 'global' is understood as referring to 'English', and 'English' learning seen to refer to NNES uses, this was not fully the case among these learners. Authenticity in use may have been associated with NES but enthusiasm for its use in communication with any non-Japanese individual was clear (see Chapter Seven for expanded related discussion).

6.3.5 Preparing for overseas study programmes

An examination of the students' pre-sojourn contexts is significant in the presentation of a fuller characterisation of their overseas study experiences. As noted by Jackson (2012), what students do before and after a sojourn is relevant for research outcomes and link to contexts of SA as individually constructed rather than externally static (Kinging, 2009), a position taken in this investigation. Their experiences and the factors which influenced their perspectives at this stage enabled a research position to develop that the fifteen student participants were unique individuals responding to similar contexts and influences but shaping their own experiences in personal ways, reflecting the SA research shift from quantitative to more qualitative approaches (e.g., Kinginger, 2009). The research sought commonalities among those influences and experiences. These commonalities are presented here alongside more individual aspects represented in the coding scheme under three labels: 'Pre-sojourn expectations', 'Pre-sojourn learning practices', and 'Pre-sojourn learning support'.

As they prepared for their sojourns, some students began to move from English learners in Japan to interculturally focused learners preparing to use English overseas. Students may start

to self-identify as more internationally focused, more independent, and more interculturally aware; however, students were vague in their descriptions of what this meant to them and in their emerging senses of becoming ‘global’ individuals. These emerging aspects to their identities, linked to self-perceptions as distinct from other university students, were illustrated by Miki in *Extract 6.24* in reference to opportunities which she felt had been particular individual influences.

Extract 6.24 (Miki, Int3)

G	why are some people interested in study abroad and international cultures but some people are not
Miki	((reads translation)) ah I think er . er in my case I had a chance to I had a chance to listen to er I had a chance to know about the er student they student who came from foreign countries and er because my uncle and my aunt er they they often they couldn't they can't speak English but they like to talk with student with student from they from foreign countries so sometimes when I go back to my hometown I er they my parents ah my uncles told me about them so er I'm very interested in foreign countries foreigners and foreign country cultures so when er when I was a student in [univ] I tried I want to I wanted to go to abroad to study to learn foreign cultures so I think er many er many [univ] students didn't have don't have enough chance to know to know to communicate with foreigners or to know they don't have they don't enough time to er to to know foreign countries so they don't they are not interested in foreign foreign culture foreigners

Among the students, descriptions of being distinct from others in the context were made while displaying similar characteristics to those they described, seen in similarly limited levels of independent engagement with English study. Gaps could be seen among some of these students between claims of intercultural motivations and actual learning practices. Their self-image of becoming more ‘global’, therefore, was not always backed up by learning behaviour; as a result, any distinction between them and other non-exchange students in the setting (in relation to engagement with English) became blurred. Some were specific in describing the sort of independent work carried out; others did not report doing anything beyond the requirements of their English classes. The start of a transition to more intercultural perspectives pre-sojourn was, therefore, not supported by the learning practices among all these students.

Furthermore, claims about intercultural motivations pre-sojourn period were seen to different extents among the accounts. This may have been based on an impression that any developments would occur automatically by going abroad. However, without engagement in appropriate intercultural and independent learning in the pre-sojourn stage, it may be that opportunities will not be fully realised on the sojourn, supporting theory on the importance of pre-departure intercultural input (Behrnd & Porzelt, 2012; Dehmel, Li & Sloane, 2011; Jackson, 2012; Messelink, van Maele & Spencer-Oatey 2015) (see 4.3.5). Among those not engaging in

interculturally focused learning, other factors such as pressures from their majors or part-time jobs were relevant; however, it may also be that such students, as they transition to more active English language learning lack the training to connect in useful ways with the SALC or with any relevant pre-sojourn content. Indeed, it emerged from these accounts and from my own observations that pre-departure support or training at the university was limited to the provision of basic introductory information, not extending to clear specifics about programmes, reflecting findings elsewhere that pre-departure input in Japan often involves basic checklists rather than research-based comprehensive educational interventions (e.g., Hockersmith & Newfields, 2016). As a result, some students were unclear about aspects of their programmes, as shown in *Extract 6.25*.

Extract 6.25 (Yuki, Pair Int1)

G	dare to benkyoshimasu ka (who will you study with?)
Yuki	members of nano classes and bio classes... eight students member
G	will you study with Malaysian students
Yuki	er I don't know I have little information

The reports in the accounts of limited guidance and learning support may be due to the international department staffed by administrative staff under pressure to increase numbers taking part as part of the university's internationalisation efforts rather than by educators (e.g., Whitsed & Wright, 2011; Yonezawa, Akiba & Hirouchi, 2009) (see 4.3.1). These efforts towards internationalisation of students in the research setting tended to be established independently of the English language centre and there was limited interaction between departments, representing missed opportunities for learning. Within the university, in the English language centre there were abundant resources and teachers with their own international experiences who were available to offer direction. Yet these resources were not, in all cases, drawn on by exchange students in the pre-sojourn stage, or later. Without any such training to engage with this learning, it seems reasonable that some students may either not engage or focus on basic research about their destinations, easily available online. This is particularly relevant in terms of theory contributions deriving from this thesis, reiterating the need for intercultural learning programmes to be established for exchange participants taking part in programmes of short or longer durations, if learning opportunities are to be maximised.

Extract 6.26 (Masahiro, Pair Int1)

Masahiro	<i>mareishia no shūkyō ya bunka, manā nado o intānetto nadode shirabeta mata genchi de benri na mono, toiretto peipā nado oshirabeta.</i> I've searched online about religions, culture or manners in Malaysia. I also looked for things that would be useful in Malaysia so that I can bring them from Japan.
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While interesting and potentially useful, this approach represents a surface-level engagement with content. For students such as Masahiro, above, use of the SALC may have been more associated with requirements of the English programme rather than overseas study preparation. These requirements, in which students used the facilities to complete 4 short tasks a semester, worth 10% of their grades, cannot really be considered independent learning; in most cases they were presented and perceived as homework tasks. Further, such tasks were not interculturally focused. However, among some students there were clearer descriptions of independent learning and intercultural engagement through SALC use pre-sojourn (*Extracts 6.27 and 6.28*)

Extract 6.27 (Ryota, Int1)

Ryota	okay I always study English spells in trams city trams I always use city tram to go university so but it is very long time so I always study English and listening and I always go SALC to speak English with English teachers it is very fun for me
G	why is it fun for you
Ryota	yeah it is it is not only practising practise speaking English er I I can know about foreigner countries in speaking so it is very fun for me

Extract 6.28 (Miki, Int1)

G	so what are you doing...to prepare
Miki	for
G	for Hong Kong if you are sort of worried about your English
Miki	er recently I I study English every I wrote a diary in English every day recently and I come to SALC to speak English with teacher and I started to listen the English radio in my home so yeah

These represent potentially useful examples of pre-sojourn learning. However, there is a risk that without appropriate input, such learning may focus on vocabulary and grammar learning, influenced by NES. This influence on pre-sojourn independent learning could be seen in the focus on 'shadowing', or imitation, which came up in eight references from eight sources, illustrated below.

Extract 6.29 (Noriko, Int3)

Noriko	first of all do you know shadowing
G	yeah yeah I think tell me again what what's shadowing
Noriko	listen and speak the sentence
G	right
Noriko	imitate so imitate the what I hear so for example
G	imitating who native native or non-native
Noriko	native speakers so do you know CNN
G	right
Noriko	CNN is news and there is CNN book and the book is that the news the CNN news are gathered and in the book there is CD and we use I use the CD and I do shadowing

In Noriko’s account, these NES references may have indicated a lack of confidence for communication on her sojourn which she attempted to address in her independent learning practices, expressed through self-criticism, a theme seen across the accounts. Such descriptions of NES-influenced independent learning reflect a narrow focus on language use in terms of ‘correctness’. This is significant to this thesis in how it may be perceived to link between language perspectives represented in language policy and ELT with individual learning practices.

There was clear motivation among the participants for communication opportunities on sojourns. Indeed, enthusiasm for intercultural interactions was a principal motivation in participating in student exchanges. While the potential to support career aspirations was valued, as mentioned, this tended to be less influential in their immediate excitement about going overseas. Indeed, this enthusiasm in some accounts was seen more in terms of numerous connections rather than a single target culture. This was evident in *Extract 6.30*, in which Mariko compared a past exchange experience with her upcoming exchange to Germany.

Extract 6.30 (Mariko, Int1)

G	how do you think that your time in Heidelberg will be different
Mariko	er
G	from Oregon
Mariko	er maybe I can er contact with a lot of countries students so and in the Heidelberg programme six or seven countries students joined so I can join I can learn about six or seven countries culture

However, within these reports of enthusiasm for diverse encounters, there were understandings of individuals as defined by their national cultures rather than as driven by diverse influences, thus engaging with existing understanding on target cultures (Chapter Eight extends on this). For many of these students, they had limited experiences using English in situations outside the classroom, and in cases limited experiences using it within. Therefore, some trepidation about going abroad appeared to coexist with the enthusiasm. This tended to relate to being intelligible in intercultural communication situations as there were low levels of confidence, particularly among those with more limited international and intercultural experiences, reflecting pedagogical practices in Japan focusing on accuracy in use rather than raising awareness of approaches to communication reflecting English language practices in the world which may be more relevant to exchange participants

Extract 6.31 (Noriko, Int1)

G	is it your first time abroad
Noriko	yes
G	and how do you feel about going to another country
Noriko	er actually I feel scared and I wonder I worry about that I can make me understood in English and I can make friends but also I feel happy and fun

This pre-sojourn anxiety among such learners does not seem out of place in a context of English learning characterised by notions of ‘correctness’. In the examples of the students with more limited international experiences, there was a tendency to rely on bold statements to describe their expectations and what they hoped they could achieve on their sojourns.

Extract 6.32 (Yuki, Pair Int1)

Yuki	<i>zutto ryūgaku shitakatta no de, tonikaku itte miyō to omotta. gaikokuno bunka, kankaku o shiru to, jibun no omotte iru kankaku ga kawaruto kīta. konkai sugoku rīzunaburu ni ikeru no de itte miyō to omotta.</i> I also always wanted to go abroad. Also, I heard that experiencing foreign cultures and learning different perspectives would change my own way of thinking. I just wanted to take this opportunity regardless because the cost is pretty affordable.
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Such expectations may be problematic given the limited time available. They also further engage the thinking that positive developments would take place automatically by leaving Japan and spending time overseas. Those with past intercultural experiences or more international experiences tended to be more realistic about what could be achieved, as with Takeshi in *Extract 6.33*.

Extract 6.33 (Takeshi, Int1)

Takeshi	if I study abroad for a long time and I (unclear) English it's you know of course it's useful for my future but the short study abroad is not useful for useful for me because I already the experience to go to abroad so many times so I think it's better to study which is okay in Japan or abroad I study English
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6.3.6 Describing overseas study experiences

Moving on from the pre-sojourn contexts, this section presents an exploration of their complex experiences through codes and themes emergent from their descriptions of their sojourns. It examines the extent to which their experiences matched their expectations and the extent to which they felt they achieved their objectives. The research identified a broad division within the experiences described. This was seen between programmes providing chaperoned and controlled cultural tours and the more independence-affording language and research programmes. Hong Kong, Germany, Texas, London, Hawaii and Poland offered more opportunities for independence as programmes in this second grouping. These also provided more intercultural opportunities. Hong Kong, Germany and Texas offered 28-day programmes,

and London, Hawaii and Poland were 21-day programmes. The shorter cultural tours took place in Malaysia, Taiwan and the US. This reiterates research developments on the need to recognise contextual differences in SA research to develop a fuller, qualitative picture of SA processes (e.g., Jackson, 2012; Kinginger, 2009).

Across the accounts, there was positivity displayed towards their individual experiences with 23 uses of 'fun' in their descriptions of their programmes in the post-sojourn interviews. However, in some cases this was accompanied by some criticism towards organisational decisions and by some self-directed criticism. While the sojourns were in most cases perceived as personally important among the students, some regrets emerged when describing their experiences, seen more in the final interviews than the second interviews. This demonstrated the benefit of this longitudinal approach since it allowed students to talk about their experiences at two points and showed changes between these. They had been interviewed soon after their return when the experiences were fresh and there was generally more excitement when talking about them, and then later following longer reflection of the experiences. The regrets in the final interviews tended to be self-directed, relating to not taking fuller advantage of available communication opportunities. While there were regrets relating to organisational aspects, these were on the perception that the chaperoned programmes had not provided enough such opportunities.

Explicit in the students' pre-sojourn talk was the motivation to engage interculturally with individuals overseas. Among some of those with more limited past intercultural experiences, some boldly expressed statements, perhaps reflecting unrealistic expectations which partly characterised their pre-sojourn accounts could be seen when relating their experiences with their pre-sojourn goals.

Extract 6.34 (Ryota, Int2)

G	how do you think going to Indianapolis can you help you then achieve your future goals
Ryota	of course just . it's very exciting and it's very fun to go abroad so and I'm so happy to meet another countries people yeah foreign people so and I got many experience in Indianapolis maybe I can't get this experience in Japan so it helped it will help for me to achieve my future dream I think

However, this perspective was not seen among all those with more limited past intercultural experiences. In the case of Yuki, who was a less able English user than Ryota described what he saw as his overseas outcomes with more hesitation.

Extract 6.35 (Yuki, Post-Sojourn Email Int)

G	What did you enjoy most about study abroad?
Yuki	雑談。日本人の考え方について考えさせられて、その人・地域の考えかた、定番等を少し知れたから <i>zatsudan. nipponjin no kangaekata nitsuite kangaesaserarete, sono hito chiiki no kangaekata, teibantō o suko shi shireta kara</i> Casual Conversation. Because It made me reflect on Japanese people's ways of thinking and I could learn a bit about the people there, the region's point of view and classic, popular stuff etc.

Both these individuals took part in chaperoned cultural tours. Six others in this research took part in such programmes (although one of these, Tomo, took part in two different programmes during the research collection, both of which are represented in this analysis). The chaperoned cultural tours afforded fewer such intercultural opportunities and led to more criticism among the participants. A core feature and selling point of these programmes was the intended cultural exchange. However, this involved superficial cultural aspects in a culture as product framing. On the government sponsored Kakehashi and JENESYS programmes, aspects of Japanese culture were promoted to students overseas through perceived positive (stereotypical) cultural representations of Japanese culture, relevant to the *kokusaika* attempts to promote a view of Japan overseas (e.g., Chapple, 2013; Liddicoat, 2007b; Morita, 2013; Morita, 2014a; Yoshino, 1992) (see 2.3.1). This involved the students giving presentations on such representations to students overseas, with varying levels of enthusiasm for this process, shown in *Extract 6.36*.

Extract 6.36 (Takeshi, Int1)

G	alright good for you er also you're involved in this presentation Kakehashi presentation
Takeshi	about kimono kimono but it's not my inspiration ((laugh))

From the participants' reports, the cultural tours did not represent significant intercultural learning experiences through meaningful exchange. Furthermore, the cultural exchange components of such programmes resulted in less time available to engage with learning opportunities overseas and more time spent preparing presentations. It may be that this approach is easier than alternative intercultural approaches based on providing structured programmes and easily arrangeable 'cultural' events in brief exchange events; however, these programmes were rigid in this way and this emerged as a significant area of complaint, particularly among those with more extensive past intercultural experiences who wanted more intercultural opportunities than those programmes provided. This contributes to the neglected body of research on potentially negative outcomes following exchange experiences (e.g., Allen, Dristas, & Mills, 2007; Baker & Fang, 2019; Block, 2007; Isabelli-Garçia, 2006; Kinginger, 2009;

Riggan et al., 2011; Tanaka & Ellis, 2003) (see 4.3.4) and leads towards greater awareness of a need to develop programmes to maximise both the quantity and quality of intercultural opportunities on a short sojourn. This is particularly significant to theory developing from this thesis and is expanded on in Chapter 8.

No such complaints were directed at organisational aspects among the students taking part in the longer language study and research-based programmes. On those programmes, there were, however, examples of self-criticism with some students expressing frustration at speaking Japanese more than they had planned. The programme in Hawaii involved the study of English language in classes comprising mostly Japanese students. Kaori reported regret over this in her second post-sojourn interview. However, she also reported an appreciation of independence she had there in *Extract 6.37*.

Extract 6.37 (Kaori, Int2)

G	what did you experience that maybe you didn't expect to experience in Hawaii
Kaori	I went to (unclear) in Hawaii for once myself only ...
G	only you
Kaori	yes this is very . I don't like with other people every day so my holiday I went only me
G	very good and how was the experience
Kaori	er very good

For students on these programme types, independence was valued in the example above of Kaori, and in the accounts of Noriko, Mariko, Miki, Sayaka and Kodai. The research-based trips to Germany and Hong Kong allowed many opportunities for these students to demonstrate their independence. These three individuals, Noriko, Mariko and Miki were very clear in their positivity when evaluating their sojourns. Other students may have placed value in taking part only in terms of being abroad. For these three students, the potential of student exchanges for their studies was a key consideration. From this, they took particularly self-critical stances, as evidenced in *Extract 6.38*. But the value of such programmes, in addition to perceived career advantages, was clear in their accounts in how they promoted personal development. This draws on Kubota (2016) who argued that individual perceptions that SA leads to career advantages may be misguided since employers tend to consider professional knowledge and individual skills over language development. The opportunities to develop other skills appeared to be an important aspect of these types of programme, as seen in 6.38.

Extract 6.38 (Noriko, Int2)

Noriko	first of all why I went to Heidelberg is that I was interesting in foreign study abroad and I wonder which is better that I work as pharmacist in Japan or study something in Japan (unclear) abroad and this er this so after this programme I decide I want I want to be a pharmacist really and I want so of course studying something is very
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interesting but it's not my work and I recognise about it in this project so the most big thing for me to take part in this programme is that so I can recognise what is important for me why so I can recognise what will what is my what is my work in the future

Despite some self-criticism by Noriko towards her English ability, this illustration demonstrated a growth in self-awareness and confidence. There was a clearer sense in my interpretations that levels of confidence among these three developed more significantly from their sojourns than elsewhere in the accounts. This was further supported by Miki in *Extract 6.39* and *6.40* in a comparison between Hong Kong and a more controlled programme she had previously participated in where she had studied English alongside other Japanese students. These differences may be theoretically relevant in how they support the need for contextual differentiations in SA research but highlight some important factors which contribute to perceived successes of a programme.

Extract 6.39 (Miki, Int2)

Miki about three years ago I went to America to study English at that time I I didn't have enough time to speak English but in Hong Kong I could I could I had a many chance and I often tried to speak to many people in English so my English skill was not improved but I think that I could er I got the confidence to speak English and and if I if I think that if I say if I speak English they can they can understand so it was very happy for me

Extract 6.40 (Miki, Int2)

Miki the most thing that is er that I learned in the studying abroad was to was to try to do try to do many things before I thinking before I think about many things I try to do at first so in Hong Kong I could experiment in English and I could go many places by myself but now I can er . thanks to this studying abroad I will be I will be able to get confidence to do many things by myself er so before I went to abroad sometimes I often worry I worried about when I try to do new things I sometimes sometimes I worried about the new things but now now I before I think about many bad things or good things at first I tried to do many things at first

Such developments were perhaps less prominent in the cultural tours. However, students on the cultural tours still had experiences which they perceived as important and there were some reports of emerging confidence that their English use communication could be successful, even if communication opportunities were limited.

Extract 6.41 (Masahiro, Post-Sojourn Email Int)

Masahiro I could gain confidence after I found out that they can understand my English

Although frustrating for students who wanted more intercultural experiences, for those going outside Japan for the first time, benefits may be seen in this rising confidence regarding their abilities to use English and in more motivation to engage in English learning post-sojourn. Such developments as outcomes of these programmes may be more considered than bolder claims relating to more significant and immediate linguistic or intercultural developments.

Extract 6.42 (Ryota, Int3)

G	how have you been studying English
Ryota	I'm studying er before the journey I studied English only er maximum one hour in the day but now I'm studying English er maybe almost three or four hours in a day

The impact of these experiences on motivation was also illustrated by Takeshi in FG A as he recalled a past experience on a language study programme in the Philippines (*Extract 6.43*). He had been annoyed by what he saw as excessive organisation on the Kakehashi programme, but he was also realistic in his pre-sojourn expectations. This appeared based on his earlier experience which he reported had helped motivate him to develop his language skills to an advanced level.

Extract 6.43 (FG A)

Takeshi	three years ago to study English for . for one month . but I I . didn't have so much ((intake of breath)) motivation to study English because er . three years ago I was tired and so I thought that . to go to Philippines is almost . vacation for me so yeah . and but I went to Philippines and I met a Korean people Korean guys and . Filipino Filipina and . he speak English very well and of course he can speak Korean . and he can speak Japanese almost like Japanese ((laugh))
Noriko	((laugh))
Takeshi	yeah I was so . take took some shock and . and we become friend friends so . and he worked in Philippines so he . has many friends in Philippines and of course he speak English with Filipino people . and . and . er . I I I played with him and so he introduced many people in local people and and I made a friend many friends so . I I get motivation to talk with them
S	uh huh
Takeshi	so I studied harder than . now after that

This illustrates how interactions with people on exchanges can impact in positive ways on an individual's approach to English learning and intercultural skills development through increased motivation. This is important for SA research since it underlines that many benefits of short-term exchanges should be looked at as occurring over time rather than immediate (e.g., Messelink, Van Maele & Spencer-Oatey, 2015). However, the post-sojourn period was not marked with any meaningful post-sojourn learning component at the university to help capitalise on this motivation. On return, these students were required to write a report and deliver a presentation, both in Japanese, to receive study credit. However, guidance was not

provided for these reports or presentations by any teaching staff and so extending learning did not seem a priority for the international department. In terms of finding ways in practice to prolong intercultural learning from a short exchange to meet intercultural education objectives, the lack of guidance was clearly problematic. This contributes to developing theory on the conditions pre- and post- sojourn which may prevent more meaningful learning from taking place. This was also problematic given the inconsistent levels of independent study taking place. On the university's English programme, first-year and second-year students complete the accredited courses, but beyond these years there were limited options. This was unfortunate as some students in later years of study wanted to continue engaging with English in structured classes following their return.

Extract 6.44 (FG A)

Noriko	actually nowadays I don't have any pharmacy English lessons
S	[uh huh]
Noriko	in university

In tone, Noriko in *Extract 6.45* appeared to express regret about the lack of elective English options in later years. There was a case, then, for intercultural training, with pre- and post-content, and a case for rolling out more elective courses to serve all students beyond the limited single semester academic English programme available to some but not all students due to scheduling conflicts.

This section has examined different accounts of exchange experiences, seeking patterns in the complex and individual accounts. It has discussed the experiences in relation to the two broad types of programme identified here. Both types are seen as leading to potentially important experiences for the participating students; however, more confidence and independence was seen in the research-based and language-focused programmes, in addition to a greater range of intercultural opportunities. Such developments may outweigh the linguistic or intercultural benefits that many such programmes promote to prospective participants. In both types, there was a clear willingness among all the participants to engage in communication with non-Japanese people. However, there were other communication challenges, and these are examined in more detail in the next section.

6.3.7 Challenges of short-term programmes

The previous section outlined the different types of programme and the students' evaluations of these. This section extends on the challenges the students reported about their sojourns. A foremost challenge related to the differences between the programmes represented in this

research with the cultural tour programmes, defined as 'SA' at the university (and beyond) led to fewer intercultural opportunities. This lack of differentiation is a limitation of SA practices; this research aims to contribute to arguments of a need to represent explicitly in research and to prospective exchange students differentiation of programmes. There were also regrets expressed that participating in programmes alongside other Japanese students contributed to fewer intercultural communication opportunities. The cultural tours were reported as experiences of travel, expressed by Yuki about Malaysia in *Extract 6.45*.

Extract 6.45 (Yuki, Post-Sojourn Email Int)

G	Do you think study abroad met your expectations? Why / why not?
Yuki	まずまず。少し留学=旅行というイメージが少しだけあったから。今度の留学でそれは ただの 旅行になるから、そこの切り替えをしっかりとしたい <i>mazumazu. sukoshi ryūgaku ikouru ryokō toiu ime-ji ga sukoshidake atta kara. kondo no ryūgaku de sore wa tada no ryokō ni naru kara, soko no kirikae o shikkari shitai</i> Not bad. Because my image of studying abroad was a bit like a travel. If nothing is done, my next journey would be just a travel again, so I'd like to make clear distinction between them next time.

Yuki's programme did provide important multilingual and multicultural communication opportunities from which developments were interpreted, and this is discussed in relation to RQ2 and RQ3. He identified a need for there to be clearer definitions of the programmes available at the university. This implied that they were required to develop their own objectives and expectations without effective support. Resulting frustrations by students regarding the limited intercultural opportunities may be avoided if they were clearer in what to expect. It would have been useful for students to explore experiences on their programmes with more independence and less rigid schedules.

Extract 6.46 (Takeshi, Final Int)

Takeshi	yeah so . it's just tour it was like tour ((laugh))
G	okay
Takeshi	trip ... Kakehashi I wanted to make some relationship or friends in America so my . er satisfaction
G	satisfaction
Takeshi	satisfaction is different
G	alright
Takeshi	yeah
G	so you had this kind of hope for study abroad before you went you wanted to make new friends
Takeshi	mm but I couldn't so I'm not satisfied
G	right why do you think it was not possible because few students at university or
Takeshi	er we didn't have opportunity to enough opportunity to talk to American people it's only twenty thirty minutes
G	right
Takeshi	yeah it's difficult to make friends that few minutes

Takeshi acknowledged the limitations of this kind of programme. However, if the rationale for this kind of funded trip is to provide cultural exchange opportunities, even around essentialised cultural aspects, then these limitations result in difficulty in clearly identifying the learning value. Nonetheless, cultural tours are popular in Japan and as such, a research objective here is to find which conditions may lead to more learning, and this is expanded on in section 6.4. This frustration was also expressed by Ryota, taking part in the same programme. It was his first time outside Japan and he regretted not being able to engage with many people there.

Extract 6.47 (Ryota, Int2)

G	why do you think that speaking English is so important
Ryota	er because people must communication people must do communication with other people it is a rule of people so . and of course I in Indianapolis I was very sad not I was very sad because I couldn't send my heart to American people not so good so it's very sad so I want to send my real heart and (unclear) to many people in the world so it's important

When comparing this type of programme with a previous exchange to Poland, *Mayu in Extract 6.48* was clear in her preference for the Poland trip because of the access she had to more intercultural opportunities and as she was not able to use so much Japanese language.

Extract 6.48 (Mayu, Int2)

G	which did you like more Poland study abroad or America study abroad
Mayu	I like I like Poland
G	did you why
Mayu	er because I contact many student and speak English more in Poland but American is many student in Japan so I speak Japanese little and rest speaking English in America students so I like Poland

The use of Japanese on a sojourn was identified as a drawback to these programmes. However, this problem can also be associated with some longer programmes. As mentioned, Kaori went to Hawaii on a 3-week language programme. On return, she felt the number of Japanese with whom she studied had been detrimental to more development. While she reported a positive experience overall, she indicated in the following extract that she did not achieve her goals because of using Japanese in communication more than English, although she did enjoy a number of apparently interesting intercultural interactions.

Extract 6.49 (Kaori, Int3)

G	think about Hawaii do you think that study abroad met your expectations why or why not
Kaori	er so so
G	so so why so so

Kaori	there are many Japanese people er I wanted to make other country friends
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This same frustration was felt by Tomo whose main objective in taking part in the Kakehashi programme was to find opportunities to use English in communication. The number of Japanese individuals on this programme (twenty-three) was seen by him as the main drawback. Following this, before his final interview, he took part in a language-based programme in Texas where he deliberately selected a programme where few Japanese people would be participating.

Extract 6.50 (Tomo, Int3)

Tomo	so if I go to Australia or the west side of USA San Francisco or New York a big city I heard there are many Japanese students that's why I choose Houston yeah I search by internet so in the Houston there are Houston is not famous place for Japanese student
G	you didn't want to study with Japanese ... so you didn't want to study with Japanese
Tomo	why
G	you didn't why didn't you
Tomo	er so for example if I go to the go abroad go abroad with Japanese friend maybe Japanese talk with it talk with each other and it's not a good practice

This situation was clearly frustrating for these students as young people keen to use English in practical ways to demonstrate more independence, take on more responsibility, and challenge themselves in personally meaningful ways.

Students on the research-based and language study programmes could draw on a wider range of examples when describing intercultural communication experiences among the sojourns represented in this research. It was unfortunate that this tended to be accompanied by self-criticism regarding ability to use English.

Extract 6.51 (FG A)

Noriko	so there are so they are . accustomed to . accustomed for foreign country people so they don't look at me strongly so . uncomfortably but that is okay but . so actually I when talk about some some difference about cultures I only think that is interesting so not uncomfortable because most of foreign country people don't deny what I say . so don't deny our Japanese culture and . yeah so most of . the time I don't feel uncomfortable but sometimes I feel irritated to myself because I cannot explain
Tomo	[yeah]
Noriko	about one thing over many things easily so yeah . at that time I feel uncomfortable

Some students were impressed by the communicative abilities of non-Japanese students they came across. This appeared to reinforce the self-criticism and associated envy in their

perceptions that those were more able communicators and more able English users, perceptions not limited to NES users.

Extract 6.52 (Noriko, Int2)

Noriko	I recognise that my English skill is not so good and sometimes I couldn't speak what I want to say and I couldn't hear what they say and as I said I couldn't listen what Mark say as a result he his face is cloud ... and looks like unsatisfied
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In another example, however, this was seen as an opportunity. Daichi in *Extract 6.53* reported feeling constrained by communication in Japanese as he perceived some topics as inappropriate to bring up. Through English, however, he felt confident that he could access a different range of topics with non-Japanese people.

Extract 6.53 (Daichi, Int2)

Daichi	because I grew up here almost sixteen years so I think my mind is like Japanese people when I talk with another person I will thinking about her about him or her he or she I will choose a topic but when I came to America I don't mind it I only talking many topics I don't mind if they will hate this question or not
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This was an interesting sequence for it showed Daichi, who identified as Chinese and Japanese, defining 'Japaneseness' as being mindful towards others. Through English, he felt able to access areas he would not be able to with a Japanese person. In this way, using English appeared to 'liberate' him from the perceived rules of Japanese use, enabling him to express other aspects of his identity, challenging connections between nation, culture, identity, and language (expanded on in relation to RQ3). Students also reported some creative ways of overcoming communication problems, including descriptions of communication associated with ELF communication.

Extract 6.54 (Yuki, Pair Int2)

Yuki	I noticed a few times but ... I think Malaysian people speak good English but there were some particular words college students were using I wasn't catching everything though each person had their own speak way, so sometimes I couldn't catch what they were saying so I tried to speak in a way that would be easier for me to say and express what I wanted to say rather than sticking to the perfectionist style
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Here, Yuki indicated an awareness of the individual character of communication and that an individual is not representative of all speakers from their community. This represented a shift from a traditional focus on accuracy to one where language used in a way which worked for him in order for communication to be successful. This development is discussed in more depth in the examination of the students' accounts in relation to RQ2 and RQ3.

Post-sojourn, there were descriptions of limited engagement with English language learning, in many cases, despite claims of greater motivation. Self-criticism regarding a student's own English ability level on return appeared to lead to claims of increased motivation but these claims did not translate into different learning practices. Over time, at least in how this was reported to me in the final interviews, motivation appeared to fade among some as they responded to different pressures and obligations from other university influences. This situation suggests that attempts to further develop English language and intercultural skills may struggle in a context characterised by limited learning support and university pressures external to the overseas experiences. Any student claims about becoming more 'global' and referring to experiences abroad as part of their emerging identities, were therefore, challenged. The course pressures from their main major studies, understandably, were prioritised. These pressures led to frustration for Noriko (*Extract 6.55*). She described the pressure she experienced in having to catch up on missed work at the home university which led to her questioning the value of participation for herself and other students in the setting.

Extract 6.55 (Noriko, Int2)

G	do you think that you would recommend study abroad to another student
Noriko	well er if they if studying abroad give them if it is good studying abroad for them because studying abroad takes a lot of time and actually so in my case I cannot have I couldn't have classes for four weeks and this is a challenge so study abroad a little bit challenging for university student ... so in my opinion I couldn't say that study abroad is good for university student er all of the university student because as I said studying abroad takes a lot of time and also it you people should pay a lot of money of course people can get scholarship and sometimes people should should cut their study time and should cut their study time for example in my case I couldn't study couldn't study pharmacy subjects in Germany days and after I come back to Japan I should study harder it's very tough

The impact of university pressures post-sojourn was significant, affecting the extent that students were able to capitalise on their experiences with further learning. While outcomes from short programmes, as mentioned, are perhaps better understood as taking place as long-term developments. There was a tension between longer-term potential for developments and their course priorities and other university pressures. Finding ways to extend learning would be important in order to help build on post-sojourn confidence and motivation, or enthusiasm for further engagement with English learning, in addition to meeting internationalising policy goals behind the promotion of exchange programmes. But faced with these challenges, these benefits seem likely to diminish over time, seen in Mariko's comments in *Extract 6.56*.

Extract 6.56 (Mariko, Int2)

G	what about English what are your plans now
Mariko	I'd like to learn about English but now I'm doing experiments so I don't have time

Developing strategies to extend the learning is nonetheless important for the potential benefits of short-term programmes to be fully realised. The reports and presentations the students completed post-sojourn were required for assessment and to promote programmes to prospective participants. These were open sessions, advertised around campus beforehand inviting other students to attend. From my informal observations, these tended to be either poorly attended or take place without prospective students in attendance, delivered instead only to a few interested teachers and assessors. It was also problematic that these students were not supported in this process to reflect and 'unpack' their experiences. As a result, these presentations tended to present basic information about the organisational aspects of their programmes or essentialised cultural information.

6.4 Representing student exchange experiences

This section attempts to clarify the potential theoretical significance of the findings relating to the participants' perspectives and experiences of ELT in Japan and the impact on their student exchange learning. This may offer interesting insight in a context of policy pressure for HE internationalisation in which many universities promote short-term exchanges among their educational initiatives in policy response. Internationalisation at HE in this thesis is described as 'the process of integrating an international, intercultural or global dimension into the purpose, function or delivery of higher education at the institutional and national levels' (Knight, 2008, p.21) (see 4.3.1). This may involve students developing their intercultural skills and identities towards becoming 'intercultural' or 'global' citizens (Baker & Fang, 2019). Student exchanges are promoted as developmental opportunities and are a common way to address internationalisation policies in Japanese universities. Therefore, a representation of these student experiences to give an overview of the theoretical significance of these findings is useful both to develop the answer to RQ1 and provide an important contextual foundation against which the findings from RQ2 and RQ3 can be related and better understood.

The findings uncovered broad negativity towards past ELT experiences. While students were more positive towards their university ELT experiences, some associated the learning at secondary level as more meaningful since the focus was on the structure of English use through grammar-focused learning. It was also made clear from their descriptions of secondary level language learning and also of the university ELT context that language as fixed code

understandings were influential in learning. The findings further showed a perspective held by most students that developing English language skills in Japan was difficult as there are limited opportunities to use English in everyday life. However, their motivation to develop English skills in order to deepen their own intercultural understandings was clear in most students, extending to their motivation to participate in student exchanges. This motivation to deepen intercultural understandings linked to English skills development, as it was seen that these understandings may only develop through English language use. The limited opportunities to develop English skills and motivation to develop intercultural skills highlight the meaning that exchange contexts may have for students in providing important learning opportunities. On return, there was broad positivity towards their exchange experiences and enthusiasm for further intercultural opportunities. However, many students were also critical of organisational aspects of their programmes particularly when limited intercultural opportunities and limited independence were provided in highly structured cultural tours. Criticism was also seen in programmes where students studied alongside other Japanese students and not in more diverse classrooms. This criticism is significant for these findings since it enables a deeper understanding of conditions which may lead to greater developments (in relation to RQ2 & RQ3) in different programme types.

To expand on these findings, this research aims to contribute to the growing body of case driven qualitative SA research in which variability in process is accommodated based on differences among students and among programmes (e.g., Jackson, 2012; Kinginger, 2009). It supports the view of exchange experiences as complex and individual and has attempted to provide a detailed image of experiences through the participants' voices in this findings chapter. This approach reinforces exchange contexts of learning as individually constructed by the participants based on what they perceive as meaningful learning and in their pre-sojourn (and post-sojourn) learning practices. It helps insight to develop into which conditions on a programme might offer the most meaningful learning opportunities, in terms of intercultural and personal skills development. The research has uncovered that personally meaningful communication overseas can impact positively by increasing motivation for English learning and intercultural skills development, with many students reporting eagerness to seek out more intercultural contact on their return. The extent that this was made possible varied among the participants since the post-sojourn university context did not actively seek to enable building on enthusiasm for their learning.

The findings also uncovered that NES 'norms' and 'standards' were perceived as providing 'authenticity' for learning. This was shown in their learning experiences and practices and

represented a challenge for how they might develop 'global' aspects of their identities, demonstrated as important in their self-perceptions and motivating for exchange participation. While in the theoretical framework for this research, language has been described as 'open, dynamic, and evolving' (Shohamy, 2006) and not a fixed, closed system, the research shows that this latter perspective towards language was influential for these participants, based perhaps on simplistic language as code handling in ELT experiences, at secondary and tertiary levels.

It was significant that despite the more communicative learning at the university, language as code conceptualisations remained evident in teaching approaches and assessment frameworks which may be used to characterise the university ELT context as 'traditional'. 'Traditional' aspects to the context were also seen in the largely NES teaching staff as language authorities and abundant availability of NES based learning material. This supports characterisations of Japanese ELT as 'anchored' in a NES normative framework (Llurda, 2004). The impact of this was seen in the perspectives of students who perceived NES uses as the target for learning and their preference for accuracy-focused teaching and learning content. The research argues, however, that pedagogical approaches associated with 'authenticity' and 'correctness' in prescribed language practices are problematic for exchange participants as they do not adequately represent their communication experiences overseas. The traditional approaches do not seem to prepare students for intercultural communication based on English language practices in the world, and instead risk convincing students that using NES 'norms' is the sole way for communication to be effective. This approach may be interpreted as impacting negatively on some students in their approaches to English communication and it highlights that raising awareness of diversity in use and among users of English may be relevant to exchange participants. There are clear implications from this for RQ2 and so these points are developed in the next chapter.

Expanding on this, the literature review for this thesis has described challenges that traditional handling of culture in ELT as learnable knowledge may have for the development of more intercultural positions in which differences may be seen among individuals (e.g., Galloway, 2013; Gao, 2006; McConachy, 2018; Tseng, 2002). (see 3.2.3). These approaches present a conceptualisation of cultural differences as nationally based which may easily be adopted by students. This may then reinforce cultural differences through a focus on differences and not on understanding. Extended to exchanges, this approach is also seen in some advertising material and in its handling by the international centre in the research setting, responsible for the management of SA programmes. This research has argued that that the influence of past ELT experiences characterised by language as code and culture as product approaches may limit

the intercultural learning possibilities of the exchanges since they are challenge by 'target culture' and 'target language' approaches, neglecting the multicultural and multilingual environments as potentially interesting learning opportunities. This provides an important foundation for points raised in Chapter 8 in relation to intercultural learning.

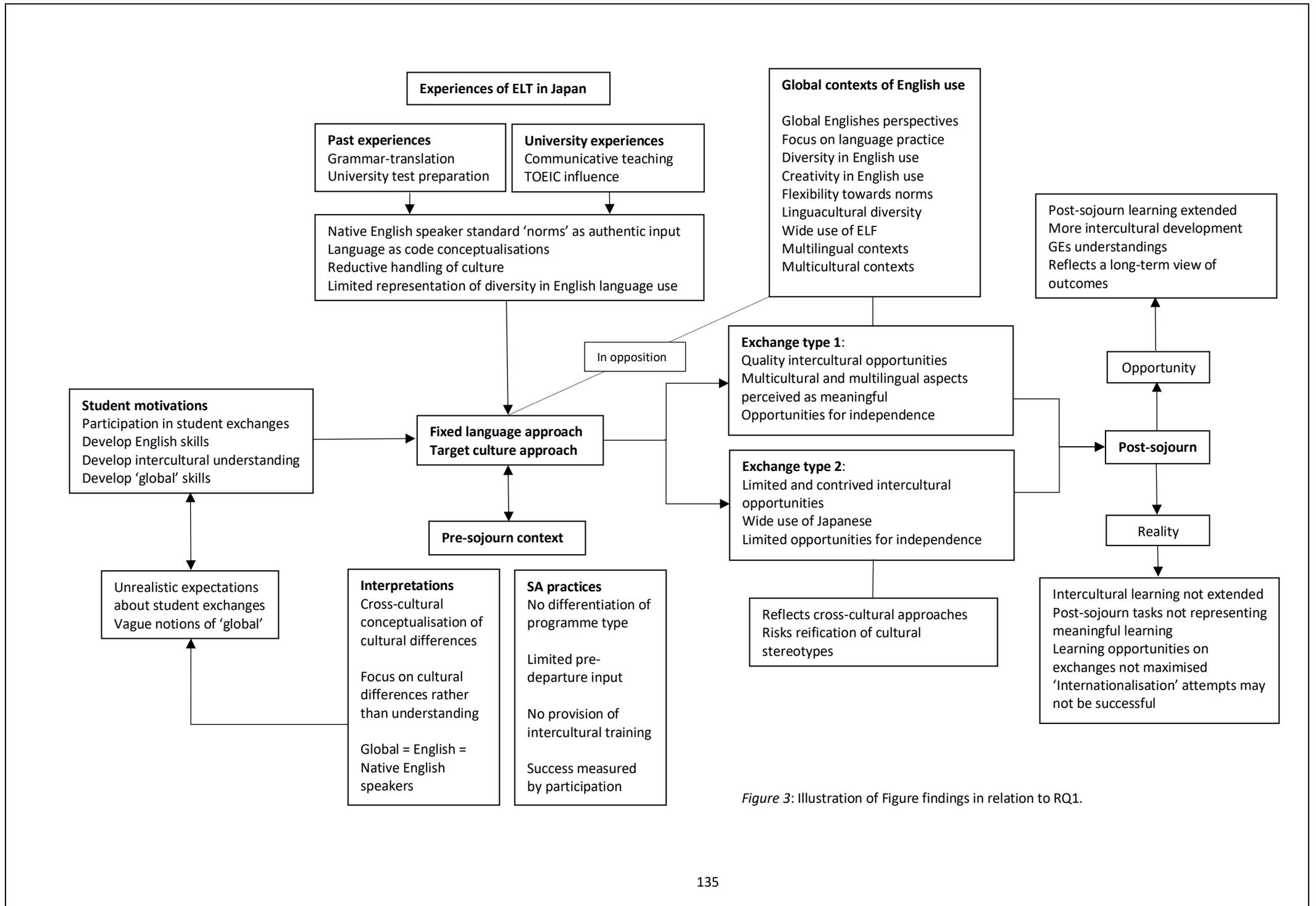
The research has also made clear that limited pre-departure guidance or inadequately conceived preparation guidelines are detrimental to development of intercultural skills as part of internationalisation efforts. This is significant as it is further evidence that there is a clear need for intercultural educational courses for these learners, and others like them, in order for learning opportunities to be maximised on these short courses. If it is clear that short programmes may not lead to significant immediate gains and that development should be viewed as occurring over time, then it is clearly important to find ways to extend that learning. However, in the post-sojourn university context of learning enthusiasm for intercultural learning was not capitalised on through any educational initiative. This makes clear that success on these programmes for the university is in terms of the numbers taking part, and not on any demonstrable, deeper development among students. As a result of this approach to exchange success, the programmes offered may not be sufficiently evaluated on the quality of learning and quality of intercultural opportunities provided. The thesis argues that the conditions on some programmes may prevent more effective learning from taking place.

These conditions contribute to an important theoretical point from the findings that when student exchanges are described among participants as multilingual and multicultural, learning and developmental opportunities were interpreted to be enhanced. Rather than overlooked in SA practices and research, these may instead contribute to learning as important programme components. Short-term exchanges can, therefore, provide important intercultural learning opportunities. However, the lack of differentiation among programmes in SA practices is a limitation to much wider research and SA practices. Students may not make more informed decisions if they are not made aware of different programme types, and if they are not supported in developing expectations relating to the development of 'global' skills, given limitations of some programmes. Development of associated skills may not be fully realised on programmes not allowing students sufficiently quality or abundant opportunities to express themselves independently. It may also be challenged on cultural tour programmes handling culture simplistically as knowledge. This may also frustrate students seeking more intercultural interactions and they may be further frustrated in the use of Japanese language in most parts of these sorts of 'sheltered' programmes (Engle & Engle, 2003). Clearer benefits were seen on the longer language study and research-based programmes. However, benefits of cultural tours

taking place in non-Anglophone countries and involving fewer superficial cultural activities were also interpreted in the student reports, when students were given independence and the chance to work alongside other international students and take part in more quality intercultural communication. Given that these types of programme are popular in Japan, this is an important development as it shows which conditions may lead to intercultural developments and developments in perspectives towards English use, expanded on in relation to RQ2 and RQ3.

Drawing together the themes from these findings, the chart in *Figure 3* provides a visual representation of the processes and potential impact of perspectives and experiences of ELT, SA practices, and the learning taking place on exchanges, taking into account the data findings and subsequent discussion to their potential significance. The representation captures the characterisation of ELT experiences in Japan from the student accounts highlighting the language as fixed code conceptualisation, the influence of traditional NES 'norms' on learning, and simplistic approaches to culture, linking with fixed language and target culture approaches on the exchanges. The model shows context of pre-sojourn learning and highlights the lack of intercultural input and the cross-cultural associations of cultural difference rather than understanding. This is interpreted as relevant to the student motivations from this background, but unrealistic expectations about what may be achieved on a short exchange were accompanied by vagueness in their conceptions of 'global'. From these motivations towards intercultural understanding and English skills development, influenced by ELT experiences and SA practices, students took part in sojourns.

From the findings, two types of programme were identified. Exchange type 1 is characterised by the range and quality of intercultural communication opportunities as well as opportunities for students to express independence, contrasting with the more rigid organisation and fewer meaningful intercultural opportunities in Exchange type 2. Exchange type 1, broadly, encompasses the language study and research-based programmes, and cultural tours in non-Anglophone settings. In these two types, highlighted in the student accounts was the international student atmospheres in which they spent time. These more meaningful and more abundant interactions in multilingual and multicultural communication contexts were seen to enhance the exchange learning experiences. These contexts of communication may be more associated with GEs, represented in 'Global contexts of English use'. Exchange type 2 has been more associated with cross-cultural understandings and more encouragement of stereotyping, represented particularly by the cultural tour to the US where staged interactions



and sharing of essentialised images of cultures were the learning focus. Finally, the illustration contrasts the reality of post-sojourn contexts of learning with opportunities for extending intercultural development. This model may be useful in Japanese contexts, and beyond, for practitioners developing their own programmes to develop international and intercultural skills among university students.

6.5 Summary and conclusion

This section has examined the fifteen students' perspectives and experiences of ELT in Japan in relation to their short-term overseas study programme. In doing so, the findings were presented in seven areas:

- Perspectives towards English language learning
- English language learning experiences
- Language learning motivations
- Preparing for overseas study programmes
- Describing overseas study experiences
- Challenges of short-term programmes
- Representing student exchange experiences

The students' accounts provided interesting perspectives, experiences, and motivations relating to ELT in Japan. Among these, there was a general positivity towards their university ELT experiences and this contrasted with more negativity towards their secondary ELT experiences. In those experiences, it was described that they had engaged with English through grammar and reading tasks in which language was handled as a fixed subject to be learnt, reflecting a language as code conceptualisation. A more realistic view of language use as dynamic in communication appeared difficult to develop in these contexts, examined in the next chapter. This was further challenged by 'native-speakerist' influences, interpreted as significant in characterisations of their ELT experiences. These influences were evident in accuracy-focused NES 'standards' used for testing, NES teachers at the university, and independent learning resource selections. These influences are problematic for views of language associated with diversity in use and among users in international contexts.

The students in this research perceived themselves as different to other students in the setting, as more motivated, more engaged, more enthusiastic to use English, and more 'global'. However, independent learning behaviour in the pre- and post-sojourn periods challenged these claims among some. In terms of transitioning to more active English learners and users,

some among the participants did so effectively, seen largely through greater engagement with independent learning and seeking further intercultural opportunities. Others reported reduced engagement post-sojourn despite claims of greater motivation. Students returned with claims of enthusiasm and motivation to engage further with English and to continue developing aspects of their 'global' identities, but over time this diminished in many cases as they responded to more immediate pressures from their major studies or other university commitments.

ELT experiences were also characterised by generally low levels of motivation in the descriptions of other students by those who took part in this research. For those students, English was described in association with obligation rather than opportunity. There was some perception of career benefits from engagement with English and in student exchange participation; however, a clearer and more immediate motivation was in engaging interculturally through English with individuals overseas. The overseas experiences were inconsistent in the extent that they supported this. Some rigidly organised cultural tour programmes, reflecting essentialised cultural approaches, offered limited opportunities for the participants to engage in intercultural communication. In those programmes affording more independence, students more explicitly enjoyed the multicultural aspects as learning opportunities, and there was more positivity associated with these. Any learning overseas, irrespective of programme type, may need be extended on beyond these sojourns with pre- and post-sojourn learning content for a fuller realisation of the potential benefits. However, this was challenged by a lack of learning support at the university.

The theoretical significance of the findings in relation to RQ1 are summarised in the display in *Figure 3*. This represents the character of ELT and SA experiences and perspectives from the student accounts. It highlights the various influences which provide and inhibit learning, particularly in reference to the GEs position of this thesis. The display may provide interesting insight to other contexts in Japan to illustrate what factors may contribute to perceived successes of a programme, and what factors may be addressed so that the learning taking place may be more meaningful. It also provides a useful display from which the findings in relation to RQ2 and RQ3 can be situated, and it is to these findings that the thesis now turns.

CHAPTER SEVEN

PERSPECTIVES TOWARDS ENGLISH LANGUAGE USE IN INTERCULTURAL COMMUNICATION

7.1 Introduction

The examination of themes in the previous chapter relating to ELT and overseas student exchanges provides a grounding for the findings presented in this chapter. Here, the focus is on perspectives towards English language use in intercultural communication represented in RQ2 with reference to the students' experiences on these different programme types and experiences of ELT. The chapter explores the students' reflections of their own English language use, perspectives towards English use among other people, and the extent that their experiences may have contributed to any developing perspectives towards diversity in English language use, analysed by any observed changes in their discourses over the course of research collection. As with the introduction in the first findings chapter, before presenting the findings here, I first attempt to provide a brief theoretical overview of some key points in the framing for RQ2.

The most pertinent aspect of this theoretical framing is this investigation's GEs orientation. From this orientation, the research aims to build on postmodernist ELF research in which English use is not based on a singular 'variety' but reports on how variable multilingual resources may have been used in communication (Jenkins, 2015). In such communication in global contexts of English language use, deference to Anglophone NES 'norms' is not considered relevant. Instead, successful English use is seen as based on its 'functional effectiveness' (Seidlhofer, 2011). The research seeks examples, therefore, from the participants' discourses of reports of both adherence to and disconnection from Anglophone NES norms in which precedence is given to comprehensibility which may challenge any perceived notions of language use as 'correct' or 'incorrect' that they may have. However, the research recognises the development of perspectives towards GEs positions may be limited given the absence of GEs in pedagogical experiences (e.g., Galloway & Rose, 2018). To bring together ELF and SA research, the qualitative approach, reflecting a broader shift in SA research towards representations of individual variables is considered useful. It enables study programmes of complex different characters to be represented in detail which may have a bearing on research outcomes.

7.2 Perspectives towards English language use

The examination of these perspectives developed through a combination of pre-conceived and emergent coding labels (see thematic framework in 6.2). The final conceptual framework

contained four labels within this category to represent the data. Those codes, representing a range of insights, were:

- Preference for NES English (26)
- English use beyond association with NES (17)
- English use defined by 'correctness' (15)
- Positivity towards NNES English use (13)

A preference for communication with NES users following overseas experiences was broadly seen but there were examples of students going beyond association with NES 'standards' interpreted as significant in characterisations of the students' experiences of ELT, reflecting traditional normative approaches (e.g., Hynninen & Solin, 2017). These 'standards' remained significant seen in fifteen references to 'English use defined by 'correctness''. These were also evident in some post-sojourn independent learning choices where some students 'shadowed', i.e., listened to and imitated NES use through online resources, demonstrating the presence and influence of NES uses as language authorities post-exchange for many students. There was a contradiction in the accounts: on the one hand, there was a maintained binary understanding of English language use in terms of 'right' and 'wrong'; on the other, there were expressions of positivity towards NNES use (not to imply that these were not 'correct'). Some positivity towards communication with other NNES was based on the feeling that communication could be more successful if there was a looser connection with perceived 'standards'.

Before an overseas experience where English is to be used, particularly among those with limited intercultural experiences, a focus on NES 'standards' may seem reasonable in light of the findings presented in the previous chapter relating to ELT experiences. They had traditionally engaged with English as fixed with grammatical accuracy for test-taking promoted above its use in communication. At the university, there was appreciation among the participants for a more communicative approach but preoccupations with NES normative approaches appeared hard to shift, particularly as these messages were reinforced by the use of NES materials and NES teachers at the university setting. From this context, students may easily come to describe their experiences of intercultural communication self-critically for what they regard as 'poor' English, even when examples of successful intercultural communication are described. This was particularly seen when describing pronunciation which remained broadly defined by NES associated 'correctness'. This may be perceived as confirming the influence of perspectives towards language in terms of monolithic 'correctness' in linguistic features (e.g., Ishikawa, 2018). On communication practices, this influence may be linked to what an individual considers

acceptable in English use, perhaps stemming from their experiences with different forms of language authority in their ELT experiences. This was exemplified by a word frequency count in which 'correct' and 'pronunciation' came up fourteen times, illustrated in the following extracts.

Extract 7.1 (Kaori, Int1)

G	what's a native speaker to you
Kaori	(unclear) native speaker correct pronounce

Extract 7.2 (Kodai, Int2)

G	who do you prefer to speak with native English speakers or non-native English speakers and why
Kodai	I wanna talk to native speaker because if I talked to not native speaker I may I may . improve my English skill skill as not correct correct English

Extract 7.3 (Noriko, Int1)

G	who do you prefer to speak with native English speakers or non-native speakers
Noriko	of course previous native speaker English speaker is better
G	why
Noriko	because pronunciation the most important thing

This approach to intercultural communication associated English language use by the pronunciation, grammar, and vocabulary of 'standard' NES users. This may be problematic for acceptance of diverse uses and may be reinforced by educators on the university's English programme, where 'correct' pronunciation was seen in assessment rubrics making explicit to students that they would lose points for using '*katakana*-like' pronunciation. Given it has been outlined that the pre- and post-sojourn periods were notable for their lack of independent learning, it was the sojourns themselves that seemed most critical for students to develop perspectives towards English use in intercultural communication. A possible impact of these pre-sojourn influences in learning approaches was seen in anxiety about being able to communicate successfully abroad, as expressed by Miki here.

Extract 7.4 (Miki, Int1)

G	is it only Japanese or will you attend classes with local Hong Kong students
Miki	er I only two er our no any we another student is Chinese so only we are only Japanese
G	okay so how will you communicate
Miki	it's very I worry about that
G	really what are you worried about
Miki	er because I like speaking with many people but sometimes I I worry about my English skill to communicate with foreign country people because sometimes I wonder if my English my English makes makes someone irritate or angry because my English is not perfect so sometimes I worried about that

Miki defined English use in terms of ‘perfect’ and was self-critical towards her own use. As a highly communicative English user who comfortably and effectively engaged with complex themes in the interviews, this was unfortunate. That said, it may be seen as a stereotypically modest reaction for a Japanese individual, one which she felt compelled to provide rather than expressing more confidence. However, if this is something she genuinely felt, then it presents a clear need for educators to be involved in shaping these students’ views towards English use in intercultural communication which may be experienced on overseas programmes, from which confidence may develop.

However, it appeared significant to many of these students in their accounts that NES norms were required for communication to be successful. NES-like use may be aimed towards, but this was not necessarily based on specific interest for communication with NES individuals in all cases. An explicit preference for communication with NES was referenced twenty-six times in the coding, yet an openness for communication with wider groups of individuals was also clear. This preference marked conflict between wanting to engage with a wide variety of individuals and requiring NES-like use for this to work, and it further demonstrated a lack of confidence regarding English language use, seen in *Extract 7.5*.

Extract 7.5 (Mariko, Int1)

Mariko	keeping their countries accent is important but if I want to communicate with er a lot of countries people I should learn about native speaker native speaking with English
G	right ok
Mariko	er so I'd like to talk with a lot of countries people so I'd like to acquire the native speaking English

It was unfortunate that Mariko was idealistic about ‘acquiring’ NES English. This implied a view of language learning relating to ‘acquisition’ of knowledge rather than to be ‘developed’ as a skill. It was further problematic for her own identity and the extent that she felt she could express this through English if her proficiency level was perceived as inferior. Statements in which excessive importance and value was placed on NES uses were clearly problematic for these students and reflected a limited understanding of English as a global language and limited understandings of NES uses as diverse. This may be perceived as influence from past normative handlings of English. It may also highlight the challenges of developing expanded views of language in communication as more flexible than such norms may permit. Such an approach to norms may, furthermore, hinder the extent that an intercultural interaction is considered successful as if it is perceived that a communication partner is ‘deficient’ in their use of English in some way, reinforcing notions of NES uses as superior.

Extract 7.6 (Sayaka, Int1)

G	who do you prefer to speak to native English speakers or non-native English speakers
Sayaka	I like speak to native speaker native speakers
G	why
Sayaka	...I have a lot of time to hear and speak with native speaker on I watch movie yes

This preference may, however, reflect the availability of perceived NES resources, in the above case through films in English. However, this implied that all actors in such films are NES and that their pronunciation was seen as broadly similar. As a lower level learner, Sayaka's ability to differentiate in these areas may have been limited; however, this view was also expressed in *Extract 7.7*, by Takeshi, as a more advanced English user.

Extract 7.7 (Takeshi, Int1)

Takeshi	I think it's better to speak like native speakers pronunciation because because almost all people see the movie movie star speak American English or like that so it's more understanding more understandable for almost all people to speak American pronunciation or English pronunciation so it's better to speak native speaker like native speaker
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Such views may reflect those in wider society in which English is associated with these national labels of NES countries. Expressions of positivity towards NES may also have been provided on the students' sense that it was what I wanted to hear. However, the influence of NES uses is clearly significant on these students' approaches to language use, through formal learning experiences and informal exposure from other sources. These influences were seen in places to endure in learning experiences at universities and into their overseas experiences. This is potentially significant for this thesis in how this highlights a need for an educational intervention which may help challenge these views and build among students awareness of different resources which may be used in multilingual communication experiences during exchanges. Without some form of intercultural informed educational intervention these communication experiences may remain characterised by a need to defer to particular, traditional norms rather than as characterised by flexibility and creativity.

However, in some cases, a post-sojourn shift in perspective was interpreted in descriptions of intercultural communication in which there was negativity displayed towards NES users for being more difficult partners in intercultural communication, contradicting reports of preference for NES communication partners. As such, some preference for communication with NNES was indicated with whom it was felt more effective communication could take place. This is an important development from the findings and shows the potential for multilingual and multicultural communication experiences to impact of views towards language use in

communication, However, it is also evident that there is some conflict relating to this as on one hand communication with NNEs partners was preferred, and on the other, NNEs uses were seen as less authentic.

Extract 7.8 (Miki, Int3)

Miki	when I went to America to study English about three years ago er I think it is very difficult to understand what they said because they are very er they speak English very fast
G	mm
Miki	and er sometimes they used a little difficult word like er not official word
G	mm
Miki	they used they used not official word so sometimes I couldn't understand
G	right
Miki	but in Hong Kong Hong Kong people Hong Kong peoples are also er are also . er Hong Kong people also use learned English in the school so they they are not . mother language er so I think it is easy it is more easy to understand compared to American people

Miki participated in a research-based programme in Hong Kong. She had extensive intercultural communication experiences with individuals of different linguistic background. Similarly, Takeshi, who took part in the Kakehashi programme and who had been abroad several times beforehand, reported this same preference in *Extract 7.9*. Both these individuals' levels of English proficiency were situated around C1, the highest within the sampling. It seems likely, then, that they were able to draw on a wider range of intercultural experiences in their talk.

Extract 7.9 (Takeshi, Int1)

G	who do you prefer to speak with then native English speakers of non-native
Takeshi	er it's difficult question er when I speak with native English speaker I feel a little pressure to speak very well but non-native speaker when I talk with non-native speaker I feel more relaxed because English is not native language for them and it's same to me and they speak their English is not perfect it's me too so I feel relaxed

Takeshi described feelings of pressure when communicating with NES in comparison with feeling more relaxed communication with NNEs. These positive references to NNEs communication seem considered and independent responses by these students, rather than as representations of a perspectives developed in the interview contexts. Viewed this way, these are significant and encouraging steps away from a NES sole focus, with students willing to engage with different English uses. The positivity was also expressed by Kiyoko in *Extract 7.10*, taken from a pair interview, Kiyoko, whose level was characterised as B1, and who had taken part in a cultural tour to Taiwan, reported a change in her perspective towards different English use and an openness towards communication with NNEs.

Extract 7.10 (Kiyoko, Pair Int2)

Kiyoko	before I went to Taiwan I think native is good
G	right
Kiyoko	is okay because I can understand their English so but after Taiwan trip er . not native speaker is kind so
G	yeah
Kiyoko	yeah so not native is good for me

On another cultural tour programme to Malaysia, Yuki emphasised that the distinction between NES and NNEs was not important to him and that making mistakes in communication was acceptable, if there was willingness to communicate among the participants.

Extract 7.11 (Yuki, Pair Int1)

Yuki	<i>jibun (no eigo) wa kanpeki ja nai shi, neitibu ja naku te mo jūbunshabeteru hito wa ippai iru. dondon shabeteru hito de mo, machigatteru hito no hō ga kekkō ōi to kiku. aite ni kiku ishi ga are bakomyunikeishon ga naritatsu to omou kara neitibu ja naku te mo ī. demo, kiku toki ni wa neitibu no hō ga wakari yasui.</i> My English is not perfect, and I know there are many English speaking people who are non-natives. I also heard that most of those who speak English are making mistakes. I believe we can still communicate as long as they have the willingness to listen to the other person, so I don't mind if he/she is a native speaker or not. Having said that, I understand better when the speaking person is a native English speaker.
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This reflexivity post-sojourn is particularly interesting here as Yuki was among the lowest proficiency level participants yet demonstrated an awareness that was seen among the higher-level learners with more intercultural experiences. This view of intercultural communication, beyond association with NES, was also expressed by Daichi in *Extract 7.12*. In descriptions of differences he perceived between Japanese and Chinese (typical) approaches to communication in English, he talked about a preoccupation among some Japanese people with NES 'standards' as distinct from what he saw as Chinese approaches in which communication is seen as less complex, and less influenced by such norms. It implies a view that traditional ELT teaching and learning approaches in Japan may be detrimental to development, seen in comparisons with how norms may be approached differently among individuals elsewhere.

Extract 7.12 (Daichi, Int1)

G	do you know any Chinese people what do you think about Chinese English
Daichi	Chinese ah er I think they speaks very well because their intonation is very good I think and I think Japanese people want to have (unclear) the English want to be American people but Chinese people not want to be become American people they decide the range of English and they er it's difficult to say but they just just use it not don't mind the pronunciation and grammar so so strictly they want to tell to another people more personally

In a final illustration here, Tomo, positively described his experience based on the multicultural and multilingual aspects on his sojourn to Texas, he described an interesting development from his language-based programme.

Extract 7.13 (FG A)

Tomo	there are many er . in the USA the language skill there are many students who come from the other countries so the most imp important er interesting thing is er the difference of the pronunciation of English
Noriko	ah
Tomo	so er before goes goes USA I think the English is just one language . so er that is written in textbooks and I can er practice I can see the textbook of the pronunciation so for example er . in . er in English as English that I learnt Japan mm the let letter a mm have er two two pronunciation . ai ai for example
Noriko	[ahh]
S	[uh huh]
Tomo	may me ei ei
Noriko	yeah
Tomo	make in that case a pronounced ei
S	[uh huh]
Tomo	and ah
Noriko	[yeah]
Tomo	but er some Spanish er . some Spanish English can't use the a pronunciation
S	[ehh]
Tomo	so and so when I was in the dormitory dormitory apartment my roommate from er . . Spanish er can't he speaks Spanish so in the mornings he he said to me so er can you can you lend you / / I say what it (unclear) so in the Spanish a pronounced er ah ah
S	[uh huh huh]
Tomo	so he want to say the (unclear)
S	[ahh]
Noriko	[ahh]
Tomo	in Japan we say (unclear)
Noriko	yeah
Tomo	but Spanish (unclear)
S	[ah okay okay okay]
Tomo	so I feel that pronunciation is not just one . so its most interesting for me

Tomo saw that his experience contributed to a change from a perspective towards English use based on textbook exposure to a broader and more accepting view of differences in uses of English in practical situations. Such developments as interpreted here are interesting and suggest that study programmes, even if short, can help students develop a different view towards English language. It is problematic though that a tension remained between positive intercultural communication experiences and the continued influences of traditional normative ELT practices in Japan. This is a particularly meaningful contribution from this study in how it highlights that short-term programmes, in the right conditions, can lead to changes in perspectives towards English use in intercultural communication, away from NES Anglophone normative influences.

7.3 Perspectives towards own ways of using English

The analysis led to the emergence of insight around perspectives towards students' own ways of using English. This section presents these items, coded under two labels: 'Characterising Japanese English' and 'Negativity towards own English use'. Within these categories, there was broad negativity towards their own English uses, with fourteen negative references and only three positive references. This negativity emerged from self-criticism towards their own skills and self-blame where they perceived problems had occurred in communication. This self-criticism was often revealed next to comparisons with either NES uses or perceptions that other NNES they encountered overseas were more able users. In places, however, this criticism appeared misguided as there were descriptions of intercultural communication experiences which appeared successful. However, given the characterisation of English language in terms of 'correctness', there may be a strong and perhaps excessive awareness of where 'mistakes' were perceived to occur. This would have been unfortunate if intelligibility in their intercultural communication was not affected by 'problematic' English use, particularly in phonological terms relating to *katakana* 'interference'.

To recap, these students in the pre-sojourn period, expressed different but largely negative feelings towards their own ways of using English through diverse descriptions. The contexts of English study through which they have moved may also have influenced how they characterise 'Japanese English' use. This included indications, as mentioned, of a need to sound more 'native-like', although elsewhere there was an acceptance of Japanese accents in communication in English.

Extract 7.14 (Mariko, Int1)

Mariko	she speaks English very well ah and er she speaks English like Japanese
G	right
Mariko	so it is easy to share about her speaking
G	what what does that mean to you then to speak English like a Japanese [person]
Mariko	er maybe accent Japanese accent

In this extract, the perspective was conveyed that Japanese students are able to develop English proficiency to high levels and that Japanese 'typical' accents need not impede understanding. This perspective challenges theoretical points in research from Japan relating to L1 'interference' in communication in which NNES are responsible for communication misunderstandings (e.g., Allard, Mizoguchi, & Bourdeau, 2006). This perspective may have developed from familiarity with similar features of English use which may characterise ways of using English among many Japanese people, but this example does not imply any negativity.

However, elsewhere there was clearer negativity towards phonological aspects of English use among Japanese people, as in *Extract 7.15*.

Extract 7.15 (Minami, Pair Int3)

Minami	I agree ((laugh)) er . trying to speak English er but er . if Japanese person talk with other Japanese person in English er . it's difficult to hear because Japanese English pronunciation is not correct
G	not correct
Minami	not correct .

Here there was an explicit view that Japanese English is defined by pronunciation, and that common features in such pronunciation were believed to affect intelligibility. Such a view appears influenced by an understanding that features of 'typical' Japanese pronunciation of English are 'incorrect', in opposition to the positive views expressed in *Extract 7.14*. This view is supported by a description of communication challenges overseas by Takeshi in *Extract 7.16*. He identified his pronunciation and the NNES pronunciation of individuals he encountered as responsible for communication challenges.

Extract 7.16 (Takeshi, Int1)

Takeshi	problems I've had so many problems er the most important problem is for the difference of pronunciation sometimes I I can't understand their pronunciation it's the same for them I say ticket but at that time I say that in like Japanese pronunciation /tiketo/ ticket they can't understand that
G	and did you have any communication problems you said you had some problems with the Italian people
Takeshi	Italian accent and pronunciation ... when they speak English it's not correct accent so I had difficulties hearing I understand but maybe they thought same thing with my English

More acceptance of students' own English pronunciation may be challenged given views that 'incorrect' pronunciation is responsible for communication problems. From these views, avoiding perceived 'mistakes' were elevated in importance. There was talk of aiming towards 'native-like' and 'perfect' pronunciation on the view that this was how such communication challenges could be avoided. However, their claims were contradicted by other reports of apparently successful multilingual communication experiences. Furthermore, it was reported that felt was some envy towards some NNES individuals from other countries whom it was perceived had higher proficiency and more advanced communication skills. Such feelings of inferiority relating to English use implied that Japanese English use was seen as less competent next to that of NES or other NNES users. This was unfortunate since the focus is on communication problems over mutual understanding and it reiterates the need for students taking part in exchanges to be exposed to different English uses pre-departure from which

confidence may develop in their abilities to tap into their own linguistic repertoires (Horibe, 2008) in what may be perceived as effective communication. Relating to this was some regret about having not studied 'enough' English before their sojourns, expressed interactively in the pair interview in *Extract 7.17*.

Extract 7.17 (Minami and Kiyoko, Pair Int2)

Kiyoko	English is also good
G	in Taiwan
Kiyoko	yeah
G	why do you think it is good
Kiyoko	they could answer smooth soon /nandelo/ we needed a little time to answer but they can smooth English conversation so oh
G	and how did you feel what did you think was this was that a surprise
Kiyoko	er yeah a little surprised /nandelo/
G	...
Minami	mortified
G	mortified strong word
Kiyoko	regret
Minami	regret
G	why do you think they have very English
Minami	they are conscientious
G	conscientious
Minami	conscientious for foreign languages
G	are you conscientious for foreign languages
Kiyoko	I think not their level

The above was an interesting development of their position. They agreed with one another, but it could be that this agreement developed before this interview, perhaps in their own conversations and reflections. They negatively compared themselves with the Taiwanese students and appeared to feel bad about their levels of English. Given these comparisons, it was perhaps understandable that there was a lack of self-confidence, based in part on giving too much importance to 'mistake' avoidance, and experiences of a resulting anxiety about this when using English.

In *Extract 7.18*, Ryota talked about the 'Japanese character' in monolithic and stereotypical terms. He described Japanese people collectively as 'shy' and 'modest'. While there may be some personal separation from this thinking, it was influential here.

Extract 7.18 (Ryota, Int1)

Ryota	er I think Japanese people always be afraid to use English to in communication er so
G	why
Ryota	er Japanese people are very shy so they don't do mistakes or they don't like to mistakes er other other many situations so they don't do use English maybe so don't be afraid to use English

Despite students stating they knew Japanese individuals who were highly able English users, these stereotypical views of Japanese people are referred to across the accounts, illustrated in *Extract 7.19* as students tried to explain their communication problems with English.

Extract 7.19 (Tomo, Int1)

G	what do you think about the level of English in Japan generally
Tomo	I think it's very low
G	why do you think it's low
Tomo	yeah so there is two reason so one is I can do anything without English in Japan and there is no there is a little person who speak English so I can I don't need to speak English in Japan and second is Japanese is very shy and Japanese think the group is more important

This view was representative of other comments about low levels of English communicative ability among Japanese people and the lack of need for English as an explanation. Tomo also removed himself somewhat from this stereotype in his account. He perceived himself as different from these individuals he described, yet he situated himself within this national stereotype when describing his communication challenges. Themes here are elaborated on in relation to RQ3. These self-critical views may be typical among these students but they overlooked that the intercultural communication may have been successful if measured next to factors including intelligibility and effective negotiation in communication. However, these factors were not expressed as priorities among this set of students with English use described more clearly by perceived mistakes. It may also be that such descriptions of language use are more accessible than other aspects for lower English proficiency students since they may have lacked the ability for more complex expression through English, a limitation of this research.

In a shift from these commonly believed stereotypes, there was awareness that communication was approached differently among individuals elsewhere, where less importance may have been given to mistakes. This thinking was referred to by Daichi in *Extract 7.12* and it was observed in *Extract 7.20* that this be more widespread in other countries than in Japan and that this may be (partly) responsible for holding back Japanese students in terms of developing English language skills.

Extract 7.20 (Noriko, Int1)

G	it's said this is connected this question that students learning English should aim to sound like a native speaker some people argue students should keep their own accent what do you think about that
Noriko	er in this time later (latter) is good because Japanese people can't speak English they think should English like native speaker as a result they occur they hesitate to speak English however if they er if they in the case of later (latter) they don't pay attention to that as a result people can speak English often

G	mm
Noriko	so er yesterday I read I watched a a YouTube watched a YouTube video watch video and according to it er Japanese people can't speak English because they hesitate to make mistakes so but because so why Japanese people think that because they think English is for native speakers so that means England American peoples American people for American people for England people for Australian people not Japanese people so however English is a tool so they should talk and they should use English with their native accents so China or Thailand or India think English is a tool as a result they speak English very well however so as I said Japanese people don't think that and as a result Japanese people can't speak English very well

In this illustration, Noriko was clearly well-informed. Her interest in language learning led her to independently reflect, from which she took a critical position, expressing negativity about these wider perspectives towards English use in Japan. This perspective countered her ELT experiences of engagement with English study as a fixed subject of knowledge. Significantly, this may show that developments can take place towards a view of flexibility in how English is used in practice rather than a traditional view of language use through traditional ELT representations. In this example, any development perceived to have occurred did not, however, develop from an exchange experience. Furthermore, it was unclear the extent that this thinking was applied in communication situations abroad. Exposure to such perspectives pre-sojourn may be potentially significant in helping students to see that, as complex individuals rather than defined by national stereotypes, they may use English in individual and creative ways in effective intercultural communication. This may help in the development of a view that their ways of using English can be as valid as their perception of its validity in use among others they encountered on their study programmes.

7.4 Awareness of diversity in English language use

As has been seen in the interpretations of the data here, awareness of diversity in English use may not easily develop in a Japanese context marked by language as code traditional NES normative approaches. The context was also characterised by the impact of other university commitments and influences, significant in preventing fuller engagement with language study and intercultural development post-sojourn. There were further challenges identified for learning when English and intercultural skills may not be required for most everyday tasks. These overseas programmes, therefore, have been shown to be important opportunities through which may provide exposure to diverse uses of English through intercultural communication. On their programme, the students did not specify clearly a desire to engage solely with individuals from the destination country; they talked about their interest in engaging with any non-Japanese individual on their sojourns, although there was variation in the extent that this occurred. Indeed, some programme types offered experiences which led to more

multicultural and multilingual descriptions in the accounts. *Table 4* below represents the exposure to non-Japanese individuals on their sojourns from the students' accounts.

SA programme	Students involved	Communication type described (in implied order)	Nationalities mentioned
Hong Kong	Miki	NNES, NES	Hong Kong, China, UK, Australia, Pakistan, South Korea
Germany	Noriko Mariko	NNES, NES, Japanese	Germany, US, Israel, Japan
Poland	Sayaka	NNES, Japanese	Poland, Japan
London	Kodai Minami	NES, NNES	UK, Italy, Russia, Morocco, Colombia, South Korea, Pakistan, France
Hawaii	Kaori	NNES, NES, Japanese	Japan, US, Iceland, South Korea, various European
Kakehashi, US	Ryota Takeshi Tomo Daichi Mayu	Japanese, NES	Japan, US
JENESYS, Taiwan	Minami, Kiyoko	Japanese, NNES	Japan, Taiwan
Malaysia	Yuki, Masahiro	Japanese, NNES	Japan, Malaysia
Philippines	Takeshi	NNES	Philippines, South Korea
Texas	Tomo	NNES, NES	Brazil, Argentina, Chile, China, Panama, Saudi Arabia, US

Table 4: Type of intercultural communication described.

However, differences among individuals encountered overseas, in terms of English use, appeared simplistically understood. There was a 'grouping' of users according to their nationalities or defined only as NES or NNES. From this, it may be seen that nationally bounded and location-dependent approaches to English were better understood. This may be relevant for these students if they are to move towards a more GEs perspective later in their development, and it implies that more developed GEs perspectives, as incorporating ELF understandings, may develop through WEs understandings of English diversity. There were descriptions of ELF use overseas but this did not appear to be clearly understood or definable by any student here. Focus on notions of 'correctness' was contradicted by these ELF descriptions, where students appeared to use features of ELF in their communication yet reject these in how they represented their perspectives towards English use.

In this examination, the integrated pre-determined and emergent codes were represented in the thematic framework in four coding labels, which were (references indicated):

Awareness of diversity in English use	(29)
Descriptions of programmes as multicultural	(17)
Developing perspectives towards ELF	(27)
Generalising English users	(9)

These labels contained coded items covering different perspectives, some of which may be considered more developed from a GEs viewpoint. Among these items included a perception of English as belonging solely to NES users, maintained by a continued focus on English learning and use by ‘correctness’. Given the tendency among the students to describe their ELT experiences in terms of the study of ‘standard’ American English ‘norms’ it seems reasonable that English might be associated with NES users of this ‘variety’ than with other uses.

Extract 7.21 (Kaori, Int1)

G	what was your worst travel experience
Kaori	worst worst Australia
G	really why
Kaori	they have different English America no England English
G	British English
Kaori	British English so difficult
G	which do you prefer American English or British English
Kaori	American English
G	okay why do you prefer
Kaori	I learn American English at junior high school and high school

This approach to language may also be reflected in a lack of awareness of diversity in Japan in Japanese language use. The belief in homogeneity here may have affected experiences of intercultural interactions since the assumption may have been that language use can be defined according to national labels in all cases, relating to theoretical assumptions about perceptions of national ‘standards’ in Japanese as easily applicable to other languages (Seargeant, 2009). In the data set, there were thirty-two references to different nationally defined ‘varieties’ of English, reflecting a WEs understanding of diversity. This understanding was criticised in the theoretical framework as simplistic in not representing NNEs, within-culture differences, or multicultural and multilingual aspects of language use in those locations. Such perspectives towards English use seem less relevant for many student exchange students whose interactions abroad seem more likely to take place with other international students, or in locations where there may not be any NES users. These nationally labelled Englishes references are illustrated in *Table 5* (references are presented in order from most to least).

Japanese English	(10)
American English	(8)
British English	(5)
Australian English	(3)
Indian English	(1)
Chinese English	(1)
Italian English	(1)
Colombian English	(1)
Saudi Arabian English	(1)
Panamanian English	(1)
Polish English	(1)

Table 5: References to different 'varieties' of Englishes in the accounts.

Specific descriptions of these 'varieties' of Englishes vary in accounts, although there were some descriptions of these NNEs examples as difficult to understand, as in *Extract 7.22*.

Extract 7.22 (Mayu, Int1)

Mayu	Indian English very difficult
G	is it why why so difficult
Mayu	for example was is (unclear) so
G	what about Japanese English
Mayu	er too easy
G	easy for you did you have some communication problem in Poland
Mayu	yes
G	what did you do
Mayu	Poland's English is like Germany so words I don't r and I so I don't listen

While the perspective here may not represent within-location differences in use, Mayu was a lower proficiency level student. As such, she may have found it difficult to pick up on differences among the individuals of different nationalities she encountered. Indeed, it was a feature of this research that among the lower level students it was difficult to distinguish between different 'varieties' of English. There may have been awareness of these, but their descriptions of these differences were vague or simplistic. Theoretically, this may lead to conclusions that more intercultural experiences in which English is involved will lead automatically to expanded views of English use, but this may not be so clear.

Extract 7.23 (Kodai, Int3)

G	which which accents did you find most difficult
Kodai	er Russia and Pakistan
G	Russia and Pakistan
Kodai	yes
G	why was why was that
Kodai	er Russia Russian language is er very difficult for me so . er Russians friends speak spoke English but it's difficult for me listening to her English
G	what about which friends did you find maybe most easy from different countries
Kodai	Italy
G	Italy why do you think

Kodai	Italy's English is er similar to Japanese English not Japanese but similar to British English British or American English maybe
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That said, among all students there was awareness that these 'varieties' are a way of conceptualising differences in English language use among different people, as expressed in *Extract 7.23*. It may be that students with lower proficiency levels seek and describe commonalities within these labels rather than differences. This may have confirmed their beliefs about language use outside Japan and may also have helped them conceptualise their own use of English, where they sought patterns with other Japanese users of English. This use of such labels expressed understandings of English language use as diverse, but not clearly understood by its creative and unpredictable uses more broadly in global contexts. Students were also, perhaps, more likely to accept the national 'varieties' labels given that such references are common in Japan (and beyond).

Despite this situation, within the accounts there was evidence of an interest in engaging with diversity in English use as a means to develop English language skills. National labels may be the references for this, but it may still mark awareness that there are differences among different groups (*Extract 7.24*). This demonstrated the potential for student exchanges to affect perspectives towards English use in intercultural communication, and is therefore, of significance here. It further represented a view that through such experiences it may be possible to improve English language skills.

Extract 7.24 (Daichi, Int2)

Daichi	I need to hear more about many countries English I will improve my listening
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Phonological features of language use appeared the primary point of difference in language use in the students' descriptions here. However, that was not exclusively the case. Tomo in *Extract 7.25*, talked about pronunciation as a key aspect in differences in English language use that he encountered (he also picked up on cultural aspects as relevant, explored in relation to RQ3).

Extract 7.25 (Tomo, Int3)

G	had you spoken to people from Latin America before
Tomo	yeah they are also the language school student so we talked in English
G	I see okay and did you have any how was your communication
Tomo	er it's very difficult because each student from the other country have each pronunciation so . er I think Japanese student also have er Japanese English but other countries student have the their English so
G	right
Tomo	their pronunciation is very different
G	is it only pronunciation that's different

Tomo	yeah no only not only pronunciation everything culture
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Tomo used national labels in his account to express a view of language use in which individuals may express their cultures through English. This represented an expanded view and it showed not only an awareness but also an acceptance of different ways English is used by different people in the world. He was not critical towards this; rather, he saw his place within this global community of English learners and he did not imply that such learners were necessarily 'incorrect' in communication. These aspects were significant for these students and may be interpreted as adding learning value to the overseas experiences, as shown in *Extract 7.26*.

Extract 7.26 (FG B)

Kodai	<p><i>yappari sorede gogaku gakkou ittara nihonjin mo ookattakedo ato takokuseki no ano betsu no kuni no kokuseki no hitomo ite de sono eigo wo shaberu sono /native/ dake janakute sono yappari maa minna ga itteta to omoun desukedo Russia jin toka Italia jin toka mo ite sorezorede honto ni namari tokamoattakara hontoni bunka ga chigaushi yappari eigo mo iroiro arundana tte iuno wo jikkandekite yokatta to omoimasu.</i></p> <p>When I went to the language school I've seen lots of Japanese people there though I got to talk to people from various countries including Italy, Russia etc. Just as mentioned previously, they have their own accents and expressions and I was genuinely glad I could learn those things.</p>
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In most cases, learning focus was not described in terms of target uses. It seems likely that with more exposure to different ways of using English among individuals of diverse linguacultural background that more acceptance of differences among individual use emerges. This is potentially of meaning for any theory developing from this thesis in showing that, in the right conditions, student exchanges may be seen to lead to developments in perspectives towards how English can be used in different communication contexts, shifting from traditional normative associations (e.g., Hynninen & Solin, 2017). This exposure may shift focus from 'correctness' to creative use in diverse communication situations in which 'deviation' from perceived NES norms to achieve communication objectives becomes more acceptable in their descriptions of perspectives towards English use, even if it may already be implied that they are using ELF features. This adds to the meaning developing from this research through acceptance of 'norms' developing through interaction using ELF rather than through strict adherence to established traditional normative understandings. Such communication practices may be norm-developing rather than norm-dependent, although this may not be represented in the perspectives of particular individuals. In the following extract, Miki refers to some features of ELF use as she took a flexible approach to intercultural communication experiences in Hong Kong.

Extract 7.27 (Miki, Int3)

Miki	I I think . ah many Hong Kong people speak English [British] English not American English
G	right
Miki	so but I speak sometimes I think er sometimes I speak American English
G	right
Miki	so when I talk with Hong Kong students sometimes they couldn't they couldn't understand my English word so er er the word is American English
G	I see
Miki	so I have to change I have to change the word

This may be interpreted as willingness to accommodate and adapt in her English use in order for communication to be successful. This flexibility is also illustrated in *Extract 7.28*.

Extract 7.28 (Yuki, Pair Int2)

Yuki	each person had their own speaking way so sometimes I couldn't catch what they were saying. So, I tried to speak in a way that would be easier for me to say and express what I wanted to say, rather than sticking to the perfectionist style.
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This implied that Yuki became aware that flexibility could help him in his intercultural communication, in which he could 'deviate' from a focus on 'correctness' to achieve a communication goal. It was interesting that Yuki displayed this view as a first-year student who had not been abroad before, with English level characterised as A1. He identified 'perfectionist style' as a potential hindrance to effective communication and a willingness to move beyond this. This sense that communication was possible irrespective of any perceived 'incorrectness' was also demonstrated in the following from Masahiro, another first-year student, following his first trip abroad. Therefore, it was not the case that only the perspectives among those of higher English level and more extensive intercultural experiences developed as this could also be seen among more baseline students. It implies that the quality of intercultural experience may be a more meaningful factor. In Yuki's case, this was seen in the time he spent independently on an international campus in Malaysia alongside individuals from various locations and diverse linguacultural backgrounds.

Extract 7.29 (Masahiro, Post-Sojourn Email Int)

G	Do you think you have changed in any way since study abroad? If so, how?
Masahiro	英語の発音が悪くても通じることが分かりました。なので、前よりも海外に行きたくなりました。 <i>eigo no hatsuon ga warukute mo tsūjiru koto ga wakarimashita. na node, mae yori mo kaigai ni ikitaku narimashita</i> I could learn they can still understand my badly pronounced English, so it made me want to go overseas even more

Clearly in a Japanese context of NES influences on learning, the development of ELF perspectives is complex. Where examples of ELF uses were described these tended to be accompanied with self-criticism for 'incorrect' use, as above, even if there was willingness to communicate using such features. This may stem from a lack of exposure to real examples of intercultural communication in which English is used in unfixed contexts among different individuals prior to their overseas experiences. The above has highlighted the potential for short student exchanges to develop perspectives towards English use aligning with GEs among participants.

7.5 Summarising individual developments

Building on the presentation of findings in relation to RQ2, this section attempts to clarify any developments in perspectives towards English language use in intercultural communication. It provides an overview of the trajectories of all students but it focuses on five of the students: Kodai, Masahiro, Miki, Tomo, and Yuki, selected as their accounts contained particularly notable insight to address RQ2. The principal objective here was to identify changes, if any, in their perspectives towards English language use following the influence of individual and subjective experiences using English on their exchanges. This was interpreted through identified shifts in their discourses at different points in the data collection towards a more GEs perspective of English use beyond fixed language conceptualisations associated with taught NES 'norms'. To address this question, there is first a table (*Table 6*) which represents all students' trajectories in their perspectives. Following this, extracts from the accounts of the five selected students are presented which enables more detailed interpretations of developments from which theoretical significance deriving from these findings may be clarified. These interpretations refer to extracts presented in 7.2 to 7.4 in this chapter, with some other extracts from their individual accounts introduced to help illustrate developments. It is hoped that this section helps to highlight the conditions in student exchanges which may contribute to more development. This data presentation begins with *Table 6* which displays how the key coding labels relating to development have been applied to the students' accounts at different points in the data collection.

When the data is viewed together in *Table 6*, there is indication that earlier in the collection cycle clearer preference for NES uses was seen with less explicit preference shown at later stages, although this preference was maintained in a number of cases implying the influence of traditional normative understanding of language remained significant. It may also reflect the post-sojourn learning environment where the pressure remained to obtain a high TOEIC score, a

	Pre-sojourn interview	Post-sojourn interview 1	Post-sojourn interview 2	FG
Preference for NES English	Daichi Minami Kaori Noriko Kiyoko Sayaka Mariko Takeshi Masahiro Tomo Mayu Yuki Miki	Daichi Ryota Mayu	Kaori Masahiro Mariko	Daichi
Positivity towards NNES uses	Mariko Sayaka Ryota Takeshi	Kiyoko Mariko Kodai Minami	Mayu Ryota Miki Tomo	Takeshi
English use defined by 'correctness'	Kaori Minami Kiyoko Noriko Kodai Sayaka Masahiro Tomo Miki	Noriko	Kaori Mariko Kiyoko Noriko	
English use beyond association with NES	Daichi Takeshi Mayu Yuki	Mariko Miki Sayaka	Mayu Yuki Miki	Takeshi Yuki Tomo
Awareness of diversity in English use	Kaori Ryota Mariko Takeshi Mayu Tomo Minami Yuki	Kiyoko Noriko Kodai Miki Masahiro	Kodai Takeshi Miki Tomo	Kodai Yuki Takeshi
Developing perspectives towards ELF	Daichi Takeshi Miki Tomo Minami Yuki Ryota	Kiyoko Minami Kodai Noriko Miki Yuki	Daichi Minami Kiyoko Masahiro Miki Noriko	Kodai Tomo Takeshi Yuki

Table 6: Key coding references relating to developing perspectives towards English use in intercultural communication.

test it has been argued in the literature takes a NES driven accuracy focus (e.g., Morita, 2014b; Seargeant, 2008) (although for many students, there was limited post-sojourn engagement with English). The fewer related references at later data collection points, however, is an indication that short exchanges may in cases influence communication preferences, although this table does not enable an explanation of details as to how this may be the case. In relation to positivity for NNES uses, the table may also indicate that some negativity towards NNES developed among some students, while for others the sojourns presented opportunities to engage with NNES using English from which positive perspectives towards 'other' uses of English language developed. The sojourns may also be seen in some places, although not all, to reinforce notions of 'correctness' since there were some maintained binary associations of English use as 'correct' or 'incorrect'. However, among some students there were new post-sojourn references to 'English beyond association with NES' and some expanding awareness of diversity in English use.

There were also reports in the data of the potential for more flexible approaches to English, away from norm-dependence, reflecting ELF communication. This was seen among some students in their use of ELF strategies and in others in their awareness of different approaches to communication using English, although it was not clear if they adopted these in their own communication practices.

To summarise *Table 6* in reference to number of individual references at each point, *Table 7* shows the overall number of different references at different points in the data collection. The interview guides aimed to provide consistency in the accounts but the students were also given the opportunity to talk on points of personal significance. As such, in places there is an imbalance in the coding with some accounts contributing more references in these numbers displayed. It must also be acknowledged that my line of questioning in the interviews may have encouraged certain responses over others. That said, it may be interpreted from the table that some developments occurred, seen in the declining preference for NES English and some more positivity towards other uses. From this, it may also be interpreted that there were some changes in perspectives towards traditional normative associations with slightly fewer references towards 'correctness' in use. There were similar levels of awareness of diversity in English use and in English use beyond NES associations, although these references tended to come from those students with more past intercultural experiences or more communicative ability relating to English. For ELF perspectives, it was the case that awareness was expressed at the pre-sojourn interview but the later references represented descriptions of English use from which it was interpreted that ELF features were utilised. The limited number of references from the relatively small number of participants is problematic for making generalisations from this data. While such displays are useful for data overview, they do not allow a more detailed qualitative representation of data to show how interpretations have been made to reflect any developments taking place. As such, the focus on five students is useful to narrow the focus through which more detail can be presented.

Building on the tables presented in this section, the extracts enable the more qualitative representation of developments. Kodai visited England on a 3-week language study programme where he studied in a multicultural and multilingual environment and stayed with a family in the local area. Prior to his sojourn, he had spent time playing online games with in-game chat features where he communicated using English with other players from Asian countries. Based on this, he would not be described as 'baseline' given practical experiences using of English in

	Pre-sojourn interview	Post-sojourn interview 1	Post-sojourn interview 2	FG
Preference for NES English	13	6	6	1
Positivity towards NNES English uses	3	5	4	1
English use defined by 'correctness'	7	4	3	1
English use beyond association with NES	5	6	4	2
Awareness of diversity in English use	7	7	9	6
Developing perspectives towards ELF	7	7	9	4

Table 7: References in relation to RQ1 at different points in the data collection.

casual online settings. From the outset of the research, he had also not expressed any preference for NES uses.

Extract 7.30 (Kodai, Int1)

Kodai	I er sometimes I play internet games and then I I communicate with foreign country people
G	right
Kodai	in this game
G	from which countries
Kodai	Vietnam Philippines Singapore
G	okay in English
Kodai	yes
G	what do you talk about
Kodai	the game and sometimes daily communication

On return to Japan, Kodai expressed some positivity towards NNES uses given positive experiences getting to know his classmates. This may also have developed from pre-sojourn communication experiences. However, he also reported some communication challenges with individuals who used unfamiliar forms of pronunciation which he identified as his main challenge for communication. He was aware of differences in English use and appeared to accept these rather than defining such uses encountered as 'incorrect'.

Extract 7.31 (Kodai, Int1)

Kodai	I can talk to another country student another country student it er pronunciation is different from Japan
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These differences were understood as location based WEs differences, as was seen among other students, but it demonstrated awareness of diversity in English use. While this may have been pre-existing, it appears likely that the close exposure to varying linguaculture among those he interacted with contributed to his reported positive experiences.

Extract 7.26 (FG B)

Kodai	<i>yappari sorede gogaku gakkou ittara nihonjin mo ookattakedo ato takokuseki no ano betsu no kuni no kokuseki no hitomo ite de sono eigo wo shaberu sono /native/ dake janakute sono yappari maa minna ga itteta to omoun desukedo Russia jin toka Italia jin toka mo ite sorezorede honto ni namari tokamoattakara hontoni bunka ga chigaushi yappari eigo mo iroiro arundana tte iuno wo jikkandekite yokatta to omoimasu.</i> When I went to the language school I've seen lots of Japanese people there though I got to talk to people from various countries including Italy, Russia etc. Just as mentioned previously, they have their own accents and expressions and I was genuinely glad I could learn those things.
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While Kodai provided an interesting account in the positivity he expressed towards his experience based on the quality and variety of intercultural contact it provided, he did not provide any data coded as awareness of ELF. Reports of developing ELF awareness were, however, seen in the other accounts among these selected students. Miki also spent time in a mixed international programme on a research-based course in Hong Kong where she stayed in student halls alongside other international students in which English was used. Prior to this trip, she had completed a language programme in the US where she studied among Japanese students. She reported on this, from an English communication perspective, negatively in the preoccupation with 'perfection' in use and concern that she may be the cause of 'irritation' if communication problems occurred.

Extract 7.4 (Miki, Int1)

G	is it only Japanese or will you attend classes with local Hong Kong students
Miki	er I only two er our no any we another student is Chinese so only we are only Japanese
G	okay so how will you communicate
Miki	it's very I worry about that
G	really what are you worried about
Miki	er because I like speaking with many people but sometimes I I worry about my English skill to communicate with foreign country people because sometimes I wonder if my English my English makes makes someone irritate or angry because my English is not perfect so sometimes I worried about that

Her reports of using English in Hong Kong in the first post-sojourn interview were more positive, with more confidence reported. It may be inferred from her data that this developed from intercultural communication experiences with individuals of diverse background who used English in different ways rather than those in the US whom she perceived as NES.

Extract 6.39 (Miki, Int2)

Miki	in Hong Kong I could I could I had a many chance and I often tried to speak to many people in English so my English skill was not improved but I think that I could er I got the confidence to speak English and and if I if I think that if I say if I speak English they can they can understand so it was very happy for me
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Miki demonstrated in her descriptions of her experience awareness of wider uses of English beyond the confines of NES uses and appeared to accept this, reporting preference for communication with NNEs partners based on her perception of a more equal power balance. She also provided a description of moving beyond traditional NES ‘norms’ in communication by using features of ELF. In *Extract 7.27*, Miki described adapting how she used English by rephrasing. This suggested she may have put intelligibility in communication above adherence to NES ‘norms’, something she may not have been able to do in the more limited intercultural experiences on her previous exchange experience.

Extract 7.27 (Miki, Int3)

Miki	I I think . ah many Hong Kong people speak English [British] English not American English
G	right
Miki	so but I speak sometimes I think er sometimes I speak American English
G	right
Miki	so when I talk with Hong Kong students sometimes they couldn’t they couldn’t understand my English word so er er the word is American English
G	I see
Miki	so I have to change I have to change the word

Reports of using features of ELF were also seen in the accounts of Yuki and Masahiro. They took part in a cultural tour to Malaysia which involved time on an international university campus where they were also able to interact with individuals of diverse linguacultural background in multilingual and multicultural communication contexts. Yuki and Masahiro had not been abroad before and described their own English levels as low. Prior to their programmes, Yuki reported frustration at his English skills in an intercultural encounter taking place in Japan.

Extract 7.32 (Yuki, Int1)

Yuki	<i>komatte isōna gaikokujin o mitakeredo , nan to ieba ī ka wakarazu , koe o kakerarenakatta . werukamupāti ni itta toki , nani o hanaseba ī no ka wakarazu jibun no naka ni tojikomotteshimai , nani mo dekizu ni ita koto . warukatta to omotta.</i>
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One day, I found a foreign person seemingly needing some help, but I didn't know what to say and couldn't do anything. Also, I went to a welcome party but I couldn't find a word to say and remained standing quietly. I felt bad.

Masahiro also reported in the pre-sojourn interview negativity towards his own English and a lack of confidence using English. For both students, there was some apprehension about going to Malaysia based on their ability to communicate effectively using English.

Extract 7.33 (Masahiro, Int1)

Masahiro *eigo ga zenzen dekizu, gaikokujin ya senseitachi to hanasu toki ni koe ga chisaku natteshimau. motto eigo ga dekitara shikkari ierunoni to omotta.*
Because I think my English is bad, I can't speak loud when I'm with foreigners or teachers. I thought I could have spoken more confidently if my English skills were better.

Developments towards a different view of English were clear in both Yuki and Masahiro following their sojourn. Yuki reported that communication was more successful when he did not 'stick to the perfectionist style', as in *Extract 7.28*. He also recognised that there were differences in the English uses among those with whom he interacted.

Extract 7.28 (Yuki, Pair Int2)

Yuki each person had their own speaking way so sometimes I couldn't catch what they were saying. So, I tried to speak in a way that would be easier for me to say and express what I wanted to say, rather than sticking to the perfectionist style.

In the final post-sojourn email interview, independently of Yuki, Masahiro reported a similar perspective that he had developed more confidence in his ability to use English intelligibly, although he was negative towards his own pronunciation. This may, perhaps, link to some maintained association of English use in terms of 'correctness' but it was still a positive development from time spent in a setting where he was required to use English alongside students from different countries on an international campus.

Extract 7.29 (Masahiro, Post-Sojourn Email Int)

G Do you think you have changed in any way since study abroad? If so, how?
Masahiro 英語の発音が悪くても通じることが分かりました。なので、前よりも海外に行きたくなりました。
eigo no hatsuon ga warukute mo tsūjiru koto ga wakarimashita. na node, mae yori mo kaigai ni ikitaku narimashita
I could learn they can still understand my badly pronounced English, so it made me want to go overseas even more

In his final interview, Yuki reported indifference about the background of people he may encounter. This went beyond preference for particular ways of using English towards an expanded view of potentially interesting intercultural communication experiences in which English may be used with any individual.

Extract 7.34 (Yuki, Post-Sojourn Email Int)

Yuki	ネイティブでなくて良いとおもう。その人に興味を持っていればその問題は はどうでもいい <i>neithibu denakute yoi to omou. sono hito ni kyōmi o motteireba soko no mondai wa dō demo ii</i> They don't necessarily be native speakers. As long as you are interested in people you're talking to, that wouldn't be a problem.
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For both Yuki and Masahiro, therefore, the student exchange experiences were identified as offering particularly meaningful opportunities for development and the research interpreted from their accounts development as demonstrable across the data collection. Developments were also seen in Tomo's account. Tomo had previous travel experience backpacking in Italy. Following that trip, he engaged with English study and was a particularly active student in the university's SALC. He took part in the Kakehashi cultural tour and then towards the end of the data collection he went to Texas on a language study programme. In the first interview, Tomo reported preference for NES uses seen in his admiration for NES pronunciation.

Extract 7.35 (Tomo, Int1)

Tomo	so yeah in my case er I want to have a good pronunciation like the American people er native people because I think the frequently pronunciation is more cool and I think the er if I can speak good pronunciation I can listen words I think so
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Tomo reported a frustrating experience on the Kakehashi programme based on the limited intercultural opportunities and rigid organisation characterising the programme. He was committed to developing his English skills and so returned to the US, selecting a programme in Texas based on the likelihood that there would be few other Japanese students there so he would use English more. However, the Kakehashi trip saw a shift in his discourses as he moved from NES focus to more positivity towards NNEs since he felt communication may be more effective. This may have stemmed from some negative intercultural encounter on his cultural tour in which he felt he could not follow the communication, as implied by *Extract 7.36*.

Extract 7.36 (Tomo, Int2)

Tomo	yeah I want to talk I want to talk with native speaker but they but their English is very fast so I couldn't I couldn't understand so I want to talk to non-native speaker
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Following his return from Texas, he reported a more positive experience. There, he shared a room in student accommodation with students from different locations in Latin America. Tomo reported that this was an important opportunity for him and he was positive about the intercultural opportunities it provided. The following extract provides a particularly insightful example of the developmental potential of student exchanges, in which Tomo reported a shift from textbook associations of English use towards a view of English not as ‘just one language’.

Extract 7.13 (FG A)

Tomo	there are many er . in the USA the language skill there are many students who come from the other countries so the most imp important er interesting thing is er the difference of the pronunciation of English
Noriko	ah
Tomo	so er before goes goes USA I think the English is just one language . so er that is written in textbooks and I can er practice I can see the textbook of the pronunciation so for example er . in . er in English as English that I learnt Japan mm the let letter a mm have er two two pronunciation . ai ai for example
Noriko	[ahh]
S	[uh huh]
Tomo	may me ei ei
Noriko	yeah
Tomo	make in that case a pronounced ei
S	[uh huh]
Tomo	and ah
Noriko	[yeah]
Tomo	but er some Spanish er . some Spanish English can't use the a pronunciation
S	[ehh]
Tomo	so and so when I was in the dormitory dormitory apartment my roommate from er . . Spanish er can't he speaks Spanish so in the mornings he he said to me so er can you can you lend you / / I say what it (unclear) so in the Spanish a pronounced er ah ah
S	[uh huh huh]
Tomo	so he want to say the (unclear)
S	[ahh]
Noriko	[ahh]
Tomo	in Japan we say (unclear)
Noriko	yeah
Tomo	but Spanish (unclear)
S	[ah okay okay okay]
Tomo	so I feel that pronunciation is not just one . so its most interesting for me

As a response to a student exchange experience, the above suggests that more developments may occur if students spend time independently in settings which they characterise as multilingual and multicultural. This may be seen to contrast with target language approaches in ELT and SA practices towards student exchanges which may not lead to such expanded views among all students. Among those who spent time alongside other international students in more international atmospheres in which there were multiple, more natural and less contrived intercultural opportunities, developments towards a GEs view of English as diverse and unfixed were more notable.

7.6 Summary and conclusion

This section examined themes from the students' accounts relating to the impact that their short-term overseas study experiences had on their perspectives towards English language in intercultural communication. An objective of this project was to understand the extent that this may, or may not, happen as a result of their sojourns, and to understand any factors which may influence this. The section was organised in four parts, corresponding with the thematic framework development. Those were:

- Perspectives towards English language use
- Perspectives towards own ways of using English
- Awareness of diversity in English language use
- Summarising individual developments

In sum, the data showed an interest for engaging in communication with a wide range of individuals, both NES and NNES. NES norms associated with 'inner' circle countries remained influential in the accounts through association of English use in terms of 'correctness', defined in particular by pronunciation. From this perspective, NNES uses were inferred as inadequate in some way and there were also examples of self-criticism in places towards their own English use. This was unfortunate as there were numerous descriptions, particularly from the longer, more study-focused programmes, of successful communication with a range of individuals. The research showed more communication involving NNES across the student exchange programmes in their accounts. However, while there was clearer positivity towards NES uses, there were also reports of preference for communication with NNES since it was felt more acceptable to 'deviate' from NES norms in more flexible communication. In describing different English uses they encountered, national 'varieties' were significant among these students and as such were significant in their descriptions of experiences overseas. This implied that diversity in English use within a location may not have been well recognised. Among some, the sojourns appeared to enable some shifts towards a view of English language use in intercultural communication beyond notions of 'correctness'. These shifts lend support to the development of associations of English use on overseas programmes with their multicultural and multilingual contexts.

However, in past ELT experiences and SA practices there was a characterisation of English use in association with 'correctness' referring to NES normative 'authenticity'. This was seen in both preoccupation with a need to apply in communication traditional normative understandings and in self-criticism towards their own uses, particularly relating to pronunciation based on

aspirations to develop 'perfect' NES-like skills. The research looked, however, for examples where the students might give comprehensibility precedence over binary notions of language use as 'correct' or 'incorrect' as they moved beyond Anglophone NES norms adherence towards norms as socially negotiated in communication (Hynninen & Solin, 2017). It sought examples of reports of individual and unregulated language practices as students moved towards understandings of ELF, whether these understandings were explicit or not. It was significant that for many students, the intercultural interactions described as involving individuals of varying linguacultures, there were examples in their reports of disconnecting from NES norms. This implied some students engaged in varied and cooperative English use in communication focusing on understanding and not what 'should' be done in communication. It implies that in the right conditions, developments in perspectives may be seen towards a more realistic view of English use in the world. These conditions may also have bearings on their perspectives as they start to perceive themselves as English users rather than English learners.

The research has argued that developing awareness of the role of English in global contexts, beyond sole association with NES 'authenticity' is useful for students taking part in short exchanges, and this has been demonstrated to differing levels by these selected students. The findings have shown some developments in perspectives towards English use although conceptualisation of difference has tended to be location-based, reflecting a WEs orientation rather than GEs. Where these overseas study programmes were characterised among the students by their multilingual and multicultural contexts, these were interpreted as enhancing learning and developmental opportunities. The findings may not make fully explicit or definite any connection between perspective changes and the exchange contexts but it provides some evidence-based theory that students exchanges may be critical contexts for developments to occur, particularly given the limited opportunities to use English in the local context. From this, it may be clear that educators need to be involved to help steer students from self-criticism towards own ways of using English towards reconsideration of what constitutes 'errors'.

CHAPTER EIGHT

ICA DEVELOPMENT AND SHORT-TERM STUDENT EXCHANGES

8.1 Introduction

Before the presentation of findings relating to RQ3 in this final findings chapter, the following briefly reiterates some of the key literature informing the theoretical framework for this research. Intercultural communication is seen as involving dynamic and negotiable cultural aspects (Scollon & Scollon, 2001). It is also seen as characterised by multilingual and multicultural factors. For students to prepare for intercultural communication in settings where multiple languages and cultures converge, they may benefit from developing their own, more social understandings of language and culture in communication. This may help challenge simplistic conceptions of culture in communication as learnable in culture as product framings. Such framings are not relevant for most intercultural communication given the diversity in linguacultural background among English users which highlights that there is no clear 'target culture' or associated and fixed cultural behaviour.

It is clear that cross-cultural communication models have important objectives in relation to developments in tolerance, open-mindedness, and intercultural understanding. However, this investigation considers these approaches may lead to essentialism in their assumption of cultural differences, particularly along national lines, when this may not be the case for all intercultural interactions. Essentialism may develop from some policy discourses which may link nation, language, and culture as inseparable, but this thinking risks reification of these links (Baker, 2015), and may not represent what 'culture' means to an individual, or represent differences among people in given settings. Intercultural development in this research refers to the ICA model. It views development as a process in which differences may be seen among participants in the degrees of awareness shown. Developments were looked for in changes in discourses in how participants constructed their own conceptualisations of language and culture in intercultural communication. In looking at these areas, the research draws together ELF and SA research and understandings by looking at intercultural developments through the ICA model. The qualitative approach taken allows the distinct and individual aspects to emerge from which insight may be developed.

From this focus on ICA, it was hoped that examples within the data could be found following experiences abroad of students developing in relation to ICA. This, it was hoped would be seen among 'baseline' learners from basic cultural awareness to intercultural awareness, from limited intercultural experiences to acceptance of diversity in communication, and towards

greater demonstration of the skills required for effective intercultural communication. It may be implied by this that ICA development would be linear among the participants. While it may be that students develop to the point where their skills and perspectives may be characterised more in relation to a higher level than earlier points in the model, development tended not to be so straightforward. It may have been expected that those with fewer intercultural experiences and lower proficiency levels would display more from earlier points in the model than those with past international or intercultural experiences as well as higher levels of English. That was not consistently what occurred here as some lower level learners with fewer intercultural experiences displayed advanced perspectives. Those that had taken part in the longer and more independent programmes in which they provided more descriptions of multicultural aspects of their programmes tended to display higher levels, but not exclusively. The section presents characterisations of the students' ICA development following the data they contributed here.

To enable links from the accounts to ICA to be clear, this chapter is organised according to the model, rather than by individual students which has the advantage of drawing the accounts together in relation to different points in the framework. In the first section it looks at basic cultural awareness (Level 1) before moving on to the second section on advanced cultural awareness (Level 2) and ICA (Level 2). Following that, there is a section to draw together and develop content in a summary of intercultural developments.

8.2 Basic cultural awareness

There was some understanding of ICA features and some practical application of these across the accounts. This included, however, several examples of cultural essentialism demonstrated by students generalising and stereotyping when talking about their intercultural experiences. In their accounts, there was also a tendency to handle culture as basic as consisting of arbitrary 'facts', reflecting simplistic cultural representations in Japanese ELT (e.g., Canale, 2016; Horibe, 2008; Galloway, 2013; Liddicoat, 2007a; McConachy, 2018; Tseng, 2002). (see 3.2.3). Levels of interest and understanding seemed to centre on surface-level cultural information insofar as the accounts are interpreted here. However, that was not universally the case and several examples of more advanced CA could be seen in the students' talk, touching on ICA in some examples. A comparison of coding references showed that at 'Basic CA' there were eighty-eight whereas for 'Advanced CA' there were sixty-nine (see thematic framework in 6.2). At 'ICA', there were just two coded items. The eighty-eight references at this level were organised within a broad range of pre-determined coding labels deriving from the 12-level ICA model. As I became more familiar with the data in the analysis, these codes expanded to reflect the data

within. However, the ICA framework necessarily remained the main influence in the coding labels which were used. This was usefully supported by the general nature of the ICA-based labels which allowed wide-ranging data to be potentially meaningful. It contributed to supporting to the use of this model to examine developments among these students as some other models may lack this flexibility in how they may apply pre-determined categories to the data, rather than letting meaning from data emerge through points of individual importance.

At basic CA, four coding labels represented diverse content. The first of these labels was 'Basic conceptualisation of 'culture'' which was referenced at ten points from ten individual sources in seven different accounts. This conceptualisation involved the simplistic handling of culture, as static, bounded, and learnable in culture as product understandings expressed through national labelling descriptions. This was seen through references to Japanese national culture and to the national cultures of destination countries in which students talked in terms of target culture rather than representations of international contexts as multicultural. This was illustrated in *Extracts 8.1 and 8.2*.

Extract 8.1 (Mariko, Int2)

Mariko	I didn't know about Japanese culture before I went to Germany but a lot of people asked me about Japanese culture so but I can't I couldn't answer so I researched Japanese culture so I learned a lot of Japanese culture
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Extract 8.2 (Masahiro, Post-Sojourn Email Int)

G	What learning practices to prepare for study abroad would you recommend?
Masahiro	英語よりも留学に行く国の文化そして日本の文化を学んでおいたほうがいいと思います。そのほうがその国にはやく馴染めると思います。 eigo yori mo ryūgaku ni iku kuni no bunka soshite nippon no bunka o manandeoita hō ga ii to omoimasu. sono hō gas ono kuni nu hayaku najimeru to omoimasu. Before English, it'd be better to learn about Japanese culture as well as the visiting country's culture. That way, people could get familiar with the country more quickly.

Here, some students expressed not knowing about Japanese culture and that there was a need to learn 'it'. This may have been due to a lack of reflection on the question presented, since clearly there was cultural knowledge that they were able to share with individuals encountered overseas. Handling culture in such terms in which individuals were defined by their national cultures through surface-level representations reflected basic understandings of culture rather than understandings of the involvement of more complex factors among many students, and not reflecting multicultural aspects of their sojourns. This suggested that the impact of traditional cultural handling may have been significant among some participants in this study.

Content in the code 'Individuals defined by their nationality', referenced fourteen times, extended on the above. When culture is treated simplistically in learning, it may become easy for students to define those encountered overseas in intercultural communication by their national cultures, again reflecting the impact of past educational experiences and perspectives towards culture among these students. There was clear enthusiasm in the accounts for learning from interactions with other people but individuals encountered tended not to be described in the students' representations as driven by diverse influences. However, these labels appeared important to the students and are widely used beyond the contexts of these interviews and FGs. As such, it may have made sense to these students to use them as references. It should be made clear that it may be more challenging to talk in such terms, particularly among the lower level learners in this research, and in addition, the interview guides and my approach may also have encouraged some quite general responses. That said, the potential remains that simplistic approaches to culture may reinforce or present new stereotypes rather than representing potential for more substantial intercultural development. It may be relevant that these simplistic approaches do not encourage intercultural development and challenge intercultural learning in their promotion of simplistic conceptions of culture.

Extract 8.3 (Ryota, Int1)

G	what does it mean to you
Ryota	oh it's too difficult for me okay culture . culture is their thinking er for example . I think culture is that they always do something for example I use /hashi/ [chopsticks] to eat some foods yeah I always say maybe many country do that thank you and goodbye and I I always use (unclear) in Japanese it is important culture important things in Japan so I think it's a culture in Japan

Ryota took part in a cultural tour to the US which involved some organised exchange events to share national cultural information. However, at the universities where these cultural exchange events took place, some among those he connected with may not have been NES users or may have been multilingual English users. This was not clear in descriptions of the limited communication experiences by him and others on the same sojourn. Where more multicultural aspects were recognised on other programme types these national labels were still used in simplistic conceptualisations of culture in which individuals were defined by their national cultures, disregarding other possible cultural groupings or individual frames of reference.

Extract 8.4 (Mariko, Int1)

Mariko	maybe I can er contact with a lot of countries students so and in the Heidelberg programme six or seven countries students joined so I can join I can learn about six or seven countries culture
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However, simplistic handling of culture seems likely to feature when people come together for the first time to talk in brief, staged interactions. Students are perhaps likely to present themselves in relation to their nationalities when meeting new people. Indeed, referring to national cultural aspects may be obvious and accessible, as well as interesting in communication with new people. Furthermore, surface-level cultural representations may be more appropriate in early relationships between individuals or in short-term friendships than expressions of more complex cultural positionings. Daichi in *Extract 8.5* indicated that simplistic associations of culture were interesting to students and a source of motivation for exchange participation.

Extract 8.5 (Daichi, Int3)

G	why are you interested in study abroad
Daichi	study abroad
G	but some people at [univ] are not interested
Daichi	ah . er I have several reasons first one I want to communicate with not only er not only Japanese but also another other countries students this is the first reason and next I want to improve my English skill er . and third I'm interested in the custom and the culture of foreign students

Daichi demonstrated enthusiasm for learning about other people and enthusiasm for learning more about their national cultures. This enthusiasm was identified as typical among the participants in this research. Deeper cultural interpretations may exist but may be more complex to express, particularly when challenged to do so in English. This demonstrates that ICA is a relevant model in its accommodation of diverse experiences and perspectives of individual meaning. Simplistic approaches to culture in learning may contribute to wide ranging generalisations and stereotyping in the accounts. This was a significant area of coding, represented under the label 'Culturally stereotyping and generalising' and the most referenced item in this part of the framework at thirty-eight times in twenty-three sources. As mentioned, there was clear openness to learning about other cultures but this tended to be characterised among some students by stereotyping, evident in the pre- and post- periods of this study, illustrated in *Extract 8.6*.

Extract 8.6 (Kodai, Int2)

Kodai	I feel the difference between Japan and another other countries
G	feel a difference how so
Kodai	for example greeting European people hug but Japanese people not hug so I feel very strange and European people European people talk talk very a lot loudly so I'm not good at talking talking loudly

This comment typifies the post-sojourn examples of these generalisations, seen more among the lower level students and among many of those with more limited intercultural and

international experiences. However, as mentioned, my line of questioning may in places have invited essentialist responses.

The stereotypes were also used in their descriptions of the students' own senses of their national cultures. Indeed, encounters where students perceived differences and used stereotypes in their descriptions may be the outcome of strongly felt national identity. This may be personally felt as well as reinforced by others they encounter who may refer to the behaviour of Japanese students next to their own perceptions of Japanese national identity. Indeed, the overseas experience may highlight an individual's national identity and result in Japanese exchange students referring to their 'Japaneseness' in their reactions when perceiving confusing differences. This situation may, in turn, inhibit other aspects of an individual's identity from developing, seen here in how national identities were strong in the self-perceptions among these students. Therefore, assumptions about cultures as singular and homogenous may lead to difficulties in the development of expanded views since national labels may be easier to use in descriptions of cultural differences among these individuals.

National stereotypes may, therefore, be influenced by a lack of awareness of diversity in Japan which may also influence views of other national cultures as beliefs about homogeneity may be similarly applied to non-Japanese individuals, as members of other perceived homogenous cultural groups. Associations of cultures as national may further result in difficulty moving towards broader perspectives reflecting other levels on ICA, since it is maintained that culture and nation are so bound up together. However, culture learning in policy may be connected to the national, but this fails to recognise the temporal and constructed nature of 'nation', or that 'culture' goes beyond this (and beyond any policy control) to how it is enacted among individuals. In *Extract 8.7*, Noriko compared Japanese people with individuals she encountered in Germany in which she linked nation, culture, and the individual.

Extract 8.7 (Noriko, Int2)

Noriko	Japanese are a little bit shy comparing to the other countries and including me Japanese people don't know how to communicate with people and for example in case of Mariko she don't try to talk with the other people in the group in the Germany group so Japanese people are a little bit shy in my opinion
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From the above extract, it may be that Noriko had this stereotypical view before her overseas experience but her time there and her observations of her Japanese friend appeared to reinforce this perception. Many Japanese people may be familiar with such stereotypes which may inform aspects of their identities since individuals may closely associate with these

stereotypes. These stereotypes may be believed to be true despite evidence that some do not apply to them individually. This close association with 'Japaneseness' is illustrated in this extract from FG A.

Extract 8.8 (FG A)

S	ah okay okay right so let's go to the next one what was interesting and what was surprising what was uncomfortable . let's do this question
Noriko	in the
S	interesting
Noriko	in the studying abroad
S	yeah about studying abroad
Takeshi	studying abroad interesting
Noriko	[interesting surprising]
S	[interesting]
Noriko	uncomfortable
S	yeah anything is fine
Takeshi	we can . I'm Takeshi and I'm er I'm interested in . culture and people because they . they are different us

Here, Takeshi expressed a view of non-Japanese people as 'different' in a simplistic view in terms of Japanese and non-Japanese, with individuals from other locations grouped together. This association of cultural references was represented in the coding label: 'Japanese as cultural reference'. There were twenty-six references from nineteen individual interview references to this in the accounts. These often appeared when students made basic comparisons between Japan and other national cultures, as in *Extract 8.9*.

Extract 8.9 (Daichi, Int1)

Daichi	oh I think Japanese people are very shy in my hope it's my image American people are more active
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This stereotype about shyness among Japanese people came up twenty-six times in the accounts (an example is in *Extract 8.10*). Students appeared to refer to this when describing Japanese behaviour, using it in places to explain what they perceived as differences between themselves, viewed collectively, and others. Students appeared to defer to their sense of Japaneseness over expressions of their individuality to answer some, possibly challenging, questions. Therefore, among some students there was a clear and seemingly strongly felt association with their national cultures indicating that links between nation and culture were seen as inseparable.

Extract 8.10 (Mariko, Int3)

Mariko	er . keeping Japanese culture is important but I think Japanese culture is unique so sometimes we should adapt a lot of countries culture er yeah
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G Mariko	why do you think why do you think it's unique er Japanese er almost Japanese people think seriously and many people shy so but a lot of countries students have energy so (laugh) er it is important to adapt their lifestyle
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The sequence expressed the perception of the uniqueness of Japanese national culture, a view represented widely in Japanese discourses and reflected in *nihonjinron* thinking. Although Mariko does also mention adapting, associated with a high level of the ICA model. Such a view may, however, imply that other national cultures were not viewed in such terms. This representation of Japan in singular terms is potentially problematic as it may reinforce a sense of collective identity, leaving little space for differences within this. While there may be some openness to the notion that multiple voices may exist within a national culture overseas, this was not applied to Japan consistently in the accounts. This sense of uniqueness in culture and character emerged in talk about the 'Japanese mind' in *Extract 8.11*.

Extract 8.11 (Ryota, Int1)

G Ryota	what is Japanese mind Japanese mind it is very difficult to explain but I think only Japanese people do things and think thinking er for example (unclear) and pudo er it is only Japanese culture and I think many people told me Japanese people are shy and diligent and serious kindness so . I also think it is Japanese culture Japanese mind but I think we have other Japanese mind but I can't feel it so I will study I will study Japanese real Japanese mind in Indianapolis so maybe I can feel it yeah
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The influence of this thinking of Japanese culture in singular terms may be significant on approaches to intercultural communication among the students. This thinking, challenged in research (e.g., Matsumoto, 1999; Matsumoto, Kudoh & Takeuchi, 1996), nonetheless appeared as real by some among the participants. It has the potential to position non-Japanese people as 'other'. Yet despite these references, contradiction in the accounts can be seen in how the students expressed aspects of their identities which countered this.

Extract 8.12 (Kodai, Int3)

G Kodai	do you think your feelings about non-Japanese maybe English er cultural perspectives are the same as most Japanese people why or why not here is the translation of that question (reads translation) . . er it's very difficult question but maybe I think . I think my idea is a little different from other people because I experience I experienced English culture and lived there for three weeks so er I . I knew I knew about another country's culture so I now I don't notice but maybe my idea is different
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On one level, then, the students perceived themselves in such terms as Japanese collectively, while on the other they attempted to separate themselves from others in terms of their

engagement with English language and openness to intercultural experiences. A tension may therefore be interpreted here between students expressing themselves collectively as Japanese but also as individuals within Japan. This tension was also reflected in the expressions of some criticism towards Japan. In *Extract 8.13*, Ryota talked about this, positioning himself outside this collective group.

Extract 8.13 (Ryota, Int2)

Ryota	Japanese people er rule . culture is Japanese people are most Japanese people don't want to meet other species people in [this] prefecture [city] people in [city] er don't want to don't want to receive other countries other cultures in Japan and Japan in sixteenth century
G	yeah 1600s
Ryota	1600s Japanese (unclear) don't want to receive other countries' cultures so I think it's they they're very small it's very small culture I think Japan Japanese people are must er receive more cultures more good points of other cultures so Japan is maybe more bigger and they more good points in Japan

Here, Ryota talked about a perceived lack of openness among Japanese people and resistance to the impact of non-Japanese cultures. This was complicated as elsewhere he positioned himself unambiguously next to Japanese national stereotypes and expressed national pride. This tension between group and individual was also expressed by Tomo.

Extract 8.14 (Tomo, Int1)

Tomo	er . before I came to university I'm very group I'm in group but after enrolling in the university I'm independent so that is why I can speak English a little I think
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Tomo described a shift from group focus to more independence and uses his developing English skills to explain this. Indeed, it may be the case that students express different more individual identities through English rather than through Japanese where there may be some perceived obligation to be more group focused. In *Extract 8.15*, it emerged that communication in English provided access to topics which may have been more challenging in Japanese.

Extract 8.15 (Ryota, Int3)

G	when you speak Japanese do you express yourself differently in English and Japanese
Ryota	I think so absolutely yeah
G	why
Ryota	Japanese people er Japanese language is we can use Japanese languages er we don't have to explain . er for example er I don't er . ((laugh)) I think er Japanese languages have special maybe English doesn't have er for example I'm thinking er . for example er this is my opinion foreign people foreign people have something they don't like foreign people can say I don't like it soon but Japanese people couldn't say can't say because er this the character characteristic this is the custom of Japanese people so Japanese people say I don't like it er . oh it's okay oh looks so good oh . but I don't

use	I don't need like that yeah so . yeah so for me I use Japanese like that sometimes I use Japanese language. Like that er but in English I'm hardly to express like Japanese languages so I have to express same as foreign people yeah so only express
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In this sequence, Ryota implied that he saw limitations in communication in Japanese with Japanese people. It suggested he may be comfortable expressing aspects of his identity through English when not affected by any perceived boundaries of self-expression through Japanese. This appeared to separate nation, culture, and identity in this students' discourse. It demonstrated a view that other languages may offer a means to express personally held ideas, not linked to a particular language. Noriko also reported finding it easier to open up in different areas in English without what she saw as constraints imposed by communication 'rules' in Japanese. Therefore, the students may be seen in places to express different aspects of their identities in English than in Japanese. It may be seen, however, particularly among the more proficient English language users in this research, that the use of English in the interviews enabled more open responses. Any gap between the students and myself, as the researcher, may have widened in their eyes had we used Japanese, based, perhaps, on the social expectations of use embedded in their perceptions of appropriate communication in Japanese.

In addition to these expressions of individuality, students' identities seemed also to be affected by their use of the term 'global'. This word 'global' seen here, seemingly understood as opening up of Japan and resulting increased communication with non-Japanese people and non-Japanese speakers through English came up in the students' accounts 17 times. However, this 'opening up' is not new and there is wide diversity in Japan.

Extract 8.16 (Noriko, Int1)

G	you said the word global what does what does that mean
Noriko	global so er four years ago four er no four hundred years ago Japan is very closed
G	mm
Noriko	so Japan didn't commit with the other countries er however now comparing to the time Japan is very opened and many people should communicate with foreign countries people so that's means global

For the coded items within this level, conceptualisations of intercultural, explicitly and implicitly in their accounts, appeared more associated with a cross-cultural comparison than representing a deeper understanding of diversity among individuals of different linguaculture. The research framing has criticised the location-dependent approaches in relation to culture and English language use. However, cultural differences and diversity in English use appeared relevant to the students, expressed cross-culturally and through WEs conceptualisations. This may be based on the relative ease of such conceptualisation rather than more complex intercultural or GEs-

oriented perspectives. The comparisons between Japan and elsewhere in these accounts tended to be based on surface-level items, connecting with a culture as product approach. There was seen a tendency to refer to culture and cultural differences through nationally based references, thus not providing evidence of awareness of within-culture differences, that culture may be one of many available groupings, or the multicultural aspects of different locations involving individuals of diverse and unpredictable linguaculture. It indicated that for Level 1, some among these participants developed awareness of how to individually conceptualise cultural differences which appeared not to have been previously encountered in complex ways reflecting intercultural aspects. This process may be seen as significant for ICA development among the 'baseline' students included in this study. This may be theoretically significant as cross cultural and WEs provide meaning to these students in how they may be more easily understood.

8.3 Advanced cultural awareness and ICA

The above examination saw connections to basic CA in the students' accounts; however, there were several interesting examples of students going beyond this and demonstrating more advanced CA, although there were 39% fewer references at this level than at the basic CA level. There were also two references at ICA from two accounts. This was not surprising among these students, many of whom had not been overseas before, indicating more intercultural experience may lead to more ICA development (although this is not a generalisable point). Within these coding references, there were some differences among those with more intercultural experiences and those going overseas for the first time on study programmes. It was not expected that those in this latter group would display as many features which touched upon more advanced levels although there were exceptions to this, this was theoretically interesting as it was also seen that among those less able English users, developments were interpreted as based on the quality of the intercultural encounters on particular exchange programmes.

Several pre-determined codes were used relating to the ICA model for this category. As the analysis developed, these labels were reduced where it was seen that the data were not represented by some among these. While the data were open throughout to emergent codes, it was felt through the analysis that the reduced number of predetermined codes represented the data effectively. Five codes featured in the final thematic framework. Those were (with number of references in parentheses):

- Accepting differences (31)
- Awareness of differences among individuals (20)
- Awareness of others' culturally induced behaviour (10)
- Culture in deeper interpretation (5)
- Recognising common ground between cultures (3)

Among these labels, 'Accepting differences' was the most coded item with thirty-one references. Students had displayed openness to pre-sojourn communication with individuals from locations not solely defined by NES or target culture individuals. This openness was represented in these references as students showed willingness to accept differences among those they encountered overseas. Students may have largely continued to use national labels but the openness to engage with people of diverse linguacultural backgrounds was clear. This indicated that these diverse encounters can be meaningful for intercultural development. Willingness to accept different points of view encountered overseas, and ways that these were expressed through English, was also evident in the accounts. In the following, Noriko expressed this motivation to take part in intercultural communication.

Extract 8.17 (Noriko, Int2)

G Noriko	foreign culture learning why do you think you have this interest er that because it's new thing for me and when I talk with people when I talk when I talk foreign people I could I can know the new thing it's very new thing is interesting and sometimes the culture the thing which sometimes foreign countries knowledge is not similar to us and it's strange sometimes they are strange for me but those knowledges give me new ideas and sometimes my sometime those knowledges well so sometimes those knowledges er broken my obstacles so I like talking with people and I like observe those foreign countries culture
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Noriko talked about culture in terms of cultural knowledge reflecting a culture as product perspective. The content which may emerge within this conceptualisation of culture was clearly interesting to Noriko, however, and she wanted intercultural exposure even if it might be 'strange' to her in order to develop her own perspective. This view seemed typical to items categorised within this label, and also exemplified in the *Extract 8.18* by Masahiro.

Extract 8.18 (Masahiro, Pair Int1)

Masahiro	<i>sekai-jyu no hito-tachi to hanashitai to omou. nihon dake da to, nihon-join no kingie shika manabenai. sekai-jyu no hito-tachi ohanashite, iroiro na kangae o trilete ikita.</i> I'd like to speak with people around the world. If I stay only in Japan, I can only learn the way Japanese people would think. I want to speak with people around the world so that I can take in different ways of thinking.
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Here, Masahiro, wanted to learn ‘different ways of thinking’. He believed if communication only took place with other Japanese people this learning would not be possible. This belief extended on culture as product perspectives associated with ELT in Japan towards an understanding of culture relating to ways of thinking among people in different locations around the world. The views expressed here were positive in their acceptance of perceived differences among non-Japanese people and the enthusiasm to treat such intercultural encounters as learning experiences. However, they were also problematic; not only did they represent views of culture as nationally definable they also represented a view of Japanese culture in singular terms, confirming stereotypes about Japanese national characteristics.

Such views may reflect a lack of recognition of diversity which supported these widely held beliefs of homogeneity in Japan. These beliefs were significant for these students, however, and can be seen to affect many of the illustrations here, even if their comments were characterised at this higher level in the ICA model. Some sense of ‘Japaneseness’ tended to remain the reference point when talking about openness to learning about different people. This is seen in *Extract 8.19*. This indicated that the influence of past simplistic cultural characterisations and a sense of Japaneseness reflecting beliefs about homogeneity in Japan (e.g., Lie, 2001; Seargeant, 2009) may be influential during intercultural interactions when misunderstandings are perceived to take place.

Extract 8.19 (Noriko, Int3)

Noriko	sometimes we have the other what can I say so fundamental thing so for example I'm Japanese people so I know about Japanese I work or I play with the Japanese moral and we and I think or I we I consider about something with Japanese ethics however in people the foreign people do same so in the case of Germany people Germany people think about something with Germany ethics or Germany moral as a result sometimes the fundamental thing is different sometimes I think the idea will be opposite
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Here, Noriko defined herself by perceived national cultural characteristics while remarking upon differences she observed in Germany. However, her student exchange represented an important learning opportunity as some self-awareness appeared to develop there, despite maintained reliance on national labels. With a view of culture in communication as solely determinable by nationality, perceptions of differences among individuals were not explicitly declared although, as said, I acknowledge that this does not necessarily mean they did not exist outside of the interviews. From this, stereotyping of individuals may seem a logical response; however, there were twenty references to ‘Awareness of differences among individuals’. In

Extract 8.20, Mayu implied an understanding of differences among individuals from different countries.

Extract 8.20 (Mayu, Int3)

Mayu	Japanese people think about maybe . Japanese culture is very good but I go abroad abroad so many countries people is er . individual good okay .
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Relating to this in another account, Miki had been very positive about her intercultural opportunities on her Hong Kong programme. There she had numerous meaningful intercultural encounters and friendships with international students on her programme and at her dormitory. It may be that these encounters helped her intercultural perspective to develop from these in which she identified the people she spent time with as individuals influenced by diverse factors beyond their nationalities. For Miki, as a more advanced English user with past student exchange and intercultural experiences, such a development may have been more expected in her case than among lower level students. This proved, through this research, to be largely the case when comparing Miki with other students; however, it was not seen among all such students.

Extract 8.21 (Yuki, Pair Int2)

Yuki	<i>chigau to iu koto wa atarimaedatta zenzen chigau shūkan ga atte mo, sore ni tsuite kiki kangae wakarou to suru doryoku o shita nihon ni ite mo sutairu ga kotonaru hito ga iru sōiu hitotachi to imamade wa kyori o oite itaga sorenitaishite ayumiyorou to suru doryoku ga dekiru yō ni natte kita.</i> It was normal that things were different. When I came across different custom, I tried to ask someone about it, think about it myself and understand. Even in Japan there are people who have different styles. I tended to keep a distance from those people, but I started making effort to approach these people.
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Yuki (Extract 8.21), as mentioned, was a lower proficiency English user. In this extract, he acknowledged differences among not only those he met while in Malaysia, but also among Japanese people. This implied his nationality, which may have been important to him, was not the only determining factor and that differences could be seen among Japanese people. This perspective challenges conceptions of 'Japaneseness' in singular terms among those individuals who were more able English users than Yuki and who had more extensive international experiences. Yuki was consistent throughout this research in providing reflective data, showing openness, tolerance, and adaptability. This was an important outcome for him, particularly given the limited intercultural communication opportunities occurring on programmes like his. That said, his programme took place in a non-Anglophone setting and involved interactions with students from diverse linguacultural background (from Malaysia and elsewhere) on an

international university campus, which was interpreted from his account (and Masahiro's) to have provided particularly meaningful learning opportunities. Such features of an exchange programme, therefore, may provide more quality of intercultural communication experience than is provided on similar tours to Anglophone settings, particularly when the intercultural communication opportunities are contrived. It may be theoretically significant, therefore, that for intercultural development to be maximised on short programmes, multilingual and multicultural communication experiences may lead to more effective development.

Such awareness was also seen in Ryota's account of a similar cultural tour programme to US. Although Ryota was critical at points in his account towards his programme, he appeared to perceive his time abroad as personally meaningful and he was able to find common ground with an individual there in a particular encounter. A pre-sojourn aim of his was to find things in common with those he connected with as well as learning from different perspectives. Ryota's description was an apparently mutually positive interaction. Finding such examples in the data set among those on these types of programme was, however, more difficult than from those on the longer programmes.

Extract 8.22 (Ryota, Int3)

Ryota	I met one student er he is Jim he is studying Japanese culture and his major it was some kind of technology and so yeah and .
G	what did you talk about
Ryota	I I talked about so many thing of course Japanese culture and his daily life in America and I found er we have some similar points I found and between me and him

This openness for such learning and developing intercultural perspectives may be challenged by individuals at their home university, as implied in *Extract 8.23*. It may be that such individuals defined themselves according to national stereotypes more readily than those with intercultural experiences. This represented potential conflict that student exchange alumni may experience, when they are perceived, on return, by non-sojourning students as distinct, or 'different' from other students.

Extract 8.23 (Takeshi, Final Int)

Takeshi	I don't know everybody say I'm I'm strange
G	they say you're strange
Takeshi	yeah many people say that ((laugh)) I'm a little different from ordinary people
G	what's the what's the reason what reason do they give you
Takeshi	er . Hiromi say I'm not in the box Japanese people box I'm out of Japanese people she say
G	right
Takeshi	but but for example Gareth is outside of Japanese box too but yeah she said that meaning I'm not like Japanese
G	alright how how do you feel about that

Takeshi	er I feel I don't care that but sometimes I in trouble with other people
G	really
Takeshi	sometimes not so not so serious

Here, Takeshi talked about a perception among other people that he is 'strange' and that his outlook was outside this narrowly defined 'Japanese box'. While this perception, both his own and from others, may be important to him and his sense of his own identity, it may also be insulting to have his national identity challenged in this way. It implied a wider and influential view of Japan as singular, that there is single code of behaviour and that deviation from this is unusual.

There were also examples of deeper interpretations of culture which were connected to coding labels at this level of the model. As described when individuals who do not know one another come together and communicate in, for example, a language academy overseas, topics around surface-level cultural differences are accessible although they may display simplistic cultural understandings. However, that does not mean that such views are not represented in the deeper reflections of these individuals. In practice, it may be easier to apply such perspectives, but theoretically, the students may have other interpretations. At times in the students' accounts, these were seen to emerge. Therefore, extensive NNES encounters may be seen to challenge both normative understandings of language use and cultural essentialism, since engagement with diversity in linguacultural background can be developmentally beneficial and demonstrate positive intercultural learning.

Extract 8.24 (Yuki, Post-Sojourn Email Int)

G	What did you enjoy most about study abroad?
Yuki	<p>雑談。日本人の考え方について考えさせられて、その人・地域の考えかた、定番等を少し知れたから</p> <p><i>zatsudan. nipponjin no kangaekata nitsuite kangaesaserarete, sono hito chiiki no kangaekata, teibantō o suko shi shireta kara</i></p> <p>Casual Conversation. Because It made me reflect on Japanese people's ways of thinking and I could learn a bit about the people there, the region's point of view and classic, popular stuff etc.</p>

This deeper reflection and the more complex understandings were expressed in modest and realistic terms. Yuki used 'a bit' to indicate that while he learnt some things about people in Malaysia, he understood that learning about culture was more complex. Yuki also tended to avoid bolder, essentialist statements which appeared in some other accounts when talking about culture, particularly among the lower level students represented here. An interpretation of culture in deeper terms was also evidenced by the following extract involving Takeshi.

Extract 8.25 (Takeshi, Int3)

Takeshi	some my friend say . li don't like Korean or Chinese but they have no friend Chinese friend Korean friend so they don't know so they can't say that
G	right
Takeshi	yeah and so . yeah I know there are so many good Korean people good Chinese people but there are bad Korean people bad Chinese people but its same in Japan so . I . I think say some say say insult insult . insult . some group without know the group is not good I think so mm (unclear) some people don't think so
G	and why do you think you have this perspective this feeling
Takeshi	because I I went to some country and before went to the country I I only know . not concrete image abstract image and now I know a little more that country and people so if I hear some news about that country I can judge that news is good or bad or its trust

Extract 8.25 was a particularly interesting illustration from the accounts and was coded at ICA level. At this more advanced stage, there were no subcategories used in the final thematic framework as 'ICA' was used in the coding of two examples only. The illustration showed Takeshi, as perhaps the most critical among the participants in this project, taking a strong position to defend his choices and challenge those of others. Takeshi tended to provide coherent and clear responses in the interviews and FG A indicating he had engaged in reflection around these types of themes outside the context of the interviews, or that he perceived his responses as common sense rather than anything more profound. The other coded item at ICA came from Miki in talking about her intercultural experiences. She was self-critical in *Extract 8.26* but also displayed a developed intercultural position.

Extract 8.26 (Miki, Int1)

Miki	er surprising er . when about two years ago I went to I went to English school in [city] and I that is my er and when I talked with English teacher they they say I thought that they they often they often look at many things and they have many they always they always thinking about something do you understand
G	mm
Miki	but in my case I'm I'm not so I I don't thinking about many thing example economic or any country or social matters but the teacher they they are if they are the same age but they can they they always are thinking many many many things so it's I was very surprised and I I very . er . I'm very disappointed me
G	really
Miki	I have never thought about that
G	right
Miki	I have thought about only me or only around my problems
G	mm
Miki	but they they are they thought they had my er their opinion about many things so I wanted so I respected them to their their lifestyle or thinking or social culture
G	mm
Miki	to think many about many things

In this extract, Miki defined culture in more complex terms as relating to lifestyle, thinking and social culture, rather than based on factual information. She and Takeshi were individuals in this

study with more extensive intercultural experiences than the others. This was seen in Takeshi's case through independent travel and his intercultural relationship (his girlfriend was Indonesian) in which they used English and Japanese, as well as different experiences overseas. In Miki's case, it was seen through two experiences of student exchanges, 'eikawa' conversational English school classes, and friendships in which English was used with non-Japanese people in Japan. These two were particularly expressive in the interviews and able to draw on more intercultural experiences than others enabled by more international experiences. However, there were examples from these two students in their account coded at 'Basic CA' level, showing that ICA development is not straightforward, as stated in the model design (Baker, 2015). While the illustrations used are indicative of advanced CA, this does not imply that these are taken from accounts which can be exclusively categorised at this level. It may also be implied from this that Level 3 is less relevant for this educational setting given the limited experiences enabled for intercultural interactions using English.

8.4 Summarising individual developments

The previous section presented items of relevance to ICA in the accounts. However, it is useful to expand on this by clarifying developments interpreted as taking place (or not taking place) given the centrality of 'development' to this thesis as represented in RQ3 and outlined in the theoretical framing. The 12-stage ICA model implies that developments may be easily tracked as students progress from one stage to another following some specific intercultural experience. However, applying ICA to development is a different application since ICA was established as an integrative framework for intercultural education with intercultural communication, ELF, and educational research brought together (Baker, 2015). This research has argued that the model may be useful for a qualitative understanding of changes in intercultural perspective following short sojourns. To identify points of development, the longitudinal data collection involved a pre-sojourn interview, two post-sojourn interviews, and a post-sojourn FG. The data were analysed for changes in the student discourses relating to ICA at different points in the collection. The interview and FG data encompassed a range of topics of importance to the research and allowed space for items of individual importance. This included: past intercultural experiences; experiences studying English; reasons for learning English; perspectives towards different ways of using English; and perspectives towards culture, including their own.

This is presented firstly through a table (*Table 8*) to reflect all students' movements across collection pointing to any changes in their discourses. Following this, data extracts from Miki, Noriko, Ryota, and Yuki are presented to allow a more qualitative description of any developments taking place. These were selected as in their accounts particularly meaningful

data were obtained from which comparisons were insightful. This comparison of intercultural development among these selected participants may enable any theoretical significance in how changes may be linked to the student exchanges to be more clearly represented. Connecting this development with details of these individuals' experiences abroad may also lead to more awareness of which conditions on student exchanges lead to greater development. *Table 8* provides a basic overview of coded items from the students' accounts at different points in the collection cycle. The labels used are derived from the 12-stage model although it only takes 9 coding labels since these represented the data which accumulated. As can be seen, items in Level 1 remained significant for some students post-sojourn although it was also indicated that developments occurred towards Level 2 among some students, particularly in acceptance and awareness of cultural differences among individuals. There are limitations in what this table can express, however, since it gives no detail as to the items within their accounts to explain how and why they have been interpreted in these ways. Nonetheless, it is a useful display to show the overall spread of codes in relation to ICA.

		Pre-sojourn interview	Post-sojourn interview 1	Post-sojourn interview 2	FG
1. Basic CA	Basic conceptualisation of culture	Kaori Mayu Kodai Ryota	Mariko Mayu	Daichi Mayu Masahiro	
	Cultural stereotyping and generalising	Daichi Noriko Kaori Ryota Mayu Sayaka Minami	Daichi Noriko Kaori Ryota Kiyoko Sayaka Mariko Tomo Mayu	Kaori Noriko Mayu	Noriko
	Individuals defined by their nationality	Daichi Ryota Mariko	Daichi Mariko Mayu Minami	Kiyoko Masahiro Mariko Mayu	
	'Japanese' as cultural reference	Daichi Ryota Masahiro Sayaka Noriko Tomo	Daichi Mayu Kodai Noriko Kaori Ryota Kiyoko Tomo Mariko Yuki	Daichi Noriko Mariko Ryota Minami	Noriko
2. Advanced CA	Accepting differences	Masahiro Takeshi Mayu Tomo Miki Yuki	Kodai Masahiro Mariko Noriko	Masahiro Takeshi Noriko Tomo Ryota Yuki	Kodai Yuki Noriko
	Awareness of differences among individuals	Miki Tomo	Kiyoko Ryota Miki Sayaka Minami Yuki	Masahiro Takeshi Mayu Tomo Miki Yuki Ryota	Takeshi
	Awareness of others' culturally induced behaviour	Minami Takeshi	Miki Yuki	Noriko Takeshi	
	Culture in deeper interpretation	Miki		Ryota Yuki Takeshi	
	Recognising common ground between cultures		Mayu	Miki Ryota	
3 ICA	ICA	Miki		Takeshi	

Table 8: Coding among students at different points in data collection in relation to RQ3.

To narrow this data, the accounts of Miki, Noriko, Ryota, and Yuki were selected since particularly meaningful data were obtained from their accounts. They also represented varying past intercultural experiences, English level, and programme type. Miki had taken part in a

previous language study programme in Oregon, attended classes at a local *eikawa* (English conversation school) and had personally meaningful past experiences of intercultural communication. The other students had not been abroad before although Noriko and Ryota were both communicative individuals who were active in the setting's SALC and often spent time chatting with the NES teachers. Noriko took part in a 4-week EMI research-based exchange and Ryota took part in a cultural tour to the US. Yuki was a first-year student with limited English communicative ability who visited Malaysia where he spent time on an international university campus.

The four bar charts in *Figure 4* extend on *Table 8* by showing these students' individual overview of coding at particular points in the data collection cycle. These points were: (Point 1) pre-sojourn interview, (Point 2) post-sojourn interview 1, (Point 3) post-sojourn interview 2 and FG (combined as the final parts of the data collection since Miki and Ryota did not participate in the FG). Levels 1-3 refer to levels on the ICA model. (Note the scale on Ryota's graph from 1-10 contrasting with 0-5 in the others).

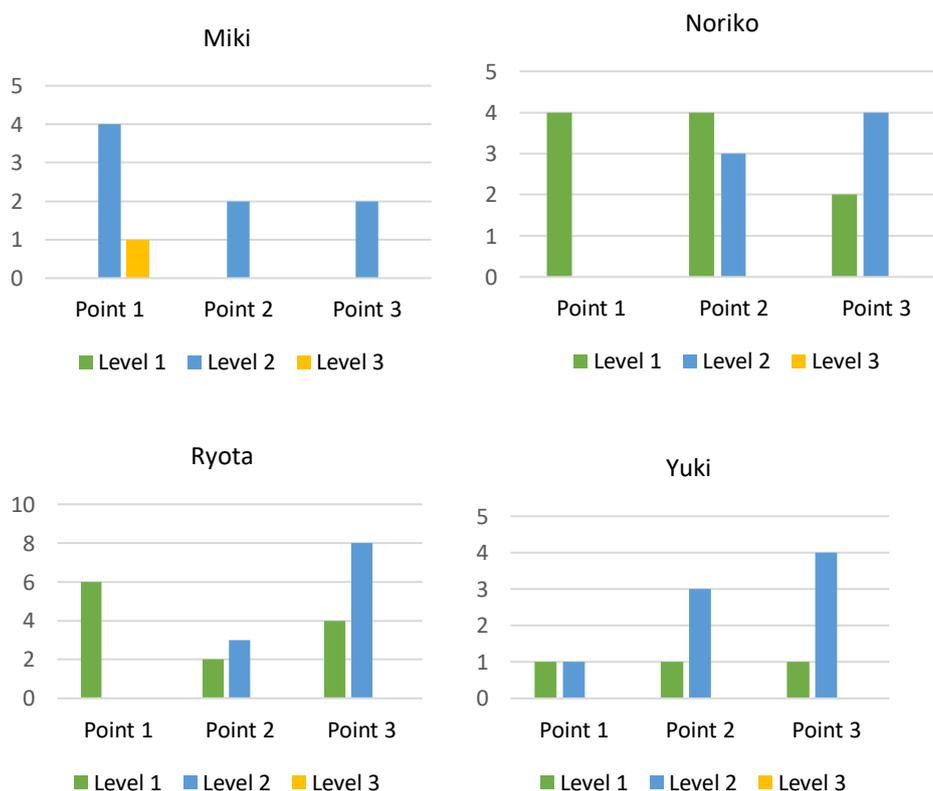


Figure 4: Individual coding trajectories among selected students in relation to RQ3.

With the exception of Miki, evident in these graphs is some development through the course of the data collection towards Level 2, although points from Level 1 are still significant in their discourses. This is indicative of the non-linear development made clear in the model's design

and description. These students started to make points in their talk which could be related to higher levels while continuing to make points at the lower level. Miki, as stated, had more substantial past intercultural communication experiences and so would not be described as a 'baseline' learner. It may be implied from her graph that no development occurred; however, Miki talked about other topics in her final interviews and provided less codable data in relation to ICA. This contributes to limitations of these data presentations since no interview was exactly alike and there were allowances for the students to talk on areas of individual importance. Miki offers a useful comparison, however, with the other students which is expressed more clearly in the qualitative presentation which follows these tables.

The motivation for exchange participation among all students was to develop English skills and intercultural understanding by encountering different cultural perspectives, as evidenced by Yuki in *Extract 6.32*.

Extract 6.32 (Yuki, Pair Int1)

Yuki	<p>ずっと留学したかったので、とにかく行ってみようと思った。外国の文化、感覚を知ると、自分の思っている感覚が変わると聞いた。今回すごくリーズナブルに行けるので行ってみようと思った。</p> <p><i>zutto ryūgaku shitakatta no de, tonikaku itte miyō to omotta. gaikokuno bunka, kankaku o shiru to, jibun no omotte iru kankaku ga kawaruto kīta. konkai sugoku rīzunaburu ni ikeru no de itte miyō to omotta.</i></p> <p>I also always wanted to go abroad. Also, I heard that experiencing foreign cultures and learning different perspectives would change my own way of thinking. I just wanted to take this opportunity regardless because the cost is pretty affordable.</p>
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The trip to Malaysia was Yuki's first time outside Japan in an English-using context. He was excited by the intercultural learning opportunities that might be provided. This enthusiasm was shared by Miki in *Extract 6.23*, who perceived opportunities on exchanges as potentially leading to new perspectives. However, in expressing this Miki referred to a shared identity in Japan in which people share the same ways of thinking, linking her own identity and those of others in Japan with their shared nationality and thus not expressing, in this instance, a more expanded view of the relationship between individuals and cultures. She perceived English as the means through which intercultural learning could take place.

Extract 6.23 (Miki, Int1)

G	why do you think you have an interest in English
Miki	<p>er I like I wanted I want to speak I want to talk with many people and because I I like I like my friend in pharmacy students of course but we are very small world ((laugh)) so we are very same thinking and same thinking so it's good but sometimes when I talk with foreign country people they have they have very interesting thinking I think so I want to I want to know I want to talk with many foreign country people and I I want to know many thinking so English the way of to talk way of communicating too</p>

Similar motivations were reported by Ryota and Noriko. In their pre-sojourn interviews, both students provided data which were interpreted as basic conceptions of culture, reflecting past experiences in which culture was handled as learnable knowledge around facts, risking essentialism as expressed in *Extracts 8.3* and *8.27*.

Extract 8.3 (Ryota, Int1)

G	what does it mean to you
Ryota	culture oh it's too difficult for me okay culture . culture is their thinking er for example . I think culture is that they always do something for example I use /hashi/ [chopsticks] to eat some foods yeah I always say maybe many country do that thank you and goodbye and I I always use (unclear) in Japanese it is important culture important things in Japan so I think it's a culture in Japan

Extract 8.27 (Noriko, Int1)

Noriko	yeah as you know and I some some American people er are very kind and they laugh at my jokes very much but in case of England people they didn't laugh at my jokes ((laughs)) for example for example so er fly soup joke
G	mm
Noriko	fly soup joke I did that I did that to Jon he didn't laugh at it and he said what what mean and I called so I freeze oh I see so however in case of American people Dave or Levy they laughed at that so it's different between American and England

In *8.3*, Ryota expresses a basic view of culture around facts. He also refers to his own sense of Japanese-ness to explain cultural aspects, indicating a strongly perceived link between his own identity and his national culture. This was not expressed so clearly by Noriko but she took a position towards others as defined by their national cultures when talking about some teachers with whom she had interacted in the SALC in the research setting. Here she made a simplistic distinction between American and English people, associating individuals as sharing a common national culture but not expressing awareness of differences beyond.

These extracts from the first point in the data collection demonstrated points at the early part of the ICA model in simplistic conceptions of culture, defining individuals by their nationalities. There were also numerous examples of cultural stereotyping and generalisations in the early interviews among many students, seen particularly in the accounts of Noriko and Ryota. However, developments were seen following their exchanges in both Ryota and Noriko. In Ryota's discourse, changes could be seen more acceptance of individual differences and identification of common ground, as expressed in *Extract 8.22*.

Extract 8.22 (Ryota, Int3)

Ryota	I met one student er he is Jim he is studying Japanese culture and his major it was some kind of technology and so yeah and .
G	what did you talk about

Ryota	I talked about so many thing of course Japanese culture and his daily life in America and I found er we have some similar points I found and between me and him
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Ryota had taken part in the Kakehashi cultural tour, criticised by the participating students for the limited range of intercultural opportunities it provided. However, the above is an example of a personally meaningful interaction, albeit in a short encounter. Changes were also identified in Noriko’s discourse in relation to acceptance of differences and awareness of differences among individuals. While it is not clear if her sojourn experience is uniquely responsible for these perceived developments, it seems likely that the varied intercultural communication experiences in study and social contexts overseas contributed to an expanded view. She reported learning new and interesting information which she received from those with whom she communicated with. However, she remains close to her sense of Japaneseness by referring to a collective national identity in her use of ‘us’.

Extract 8.17 (Noriko, Int2)

G	foreign culture learning why do you think you have this interest
Noriko	er that because it's new thing for me and when I talk with people when I talk when I talk foreign people I could I can know the new thing it's very new thing is interesting and sometimes the culture the thing which sometimes foreign countries knowledge is not similar to us and it's strange sometimes they are strange for me but those knowledges give me new ideas and sometimes my sometime those knowledges well so sometimes those knowledges er broken my obstacles so I like talking with people and I like observe those foreign countries culture

In Ryota’s final interview, there was a similarly close association with Japanese national identity, and national stereotypes, to explain limitations to Japanese language in what he perceived as acceptable use in restricted communication. He reported the view that there were fewer restrictions using English but in explaining this, he grouped together foreign people rather than expressing awareness of distinctions between individuals.

Extract 8.15 (Ryota, Int3)

G	when you speak Japanese do you express yourself differently in English and Japanese
Ryota	I think so absolutely yeah
G	why
Ryota	Japanese people er Japanese language is we can use Japanese languages er we don't have to explain . er for example er I don't er . ((laugh)) I think er Japanese languages have special maybe English doesn't have er for example I'm thinking er . for example er this is my opinion foreign people foreign people have something they don't like foreign people can say I don't like it soon but Japanese people couldn't say can't say because er this the character characteristic this is the custom of Japanese people so Japanese people say I don't like it er . oh its okay oh looks so good oh . but I don't use I don't need like that yeah so . yeah so for me I use Japanese like that sometimes I

use Japanese language like that er but in English I'm hardly to express like Japanese languages so I have to express same as foreign people yeah so only express

A noticeable development in other students' discourses in later interview was some understanding of the complex links between language, culture, and their own identities. This was in part directed at perceived differences among Japanese people and moved towards a view of other individuals as not solely defined by their national cultures. In *Extract 8.21*, Yuki recognised differences among people in Japan, challenging perceived fixed links between culture and identity.

Extract 8.21 (Yuki, Pair Int2)

Yuki *chigau to iu koto wa atarimaedatta zenzen chigau shūkan ga atte mo, sore ni tsuite kiki kangae wakarou to suru doryoku o shita nihon ni ite mo sutairu ga kotonaru hito ga iru sōiu hitotachi to imamade wa kyori o oite itaga sorenitaishite ayumiyorou to suru doryoku ga dekiru yō ni natte kita.*
It was normal that things were different. When I came across different custom, I tried to ask someone about it, think about it myself and understand. Even in Japan there are people who have different styles. I tended to keep a distance from those people, but I started making effort to approach these people.

Extract 8.28 (Yuki, Post-Sojourn Email Int)

G Do you think your feelings about non-Japanese cultural perspectives are the same as most Japanese people? Why / why not?
Yuki ことなる。日本人同時で日本のことについても考えが違い、自分はマレーシアに行っていて、周りは台湾・ベトナム・オーストラリアに行っていて同じになることはないと思う。近づいたり離れたりがあると思う
kotonaru. nipponjin doshi de nippon no koto nitsuite mo kangae ga chigai, jibun wa mare-shia ni itteite, mawari wa taiwan betonamu o-sutoraria ni itteite onaji ni naru koto wa nai to omou. chikazui tari hanare tari ga aru to omou
Different. Even each one of Japanese people has a different point of view on Japan. I visited Malaysia while others visited Taiwan, Vietnam and Australia, so I don't think it would be the same. I think it's inevitable that we get both close and far away from each other.

The above examples indicate that the exchange experience for Yuki was an important intercultural learning opportunity. He had expressed an openness for intercultural learning pre-sojourn, but these perspectives may be perceived as positive outcomes of intercultural learning on his sojourn. They would suggest that the ICA model as a qualitative tool for understanding developments is highly relevant since it has allowed him to open up on areas of personal importance and for that learning to be linked to developmental aspects of ICA.

ICA development was also seen in Miki's account, although not as clearly as in Yuki's. She had previous intercultural and student exchange experiences and so her interviews tended not to be

coded at the lower level of the model as she generally expressed a more advanced intercultural position. In *Extract 8.29*, Miki made a comparison between learning styles she experienced in Hong Kong with her educational experiences in Japan. She was surprised by what she perceived as different, but makes a critical comparison with her Japanese experiences, perceiving a different learning style as 'interesting' and leading to more information sharing. This may be seen as an example of accepting differences among individuals.

Extract 8.29 (Miki, Int2)

Miki	aggressive because it was first time for me to take the class in the abroad school and in Japan . I think I think that many student was quiet in the classroom and it was it is good and many teachers and many people think that it is good it is good to be quiet in the class but in when I took the class in Hong Kong many students often ask the teacher ask them questions in the classroom so I think many I think there are no there are no students who didn't speak in the class so . I think it is very it was very interesting and it was it was good because many students could share the question or many or other other another . yeah many students shared questions they can more learn about that so it is very interesting it was very interesting
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In Miki's account, development may be more seen as within-level. Her experiences in Hong Kong were on the foundation of other intercultural experiences, but the personally perceived meaning and variety in communication in which she took part may be interpreted as solidifying perspectives at higher levels of the model. While it may be that she would make points more associated with earlier points in the model, her interview data was largely coded in the higher levels. While explicit connections between short exchanges and her intercultural development are not available, it may be inferred from her coded data that more abundant intercultural experiences in settings where more independence is provided led to strengthening of perspectives associated with higher level intercultural learning. It may also be concluded that quality of intercultural communication opportunities is important for development. Yuki was a less able user than Miki but reported the following in his final interview when asked how he had changed since his experience abroad.

Extract 8.30 (Yuki, Post-Sojourn Email Int)

Yuki	Mindset towards others. It became less frequent to feel like "Why they can't understand?" and I became able to embrace unexpected, new ideas from others.
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Connections may not be definitive but they are interpreted as likely between development and sojourn. These extracts represent interesting examples of the kind of development which may be seen to link ICA and student exchanges and these extracts contribute to some evidence basis in these theoretical claims. These multilingual and multicultural contexts of communication, even in brief interactions, may lead to opportunities for students to re-evaluate how they

consider language, culture and identity are linked, moving away from essentialist conceptualisations. As the students progressed through the data collection, it was clear that they were open to engagement with individuals of any linguacultural background, not limiting their cultural learning by a single target culture. It implied some movement in learning, if not explicit, towards deeper interpretations of culture, and beyond simplistic culture as product understandings. However, it remained significant that cultural differences tended to be expressed through a location-based approach, associated with cross-cultural communication models rather than towards perspectives of differences as beyond fixed boundaries. Intercultural communication may, therefore, have been handled with expectation of cultural differences, irrespective of whether differences had any relevance to an instance of English use.

There were important differences among the students in terms of English level and past intercultural experiences, in addition to differences in programme type and location. These points were significant in the data interpretations. While it had been hypothesised pre-collection that those with more intercultural experiences would provide data relating more to higher levels of ICA, there were examples among the more 'baseline' participants of expanded cultural views. This, it may be interpreted, was based on the quality and range of intercultural contact (non-Anglophone setting, international student campus, opportunities for student independence, abundant multicultural and multilingual communication opportunities). Other students on cultural tours had more limited intercultural contact, and where it was provided it was often in contrived situations. Furthermore, their programmes offered little flexibility in fixed, rigid organisation, following a tight schedule. Such programmes are perhaps unlikely to lead to significant intercultural developments since most communication takes place in Japanese on 'sheltered' programmes (Engle & Engle, 2003). Those involved in more multilingual and multicultural programmes were more positive about their experiences and displayed positive perspectives towards their intercultural learning, and as a result, evaluated their programmes as more successful.

The contrived intercultural communication opportunities provided on programmes in which students present essentialised aspects of Japanese national culture risked reinforcing notions of links between nation, language, and culture as inseparable is framed in cultural essentialism. These funded programmes tend to emphasise Japanese culture rather than allowing students to explore what 'culture' may mean to them individually through social interaction. Given this, it may be surmised that little intercultural benefit can be expected of these sorts of programmes, although some meaning may be taken among particular students, particularly if it offers more motivation for intercultural experience post-sojourn. However, post-sojourn university

requirements may impede more development. These programmes are, perhaps, easy to set up and may involve organisers who are not teaching staff, or individuals lacking any intercultural training. As such, these programmes may be inadequate to reach policy objectives of 'internationalising' students in HE.

It is clear that based on the students' experiences, to prepare for intercultural communication in settings where multiple languages and cultures converge, students may benefit from developing their own, more social understandings of language and culture in communication, rather than as fixed knowledge. The qualitative data provides some self-reported evidence for the development of ICA, particularly an awareness of the complexity of the relationships between language, cultural, identity, and communication. However, it must be acknowledged that it is not clear how conscious the participants are of this and it was not demonstrated by all the participants. Some notable ICA developments could be seen following students' sojourns, although perceived links between language, culture, and nation remained firm. ICA may be particularly relevant for some student, dependent on programme type, demonstrated by meaningful interactions with individuals of diverse linguaculture in more clearly understood multilingual and multicultural contexts of communication and development.

8.5 Summary and conclusion

This chapter has examined the data to address RQ3 into the extent that ICA was seen to develop (or not develop) following the fifteen participants' short-term programmes overseas. It was organised in three parts:

- Basic cultural awareness
- Advanced cultural awareness and ICA
- Summarising individual differences

The organisation in the findings was guided by developmental interpretations of the ICA framework. The findings showed that most coded items fell into earlier points of the framework although there were several examples in later stages. The research hoped to find examples of the students developing to a more intercultural perspective following experiences overseas. There was evidence of some developments following their sojourns of developments towards other levels, outlined in 8.4. In sum, throughout their experiences, it was interpreted that ELT had been handled in terms of NES norms and that culture had been handled simplistically as nationally bound relating to learnable facts and knowledge. National labels were used throughout their descriptions of their intercultural experiences. Such labels may be easier to refer to among lower-level students who may lack the ability to self-express in English,

acknowledged as a limitation of this research. However, if culture is handled in national terms by ELT and by their study programmes, then it follows that stereotypes and generalisations may feature and that students may be unaware of the problems associated with these. Such stereotypes were also applied to 'Japaneseness', reflecting a limited recognition of diversity in Japan. Japanese national identity was seen as highly influential on these students' identities, and as a result, in places they referred to their national identities to explain their own thinking and behaviour. Students may therefore easily define individuals encountered by their national stereotypes and it may seem reasonable to maintain essentialist positions. Perceptions of differences beyond these characterisations, therefore, may struggle to develop. However, there was enthusiasm for such intercultural opportunities despite stereotypes continuing to feature (and in some cases be reinforced).

Students also implied the importance of developing 'global' aspects of their identities from their sojourns on the motivation that this was necessary to navigate 'global' Japan. The students were open to new experiences and willing to engage in diverse examples of intercultural communication on their sojourns. From their narratives, it seemed that the features of ICA were relevant to these students on their study programmes. Within their talk, examples could be found of interesting perspectives towards intercultural communication and indications that some developments had occurred. ICA may be seen therefore, as relevant to how such students understand intercultural communication through English. While national labels were clear, the multicultural and multilingual communication experiences abroad, to varying extents, support to the value of ICA for these learners. Supporting the development of ICA and a broader view of language and culture in communication is met, however, with local contextual challenges, particularly the absence of a principled pre-sojourn intercultural programme for these learners. As such, the sojourns themselves appeared to be the prime opportunities for ICA developments to occur, and changes were seen among some students, and this has been linked to individual aspects among students and among programme types. Therefore, there would be clear benefits to providing more support, driven by ICA to learners before and after sojourns in order to expand the intercultural potential of these short exchanges.

CHAPTER NINE

DISCUSSION

9.1 Introduction

The presentation of findings in the previous chapters provided interesting insight next to the three RQs. These findings make clear that investigating these students' perspectives and experiences relating to ELT, English use, intercultural communication, and short overseas programmes has been worthwhile. The research has uncovered themes in these areas and developed some potential theoretical insight, discussions on which are extended on in this chapter in relation to current thinking, theory, and research in these areas.

To recap, the research questions guiding this study were:

RQ1 What are the Japanese university students' perspectives and experiences of ELT in relation to their learning on short-term overseas study programmes?

RQ2 What is the impact of short-term overseas study on perspectives towards English language use in intercultural communication among the Japanese university students?

RQ3 In what ways can ICA development be seen among the Japanese university students as a result of their short-term overseas study programmes?

In relation to RQ1, the findings uncovered the powerful influence of NES traditional 'norms' and 'standards' in learning and English use since these were seen by the students as providing more 'authenticity' than other uses, irrespective of the considerable function of English among those using it in ELF encounters. This was reflected in students' past and present language learning experiences and practices and in their approaches to their overseas experiences. Contexts on these overseas experiences were highlighted by several students in terms of their multilingual and multicultural aspects which were seen to represent interesting learning and developmental opportunities. The findings showed that short-term programmes can lead to some important intercultural learning; however, more learning may take place if students are enabled to express aspects of their emerging 'global' and independent identities on their sojourns, and are not limited by practices in which culture is treated in a way that reifies stereotypes in simplistic culture as product approaches rather than encouraging intercultural positions. An illustration was developed to represent these experiences of ELT and their impact on approaches to learning on the exchanges and this was detailed in *Figure 3* in 6.4.

The findings connecting to RQ2 showed that from these programmes, perspectives towards English use in intercultural communication could develop, in the right conditions, from monolithic to pluralistic associations with differences accepted in English use, although these tended to be characterised as location-based rather than reflecting a GEs position. Given past language learning experiences in traditional Japanese ELT and the limited intercultural opportunities in which English is used in the local community in Japan, these contexts of overseas study were highlighted as critical for developments in perspectives towards English use to take place. Where these developments could be seen, they tended to do so because of more meaningful intercultural communication experiences with other NNES, particularly in multilingual and multicultural contexts marked by diversity in linguaculture among communication partners. In such interactions, students were willing to use features of ELF, but this was in places accompanied by self-criticism as they considered such uses ‘incorrect’ and ‘inauthentic’ rather than describing these as successful interactions. The section 7.5 towards the end of Chapter 7 summarised the individual development in reference to selected students to highlight particularly relevant examples of development in relation to this RQ.

RQ3 looked at ICA development from these overseas exchanges. As with RQ2, these overseas contexts of learning were highlighted as critical for shifts within ICA perspectives. Some significant developments were seen to take place on these programmes following interactions with individuals, particularly other NNES, demonstrating the relevance of this model of intercultural communication for such learners in such contexts. From these interactions, there was evidence of a move towards more intercultural positions, particularly among those ‘baseline’ students, although links between language, culture, and the nation remained perceived as inseparable in many, although not all the accounts. Finding opportunities to enhance this development in pre-departure intercultural learning and extending on developments post-sojourn appears to have particular relevance for Japanese students taking part in these short programmes. 8.4 provided a summary of individual intercultural developments in relation to ICA, and in reference to the framing chapter in 3.3.4 on intercultural learning and development.

9.2 Relating the findings to the research questions

9.2.1 What are the Japanese university students’ perspectives and experiences of ELT in relation to their learning on short-term overseas study programmes?

The fifteen participants presented themselves as motivated in their engagement with English language learning extending to participation in their overseas programmes. This was driven by a perception that skills they developed would be needed in their future lives to handle

intercultural communication as 'global' workers, reflecting commonly cited reasons for English study in Japan (Yamagami & Tollefson, 2011). However, 'global' was ambiguous in its representation and participants may overstate these needs since it was also acknowledged that most Japanese people do not use English in their daily lives (Kubota, 2011; Morita, 2014a; Seargeant, 2009). While this challenged needs for English and 'global' skills, there is expansive discussion relating to rising internationalisation and its association with increased English language use in Japan (e.g., Burgess, 2015; Butler & Iino, 2005; Morita, 2014b; Whitsed & Wright, 2011). As such, intercultural communication may feature more in the participants' futures than can be clearly seen. Furthermore, developing these skills was personally important to these students who claimed that they wanted to use English in their futures. It seems relevant, therefore, to support motivated individuals like those in this study to conceptualise what 'global' may mean in relation to their English development and individual needs. The ICA model, discussed in relation to RQ3, is significant here.

These contextual inconsistencies outlined above help in a characterisation of the wider learning context. At this university, most of the non-language major students had generally low levels of motivation and interest, typical of such contexts in Japan (Hayashi, 2005; Kikuchi & Sakai, 2009). This seems reasonable since if a student perceives no future need for English then they are unlikely to be convinced by any policy or institutional pressure. Indeed, for many there was limited motivation to engage beyond their university entrance tests, reflected in past local research (Matsuda, 2011; Whitsed & Wright, 2011). This lack of interest may also emerge from negative passive learning experiences relating to these tests, in which memorisation was emphasised rather than its study as a skill to develop (Humphries & Burns, 2015). This was reflected in largely negative descriptions of secondary ELT experiences by the student participants here.

In their secondary educational experiences, it was interpreted that language had been simplistically conceptualised in terms of fixed differences among words and grammar in a language as code approach. This was problematic since it opposes a more realistic conceptualisation of language as open and dynamic (Shohamy, 2006). These fixed representations were, furthermore, presented through codified NES norms. From this, notions of 'correctness' may become reinforced since students are measured in ELT next to NES abstract and unattainable markers (Kirkpatrick, 2006). As a result, NES 'varieties' become fixed in thinking as the 'authentic' reference for language use (Kubota, 1998), evident in these accounts. Among the students, this approach was influential in their perspectives and experiences at tertiary level, despite the more communicative teaching approach. There was positivity towards

the opportunities this provided for English use and they reported more confidence in participating in speaking activities. However, within the language centre's curriculum, a language as code understanding and NES influences were present. This was particularly seen in the vocabulary and listening homework utilising NES examples, NES SALC resources, and the speaking rubrics referring to accuracy and 'correct' pronunciation, assessed by the predominantly NES teaching staff. TOEIC, a test utilising NES 'standards' was also extensively promoted in the setting and these students attached importance to attaining a high score. Assessing next to NES 'standards' by NES teachers is potentially perplexing, however, since students may easily believe that only NES users can produce the required model used in the curriculum (e.g., Kirkpatrick, 2006). This setting description shows the power of NES influences and highlighted that at the curriculum and assessment levels divergence from these 'standards' tended not to be tolerated. Divergence may, however, be tolerated in casual conversation between teachers and students in the setting.

It may be more productive and lead to more confidence among students, many of whom used English in communication for the first time in these university classes, if English was approached in a way to reflect its use in global communication contexts. This would challenge NES normative learning by presenting a perspective that the 'norms' and 'standards' to which they were exposed in ELT represent one use among many and that they may differ from use they experience in communication (Matsuda, 2018), where norms may develop socially (Hynninen & Solin, 2017). The continued application of NES 'standards' as the 'authentic' reference also undermines what may be 'authentic' to individual students (Galloway, 2017; Kirkpatrick, 2012). Therefore, a shift towards a more pluralist view of English among students may demonstrate that they can participate in successful intercultural communication without taking NES 'standards' as their reference. The reference for ELT may instead be that effective communication in English, defined by intelligibility, may take place in multilingual situations where English is used in different, creative ways (Pitzl, 2017; Seidlhofer, 2011).

Such communication experiences characterised the intercultural interactions in which these students participated on their international programmes. The multilingual and multicultural aspects of these interactions were shown to be meaningful, particularly on the language and research programmes, but also on the Malaysia and Taiwan cultural tours. This was not the case on the US cultural tour where limited communication situations involving local individuals appeared forced and unnatural rather than authentic (Allen, 2010). Where intercultural communication experiences with individuals of different nationalities took place, it was seen to add value to the experiences, contributing to developing intercultural identities as English users.

While this is discussed in depth in relation to RQ2, it is also relevant here in the students' characterisations of these experiences. There were positive descriptions of meaningful interactions involving other NNES, more so than with NES. This was primarily due to more socialisation with NNES individuals with whom, as other learners in their classes sharing an experience, connections formed more easily (Csizer & Kontra, 2012). It may also have reflected some power imbalance in NNES-NES communication in which students were more comfortable in NNES-NNES communication (Çiftçi & Karaman, 2018). Such communication was 'authentic' for these students in these international settings which challenges traditional normative approaches and highlights the significance of these multilingual contexts of learning.

To further characterise their overseas experiences, different types of study programmes were represented in this research, the borderlines between which were outlined in the theoretical framing in 4.3.3 and the participant overview in 5.4.3. In the pre-sojourn period, multilingual and multicultural contexts for English use were inadequately represented in both independent learning and university advice. This lack of representation is also reflected in the handling of some related local research (e.g., Fryer, 2012; Horness, 2018) and there is a similar lack of representation of the different programme types, with 'SA' used unproblematically at the institution as an 'umbrella' term for all such programmes (Engle & Engle, 2003, p.3). This lack of delineation was evident in the handling of programmes by the university's international department; as a result, not all students had a clear picture of the details of their programmes pre-sojourn, as shown in the extract below.

Taken from Extract 6.45 (Yuki, Post-Sojourn Email Int)

Yuki	<p>まずまず。少し留学＝旅行というイメージが少しだけあったから。今度の留学でそれは ただの 旅行になるから、そこの切り替えをしっかりとしたい <i>mazumazu. sukoshi ryūgaku ikouru ryokō toiu ime-ji ga sukoshi dake atta kara. kondo no ryūgaku de sore wa tada no ryokō ni naru kara, soko no kirikae o shikkari shitai</i></p> <p>Not bad. Because my image of studying abroad was a bit like a travel. If nothing is done, my next journey would be just a travel again, so I'd like to make clear distinction between them next time.</p>
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A clear division between programmes was seen between the teacher-chaperoned, highly organised cultural tours, which offered limited intercultural opportunities, and the more independent research or language-focused programmes. This latter grouping was more clearly described by the students relating to their multicultural and multilingual contexts. Framing each programme appropriately for prospective first-time students would be useful, particularly as among the students some unrealistic expectations were evident. This may relate to the unproblematic handling of these programmes under the ambiguous label 'SA', in which

different programme characteristics were not, as mentioned, adequately represented. Such expectations appeared to relate to an oversimplified view that overseas study experiences lead automatically to transformative learning linguistically, interculturally, and personally. It implied that some students believed going abroad would be enough to enhance these areas, which linked to the 'SA imaginary' (Kubota, 2016), a shared assumption among people in a community about the benefits of a sojourn in representations of overseas study contexts as fixed and singular (Kinginger, 2009). But this does not acknowledge that experiences are complex and unique, and that if developments occur, they do so as emergent from idiosyncratic individual aspects, including personality, background, motivation, past intercultural experiences, and learning behaviour (Jackson, 2012), as well as communication and other affordances on a programme.

The developmental potential may also be affected by the quality of pre-departure training (Jackson, 2012). Among these students, it was described that no such training was available. Furthermore, levels of engagement with pre-departure independent learning were inconsistent and some of these participants were unfamiliar with how to engage independently with English learning. This demonstrates the importance of developing learning support for such students to help them construct ideas about their individual programmes as well as supporting intercultural skills development. It would be helpful for any support to adopt GE principles to challenge the typically target language and culture approaches of SA, seen in growing SA research output (e.g., Anderson, Hubbard & Lawton, 2015; Anderson, Lawton, Rexeisen & Hubbard, 2006; Behrnd & Porzelt, 2012; Chieffo & Griffith, 2004; Gaia, 2015; Heinzmann et al., 2015; Kehl & Morris, 2008; Kurt, Olitsky & Geis, 2013; Shiveley & Misco, 2015). This may help students understand that important connections can be made with other international students and that these may be more meaningful than connections with NES individuals from the host culture (Schartner, 2016). However, this target culture approach was seen clearly in the student descriptions of these rigidly organised, intact group, cultural tours (Engle & Engle, 2003) involving numerous host cultural activities. Students were kept busy with these scheduled exchange activities involving evidently contrived communication encounters (see *Extract 6.46* below). They were also required to deliver a presentation at local schools and universities which required time for preparation and practice, thus further limiting opportunities for expressions of independence (Allen, 2010).

Taken from Extract 6.46 (Takeshi, Final Int)

Takeshi	we didn't have opportunity to enough opportunity to talk to American people it's only twenty thirty minutes
G	right
Takeshi	yeah it's difficult to make friends that few minutes

This type of programme may be easy to set up and may make sense to individuals lacking in intercultural educational training, including among staff in the institution's international centre. Furthermore, among these tours there were government-sponsored programmes as in the JENESYS (Taiwan) and Kakehashi (US) trips. On these, students participated in activities involving the exchange of essentialised aspects of culture in a culture as product framing, easily consumable by short-term visitors (Burns, 2001). Without intercultural training it may be easy for culture to become simplistically associated with defined, idealised national groupings in which common characteristics are shared (Horibe, 2008; Liddicoat, 2007a; Piller, 2017). This association encourages a perspective towards individuals as representatives of homogeneous national cultures. This may 'reify' stereotypes (Riggan et al., 2011, p.237) as it does not acknowledge that cultural meanings may be expressed among different individuals of a particular nationality in different ways (Baker, 2015). Clearly this is problematic for intercultural development, expanded on in relation to RQ3.

The exchange aspects also enabled the promotion of an image of Japan abroad through the presentations and exchange, which was explicitly part of the agendas of the government-sponsored programmes (<https://www.mofa.go.jp/>). This reflected national policies of *kokusaika* in which internationalisation of individuals is associated with strengthening national identity (Morita, 2014a) through a focus on 'Japaneseness' and 'exportability' of Japanese national culture abroad (Yoshino, 1992). This may sit well among proponents of *nihonjinron* thinking in the promotion overseas of distinct and 'unique' aspects of Japanese (national) culture, not acknowledging within-Japan cultural differences, and not adequately recognising that each national culture has its own 'unique' particularities. Intercultural development may not develop easily from such contexts. However, students may still have experiences which they perceive as personally meaningful, and as such, these may be important sources of learning on any programme type, particularly when outcomes are viewed in terms of their long-term impact on learning motivation and behaviour. This was seen among some, though not all, of the participants following these tours.

However, more developments were seen following the research-based and language programmes in which students went abroad independently or in smaller groups on

internationally organised programmes. These students highlighted their independence and developing confidence, personally and in intercultural communication, as important features of these experiences, illustrated in *Extract 6.39* below.

Taken from Extract 6.39 (Miki, Int2)

Miki	I often tried to speak to many people in English so my English skill was not improved but I think that I could er I got the confidence to speak English and and if I if I think that if I say if I speak English they can they can understand so it was very happy for me
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This confidence appeared to develop from this independence, in addition to their more abundant and more authentic experiences of intercultural communication with a diverse range of individuals of different linguaculture. The assumption in much research and advertising material of ‘authenticity’, NES ‘standards’, and ‘target’ (national) culture learning was therefore challenged by this. It shows the value that multilingual and multicultural contexts of learning can provide and highlights the relevance of such contexts for intercultural learning.

As a clarification of the findings in relation to RQ1, an illustrative representation was developed. This may offer insight of relevance to other practitioners working in contexts of increasing policy pressure in HE for student internationalisation, understood in this thesis as ‘the process of integrating an international, intercultural or global dimension into the purpose, function or delivery of higher education at the institutional and national levels’ (Knight, 2008, p.21) (see 4.3.1). The illustration considers the developmental opportunities which may be enabled by these short exchanges, based on findings from this research and informed by the theoretical framing of the research. The research identifies two broad types of programme: Exchange type 1 in which substantial intercultural communication opportunities in largely independent programmes were afforded; and Exchange type 2 which, in contrast, afforded fewer such opportunities in more rigidly organised programmes and limited intercultural communication opportunities. This representation further links post-sojourn learning contexts and (missed) opportunities for extending intercultural learning. It enables a clarification of the theoretical significance of the findings in their implications for the findings in RQ2 and RQ3.

9.2.2 What is the impact of short-term overseas study on perspectives towards English language use in intercultural communication among the Japanese university students?

The discussion of ELT contexts and overseas study experiences relating to RQ1 provides a foundation for the discussion relating to RQ2. Here, I examined the reports of these non-language major students’ overseas experiences to look for developments in perspectives

towards English use in intercultural communication. Many of these could be characterised, pre-sojourn, as ‘baseline’ due to limited past practical experiences using English, in addition to their descriptions of their ELT experiences as involving limited communication opportunities. Given these contextual connections in their backgrounds, their overseas programmes were, therefore, critical contexts in which any developments in perspectives could occur.

The participants, overall, approached their intercultural interactions with enthusiasm, in most cases not defined by reference to NES or any particular linguistic or cultural background. On the US cultural tour, students had expected to engage with local NES students in organised exchange events; however, NES target communication partners were not explicitly stated among the majority of participants in relation to the language study programmes in London, Hawaii and Texas, as other ‘inner circle’ settings. The Malaysia and Taiwan trips involved English use with local individuals, some among whom may have been English L1 users, but those individuals may not have been associated with traditional Anglophone locations. On the sojourn to Poland and the research-based programmes in Germany and Hong Kong, students were open to interacting with any non-Japanese individual overseas, although the extent that this was achieved varied. This openness was reflected in the various nationalities mentioned in positive descriptions of intercultural encounters. The cultural tours provided fewer intercultural encounters, with the exception of the US cultural tour where organisational issues led to few intercultural opportunities and the wide use of Japanese within this large group. Intercultural opportunities there tended to take place in organised, artificial exchange events.

It was demonstrated that on most programmes more extensive communication in English had taken place with other NNES than with NES. These interactions were represented as learning opportunities, illustrated by Kodai in this extract.

Taken from Extract 7.26 (FG B)

Kodai	I got to talk to people from various countries including Italy, Russia etc. Just as mentioned previously, they have their own accents and expressions and I was genuinely glad I could learn those things.
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Students’ descriptions showed that such learning reflected that location-dependent approaches to English were better understood than ones reflecting a GEs position, i.e., differences were seen as relating to national ‘varieties’. Tomo, from his language study programme in Texas where he shared a room with students from different Latin American countries, used location labels to show awareness, and encouragingly, acceptance of these differences (see *Extract 7.13*). While this is more associated with a WEs position, shifting from a monolithic to pluralistic

conceptualisation of English was nonetheless an important development from intercultural interactions in these study contexts.

Taken from Extract 7.13 (FG A)

Tomo	there are many er . in the USA the language skill there are many students who come from the other countries so the most imp important er interesting thing is er the difference of the pronunciation of English
Noriko	ah
Tomo	so er before goes goes USA I think the English is just one language . so er that is written in textbooks and I can er practice I can see the textbook of the pronunciation so for example er . in . er in English as English that I learnt Japan ... in Japan we say (unclear)
Noriko	yeah
Tomo	but Spanish (unclear)
S	[ah okay okay okay]
Tomo	so I feel that pronunciation is not just one . so its most interesting for me

The above highlights the potential of these international study contexts to develop understandings of global English use. While the use of national labels is simplistic in their implication that language use is uniform in given settings, as well as not accounting for multilingualism, it may be surmised that these labels are more easily understood among learners with limited international experiences.

Nationally oriented descriptions of English may also stem from assumptions about homogeneity in national languages, particularly in assumptions about Japanese language. While there are wide variations in everyday Japanese language use, there also tends to be a strong connection to the national language (*kokugo*), the ‘standard’ Japanese presented throughout schooling and in media uses, where local uses are discouraged (Gottlieb, 2008). If, therefore, there are assumptions about Japanese national language, then these assumptions may be easily applied to other languages (Seargeant, 2009). An implication of these is an association of English use defined only by NES. Any development of a sense of English ownership among Japanese English users is potentially challenged since understandings of the role of NNES in shaping English use today may not be easily recognised (Hino, 2012). It would be useful to develop this understanding in addition to developing awareness of ELF as an acceptable function of English use in these international contexts (Jenkins, 2015). While these students described ELF use, it appeared hard for them to do so positively since it was associated as ‘incorrect’ next to NES ‘standards’ and ‘correctness’.

The influence of past ELT experiences was perceived, then, as significant in students’ perspectives, seen in this conceptualisation of English use in terms of ‘correctness’ in

association NES 'standards' and 'authenticity'. The message that students need to 'conform' to these codified 'standards' is common in Japan (e.g., Sung, 2013), and was reflected in these students' experiences. This was also seen in research articles in Japan which cite L1 'interferences' as responsible for misunderstandings in communication (e.g., Allard, Mizoguchi, & Bourdeau, 2006). The implications are that NNES, therefore, are to blame for any such communication difficulties. The application of this thinking was identified in this university research context, where speaking test rubrics explicitly stated that Japanese-accented English, i.e., '*katakana*-English' was seen as inferior, even in fluent communicative use, and students would be marked down for using this. This may reinforce the message that what they do is 'wrong', when it may be that they are intelligible, fluent, and resourceful communicators.

Drawing attention to such uses of English among more proficient users reinforces the NES power of NES teachers. Among these participants, emerging from this context, there were several examples of negativity towards their own English use where they perceived communication problems had occurred, particularly relating to their pronunciation. This self-criticism was harsh, however, since there were numerous descriptions of successful intercultural communication experiences on their sojourns. Where features of ELF use were described in these interactions, confidence which may have developed was challenged by this self-criticism as students perceived what seemed effective communication as inferior use. Despite evidently meaningful encounters with NNES, there remained a binary association of language use as 'correct' or 'incorrect', in which NES 'norms' remained the target for learning, reflected in the following response.

Taken from Extract 7.2 (Kodai, Int2)

Kodai	I wanna talk to native speaker because if I talked to not native speaker I may I may . improve my English skill skill as not correct correct English
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These perspectives assumed that NES 'standards' are associated with some monolithic, 'idealised' English speech community (Lippi-Green, 2012, p.67). Japanese individuals, to generalise, can be preoccupied with a 'correct' way of doing things and this may be seen in this 'prescriptivist' approach to English use favouring NES users (D'Angelo, 2017, p.166). But the unique association of English use and 'authenticity' as fixed on some abstract NES speech community's 'norms' is problematic for intercultural communication in intercultural contexts. Applying this thinking to diverse communication encounters involving individuals with unpredictable linguistic and cultural variations represented by these students' overseas experiences would be 'hard or even impossible' (Ishikawa, 2018, p.11). In one account, this was explicitly understood; however, in others this did not emerge, reflected in *Extract 7.20*.

Taken from Extract 7.20 (Noriko, Int1)

Noriko	Japanese people can't speak English because they hesitate to make mistakes so but because so why Japanese people think that because they think English is for native speakers so that means England American peoples American people for American people for England people for Australian people not Japanese people so however English is a tool so they should talk and they should use English with their native accents so China or Thailand or India think English is a tool as a result they speak English very well however so as I said Japanese people don't think that and as a result Japanese people can't speak English very well
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The above supports the above point about the strength of the 'correctness' associations, as well as the idea that such associations may be less a preoccupation among English users from other countries. However, there were examples in the data set of students developing from this position, illustrated by Yuki in the extract below.

Taken from Extract 7.28 (Yuki, Pair Int2)

Yuki	each person had their own speaking way, so sometimes I couldn't catch what they were saying so I tried to speak in a way that would be easier for me to say and express what I wanted to say rather than sticking to the perfectionist style.
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This international experience helped Yuki develop awareness that divergence from traditional 'norms' can be acceptable. He was a first-year student who had not been abroad before and his proficiency was characterised as A1. It was encouraging that such a student identified 'perfectionist style' as a potential hindrance to effective communication and showed willingness to adapt to focus on achieving some communication goal rather than on 'correctness'. This example may be interpreted as an early awareness of the function of ELF among Japanese 'baseline' students.

Any preoccupation with NES 'authenticity' in learning was challenged by these examples of English use and preference among some for communication with NNES which emerged from the data. This was related to power imbalances as the students felt this was fairer in communication with other NNES users. There was a sense that there was less pressure to be 'perfect' and it was seen as acceptable to 'deviate' from NES 'standards' in flexible communication. The following from Takeshi illustrated this:

Taken from Extract 7.9 (Takeshi, Int1)

Takeshi	when I speak with native English speaker I feel a little pressure to speak very well but non-native speaker when I talk with non-native speaker I feel more relaxed because English is not native language for them and it's same to me and they speak their English is not perfect it's me too so I feel relaxed
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This represented a development from the exchange experiences from 'correctness' to creative use in intercultural communication situations to achieve communication objectives. Among some participants this supported confidence in their English communication skills since they were focused on achieving a communication goal. In these ELF encounters, communication related to how they used their English resources intelligibly, in which meaning was negotiated among those involved, 'rather than statically inherent in a speaker's linguistic forms' (Jenkins, 2000, p.79). Had these students attempted to 'conform' to these 'linguistic forms', it would have assumed that their partner also 'conformed' to this same prescribed model (Seidlhofer, 2016). Communication, therefore, may have been less effective. Their self-criticism was inappropriate as any 'deviations' could have been seen instead as characteristics of successful communication using ELF (Jenkins, 2015).

The relationship between these students and ELF perspectives was clearly complex. There was willingness to use features associated with ELF but then reject these in other representations of their communication experiences within their accounts. On the one hand, they described flexible and creative English use in apparently successful, meaningful intercultural communication; on the other, they self-criticised for 'incorrect' use. This may have been the result of lack of confidence but it may also have stemmed from a lack of exposure to real examples of successful intercultural communication involving ELF use. Importantly, however, developments were identified, at least towards a position recognising global realities of English use where it may be used in different ways. However, it implied that the route to a more GEs understanding goes through a location focused WEs position, reflecting developments within applied linguistics. More recognition of these aspects to challenge the relevance of NES normative approaches in such communication experiences may support the development of more confidence and sense of ownership of English (Hino, 2012). This would require language and cultural representations to be diversified in how they are presented to these students so that awareness could develop beyond sole association with 'norms' in Anglophone settings (Matsuda, 2018). This could also be significant in helping to convince students that their ways of using English can be as valid as how it is used among users from other settings.

To reiterate the focus in RQ2 on 'development' at the end of the findings section provided a summary of individual developments. This focus reiterated teaching and learning practices in ELT and SA associated with 'correctness' in reference to NES normative 'authenticity'. Students were concerned with a need to apply their traditional normative understandings in their communication experiences abroad. The research sought examples from the student accounts of developments towards a view of English language use in terms of comprehensibility over

binary associations of English use by perceived ideas of 'correct' and 'incorrect' use. Significant among many students was a willingness to disconnect from NES norms and engage in ELF, if communication effectiveness could be enabled by this. This tended to take place in settings more characterised by their multicultural and multilingual aspects, as represented by Exchange type 1 in the illustration in *Figure 3*. It implied that under particular conditions, students are more likely to develop GEs perspectives towards how English is used in the world. It should be again reiterated that these findings may not make links between changes in perspectives and the exchange contexts fully explicit. However, they contribute to evidence-based theory that these exchanges, in particular conditions, are the critical contexts for expanded views towards English language in intercultural communication to develop.

9.2.3 In what ways can ICA development be seen among the Japanese university students as a result of their short-term overseas study programmes?

Within the literature framing of this research, I highlighted that ICA as a model of intercultural communication may have particular relevance for these students over other models. This relevance has been supported by this research. ICA recognises the realities of English communication in international contexts. These realities were demonstrated by the meaningful intercultural interactions taking place with other international students in which they encountered uses of English, including among NES, different to which they had previously been exposed. Other models used in relation to such developments among Japanese learners in local research tend to look less at the role of English in communication as well as characterising culture as nationally bounded (Baker, 2015). Here, cross-cultural communication models are popular (e.g., Cushner, 1986; Hammer & Bennett, 2002; Kelley & Meyer, 1999; Precht & Lund, 2007; Savicki, et al., 2004; Van der Zee & Van Oudenhoven, 2000). Such approaches, problematically, may assume that individuals are defined uniquely by their national cultures and that in intercultural interactions they would communicate in the same way as in communication with individuals in their home contexts (Baker, 2017). Furthermore, these models may use 'target' culture approaches which do not acknowledge the multilingual and multicultural contexts reported in this research as developmentally important.

In relation to RQ1 and RQ2, I have argued that reconceptualising English language would be useful and relevant for English learners in Japan. This would mean a shift from traditional normative NES models, typically associated with Anglophone national cultures, in which culture may be handled in culture as product, idealised, national representations. For students on many international programmes, this was clearly significant since communication takes place with individuals of diverse linguacultural backgrounds. Even when culture is treated as national,

students cannot be prepared with all such knowledge for communication a priori (Baker, 2015). This would assume there are homogeneous target speakers rather than recognising the unpredictability of a partner's varied cultural references, beyond the national, in intercultural communication.

The data were examined for examples of ICA development in students' experiences (a summary of which is outlined in the findings in 8.4). In this research, students transitioned from English learners in educational contexts to English users in real-life situations. This was meaningful to the students, shaping how they saw themselves not only as learners, but also as English users keen to express aspects of their identities in intercultural communication. Used in relation to ICA, 'transition' implies development goes sequentially from one level to another. This was not directly the case among these students. It may be that individuals eventually transition to a characterisation more associated with higher levels, while displaying fewer features from earlier levels. Among these learners, it was possible for them to be characterised more closely next to a particular level, with other features in their discourses connecting to a higher or lower level. The more proficient and interculturally experienced individuals were characterised at a higher level but within their accounts there will still items relating to earlier aspects of the model. That said, those students were able to draw on more experiences in the interviews and they were able to represent their views more comprehensively in English. However, within-category developments could be seen among lower level 'baseline' students, particularly in relation to Level 1, concerned with a general understanding of culture over a more intercultural position (Baker, 2012). This demonstrates that smaller developments on these short programmes can be significant for ICA development.

Among the 'baseline' learners with limited intercultural experiences, there were different proficiency levels. It may be assumed that those with higher proficiency would be characterised at higher levels, but there were examples among these 'baseline' students of more significant developments than were seen in some more able English users. While other factors may have contributed to this, Yuki in *Extract 8.21*, for instance, reported a change in approach occurring on his programme.

Taken from Extract 8.21 (Yuki, Pair Int2)

Yuki	it was normal that things were different when I came across different custom I tried to ask someone about it think about it myself and understand even in Japan there are people who have different styles I tended to keep a distance from those people but I started making effort to approach these people.
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A common feature in the accounts was cultural essentialism demonstrated through stereotyping and generalisations associated with a Level 1 understanding of culture. This reflected culture as product conceptualisations, perhaps extending on ways culture had been handled in their ELT experiences and more broadly in Japanese discourses (Yamada, 2015). This approach within language education is common in Japan seen in the unproblematic handling of cultural knowledge in sole relation to an ‘arbitrary array’ of facts, customs, and traditions (Horibe, 2008, p.246). It is potentially challenging for perspectives towards individuals in intercultural encounters on these international contexts that culture is presented as geographic and bounded in homogenous versions of national cultures (Liddicoat, 2007a). Furthermore, this handling of culture, in terms of right and wrong, does not accommodate variations in how meaning may be contested. This is simplistic for intercultural communication and it represents a more cross-cultural position in which nations, languages, cultures, and individuals are correlated when there are likely to be other local and individual factors engaged (Baker, 2015). It seemed reasonable that such backgrounds and learning experiences would lead students to replicate essentialist perspectives (Piller, 2017). This approach may also be seen to reflect widely held culturally essentialist perspectives about homogeneity in Japan. National stereotypes about Japan are influenced by a generally limited recognition of diversity which can be seen in social class, income, region, and dialect, in addition to racial and ethnic differences (e.g., Liddle & Nakajima, 2000). This, it has been argued, can influence views towards non-Japanese individuals since if Japan is understood as homogenous, the same understanding can be applied to other nations (Seargeant, 2009).

There was a tendency among the students to identify differences rather than things in common at the national level. Relating this to policy, MEXT has been criticised for developing ‘adeptness’ among Japanese individuals at identifying differences rather than commonalities between Japan and elsewhere (Kobayashi, 2013). This is demonstrated in *Extract 8.8*.

Taken from Extract 8.8 (FG A)

Takeshi	I’m er I’m interested in . culture and people because they . they are different us
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There was positivity in the accounts to learning about cultural differences from a culture as product perspective in which students discovered facts about other cultures and compared them with their own understandings of Japan. Associating culture with national characteristics may have been a more accessible approach for those with limited intercultural experiences since it may be easier to assume that individuals from within a country share common characteristics. Such thinking may be influential in their own sense of nationality. As a result, it

may be seen that their intercultural experiences were affected by this as when difficulties occurred in communication, these tended to be explained by these perceived differences. In such challenges, students tended to refer to cultural differences in their reactions which highlighted their 'Japaneseness' and an 'us' and 'them' way of thinking, i.e., that Japanese people behave in particular ways while other groups behave in other ways. It was unfortunate that this overlooked that difficulties may have been related to basic differences such as differing communication goals (e.g., Scollon, Scollon & Jones, 2012). This thinking reflects the *nihonjinron* correlation of nationality, ethnicity, and culture, promoting a view of Japan as unique, and influential in educational policy (e.g., Kubota, 1998; Yamada, 2015) despite several empirically researched challenges to this framework (Macdonald & Maher, 1995; Matsumoto, 1999; Matsumoto, Kudoh & Takeuchi, 1996; Noguchi & Fotos, 2001). This sense of uniqueness in culture and national character emerged within different accounts about 'Japanese mind', although described here ambiguously.

Taken from Extract 8.11 (Ryota, Int1)

Ryota	Japanese mind it is very difficult to explain but I think only Japanese people do things and think thinking er for example (unclear) and pudo er it is only Japanese culture and I think many people told me Japanese people are shy and diligent and serious kindness so . I also think it is Japanese culture Japanese mind but I think we have other Japanese mind but I can't feel it so I will study I will study Japanese real Japanese mind in Indianapolis so maybe I can feel it yeah
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Such perspectives were perhaps reasonable as these students had been socialised into Japanese language in association with the national culture in which Japanese is seen as shared by the Japanese people who use it (e.g., Seargeant, 2009). As such, links between nation, language, and culture may easily be seen as inseparable. This was a reification of nation, language, and culture (Baker, 2015) through 'banal nationalism' (Billig, 1995), i.e., representations of 'Japaneseness' to construct a national belonging. In this way, culture is 'structured' and 'delineated' in an individual's behaviour and links between language and culture become 'unconsciously conflated' (Baker, 2015, p.62). Moving towards a more intercultural perspective may be problematic, then. It would be helpful instead to challenge essentialist correlations and help develop views that connections between nation, culture, and language are fluid (Baker, 2015; Jenkins, 2015) and in intercultural communication in multilingual and multicultural contexts, boundaries between languages and cultures are indistinct. That said, since their intercultural communication experiences involved the coming together of individuals unfamiliar with one another, as new and often brief contacts, topics around surface-level national cultural differences were perhaps more accessible. These types of national cultural representations were likely easier than expressions of more complex cultural positionings among these young

individuals, but this does not mean that such views were absent in their deeper reflections. While in practice, it may be easier to apply such perspectives, the students may also have had other ideas unexpressed to me in the interviews.

In order to support a transition to ICA and a broader view of culture in communication, there are clear challenges in Japanese contexts. The international exchanges are therefore highlighted as important contexts for developments to occur. Longer programmes would likely provide more development if they provided more intercultural opportunities, as would shorter cultural tour programmes involving more intercultural situations and fewer contrived exchange activities essentialising national cultures. However, I have discussed in this section the relevance of the ICA model for students on these programmes and it may have practical applications beyond the characterisations provided in this section. If universities are to demonstrate intercultural developments among individuals, then the model could be used to provide a framework for developments following some organised post-sojourn activities. At present, in this research setting, students went abroad without any kind of structured or evaluative tool. Post-sojourn, they delivered presentations in Japanese which tended to feature essentialist surface-level observations rather than representations of more substantial intercultural learning. Beyond such application, ICA may be useful as a model through which students can be prepared for their experiences (Baker, 2015). Among the largely 'baseline', young, internationally inexperienced learners, developments could be enhanced with learning support. However, without this, the learning potential of their sojourns is unlikely to be fully realised.

9.3 Summary and conclusion

In brief, this chapter has discussed the findings in relation to relevant theory and research. This was organised in three sections representing the three RQs. The discussion has made clear that there has been value in conducting this research into students' perspectives and experiences of ELT in Japan and English language use on short exchanges, and how these interact with intercultural experiences and perspectives. The conclusion to this thesis follows this chapter in which I provide a summary of the points raised here, extend the summary on aspects relating to intercultural development, and relate these to the implications for teaching practice.

CHAPTER TEN

CONCLUSION

10.1 Introduction

This conclusion reviews the prominent points which emerged from this research, reflects on how the approach taken towards developments has implications for student exchange practices, and summarises their pedagogical implications. It begins with a brief justification for the research in this context before outlining the key research findings. There follows a section in which ICA and international student exchanges are brought together for further summarising and reflection on theoretical implications. I then discuss some teaching implications raised through this process as it was hoped from the onset of this research process that it would lead to some practical application for students taking part in short programmes overseas. An outline of an intercultural intervention now in use in the research setting is provided. Finally, I consider future research directions arising from this project before further reflecting on some limitations of the research.

10.2 Justifying the research

Research into individual experiences on international student exchanges provides an increasingly detailed perspective on the complexity of these experiences. If we are to acknowledge that individuals are unique, have unique experiences on a sojourn, and are influenced in diverse ways, then it is problematic to treat these contexts as fixed in research or advertising material, without clear demarcation between programme types. Such an approach assumes generalisability of context and experience and does not account for the complexity involved. It is clear then that to understand more about the learning potential of overseas programmes there are benefits to speaking to rather than surveying students in larger scale studies to gain a details picture of their experiences and to report on these as complex. From this, we can look for thematic connections between accounts. This may ultimately lead to 'resonance' (Richards, 2003) as an outcome of this research among researchers and practitioners in their own settings about the needs of their students. Given an increasing volume of research contributing to discussion from these perspectives (Kinging, 2008), it is important that teachers and course developers pay attention to such research where it is effectively disseminated to inform and improve teaching practice so that the learning and developmental potential of overseas study experiences can be enhanced.

10.3 Reviewing the research questions and findings

The key themes and theoretical insight from the findings are summarised here, with a restatement of the RQs.

RQ1 What are the Japanese university students' perspectives and experiences of ELT in relation to their learning on short-term overseas study programmes?

- Traditional NES normative associations of language use and simplistic cultural handling characterised the experiences of ELT at secondary and tertiary levels, and this has influence on how student exchanges are approached by students.
- NES 'standards' were seen as 'authentic' references for learning, reflected in students' language learning experiences and practices, challenging how they develop their 'global' identities through their overseas study programmes.
- Short-term programmes can provide important intercultural learning opportunities, although this may be challenged if programmes do not allow students to express aspects of their identities independently and if culture is handled in ways that reify stereotypes.
- Where these overseas study programmes were characterised among the students by their multilingual and multicultural contexts, these were seen to enhance learning and developmental opportunities.
- The meanings perceived from short-term overseas study are not fixed; rather, what was perceived as important to individual learners changes over time as they think differently about how an experience was personally meaningful.

RQ2 What is the impact of short-term overseas study on perspectives towards English language use in intercultural communication among the Japanese university students?

- Given limited intercultural opportunities in their Japanese contexts and limited GEs perspectives represented in past learning, the overseas study contexts were critical contexts for developments.
- Developments in perspectives towards English use in intercultural communication were seen in a shift from monolithic to pluralistic associations of English, although these tended to be location-based rather than reflecting GEs understandings.
- More meaningful intercultural communication and learning experiences took place from interactions with other NNES.

- There was a willingness to use features of ELF in communication but this was accompanied by self-criticism over perceived 'incorrect' and 'inauthentic' use rather than in association with successful communication.

RQ3 In what ways can ICA development be seen among the Japanese university students as a result of their short-term overseas study programmes?

- ICA was shown to be a relevant model of intercultural communication for these learners, demonstrated by meaningful interactions with individuals of diverse linguaculture in multilingual and multicultural contexts of communication and learning.
- Perceived links between language, culture, and nation remained largely bound up together although there was some evidence of movement towards more intercultural positions.
- The use of ICA in this research has reiterated challenges in educational practices of connections between language, culture, and identity.
- The research also reiterates that conceptualisations of the knowledge, skills, and abilities in ICA are changeable and used in different ways rather than fixed.
- Short-term student exchange contexts may support meaningful, although limited, ICA development; therefore, finding ways to support and enhance this learning pre- and post-sojourn seems particularly relevant for such university settings.
- More ICA development was seen to take place following substantial intercultural communication opportunities on independence affording programmes in multilingual and multicultural contexts of communication; development was more limited in the chaperoned, rigidly organised programmes involving few intercultural opportunities.
- Aligned with ICA development, there was increased awareness and acceptance of ELF.

10.4 Intercultural awareness and international student exchange contexts

Following the review of the research findings in relation to the RQs in this conclusion, this summarising section outlines key understandings learnt from the application of ICA to intercultural development following student exchanges. Given arguments in this thesis for ICA as a means to evaluate where developments have taken place, this section reiterates its potential as a developmental tool for other research contexts as a potentially practical implication of this research. From this, it is hoped that other teachers and researchers investigating intercultural learning from this developmental orientation may benefit in some way from these findings.

In sum, the key reasons for the selection of ICA in this research was, firstly, its shift away from sole focus on national cultural orientations, and secondly, its recognition that ELF is likely to be most commonly used in intercultural communication in which English is involved (Baker, 2015). The application here contributes to challenges to understandings of connections between language, communication, culture and identity. While traditional conceptions of connections between these may be as 'inexorable', ICA represents connections as emergent in communication, providing, therefore, alternative ways in which relationship between language, culture and identity, may be understood through diverse ELF communication.

However, there are limitations to the ICA model, acknowledged by its author (Baker, 2015) (see also ICA limitations in 10.8). While the 12 stages suggest a straightforward developmental trajectory, it was designed with the caution that it is not some linear model through which development might be easily trackable in student progress as they move through the 12 stages (ibid.). This point is particularly pertinent to this research. The 12 stages represent abstractions rather than this clear developmental progress from one level to another following some specific intercultural experience relevant to each stage. Individuals may utilise different aspects of the model at different points, demonstrating higher levels and then 'reverting' to earlier points in other contexts (ibid.). Therefore, the knowledge, skills, and abilities which are conceptualised in ICA are changeable and used in different ways. The general nature of the 12 stages enables the provision of space for individual items from the participants which may be analytically relevant. As the research lacked real-time examples of intercultural communication, it referred to conceptual over practice-oriented ICA. The focus for intercultural development through the application of this model was in differences in expressions towards the role of cultures in intercultural communication interpreted from their discourses through the different points in the data collection. These individual discourses contained items which were related to the ICA model, with its general nature enabling wide-ranging perspectives and diverse intercultural experiences to be represented.

It is useful at this point again to reiterate the differentiation between RQ2 in its focus on perspectives towards English language use and RQ3 and its focus on cultural aspects of development taking place following experiences using English and engaging in ELF. The research has led to some evidence of students re-evaluating their conceptions of relationships between individuals and cultures, and English language use in its traditional association with Anglophone 'standards' and national cultures. The findings pointed to the potential for student exchanges to lead to intercultural development where the relevant conditions are enabled for such learning. When there is preoccupation with traditional NES normative uses and simplistic conceptions of

culture and these are reinforced by SA practices, development may be limited. This was seen among programmes involving mainly contrived intercultural experiences, as reflected in some cultural tours in this research. Development may be supported, as indicated by this thesis, following more substantial communication with individuals of different linguaculture which was seen to enhance awareness and acceptance of linguistic and cultural differences in communication, and lead to more ICA. Evidence to support this was provided by students moving towards acceptance of ELF and willingness to use it, correlating with some shift towards broader identifications of individuals, beyond solely national labels. There was also some evidence of understanding that relationships between languages, cultures, and individuals are more complex than their past ELT experiences had accounted for. While ICA does not deal in depth with language in its focus on cultural aspects, there was some correlation with developments in perspectives towards English language use. Where developments in these perspectives towards English language use were seen among students, there tended to be developments towards higher levels in the model.

Further, in terms of linking language and ICA, there were students who were more able to express and describe intercultural experiences. While it may be surmised that such students display more ICA development, this puts other students at a disadvantage since the focus may easily shift to a focus on linguistic forms through which such intercultural descriptions are given. That, as has been made clear, is not the focus of this study. Furthermore, some students at the lower end displayed significant ICA development and acceptance of diversity in English use. This indicates that there is not a clear correlation between proficiency and ICA. Incorporating the exchange contexts to these conclusions, it was interpreted that rigidly organised programmes with few intercultural communication opportunities led to more limited developments than those programmes characterised by the range and quality of the multilingual and multicultural communication experiences. This implies that the contexts overseas contribute as important factors to developments in relation to RQ2 and RQ3.

Based on the data from this thesis and the points made above, where developments were seen, and not seen from a sojourn, the following display (Figure 5) was developed to illustrate important considerations in the design and implementation of any SA programme with a view to develop intercultural skills reflecting policies of internationalisation at HE, conceptualised in association with GEs and ICA. The model for intercultural learning from student exchanges laid out in Figure 5 provides a guide for practitioners in the design and implementation of programmes to realise internationalisation objectives in HE education policy in ways which may be perceived as meaningful learning among students, however it may not be applicable to all

contexts or for all participants given variability in individual objectives. It is, therefore, based on the probability that the expectations and motivations for student exchange participation based on findings in this research may be replicated among other students in other settings.

Connections between the different points on the model, therefore, illustrate the developmental potential of student exchanges. These connections are based on evidence and theory developing from this thesis, but theoretical in how they may be applied elsewhere.

Figure 5 illustrates the conditions which may lead to more ICA development and more GEs awareness. While development following this model may not be seen among all participants, it is a design which may be useful in consideration of programme implementation. To provide more detail, short-term exchanges refers to all programme types as they are organised under the same 'SA' umbrella in this research setting and beyond. It takes 'student exchanges' over 'SA' to be consistent with this research in which study aspects of all programmes are not easily seen. It illustrates the influence of traditional NES normative understandings in ELT and SA practices, and the potential influence of some GEs-oriented pre-departure intercultural intervention as leading to different expectations in an enhanced characterisation of student exchanges.

The findings uncovered a broad distinction among programmes which is represented in this illustration in the fixed language and target culture approach, contrasting with the linguacultural diversity approach. In this first grouping, the conditions may refer to those in some cultural tours in which rigid organisation offering little flexibility and limited opportunities for student independence. Furthermore, these programmes tended to provide limited intercultural interactions and cultures were handled in essentialist culture as knowledge framings in rigidly organised cultural exchanges. The linguacultural approach involved more substantial intercultural opportunities and more chances for the participants to express themselves independently by making more of their own decisions rather than taking part in a programme fixed in its organisation. For these students, descriptions of communication contexts were as multilingual and multicultural and the meaning this provided to their developments was interpreted as more significant.

The target language and culture approach is theoretically linked to Level 1 on the ICA model. This makes an evidence-based hypothesis that the approach to exchanges seen here is unlikely to see significant intercultural developments among students. The hypothesis also asserts that that linguacultural approaches to exchanges will provide more meaningful intercultural learning opportunities from which more development will be seen, linked to Level 2. Level 3 ICA is

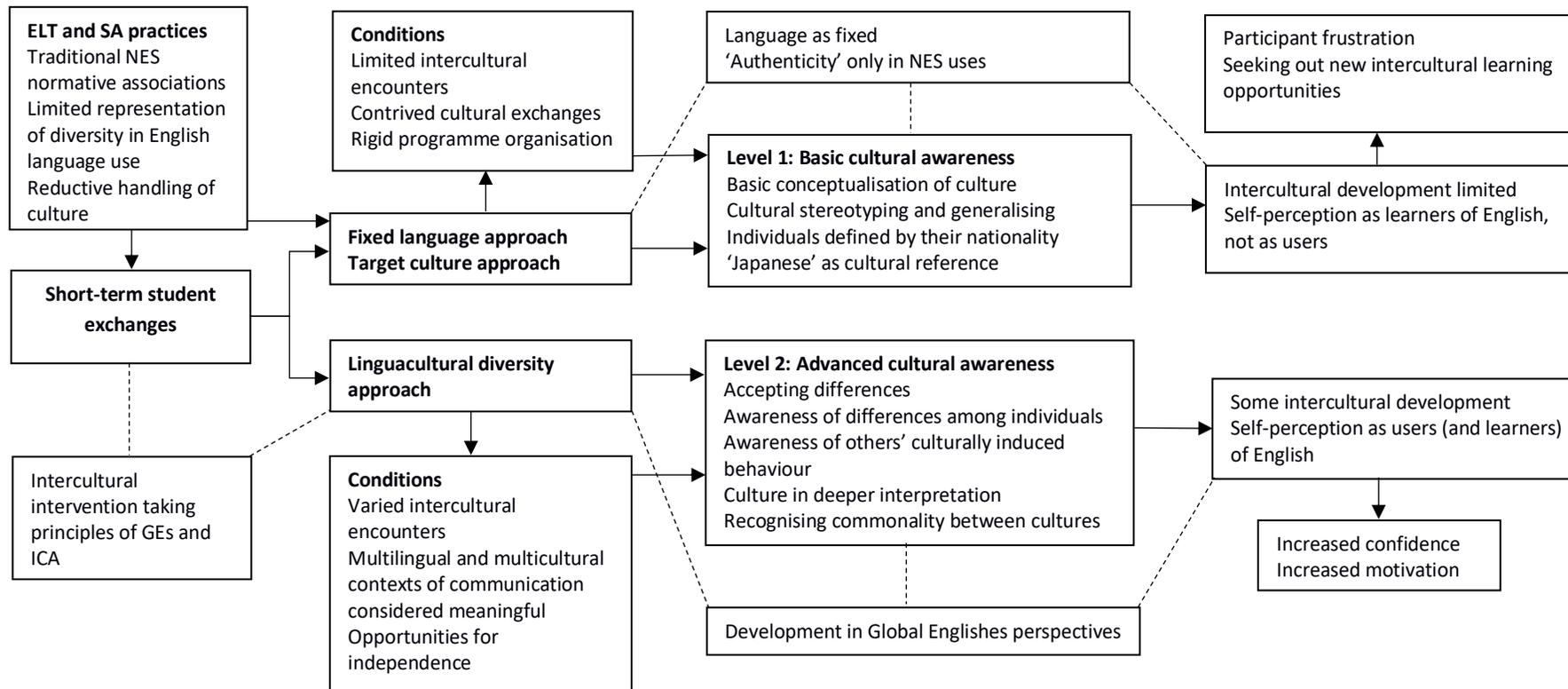


Figure 5: Illustration of important factors in the design of exchange programmes for intercultural development.

absent from this illustration since, as this research supports, at this level of education (and perhaps most educational levels) it is less relevant (Baker, 2012b; Yu & Maele, 2018) (see 10.8). This was seen in the limited coded items from the accounts at this level. Aligned with this development, these exchanges were also seen to lead to more awareness of Global Englishes perspectives, connected via dotted lines with Level 2 given perceived association here with more quality intercultural learning leading to higher ICA development and developed perspectives towards English use, reflecting GEs. This is seen to potentially lead to more intercultural development and the self-perception among students as users of English, in addition to learners. This contrasts with a hypothesised outcome of the first exchange type leading solely to self-perceptions as learners of English, given the more limited experiences of intercultural communication provided. This was seen in the evidence as leading in cases to frustration among participants who may then seek out new intercultural learning opportunities in response, although seeking out new intercultural opportunities, where this occurs, may also be seen as a positive outcome of a short exchange experience. Outcomes associated with the linguacultural approach may also be seen around increased confidence and motivation towards English and intercultural learning stemming from more opportunities to make independent decisions in these less rigid programmes.

To summarise, this is a simplified theoretical model for student exchange design and learning as an evidence-based yet basic hypothesis of intercultural learning associated with ICA on short-term exchanges. It should not be treated by any practitioner as a universally applicable guide leading universally to intercultural development, but it does illustrate points from the findings which may have bearing as the elements and conditions which may lead to more intercultural learning. It is, therefore, a useful illustration drawing attention to the conditions which are likely to lead to more development, from the position taken in this thesis, following the probability that similar outcomes may be seen elsewhere.

10.5 Implications for educational practice

The illustration in *Figure 5* has clear implications for educational practice. Within any intercultural intervention, a wider acknowledgement within Japanese ELT of NES influences on learning would be beneficial to these students and others like them (Galloway, 2017).

Traditional normative NES approaches, it has been argued, simplify and essentialise intercultural aspects of communication, and disregard ELF research (Baker, 2015). Acknowledging this research in GEs-informed practice with pluralistic representations of English use that emphasise diversity in intercultural communication would be useful (Galloway, 2017; Galloway & Rose, 2018; Kirkpatrick, 2012; Matsuda, 2018). In doing so, students may become aware of creative

ways in which English can be used to negotiate meaning in intelligible, effective communication (Jenkins, Cogo & Dewey, 2011; Seidlhofer, 2011), as well as challenging how students conceptualise 'errors' more as 'variants' of use (De Costa & Crowther, 2018). Such a shift may contribute to increased confidence in English language learning and use.

Helping students to reconsider the correlation of English use and NES national cultures through an emphasis on cultural as well as linguistic diversity would also be useful. This may involve more NNEs examples and more diverse cultural references in learning materials (Galloway, 2017; McKay, 2018), beyond a focus on fixed Anglophone national cultures. It may also help for students to reconsider how successful communication may be understood when individuals of different languaculture are involved. This may enhance awareness of linguistic and cultural differences in communication, which may then lead to acceptance of these (Baker, 2012a; Kirkpatrick, 2012; Matsuda, 2018). Furthermore, integrating culture into meaningful learning beyond essentialist representations may support more intercultural learning. However, this may be difficult for teachers as it may be easy to handle culture as an 'add on' in their classes through superficial fact-based, culture as product approaches (East, 2012; Horibe, 2012). Helping students to see that an individual's language, culture, and identity are not uniquely characterised by national labels given multiple other cultural influences and references may help students to engage people in 'broader identifications' (Holmes, Bavieri, & Ganassin, 2015, p.17). This may help build understandings that individuals are not defined uniquely by their national cultures but have various influences on their changing identities. However, effective integration would require students (and teachers) to consider their own stereotypical and essentialist understandings of other cultures (and nations), as well as of their own (Baker, 2015).

In Japan, few such language learning centres have revisited their policies along these lines. Only in particular Japanese settings is this seen (e.g., ELF Program at Tamagawa University; ELF Project at Waseda University; IPTEIL Project at Osaka University). As such, in most ELT settings, the focus remains on supporting students' improvement in line with traditional normative NES 'standards', where most divergences are treated as 'errors' to be fixed (Jenkins, Cogo & Dewey, 2011). Finding ways to more effectively inform pre- and in-service teachers of GEs perspectives would be a useful first step, but it seems unlikely that all teachers would be convinced. Indeed, curriculum changes from such a reconceptualisation may lead to a 'clash' between these positions and individual teacher beliefs (Humphries & Burns, 2015) since teachers may prefer to use NES 'authentic' references in materials and continue to measure progress next to a NES benchmark (Galloway & Rose, 2013) if such conceptualisations are established in a given institution. One clear way, however, to support the incorporation of GEs perspectives would be

to increase the pool from which prospective teachers may be recruited to include non-Anglophone settings. This is increasingly common practice but does not sufficiently feature in hiring practices in Japanese universities where job advertisements so often explicitly require 'native speakers' of English as a key teaching 'attribute'.

Failing to incorporate these aspects in learning approaches may be problematic for the development of intercultural skills highlighted in policies of internationalisation (Eades, Goodman & Hada, 2005). The increasing promotion of short-term study programmes overseas is one aspect of these policies, and international departments are under pressure to increase participation. Yet, few universities have methods for evaluating programmes they establish from these perspectives (Koyanagi, 2018). Given the policy aim to internationalise students, in addition to the resources that such programmes require in student funding opportunities and payments for staff chaperones, measuring success by participation alone is insufficient (Vande Berg, 2001), and does not represent value for money. Finding ways to examine learning outcomes among participating students is critical; without this any claims about the transformative potential of international study experiences in university and wider discourse will continue to be 'rhetoric' (Koyanagi, 2018, p.106) rather than fact-based, which does not enable realistic learning objectives and expectations to be formed among exchange students.

No substantial pre-departure input or training was reported among these students, reflected in other university settings in Japan. This is unfortunate if we recognise both the role of appropriate learning support and that the lack of a guarantee that experiences like these result in significant intercultural development will take place (e.g., Behrnd & Porzelt, 2012; Byram & Feng, 2004; Jackson, 2012; Messelink, van Maele & Spencer-Oatey 2015). In other Japanese contexts, where such content is provided, it tends to develop within individual initiatives rather than following principled, research-based approaches. Such content may be based upon fragmented or inadequately conceived cross-cultural or intercultural models, risking the promotion of essentialised viewpoints in a 'sole focus' on the national languages and cultures of the destination (Baker, 2016, p.438). Such learning content is superficial next to the multicultural and multilingual realities of many exchange programmes. It would be more relevant to help learners understand that intercultural communication on sojourns takes place with individuals of diverse linguacultural background and that English may be used in unpredictable ways.

It should also be acknowledged that intercultural learning from short student exchanges may provide a foundation for subsequent experiences, echoing 'intercultural learning paths' (The

IEREST Project, 2014). Indeed, this would reflect findings that these processes develop well beyond the sojourn experiences themselves and that learning outcomes may be better viewed alongside empirical data into longer-term developments (Messelink, Van Maele & Spencer-Oatey, 2015). For some, these short forays to single destinations may not represent the start of a more international trajectory, particularly if the experiences were perceived negatively. For others they may represent the beginning of a new outlook. If universities are serious about supporting the internationalisation of their students, then the development of such courses is highly relevant. They may contribute to students' attainment of educational goals and the development of the skills beyond these short exchanges which they may need to navigate in global contexts.

The principal pedagogical implications of these themes are now summarised.

- Traditional NES understandings and culture as product approaches may be seen to simplify and essentialise intercultural aspects of communication, and often do not account for ELF research.
- Successful communication on overseas programmes should be measured by intelligibility in communication rather than 'correctness' in association with traditional NES normative understandings.
- If universities in Japan aim to develop students' intercultural skills from short programmes then developing ways to examine and/or document such outcomes is critical as without this any claims as to the benefits of such programmes may be unsubstantiated.
- It would be relevant, instead, to challenge perspectives beyond NES influences acknowledging ELF research in pedagogy informed by GEs and ICA, where there is an emphasis on diversity in intercultural communication; this may help students develop the understanding that national cultural references are one among many reference points, and that an individual's language, culture, and identity are not inseparable.
- Substantial learning support, pre- and post-sojourn, should be provided as this is crucial for developments to take place.
- Such support needs to take a broad focus beyond a focus only on the national languages and cultures of the destination since this is superficial next to the multicultural and multilingual realities of overseas study contexts.
- Learning on these short programmes may be seen as a foundation for later experiences; therefore, developing educational intercultural interventions may contribute to attaining educational goals beyond their sojourns.

10.6 An intercultural intervention

My personal attempt to pull together themes from this research in application to educational practice in the context through the development of an intercultural pedagogical intervention has been met with some resistance by those working in the international department at the university. While this process has the support of senior management, the international department has established working patterns and seems unenthusiastic about adjusting these. It is a criticism, personally experienced and reflected in research, that some involved in making decisions within universities do not acknowledge that intercultural development from international experiences will only occur within particular conditions, including meaningful pre-departure intercultural training.

Despite some challenges, a credit-bearing course to support student exchange students has been developed and is seeing increasing participation. The broad aim of this course is to help prepare students for student exchanges and support their post-sojourn learning in three primary areas: firstly, by supporting the development of independent learning skills through task-based and reflective learning; secondly, by helping to develop intercultural awareness and to support a view of overseas contexts as multicultural and multilingual rather than uniquely defined by local culture(s); and thirdly, to present a more realistic view of how English is used in the world among users from diverse background, not limited to Anglophone countries reflecting a GEs orientation. The course incorporates principles and features from international and Japanese sources. It particularly draws on Baker's (2012b) publication with the University of Southampton and the British Council: *Using e-learning to develop intercultural awareness in ELT: a critical evaluation in a Thai higher education setting*. This provided some guidelines for the development of topics as well as some activities used within the intervention. Other sources which helped to inform the course development were: Abe, Nebashi, Sasaki & Shaules (1998), *Culture in Action*; Galloway (2015) *Introducing Global Englishes*; Halliday (2018) *Designing a Course in Intercultural Education*; Hino & Oda (2015) *A classroom ELF pedagogy in Japan*; Hockersmith & Newfields, (2016) *Designing Study Abroad Pre-Departure Trainings*; IEREST (Intercultural Education Resources for Erasmus Students and their Teachers); and McConachy, Furuya & Sakurai (2017) *Intercultural communication for English language learners in Japan*.

The course utilises an independent e-learning approach since this provides opportunities for students to personally engage with intercultural content and to reflect on what this content means to them and to their sojourn expectations. It also provides connection with content through task-based learning processes, enabling students to solve problems independently and at their own pace. From an organisational perspective, this type of course also addresses the

challenges of setting up a course for students across academic years on different courses with varied schedules and taking part in programmes at different times of the year. The course is supplemented with teacher support, self-access support, one-to-one and group sessions to help the learners connect with the topics and explore themes socially. The course comprises eight e-learning tasks delivered through Moodle: Researching Study Abroad; Defining Culture; Intercultural Communication; Cultural Stereotypes; The Individual and Culture; Exploring My Own Culture; English as a Global Language; and Intercultural Awareness. There are also eight discussion board tasks and self-reflection tasks for each unit also completed through Moodle. Following this, students use the self-access centre to complete a final speaking task with a teacher, relating to unit content. The course culminates in a post-exchange poster presentation session in which students prepare and deliver posters relating to their sojourns, focusing on intercultural learning.

10.7 Directions for future research

Changes in the students' reflection between the two post-sojourn interviews were revealed through what they perceived was important about their sojourns and in how they evaluated their experiences. These changes highlight the importance of using longitudinal methodologies in this kind of research. It showed that meanings from sojourns are not fixed but will shift over time as students think differently about what they mean to them. It would be useful to examine over a longer time how perspectives towards short-term exchange experiences change in response to different influences. As the belief that there may be some future benefit from their sojourns was maintained throughout the interviews, these experiences may not be isolated but represent significance to students in their personal or professional development. A longitudinal study from these perspectives may provide significant insight into any longer-term benefits of these short-term programmes. In a context of increasing promotion of such programmes among non-language majors, common in Japanese university ELT settings, such an examination would be useful for a fuller understanding of how, and why, programmes like these can be meaningful.

There are also research directions arising from this project relating to English use in intercultural communication. As discussed, NES 'standards' in Japanese ELT are ubiquitous, GEs perspectives widely lacking, and ELF research 'marginalised', or 'misunderstood' (Baker, 2015, p.236). It is positive, then, that recent research output associated with Waseda University's ELF Research Group and JACET ELF SIG are extending the discussion (e.g., Ishikawa, 2017; Ishikawa, 2018; Rudolph & Rudolph, 2018) and changing practice within particular settings (e.g., Oda, 2017). However, ELF is not adequately represented within JALT, an important although largely NES teacher organisation for professional development with approximately 3000 members

(<https://jalt.org/main/about>). At JALT's 2018 international conference in Shizuoka, of the approximately 640 presentations, only 4 presentations contained abstract references to ELF, zero to GEs, zero to EIL, and zero to WEs. Recently, a new intercultural communication focused special interest group has emerged at JALT; however, this has adopted a focus more on cross-cultural psychology than on language use. JALT's SA group, responsible for some output on intercultural communication and SA, can also be criticised for its lack of acknowledgement of the role of language in intercultural communication and lack of research basis in many interventions among members. Research carried out into this role of English may be particularly impactful on pedagogical practice in Japan if disseminated through JALT.

However, as mentioned, applying new research along the lines outlined above may be challenged by perceptions among both teachers and students that traditional NES normative 'standards' should be strictly followed. Finding practical ways in which awareness of GEs can be developed in ELT by adopting GEs principles in materials development would be useful to explore, as presently, what such interventions might provide to students is lacking in Asian ELT settings, including Japan (Fang & Ren, 2018; Galloway & Rose, 2018). It would be useful to develop and examine GE-oriented interventions, particularly for student exchange participants, and to examine any learner development. From this process, we may see how any interventions may contribute further examples of understanding as to why the area of GEs is pedagogically relevant. Specific to the overseas study programmes, I have argued for learning support taking such an orientation to prepare students for the multilingual and multicultural contexts of communication. An examination of such a course and how it may lead to benefits among students, communicated within the JALT and JACET organisations, may be of interest and benefit in Japan. Such interventions would also contribute to connecting theory developed here with teaching practice. As outlined in the introduction to this thesis, this research project aimed from the outset to have clear practical teaching implications. Developing and evaluating interventions along these lines, it seems, would be a useful direction to follow, and would contribute to addressing the gap between growing GEs-related research output and the limited educational initiatives reflecting this output.

10.8 Limitations of the research

Reflecting on the practices involved in this research and referring to the methodological limitations outlined in 5.11, this section reviews some of the key research limitations. Firstly, while care was taken to establish and apply appropriate quality controls, there were inevitable limitations. Firstly, any interpretations I have made are challenged by the self-reporting aspect of the research. The analysis was built on how students represented their experiences. Such an

approach is problematic in that there may have been limitations in what the students could recall, in how they wanted to be perceived, as well as their perception of what my expectations were as the researcher. However, these limitations can be managed if the researcher is aware of these problems and takes them into account (Cots, Aguilar & Llanes, 2016). Furthermore, in places the students may have felt compelled by my questioning to respond by providing location specific answers relating to English use, problematic for an ELF inquiry. Indeed, this geographic 'constraint' in interviews is described as 'not entirely compatible with the linguistic phenomenon of ELF, which by definition transcends geographical boundaries (Ishikawa & Moran Panero, 2016 p.81). However, I have aimed to be transparent and self-critical in how the interpretations have been made and are presented.

It is important, therefore, that the accounts presented here are seen as providing indirect representations of perspectives and experiences. The utilisation of a thematic analysis was also complicated as items analysed may be seen as devoid of context (Morgan, 1993). Furthermore, some coding may appear more frequently in some student accounts than others (Vaismoradi, Turunen & Bondas, 2013). While this may indicate that a topic was of more importance to those students, it may also reflect the willingness of particular individuals to speak on that topic. To address this, I attempted to give less weight to the number of occurrences of a code and more to the thematic connections between the accounts. As with all qualitative research, it should be clear that care is needed in how findings may be 'transferred' to (Lincoln & Guba, 1985) or 'resonate' with (Richards, 2003) other students' experiences or student exchange contexts since these findings may not be appropriate to all students in all settings.

In relation to the application of ICA to this research, there are several limitations, some of which have been mentioned in the framing of this study. It is useful to briefly summarise these since any theory arising from this study in relation to intercultural development is inevitably influenced by these given its prominence to RQ3. Significantly, the model does not deal in depth with language. The role of ELF in ICA development is in how shifts may be seen following intercultural communication in which ELF is used. ICA therefore moves beyond national approaches to culture and location-based fixed normative approaches to English language use. The research has attempted to delineate RQ2 in its focus on perspectives towards English language use and RQ3 and ICA development, although there is inevitably overlap between these. While it has suggested that ICA development may be correlated with developing perspectives towards a more open and flexible view of English language use, these are theoretical only. The research has not sought to develop this further since the main research objective (in relation to RQ3) was to apply the model to new situations. These points may be of

relevance to the research directions opened up by this research in 10.7, to explore more fully in research ways in which language use and ICA may interact.

The 12 stages of ICA imply that development is straightforward as individuals 'acquire' the skills required for each level before 'graduating' to the next. The author argues that this is not the case as individuals are unlikely to progress in linear ways (Baker, 2015). As with all models, it is not a representation of reality since the complexity involved in intercultural communication cannot be represented in a single model (ibid.). The 12 stages are therefore simplified and general abstractions through which intercultural communication through ELF can be investigated. A further advantage of its application was in how it represented diverse personal meanings among participants to be qualitatively interpreted and represented by the model. This therefore addresses issues outlined in 3.3.4 where the application of fixed categories of analysis in particular related models (e.g., Bennett, 1993; Deardorff, 2006; Gudykunst, 1993) (see 3.3.4) may limit the extent that meaning from wide-ranging personal perspectives and experiences can be represented and may overlook important contextual differences in student exchanges. They may also not be easily adapted for ELF research. The illustration characterising the conditions on student exchanges based on ICA may not be applicable to all contexts and it should not be assumed that individuals will develop in the ways represented in this illustration. However, the research sought resonance and transferability; as a result, other practitioners may find points of significance to consider from the illustration as they reflect on or renew exchange programmes offered or established at their institutions.

10.9 Summary and conclusion

The conclusion has summarised the key points and theoretical insights emerging from this research. It has outlined future directions of research and reflected again on some limitations of the data collection and analysis. It has also summarised and reflected on the developmental aspects of this research in relation to ICA and student exchanges. Further, it has discussed the teaching implications raised by this, briefly describing an intercultural intervention from these as an example of how themes relating to this research can be pulled together to create potentially important intercultural learning opportunities for student exchange participants. The research offers some insight into the intercultural learning potential of these short programmes and it has treated the students' experiences abroad as individual and complex rather than singular and generalisable in unproblematic and oversimplified constructions of exchange context. This insight challenges much related SA research in Japan and beyond, and supports expanding research treating the overseas experiences in ways which recognise their complexity. The research has highlighted that this kind of support is often lacking in similar contexts where

learning outcomes tend not to be examined by institutions, a limitation which challenges claims about the transformative potential of international student exchanges. Therefore, conducting this research in Japan where these short programmes are increasingly promoted is potentially useful to determine what may help or hinder intercultural development, and this may be useful for other practitioners.

The research has presented a case for such intercultural support to take a GEs and ICA orientation. It has highlighted how English language is conceptualised in Japanese ELT and wider discourses and the influence this has had on these students, but it has contrasted this with the realities of English use in intercultural communication in these students' student exchange contexts. It has provided reports of ELF use in communication in English on short-term exchanges where students study in international, multilingual groups, often in non-Anglophone settings. This research, therefore, challenges related research and student exchange advertising material which contend that these overseas experiences lead solely to knowledge and experience of local languages and cultures through interactions with individuals from a destination country and that these should be among the primary learning objectives. The research has argued that this overlooks important multicultural and multilingual aspects of programmes and has highlighted these as potentially important developmental aspects of exchange experiences.

The continued association within student exchange and ELT practices of culture solely in terms of national languages and cultures is further problematic in its neglect of significant intercultural and within-culture variation. This handling of culture was interpreted in this research as having implications on students' reported awareness of differences among individuals and as linked to some essentialist understandings. Given this, the ICA model has been highlighted as relevant to these learners and learners in other settings. If communication becomes seen as driven by the functional needs of interlocutors who may vary in linguacultural background, rather than as driven by formal NES 'norms', then it may be more successful. This research has applied the ICA model in Japan and shown its value for students in Japanese ELT and these international contexts as a model which may be used to understand any occurring developments. An illustrative model was developed for this process in *Figure 5*. ICA may also be used, this thesis has argued, to guide course development and lesson planning, and as a means to qualitatively understand individual developments following student exchanges. The outcomes of the research support expanding arguments that substantial intercultural development is more likely to occur following principled learning support. One educational example described how complex topics can be integrated to provide new learning opportunities for student exchange

students in the context. I believe that the development of the intervention and the means by which it was designed are key contributions made by this thesis. Finding ways to disseminate this information in Japan and beyond and presenting relevant ways in which other practitioners may incorporate these processes in their own practices, it would be a useful step in enhancing short-term student exchange learning in other settings

Finally, I acknowledge that ELT and student exchanges are some of the many possible international and intercultural influences on these students' perspectives towards intercultural aspects and their own understandings of culture. However, ELT and student exchanges are important educational experiences and experiences of engaging with English language and by extension intercultural communication. In order to help these students develop perspectives towards English use for interactions with individuals of diverse linguacultural backgrounds, ELT and student exchange policy and practice in Japan are often inadequate. This is unfortunate as there are clear opportunities to develop international and intercultural perspectives through highly relevant and meaningful learning content. This learning may lead students towards a different view of English language, as a skill to develop for use in creative, flexible, unlimited ways in successful communication, not bound by 'rules' or predictable and stereotypical cultural behaviour. Helping students to understand the potential of English language in communication among diverse users in the world would be a significant contribution to their development.

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Appendix 1: NES normative 'standards' and local cultures in advertising material

"[school name was better] than I expected. I'm more fluent than I have ever been before and finally I feel ready to work with native English speakers."

Portugal

1. There's (non-stop) immersion

Real-life immersion (the kind you can't *fully* replicate with classes, language exchange partners, native-speaker friends, or even a native-speaker spouse) requires a student to improve their skills so as to be understood by the locals. That's not to say that lessons don't help learners – just that it's very difficult to achieve fluency with class time alone. This is because learners may revert to their native language when tired, choose to sit beside other native-speaker friends, or skip lessons (you know the students we're talking about, *amiright?*). Studying abroad, on the other hand, is like going to the moon: you're there until the spaceship brings you back to Earth.

4. Access to real accents

No slightly modified speech; while studying abroad, students communicate daily with locals and their colloquial, mumbled, or insanely fast (read, *real*) accents. This real-life, non-stop practice helps learners progress far faster than class listening activities – no matter how well-executed they may be – are able to.

Housing

There are a variety of housing options for students. Homestay (living with a local family) is a great way for students to learn about American family life, experience local culture and customs, and practice English in natural situations.

(The student on this programme stayed with an Icelandic, not American, family)

(Extracts taken from advertising material on websites attached to programmes in this research)

Appendix 2: Exchange programmes offered in the university (2016-2017)

Location	Programme	Dates	No. of participants	Chaperone?	Accommodation
University of Malta, Malta	Language study	Apr 27 - May 5 2016	11	Y	Student dorms
University of Kelaniya, Sri Lanka	University visit	May 3 - May 10 2016	6	Y	Student dorms
Heidleberg University, Germany	Research Cultural tour	Jul 17 - Aug 14 2016	2	N	Hostel (with international students)
INTO Newcastle University, UK	Language study	Aug 9 - Aug 30 2016	2	N	Student dorms
INTO Oregon State University Summer Program, US	Language study Cultural tour	Aug 12 - Sep 9 2016	Cancelled	Y	Student dorms
Institute of Technology Petronas, Malaysia	University visit Cultural tour	Aug 17 - Aug 28 2016	7	Y	Hotels
Rajagiri School Technology, India	Language study Cultural tour	Aug 18 - Sep 1 2016	1	Y	Student dorms
Bangkok, Thailand	Visiting companies	Aug 29 - Sep 5 2016	25	Y	Hotels
National University of Engineering, Vietnam	University visit Cultural tour	Aug 29 - Sep 5 2016	Cancelled	Y	Student dorms
Paris, France	Arts and culture tour	Aug 31 – Sep 6 2016	16	Y	Hotels
Lublin University of Technology, Poland	University visit Language study	Dec 1 - Dec 22 2016	10	Y	Student dorms
Kakehashi (Japan Foundation), US	Cultural tour	Dec 7 - Dec 18 2016	23	Y (x2)	Hotels
University of Hawaii, Hawaii	Language study	Feb 4 - Feb 25 2017	5	Partial	Homestay
Language academy, London	Language study	Feb 27- Mar (various) 2017	13	Partial	Homestay
Hong Kong University	Research	Feb 28 - Apr 1 2017	2	N	Student dorms
JENESYS (Japan International Cooperation Center), Taiwan	Cultural tour	Mar 7 - Mar 14 2017	25	Y (x2)	Hotels (1-night homestay)

Total number of participants on institution organised programmes 2016/2017: 148

Appendix 3: Overview of CEFR descriptors

Proficient User	C2	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations.
	C1	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.
Independent User	B2	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.
	B1	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics, which are familiar, or of personal interest. Can describe experiences and events, dreams, hopes & ambitions and briefly give reasons and explanations for opinions and plans.
Basic User	A2	Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.
	A1	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.

(From Council of Europe, 2019)

Appendix 4: Participant profiles

Names are pseudonyms. Numbers in brackets indicate cohort number in the sampling process. Where years of study are provided, this indicates their academic year when they took part in the student exchanges.

Noriko (1st):

Noriko was a 21-year old female 3rd-year pharmacy student. She spent a month in Heidelberg in Germany on a city-sponsored exchange project. There, she studied pharmacy on an EMI research-focused programme alongside international and German students in a laboratory under supervision from a German teacher. In addition to her studies there, she was socially active and made several new friends from different countries. Noriko was a particularly communicative individual and her account was among the more detailed. She was also among the more proficient English users, with her level placed at C1. She regularly utilised the self-access centre. Noriko took part in FG A.

Mariko (1st):

Like Noriko, Mariko went to Heidelberg for a month. She was a 3rd-year life science student, also 21. She reported a less social experience in Germany, perhaps as she was a quieter individual, although she often used the SALC's 'Speaking Centre' to practice communication. She had also taken part in student exchange in Oregon in her 2nd year of study. She was an able English user, estimated at B2, and was able to recount her experiences with fluency. She was a particularly reflective individual and it was clear that her time in Germany was very personally important. Mariko did not take part in the FG.

Yuki (1st):

Yuki was a 19-year old male 1st-year nanoscience student who went on a 10-day cultural tour to Malaysia, which included university visits. He was accompanied by seven other Japanese students and a professor chaperone. His proficiency at English was characterised as A1. As a result, his responses tended to be provided in Japanese, with the final interview taking place as an email interview in Japanese. Yuki was not active in the SALC. Despite his low proficiency and limited intercultural experience, Yuki was a reflective and conscientious individual and provided numerous insightful data for this research. He took part in FG B.

Masahiro (1st):

Masahiro was also a 19-year old 1st-year nanoscience student who took part in the cultural tour programme in Malaysia. Like Yuki, he mostly responded in Japanese given his level, also described as A1. He also completed the final interview by email in Japanese. Masahiro remained motivated post-sojourn by international experiences and was a member of a student group called 'Global Communications Circle', which organised events to showcase aspects of Japanese culture to international students at the university. He was also a regular participant at English student parties in the English language centre. He participated in FG B.

Sayaka (2nd):

Sayaka, a 21-year old 3rd-year computer information female student took part in a language study and educational tour in Poland for 3 weeks, alongside ten students from the university and an accompanying professor. Her English level was around A2. She wanted to use the interviews for English practice but her limited proficiency and difficulty managing the interviews were a challenge for her. She had been active in the SALC and saw the interviews as an extension of what she had been doing in the 'Speaking Centre'. She did not respond to invitations to take part in the final interview and FG. While her account was formally coded, and presented some interesting insight, it featured less prominently among the illustrations in the presentation of findings.

Mayu (2nd):

Mayu was a 21-year old life science student in her 3rd- year. She took part in the Kakehashi government-sponsored exchange programme to Indiana and Ohio, USA. This was a 10-day chaperoned cultural tour with twenty-three students from the university taking part. It involved university visits in which the students presented to local students aspects of Japanese culture. Prior to this programme, she had participated in university exchange programmes to Poland and India. She was active in welcoming international students visiting the university in Japan, guiding them around the city. Her English proficiency was around B1. She was a frequent user of the SALC resources. She did not participate in the FG.

Miki (2nd):

Miki, the oldest participant in this research at 24, was a 5th-year student on a six-year pharmacy course. She spent a month carrying out research on Chinese medicine at Hong Kong University. She attended the programme independently. As a 2nd-year student, she had taken part in a language study programme in Oregon. As such, she was able to provide interesting comparisons between the two programmes. She reported enjoying the independence available in the Hong Kong trip in contrast to a more controlled experience in Oregon. In Hong Kong, she enjoyed the dormitory accommodation there where she was surrounded by international students and where she had a number of interesting intercultural interactions. She was highly communicative and enjoyed talking about her experiences. Her English proficiency was characterised as C1. Miki did not take part in the FG.

Ryota (2nd):

Ryota was a 21-year old 2nd-year pharmacy student who took part in a government-sponsored Kakehashi exchange. He had not been abroad before this programme and was excited to meet 'local' students there. He was an active user of the SALC, regularly chatting with teachers around a range of subjects. He was also a communicative individual able to respond fluently in the interviews, and he appeared to engage very positively with the thematic areas. His proficiency was around C1. Ryota did not take part in the FG.

Takeshi (2nd):

Takeshi was a 23-year old 3rd-year aerospace student. He also took part in the Kakehashi programme. Takeshi also had extensive previous international experience from independent travel including 'couch-surfing' in Taiwan, and independently organised student exchange in the Philippines. He also had an Indonesian girlfriend with whom he communicated in a mix of English and Japanese. His level of proficiency was particularly high, characterised as C1. He was a regular SALC user. Takeshi was unable to take part in the first post-sojourn interview due to study commitments. He was a particularly confident individual who expressed himself clearly and insightfully across the interviews. He took part in FG A.

Daichi (2nd):

Daichi was a 21-year old 3rd- year life science student. He was born in China and had lived in Japan since early childhood. He self-identified as Chinese and Japanese and this provided an interesting perspective for this research. He took part in the Kakehashi project. Before this, he had limited experience using English in intercultural situations. However, he went on to take part in the programme in Heidelberg, Germany. He was a very active user of the SALC resources, including the 'Speaking Centre'. His English proficiency was characterised as B2. Daichi was a conscientious, bright, and communicative individual who provided particularly insightful responses here. He participated in FG A.

Tomo (2nd):

Tomo was a 24-year old aerospace student on the 4th year of his course. He had taken 2 years out of study between high school and university, during which time he spent a month backpacking by himself in Italy. He was also involved in the Kakehashi project. During the research he also took part in an independently organised one-month language study programme in Texas. Aspects of both programmes were discussed in the interviews. Tomo used the SALC resources enthusiastically and extensively, and his proficiency developed significantly in the time that I knew him (beyond this research process). His level may be identified as B2. He took part in FG A.

Kaori (3rd):

Kaori was a 19-year old 1st-year student on the pilot training course who took part in a 3-week language study programme at a university in Hawaii. Five other students joined her there. She had previously travelled to Hawaii several times and had also visited mainland USA and Europe on holidays with her family. She reported spending most of her time in Hawaii studying alongside other Japanese students and used Japanese with those. She remained very motivated to seek out further intercultural experiences and she continued to study English, driven by this motivation and the needs of her chosen career path (to work for an airline, she needs a high TOEIC score). However, she would not have been described as active in the SALC. Her proficiency was around A2. She selected to take part in the interviews in English for communication practice. However, she took part in FG B in which responses were in Japanese.

Kiyoko (3rd):

Kiyoko was a 21-year old 2nd-year pharmacy student who went to Taiwan on a 7-day cultural exchange visit sponsored by the government. This was a chaperoned trip and twenty-five students took part. The programme was called JENESYS, set up to for student cultural exchanges between Japan and other Asian countries. She selected to take part in the interviews in English with Minami (below). These took place as pair interviews, following their request. She had visited USA on a short exchange programme to California as a high school student. Her proficiency may be described as B1. Other than English course SALC obligations, she was not a user of the SALC resources. She took part in the FG B.

Minami (3rd):

Minami, also a 21-year old 2nd-year pharmacy student who went to Taiwan on the same 7-day programme. As mentioned, she and Kiyoko, close friends, requested taking part in the interviews together. Her proficiency level was also around B1, and she and Kiyoko had been in the same English level in the classes at the university. She used the SALC facilities but not consistently. However, she also attended weekly classes at a local 'eikawa' (English conversation school). Before taking part in this project, Minami had taken part in a language study programme in London for 3 weeks in which she stayed with a local family and had a variety of meaningful intercultural experiences. She went on to take part in the Hong Kong pharmacy study programme. Minami participated in FG A.

Kodai (3rd):

Kodai, a 20-year old 2nd-year pharmacy student, went to London on a 3-week language study programme, alongside thirteen students at a language academy. This was trip was semi-chaperoned but high levels of independence were afforded. Alongside the language study there were some cultural visits. Kodai was particularly enthusiastic about international experiences and making international friends. As such, he was active in London, seeking out a variety of social and intercultural experiences and spending time there with non-Japanese people. Despite being mugged in Clapham (he was not hurt although clearly stressful, but he represented this experience to me as a learning opportunity), he reported a very positive experience abroad. Kodai tended not use the SALC beyond English course requirements. His level was around B1. He took part in FG B.

Appendix 5: Coding by participant

Research Question 1

	Noriko	Mariko	Yuki	Masahiro	Sayaka	Mayu	Miki	Ryota	Takeshi	Daichi	Tomo	Kaori	Kiyoko	Minami	Kodai
1. English language learning perspectives															
English language as a subject of knowledge	X							X							
English language learning as obligation	X														
English language learning as unnecessary	X	X						X	X		X	X	X	X	X
English language learning challenges	X							X	X						
Self-perception as different from other learners	X	X			X	X	X	X	X	X	X		X		X
2. English language learning experiences															
Characterising past ELT experiences	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Independent learning	X	X					X			X	X				
Native speaker representations in ELT	X	X		X		X			X	X					
Positivity towards university ELT	X	X	X	X	X	X		X			X	X		X	X
3. English language learning motivations															
Learning English as important	X	X	X		X	X	X	X		X	X	X	X	X	X
Learning English for communication	X							X		X	X				X
Learning English for education	X	X						X	X	X		X			
Learning English for enjoyment	X	X	X	X	X	X		X			X		X	X	
Learning English to deepen intercultural understanding	X	X	X			X	X	X	X	X	X		X	X	
Learning English to speak like a NES	X	X		X				X					X		X
4. Pre-sojourn															
Pre-sojourn expectations	X	X	X	X	X	X	X	X	X	X	X			X	X
Pre-sojourn learning practices	X	X		X	X	X	X	X		X	X	X			
Pre-sojourn learning support		X	X	X								X			
5. Describing overseas study experiences															
Achieving goals	X		X	X				X		X	X				
Personal developments	X	X	X	X			X				X	X	X	X	X
Positive intercultural communication	X	X	X		X		X	X		X	X		X	X	X
6. Challenges of short-term study programmes															
Communication problems	X	X	X	X		X	X	X	X	X	X	X			X
Criticising overseas study experiences	X	X	X	X		X	X	X	X	X	X	X	X	X	X
Post-sojourn learning challenge	X	X	X		X	X	X	X			X		X	X	X
Self-criticism	X	X	X	X								X	X	X	X

Research Question 2

	Noriko	Mariko	Yuki	Masahiro	Sayaka	Mayu	Miki	Ryota	Takeshi	Daichi	Tomo	Kaori	Kiyoko	Minami	Kodai
1. Perspectives towards English language use															
English use beyond association with NES		X	X		X	X	X		X	X					
English use defined by 'correctness'	X	X		X	X		X				X	X	X	X	X
Positivity towards NNES English use		X			X	X	X	X	X		X		X	X	X
Preference for NES English	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
2. Perspectives towards own way of using English															
Characterising Japanese English	X	X					X	X		X	X	X	X	X	X
Negativity towards own English use	X	X	X				X				X		X	X	
3. Perspectives towards diversity in English use															
Awareness of diversity in English use	X	X	X	X		X	X	X	X		X		X	X	X
Descriptions of programmes as multicultural		X					X			X	X				X
Developing perspectives towards ELF	X		X	X			X	X	X	X	X		X	X	X
Generalising English users										X		X	X		X

Research Question 3

	Noriko	Mariko	Yuki	Masahiro	Sayaka	Mayu	Miki	Ryota	Takeshi	Daichi	Tomo	Kaori	Kiyoko	Minami	Kodai
1. Basic CA															
Basic conceptualisation of culture		X		X		X		X		X		X			X
Culturally stereotyping and generalising	X	X			X	X		X		X	X	X	X	X	
Individuals defined by their nationality		X		X		X		X		X			X	X	
'Japanese' as cultural reference	X	X	X	X	X	X		X		X	X	X	X	X	X
2. Advanced CA															
Accepting differences	X	X	X	X		X	X	X	X		X				X
Awareness of differences among individuals			X	X	X	X	X	X	X		X		X	X	
Awareness of others' culture induced behaviour	X		X				X		X					X	
Culture in deeper interpretation			X				X	X	X						
Recognising common ground between cultures						X	X	X							
3. ICA															
							X		X						

Appendix 6: Interview data collected

First cohort

Name	Interview 1	Interview 2	Interview 3
Noriko	04/07/2016 52.59	13/10/2016 43.03	30/01/2017 35.34
Mariko	06/07/2016 39.37	13/10/2016 34.23	31/01/2017 29.18
Yuki	14/07/2016 36.40 (pair interview)	04/10/2016 40.45 (pair interview)	26/01/2017 (Email interview received)
Masahiro	14/07/2016 36.40 (pair interview)	06/10/2016 40.45 (pair interview)	26/01/2017 (Email interview received)

Second cohort

Name	Interview 1	Interview 2	Interview 3
Ryota	02/11/2016 31.47	16/01/2017 37.08	06/06/2017 39.35
Sayaka	10/11/2016 19.55	17/01/2017 28.26	-
Mayu	10/11/2016 27.31	17/01/2017 30.11	13/06/2017 29.12
Takeshi	11/11/2016 27.05	-	13/06/2017 28.28
Daichi	14/11/2016 30.38	20/01/2017 32.03	07/06/2017 30.33
Tomo	17/11/2016 32.30	19/01/2017 31.16	21/06/2017 32.22

Third cohort

Name	Interview 1	Interview 2	Interview 3
Miki	09/01/2016 30.52	12/04/2017 37.58	14/07/2017 29.33
Kaori	10/01/2016 26.35	07/04/2017 25.26	13/07/2017 20.23
Kodai	17/01/2017 28.17	14/04/2017 20.11	13/07/2017 29.57
Kiyoko	07/02/2017 35.58 (pair interview)	07/04/2017 41.06 (pair interview)	12/07/2017 40.01 (pair interview)
Minami	07/02/2017 35.58 (pair interview)	07/04/2017 41.06 (pair interview)	12/07/2017 40.01 (pair interview)

(Total interview data: 19 hours 45 minutes)

(Names are pseudonyms)

Appendix 7: Interview guides

First interview guide

Pre-interview
Talk about personal SA experience Explain rationale for project Provide information sheets Answer any questions
Study abroad
Could you tell me in as much detail as possible why you decided to study abroad? <ul style="list-style-type: none">○ What do you hope to learn from studying abroad?○ What are your other expectations (hopes) of study abroad? What will you do there? <ul style="list-style-type: none">○ How long will you stay?○ Where will you sleep?○ What do you want to do in your free time when you are away? What do you think will be different?
Learning English
What are your main reasons for studying English? What are your future plans? <ul style="list-style-type: none">○ What are your future plans regarding English? How do you think studying abroad can help you achieve your future goals? How do you think your language study before you go abroad will help you while you are away?
Using English
What experience do you have using English outside the classroom? What is your best experience using English? What is your worst experience using English? What's your opinion of Japanese English use?
Intercultural communication
Have you ever been to another country? <ul style="list-style-type: none">○ Where did you go?○ Did you use English? What experiences of intercultural communication in English have you had? <ul style="list-style-type: none">○ Consider an intercultural experience you had○ Describe your feelings during the experience Have you ever had any communication breakdowns? <ul style="list-style-type: none">○ What happened? Who do you prefer to speak with, native English speakers or non-native English speakers? It is said that students learning English should aim to sound like a native speaker, but some people also argue that students should keep their own accent if they can be understood. What do you think about this?
Past learning experiences
Describe your English language learning experience What was your experience of learning English in high school? What are your experiences of learning English at [univ]?
Pre-SA preparation
What have you done to prepare for study abroad? What are your experiences of learning English in the SALC? Have you studied anything about the country you are going to?

Second Interview Guide

Study abroad
<p>Why did you do study abroad? Could you tell me in as much detail as possible what did you do on study abroad? What did you like about where you went? What did you dislike about it? Did you socialise with people of other countries? Please describe this in as much detail as possible.</p> <ul style="list-style-type: none">○ What did you learn from those you spoke to? <p>How did you behave differently? How did you change? Before your trip, what were some of your concerns/worries? What aspects of the sojourn did you find most stressful? What aspects of the sojourn did you find most enjoyable? If you could do it again, what would you do differently? Why? Think back to your goals before the sojourn.</p> <ul style="list-style-type: none">○ Which ones did you accomplish?○ Which ones were difficult to achieve?○ Did you change your goals once you were abroad?○ What did you accomplish or experience that you never expected to? <p>Do you think that you will recommend study abroad to another student?</p> <ul style="list-style-type: none">○ Why/ why not? <p>What advice would you give the next group to get ready for their sojourn? How should they prepare for daily life in English?</p>
Intercultural communication
<p>What experiences of intercultural communication in English did you have on study abroad? Consider an intercultural experience you had</p> <ul style="list-style-type: none">○ Describe your feelings during the experience○ Why do you think you felt that way? <p>Did you have any communication breakdowns?</p> <ul style="list-style-type: none">○ What happened?○ How did you manage this? <p>What did you learn about English? What did you learn about yourself? What did you learn about other speakers? What did you learn about Japanese culture? What did you learn about other cultures? Who do you prefer to speak with, native English speakers or non-native English speakers? Before study abroad, which foreign countries were you interested in?</p> <ul style="list-style-type: none">○ Why?○ How did this interest develop?○ Where does your interest in foreign cultures come from?○ How have your SA experiences affected this interest?
Using and learning language
<p>What was your best experience using English? Give details What was your worst experience using English? Give details How did [univ] support you while you were away? What are your immediate plans regarding English language learning? How do you think studying abroad can help you achieve your future goals?</p>

Third Interview Guide

Study abroad
What did you enjoy most about study abroad? If you could do it again, what would you do differently? Why? Do you think study abroad met your expectations? Why / why not? Describe something positive about your experience. Describe something negative about your experience. How have you used your study abroad experience since you returned? Do you think you have changed in any way since study abroad? If so, how? How did you maintain contact with home? What do you think about staying in touch with people in Japan while you are away? What are your experiences with international study abroad students at [univ]? What have you learnt about yourself? What have you learnt about other speakers?
Intercultural communication
What do you think is the most important thing to communicate successfully in English? Do you feel your intercultural communication have skills improved? If so, how? How do you feel when you make a mistake? Who do you prefer to speak with, native English speakers or non-native English speakers? When you talk to people in Japan about your communication during study abroad, what anecdotes do you tell? English is used in different ways by people from different places. What do you think about this? What does cultural difference mean to you? If another person's cultural perspective is confusing, how do you deal with this? Can you think of an example when you accepted a cultural difference? Please describe the experience.
English in Japan
What do you think about Japanese English use? Do you think your feelings about non-Japanese cultural perspectives are the same as most Japanese people? Why / why not? Why is studying English popular in Japan?
Learning English
Why are some people interested in study abroad and international cultures but some people are not? In what ways do you think you are different from other students at [univ]? What kind of independent learning do you do now? Why is TOEIC important? What are your immediate plans regarding English language learning?

Appendix 8: Focus group overview

Focus Group Activity

フォーカスグループ・アクティビティ

*Once again thank you all very much for participating in this focus group. I understand that it is an extremely busy time of year and I am very grateful. This study is part of my doctoral studies at The University of Southampton. It is not a test so there are no 'right' or 'wrong' answers. I am interested in your personal opinion. Please give your answers sincerely as only this will guarantee the success of the investigation. The contents of this discussion are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances. Please follow the instructions. **Please discuss in ENGLISH/JAPANESE.***

このフォーカス・グループに参加して頂きまして、誠にありがとうございます。この時期は皆さんにとって一年の中でもとても忙しい時期かと思っておりますので、このアクティビティに参加して頂いたことに対して再度お礼申し上げます。この研究はサウスハンプトン大学での私の博士号の研究の一部であります。これはテストではありませんので、「正しい」とか「間違っている」となどの答えはありません。私はあなたの個人的な意見に興味があるのです。どうか質問には正直に答えて下さい。私の研究が成功するかどうかはまさにそれにかかっているのです。このディスカッションの内容は完全に極秘となります。参加者の身元を特定するような情報はどのような状況においても公開されません。指示に従って下さい。日本語でまたは英語話し合ってください。

Thank you very much for your help.

現在、私、Gareth Humphreys は、英国・サウスハンプトン大学で博士課程を専攻しております。このアンケートは、皆様に下記の質問にご回答頂く事により、皆様の英語に対する関心を知る事が目的で、私の博士課程の研究課題の資料とさせて頂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、不正解は一切ありません。また氏名を記載頂く必要もございません。私は皆様の個人の意見に興味があります。皆様からの真摯なご意見が、この研究の成功を保証する事となりますので、どうかご協力をお願い致します。またこのアンケートの内容は、完全に機密事項ですので、どのような状況下においても、公開される事はございません。このアンケートは 2 つのパートに分かれています。

Schedule:
スケジュール:

1. Tell students to come in and take a seat and relax.
1. 生徒に入室して着席し、そしてリラックスするように伝える。
2. Tell them to write their name on the blank piece of paper and make a name card.
2. 名前を白紙に書き、ネーム・カードを作成するように伝える。
3. Introduce yourself (smile!) and read the following:
3. 自己紹介をする（笑顔で！）そして下記の文章を読み上げる：

“Before we begin let me introduce today’s discussion. My name isI am very familiar with Gareth’s topic and am here to guide your conversation (not participate in it). The session will be tape recorded because I don’t want to miss any of your comments. If several of you are talking at the same time, the tape will get garbled and I will miss your comments, so please be aware of this during the discussion.

開始前に今日のディスカッションについて紹介させて下さい。私の名前は・・・で、私はギャレスのトピックについてよく理解しています、今日私は話し合いに参加するためではなく、皆さんの会話をガイドするために来ています。私は皆さんのコメントを一つも聞き漏らしたくないのでこの話し合いはテープに録画されます。もし皆さんのうちの何人かが同時に発言すると、明確な録音が不可能になり皆さんのコメントを逃してしまいます。そのため討論中はそのことに注意して下下さい。

This session will last for approximately 60 minutes. I will give you a series of points I would like you to discuss. You may think that some topics are a little vague, but they are deliberately so to ensure that you can express your opinion freely. Please don’t be afraid to ask people to explain what they mean or encourage people to talk more. Please discuss in Japanese (or English).”

このディスカッションは約60分間続きます。私は皆さんに話し合って頂きたい幾つかの議題を提供します。トピックの中には少し曖昧だと思うものもあるかも知れませんが、それらは皆さんが意見を自由に述べられるように意図的に作られています。他の生徒に彼等の意図するところは何か説明するようにお願いしたり、また、もっと話すように促すのを恐れなくて下さい。話し合いは日本語で行って下さいまたは英語で。

4. Give them the research overview and give them a few minutes to read it silently.
4. 生徒に研究の概要を渡し、数分それを黙読する時間を与える。
5. Begin with introductions.
5. インTRODダクションから開始する

Appendix 9: Focus groups topics

TOPIC OF DISCUSSION: INTRODUCTIONS

Please give your name.

名前と学籍番号をカメラに向かって言って下さい。

After everyone has done this, go around the group and describe your English language- learning experience (when, where, with who, why, etc.).

全ての生徒がこれを行った後、グループを巡回しあなたの英語学習経験（いつ、どこで、誰と、何故、など）を説明する。

TOPIC OF DISCUSSION 1: ENGLISH IN JAPAN

The Japanese are said to be highly enthusiastic about learning English and Japan has become the largest commercial market for English-language instruction in the world. English is also the only foreign language option available in most schools.

- What is your experience of using English in Japan?
- English is used in a number of ways in Japan. What do you think of this?
- Many students use English in different ways and have different ideas about how they will use English and who they will use it with in the future. What about you?

1. 日本における英語

日本人は英語を学ぶ事に対し、非常に熱心であると言われており、また英語教育においては世界最大の商業市場となりました。更に、英語はほとんどの学校で選択できる唯一の外国語でもあります。

- あなたの日本国内における英語使用の経験はどのようなものですか？
- 英語は日本国内で様々な使われ方をしています。これについてあなたはどのように思いますか？
- 多くの学生が異なる方法で英語を使用し、どのように英語を使うのか、将来誰とそれを使うのかについて異なる考えを持っています。あなたはどのような考えをお持ちですか？

TOPIC OF DISCUSSION 2: STUDY ABROAD

Study abroad participants may experience another culture, language, environment, and education system. For years, the benefits of study abroad have been described in terms the beneficial impact on a student's life.

- Why did you decide to take part in study abroad?
- What were your expectations of study abroad?
- What was interesting?
- What was surprising?
- What was uncomfortable?

2. 留学

留学体験者は他の文化、言語、環境、そして教育システムを経験するでしょう長年にわたり、留学の利点は学生生活への有益な影響をもたらすことと明確に示しています。

- なぜ留学に参加しようと思ったのですか？
- 留学に対する期待はどのようなものでしたか？
- 何が面白かったですか？
- 何が驚きでしたか？
- 何が不愉快でしたか？

TOPIC OF DISCUSSION 3: INTERCULTURAL COMMUNICATION

Intercultural communication is communication that takes place between people of different linguistic and cultural background.

- What experiences of intercultural communication English have you had?
- How did you use English while you were abroad?
- Consider an intercultural experience you had while you were in England. Describe your feelings during the experience.
 - Did you feel comfortable or uncomfortable during the experience?
 - Did you find the experience stressful or rewarding?
 - Why do you think you felt that way?

3. 異文化交流

異文化交流は異なる言語、また文化的背景を持つ人々の間で行われる。

- どのような異文化交流を体験したことがありますか？
- 海外に滞在中、どのように英語を使用しましたか？
- イギリス滞在中にあなたが経験した異文化体験について考えて下さい。その体験中の気持ちを説明して下さい。
 - 体験中は心地よかったですか？ それとも不快でしたか？
 - その体験をストレスに感じましたか？ 価値のあるものだと感じましたか？
 - どうしてそのように感じましたのだと思いますか？

TOPIC OF DISCUSSION 4: USING ENGLISH IN COMMUNICATION

It is said that students learning English should aim to sound like a native speaker, but some people also argue that students should retain their own accent if they can be understood.

- What do you think about this?
- Today some people think certain types of English are important for international communication, what about you?

4. コミュニケーションでの英語使用

英語を学習している学生はネイティブスピーカーのような発音を目指すべきであると言われていますが、理解できるのであれば、学生は自身のアクセントを保持すべきであるという意見もあります。

- これについてあなたはどのように考えますか？
- 現今、国際コミュニケーションで重要なのは、ある特定の種類の英語であると考える人々もいますが、あなたはどうか？

Appendix 10: Focus group moderator guidelines

Moderator guidelines

フォーカス・グループ：モデレーター（議長）のガイドライン

Overview/ 大要：

Focus groups are a discussion in which a small group of people under the guidance of a facilitator or moderator talk about selected topics. Focus groups are very useful because they can yield high-quality data through group interaction in a number of ways including a 'loosening effect', group brainstorming, formulating ideas, and consensus and diversity. Focus groups also enable the researcher to take a less directive and dominating role and reduce the chance of members saying things to please the researcher. This is a particular concern in my study due to the fact that I am both a native English speaker and an English teacher. I am worried that if I facilitate the discussions myself, students will not relax and speak honestly. Research also suggests that moderators should be as similar to the group members as possible.

フォーカス・グループとは少人数から成るグループがファシリテーター（進行役）またはモデレーター（議長）の指示のもとで特定のトピックに関して話し合いをすることです。フォーカス・グループはグループ内での 'loosening effect'（緩和効果）、グループ・ブレインストーミング、明確なアイデアの言及、そして意見の一致と多様性を含む多くの方法での交流を通して高クオリティーのデータを産出出来るのでとても役に立ちます。フォーカス・グループは研究者の指令的・支配的な役割を減らし、ディスカッションを行う参加者が研究者の気に入るようなことを言う機会の減少も可能にします。このことは私が英語のネイティブ・スピーカーであり、また英語教師であるという事実から、私が特にこの研究において懸念する点です。私はもし私自身がディスカッションをファシリテイト（手助け）することで生徒がリラックスできず素直に話せないのではないかと心配しています。この研究では、モデレーター（議長）はディスカッションに参加するグループ・メンバーと出来るだけ近い存在であるべきであると示唆しています。

The role of the moderator is basically to guide the conversation. Your job includes:

モデレーター（議長）の役割は基本的に会話をガイドすることである。あなたの仕事は下記の事項を含みます：

1. Creating a nice atmosphere/良い雰囲気を作り上げること

The process starts with an introductory phase, in which the moderator welcomes the participants, outlines the purpose of the discussion and sets the parameters of the interview in terms of length and confidentiality.

過程はモデレーター（議長）が参加者を出迎え、ディスカッションの目的の概略を述べ、そしてインタビューの長さやその機密性の点においての範囲を定める導入段階と共に始まります。

Having fun helps the flow of discussion and builds a sense of trust among members of the group. Your first job is to create a nonthreatening and non-evaluative environment in which group members feel free to express themselves openly.

楽しむことがディスカッションの流れとディスカッションに参加しているグループ・メンバー間での信頼感を築くのに役立ちます。あなたの最初の仕事は否脅迫的で否評価的な、つまりディスカッションの参加者が自由に公然と自分を表現できる環境を作り上げることです。

Finally, it is important to emphasise that the discussion is about personal views and experiences and therefore there are no right or wrong answers.

最後に、このディスカッションは個人的な見解と経験についてのものなので、正しい解答や間違った解答は決してないことを強調することが大切です。

2. Encouraging Discussion/ ディスカッションを助長する

The role of a moderator is not to talk too much or to move too quickly from one topic to another. Your role is to facilitate the discussion, that is, make sure the group answers each question in turn and that everyone is given a chance to speak. You should encourage the group to expand on their views. If, for example, someone states that 'they agree' with a comment, your job is to ask them to explain why. Some useful probes are:

モデレーター（議長）の役割は話し過ぎず、トピックの移行を早々に行わないように話し合いを手助けすることです。つまり、グループが順番に各問題について答え、参加者全員が発言する機会を得られているかを確認することです。グループが彼らの見解を広げるのを促さなければなりません。例えば、あるコメントに対し、誰かが賛成を示す場合、あなたの役目はその理由を説明するように尋ねることです。

- Would you explain further?
- さらに説明して頂けますか？
- Would you give me an example of what you mean?
- あなたが意図することの例を挙げて頂けますか？
- Would you say more?
- もっと言って頂けますか？
- Tell us more please.
- もっと教えて下さい。
- Is there anything else?
- 他には何かありませんか？
- Please describe what you mean
- あなたが意図することを表現/説明して下さい。

Focus groups are likely to contain dominant talkers, shy participants and ramblers (people that talk too much). You will also have to try and make sure everyone gets a chance to speak and that some students do not dominate the discussion too much.

フォーカスグループには話し合いを独占してしまう人、引っ込み思案な人、おしゃべりが多い人などが含まれると思われます。特定の学生が話し合いを独占してしまわないようにし、参加者全員が発言の機会を得られるように確認して下さい。

Here you must pay attention to nonverbal responses such as gestures, smiles, frowns, and so forth, which may indicate that someone has something to say, e.g. a facial expression may indicate that someone is about to speak but gets interrupted.

ジェスチャーや笑顔、しかめっ面などの非言語的な反応にも注意が必要です。それらは参加者が何か言いたいことがあることを示しているのかも知れません。例えば、何か言いたいことがあるのにそれを妨げられたという感情を顔に表している場合などがあります。

Students will probably go off on tangents and discuss things connected to the topic (e.g. communication problems in a cross-cultural marriage, etc.). This is fine and it sometimes encourages them to think of new discussion questions. However, try and make sure this doesn't last too long and that you guide them back to the focus of the discussion.

生徒達は本題から横道に逸れトピックに関連した事（例えば異文化間結婚におけるコミュニケーション問題など）を話すかも知れません。それは彼等が新しいディスカッションの問題について考えるのを助長することもあるので構いませんが、できるだけ本題から逸れた会話が長く続かないようにし、本題に戻るよう導いてください。

3. Not participating/ 会話に加わらないこと :

You must be careful not to participate in the discussion too much. Be careful not to nod your head in agreement or shake your head in disagreement to a comment. Sort responses such as 'OK', 'Yes', 'Right' are fine, but avoid saying things like 'Excellent', 'That's good', etc.

あなたはディスカッションにあまり関与しないように注意しなければなりません。意見の賛同を示す頷きや反対を示す顔を横に振るなどの行為をしないように気を付けて下さい。「はい」「そうですね」等は結構ですが、「素晴らしい」「それは良いですね」などと言うのは避けて下さい。

4. Concluding the discussion/ディスカッションを結論付けること :

In the concluding phase, the moderator needs to ask if there are any issues or concerns that require further discussion or have not yet been addressed – this will be on your sheet.

まとめの段階において、議長はさらなる話し合いが必要な問題や疑問、またはまだ取り扱っていない問題があるかどうかを尋ねる必要があります。(これはあなたの紙に記載されています)

However, in the finishing stages, some positive feedback should be given so that nobody leaves the session being dissatisfied.

しかし、最終段階において、参加者全員がこの話し合いを不満足な状態で終了しないように肯定的なフィードバックが与えられなければなりません。

5. Managing Time/ タイム・マネージメント

The prompts are listed below. Each one requires you to read a couple of sentences on the topic and then read the discussion questions. The first couple should only require about ten minutes each. The entire discussion will probably last about 60 minutes, but please only stop when students have nothing more to say. Please also take care not to move them on too quickly if they are still discussing something.

議題(指示)は下記に一覧表示してあります。あなたはトピックに関する数行の文章を読んだのち、議題を読みます。最初のいくつかの議題には各10分程度しか時間はかかりません。全てのディスカッションには約60分かかりますが、学生の意見がなくなったら止めて下さい。また、学生がまだ話し合っている最中は次のトピックに早々に移らないように注意して下さい。

Appendix 11: Interview transcript sample

G=Gareth

G alright this is the third and final interview with Miki Miki thank you very much for coming

Miki thank you

G so let's talk about study abroad again tell me what did you enjoy most about your time in Hong Kong

Miki huh

G what did you enjoy

Miki err ((laugh)) I err I eh /nandelo/{let me see} I I enjoyed err . I did many things in Hong Kong for example err I enjoyed I could enjoy doing doing experiment about pharmacy and . I can I enjoyed talking with many student in Hong Kong and many people in the city in Hong Kong and of course I enjoyed eating the Hong Kong food and I could enjoy Hong Kong culture about Hong Kong

G mm

Miki err and the most thing err I think that I'm err the most thing is I was err talking with many people in English err I could talk I could talk with speak with mm many people in English

G very good

Miki yes and I I could err and I /nandelo/{let me see} mm I could speak err I could talk with people I didn't know

G right

Miki I didn't know so I really err . a ((laugh)) I really mm I became I got a confidence to talk with many people

G super

Miki in English

G nice that's great so you made friends in your dormitory

Miki yes with people of different nationalities tell me the nationalities you met again err Hong Kong and Pakistan and Korean people and many Asian people err I could I could meet many Asian people

G all in English

Miki yes

G and what about understanding in English was it different understanding English between like in the dormitory and local people

Miki ah err yes I I think err when I went to America to study English about three years ago err I think it is very difficult to understand what they said because they are very err they speak English very fast

G mm

Miki and err sometimes they used a little difficult word like err not official word

G mm

Miki they used they used not official word so sometimes I couldn't understand

G right

Miki but in Hong Kong Hong Kong people Hong Kong peoples are also err are also . err Hong Kong people also use learned English in the school so they they are not . mother language err so I think it is easy it is more easy to understand compared to American people ((laugh))

G right alright I understand that's good so have a look at this question here who do you prefer to talk to then native speakers of non-native speakers

Miki ah err.

G not in Japanese sorry in English

Miki ah eh

G there's no correct English

Miki err I think err . err . err in my case I err now I like err ah when I err I err it is easy for me to speak English with non-native people err but err so so I could I can I can enjoy speaking English and I can enjoy talking with people but but sometimes I think err . it is err err I think err /nandelo/ . it is important to speak with native speaker because err . sometimes I feel that when I talk with non-native speaker err they speak not correct err pronunciation sometimes so sometimes we couldn't I can't we can't understand each other because we we can't speak correct English so but it is okay I can enjoy speaking with them but sometimes I think I have to speak more I sometimes I have to speak with native speaker to learn English

G what's when you say correct English

Miki when you say

G correct

Miki correct

G you said the word correct

Miki correct

G what does that mean to you

Miki err I think correct mm correct err . err when err when I I was in Hong Kong . Hong Kong people speak to me err speak to me in English but they but he didn't err he said the wrong pronunciation so I sometimes I I misunderstand err sometimes I misunderstand what he said so .

G so when you misunderstand what do you do

Miki ah I I often every time I I I asked him err I example I think you said mm is it okay I often ask them

G right

Miki and but he of course they say oh no no no he said the same things but not not same word

G right okay

Miki they changed the word so i could understand

G I see so did you have many misunderstandings

Miki err not many sometimes

G right

Miki so and err so not not many

G what about like the content of what people were talking about

Miki content ah

Appendix 12: Focus Group A transcript sample

S=Moderator

S so can we move on to the next question

Takeshi yeah okay

Noriko [okay]

S right so ((intake of breath)) the third question is many students use English in different ways and have different ideas about how they will use English and who they will use it with in the future what about you

Noriko many students use English in different ways

S [different ways]

Noriko and have different

S [different] ideas about how they will use English

Noriko eng yeah

S and who they will use it with in the future

Tomo [ah] . err for example some students err want to learn English to communicate with err abroad students

S uh huh

Tomo but some students err want to . write English for business

Takeshi [ahh]

S yeah yeah yeah yeah and maybe some students will like will use in the future like maybe aerospace student will use in the future or maybe they will just use use it for travelling or something what about you guys . who wants to talk first . does anybody want to talk first .

S let's start with Daichi

Daichi okay

Noriko ((laugh))

S ((laugh))

Daichi err my name is Daichi ((intake of breath)) err . the reason why I study the English is I want to communication I want to communicate with err in the native

S [English speaker]

Daichi native English speaker

Takeshi only native speaker English people

Daichi English people all

S [eh]

Daichi English people

S [okay]

Daichi because mm you know English is the most common engl err common language in the world so if you can use err English you can you can communicate with many people in the world so

S [mm]

Daichi I start to learn English and . in the future in want to err in my plan I will become a researcher and then . I need to write a paper and have a . collaboration experience and so then I it is necessary to use English I think so

S mm I see for the question who they will use it with you mean that you will use it with your err how do I say like colleague do you know like colleague

Noriko [ah coworker]

S coworker

Noriko [yeah]

Daichi ah yes

S because you will be a researcher

Daichi yes

S okay I see . right who's next . next

Noriko me ((laugh))
S (((laugh)))
Noriko my name's Noriko and so actually that is my . my so actually what I want to talk is very similar to Daichi but so. err speaking in English is for communication with is to communicate with people
S [mm]
Noriko is for communicating with people and so actually however so I think that . mm the people is not limited in people who speak English actually . including people who speak Japanese so sometimes I speak in English with some Japanese friends because . err when I want to when I want to talk about the topic illogically . so I think in speaking in when when we talk about speak . when I talking about something in English people think logically I don't know why but
S (((laugh)))
Takeshi (((laugh)))
Noriko so at that time . yeah so . what I want to say is that so . peop . so . . when people want to . discuss about something logically and people want to communicate with people . so people use English ((laugh))
Takeshi okay
S so you use English if you want to communicate logically
Noriko yeah
S okay
Noriko and who err . I will so people will use English with all people all over the world
S mm okay okay okay
Noriko yeah
S I see alright then . let's see what you think . who will be first ...
Takeshi oh I do I have to say about me for me about
S yeah yeah yeah yeah
Takeshi okay okay . mm. I will use English for reading English books and reading reading . article in by internet
S uh huh
Takeshi and and . if if . people can't speak Japanese I have to speak in English
S uh huh
Takeshi and and . mm yeah that's all so if . I I don't like English because
S (((laugh)))
Noriko (((laugh)))
Takeshi because ((laugh)) it's for me it's difficult to use English so if I have choice to use Japanese I will choose Japanese
S (((laugh)))
Noriko (((laugh)))
Takeshi yeah but err . often I have no choice so I will use it in that case

Appendix 13: Email interview translation sample

QUESTIONS ASKED:

1. What did you enjoy most about study abroad?
留学では何が最も楽しかったですか？
2. If you could do it again, what would you do differently? Why?
また留学できるなら、何を違うようにしてみたいですか？なぜですか？
3. Do you think study abroad met your expectations? Why / why not?
留学はあなたとの期待に合っていましたか？なぜそう思いますか？/なぜそう思いませんか？
4. Describe something positive about your experience.
あなたの経験でよかったことについて述べてください。
5. Describe something negative about your experience.
あなたの経験でよくなかったことについて述べてください。
6. Do you think you have changed in any way since study abroad? If so, how?
留学してから何か自分について変化したと思うことはありますか？もしそうならどのように？
7. How did you maintain contact with home? What do you think about staying in touch with people in Japan while you are away?
どのように自宅とは連絡を取っていましたか？日本を離れているときに日本人たちと連絡を取りあうことについてはどう思いますか？
8. Have you heard of uchimuki shiko? If so, what do you think about this?
内向き志向という言葉聞いたことはありますか？もしあるならどのように思いますか？
9. What are your experiences with international study abroad students at [univ]?
大学の留学生とはどのような経験がありますか？
10. Do think you express yourself differently in English and in Japanese? If so, how?
日本語と英語を話すときでは自分自身の表現の仕方が異なっていると思いますか？もしそうならどのように？
11. Do you think your feelings about non-Japanese cultural perspectives are the same as most Japanese people? Why / why not?
あなたの異文化に対する考えは大半の日本人との視点と同じだと思いますか？なぜそう思いますか？/なぜそう思いませんか？
12. Why are some people interested in study abroad and international cultures but some people are not?
なぜ留学や異文化に関心がある人と、そうでない人がいるのでしょうか？
13. Following study abroad, do you feel differently about Japan?
留学してから、日本について違うように感じますか？
14. What learning practices to prepare for study abroad would you recommend?
留学前の準備のために何を学ぶことを勧めますか？
15. What are your experiences of internationalisation at [univ]?
崇城大学での国際化経験は何ですか？
16. Who do you prefer to talk to, native speakers or non-native speakers in Japanese and/or in English?
ネイティブスピーカーと話をするのと、ネイティブ以外の人と話をするのでは日本語と英語のとき、それぞれどちらを好みますか？

RESPONSES FROM STUDENT WITH TRANSLATIONS

1. 雑談。日本人の考え方について考えさせられて、その人・地域の考えかた、定番等を少し知れ therefore
zatsudan. nipponjin no kangaekata nitsuite kangaesaserarete, sono hito chiiki no kangaekata, teibantō o suko shi shireta kara
Casual Conversation. Because It made me reflect on Japanese people's ways of thinking and I could learn a bit about the people there, the region's point of view and classic, popular stuff etc.
2. 自己的力量で行きたい。(例: ワーキングホリデイ) — マレーシアは自身のチームメンバーがいた から雑談や質問が通じていたところがあり、手続きも自分たちではしていなかったから
jibun no chikara de ikitai. rei wa-kinguhoridei - mare-shia wa jishin no chi-mu menba- ga ita kara zatsudan ya shitsumon ga tsūjiteita tokoro ga ari, tetsuzuki mo jibuntachi de wa shitei nakatta kara
I wish to go on my own. (e.g., working holiday). Because there were my team members in Malaysia, they could understand my conversations and questions and also, we didn't make any arrangements ourselves.
3. まずまず。少し留学＝旅行というイメージが少しだけあったから。今度の留学でそれはただの 旅行になるから、そこの切り替えをしっかりとしたい
mazumazu. sukoshi ryūgaku ikouru ryokō toiu ime-ji ga sukoshi dake atta kara. kondo no ryūgaku de sore wa tada no ryokō ni naru kara, soko no kirikae o shikkari shitai
Not bad. Because my image of studying abroad was a bit like a travel. If nothing is done, my next journey would be just a travel again, so I'd like to make clear distinction between them next time.
4. 体調を崩したこと。日本とは違うことをなぜか痛感させられたから。食事や生活や病院やその ほ か小さいこと
taichō o kuzushita koto. nippon to wa chigau koto o naze ka tsūkansaserareta kara. shokuji ya seikatsu ya byōin ya sono ho ka chiisai koto
That I got sick. Because I became acutely aware of the complete difference between Japan and Malaysia. For example, food, life and hospital services etc.
5. 友達に頼ったこと。2 の理由に近い、自分から話しかけてがなかなか通じず結局友人や
Google translate に頼ってしまったから
tomodachi ni tayotta koto. 2 no riyū ni chikai, jibun kara hanashikakete ga nakanaka tsūjizu kekkyoku yūjin ya Google translate ni tayotteshimatta kara
That I turned to my friend. It's similar to the answer from No.2. Since it was difficult for me to have smooth communication with them, I ended up turning to my friend and Google Translate.
6. 他人に対する考え。なんでわからないの? っていう考えが減り、こんな考えがあるのか!? という発想になった
tanin nitaisuru kangae. nande wakaranai no? tteiu kangae ga heri, konna kangae ga aru no ka!? toiu hassō ni natta
Mindset towards others. It became less frequent to feel like "Why they can't understand?" and I became able to embrace unexpected, new ideas from others.
7. LINE chat。wifi でインターネットにつないだ
LINE chat. Wifi de inta-netto ni tsunaida
LINE chat. I connected to the internet using the wifi.
8. あまりよくない。内向きだからこそいろいろ考える時間が増えるのはいいが、内向きと積極 的 が対になっているとかがえる
amari yokunai. uchimuki da kara koso iroiro kangaeru jikan ga fueru no wa ii ga, uchimuki to sekkyokuteki ga tai ni natteiru to kangaeru
Not so good. The good thing about being inward-looking is that we could have plenty of time to ponder on many things but I see inward-looking as the opposite of autonomous.
9. Phung とちょくちょく話をする程度。基本的にはあまり話を出来ていない
Phung to chokuchoku hanashi o suru teido. kihonteki ni wa amari hanashi o dekiteinai
Although I talk to Phung from time to time, I still can't have a proper conversation with him.
10. ことなる。表現の幅がことなり自分が表現できないので自然に本質のみをシンプルに伝えようとする

- kotonaru. hyōgen no haba ga kotonari jibun ga hyōgen dekinai node shizen ni honshitsu nomi o shinpuru ni tsute eyou to suru*
Different. Because the range of expression is different and I can't express myself properly, I find myself conveying to them my point only in a simple way.
11. ことなる。日本人同時で日本のことについても考えが違い、自分はマレーシアに行っていて、周りは台湾・ベトナム・オーストラリアに行っていて同じになることはないと思う。近づいたり離れたりがあると思う
kotonaru. nipponjin doshi de nippon no koto nitsuite mo kangae ga chigai, jibun wa mare-shia ni itteite, mawari wa taiwan betonamu o-sutoraria ni itteite onaji ni naru koto wa nai to omou. chikazui tari hanare tari ga aru to omou
Different. Even each one of Japanese people has a different point of view on Japan. I visited Malaysia while others visited Taiwan, Vietnam and Australia, so I don't think it would be the same. I think it's inevitable that we get both close and far away from each other.
12. 興味がなかったり、現状に満足していたり、視野が狭かったり、ただ知らないだけ、自身がないそんな感じ。自分は隣の芝生は青く見えるただだけ
kyōmi ga naka tari, genjō ni manzokushitei tari, shiya ga semaka tari, tada shiranai dake, jishin ga nai sonna kanji. jibun wa tonari no shibafu wa aoku mieru datta dake
I was just like indifferent, already happy with the way things are, narrow-minded, ignorant and unconfident. To me, the nearby lawn looked just blue.
13. まちまち、少しの違いはあったがマレーシアでの自分は日本の状態に近かったから・・・
machimachi, sukoshi no chigai wa atta ga mare-shia de no jibun wa nippon no jōtai ni chikakatta kara
It depends. Although there was a little distinction, my state back in Malaysia was pretty close to that of Japan.
14. 国の歴史・言語の歴史・実際に自分の周りに聞いてみたりする事
kuni no rekishi gengo no rekishi jissai ni jibun no mawari ni kiitemi tari suru koto
We should learn about the history of the country and its language. Also, it's important to talk to people around you.
15. [English language centre]? あまりはっきりと感じたことはないが、自分の学科の国際学会等を少しレポートを見た くらい
English language centre]? amari hakkiri to kanjita koto wa nai ga, jibun no gakka no kokusai gakkaitō o sukoshi repo-to o mita kurai
[English language centre]? I didn't clearly feel that. The only thing I can say about this is that I saw some reports on my department's international symposium.
16. ネイティブでなくて良いとおもう。その人に興味を持っていればその問題は どうでもいい
neithibu denakute yoi to omou. sono hito ni kyōmi o motteireba soko no mondai wa dō demo ii
They don't necessarily be native speakers. As long as you are interested in people you're talking to, that wouldn't be a problem.

Appendix 14: Focus Group B sample transcript and translation

T:	Moderator
S:	Moderator
Yuki	<i>docchi kara? tokei mawari tokade?</i> Who should go first? Do we start clockwise?
T	<i>tokei?</i> Clockwise?
Yuki	<i>mou jikoshoukai no jun ni?</i> Should we go in the order of self-introduction?
All	((laugh))
T	<i>ettto /discussion/ nande um omotta hiro kara yutte moratte daijoubu desu.</i> Well, this is a discussion, so it doesn't matter. Just whoever wants to speak can start.
Yuki	<i>riyouhindo takai to omotteru hitowa doregurai? . sono nanka takaitteiunono /level/ ga maa hito sorezore aruto omoundesukedo nanka mainichi tsukatteru toka jigyouchuu wa daitai nanka senmon eigo to douyoushite heikou shite tsukattari toka . atowa nanka gaikokujin no tomodachi ga itetoka souiu noga arutoka . ga arunode areba maa kekkou takai hou nanokana to jibun wa omotterun desukedo, sono mattaku tsukawanai joukyou wa eetto saikin chotto nakunatte kite ishikitekiniwa senmonsei wo motte sono jibun no senmon no tokorowa eigo de yakuseru youniwa naritaina mitaina koto wa yatterunde . naikoto wa nain desukedo doudesuka?</i> How many of you think you are speaking English quite often? Well, I assume each person has different frequency of English use. Like if you learn something technical in English in your class or if you have English-speaking friends, I think you have lots of opportunities to speak English, but for me, I haven't been in a situation where I don't use English at all lately. That's because I wanna be able to understand at least my field of expertise in English so, I've been trying to learn those things in English, what about the rest of you?
All	((laugh))
Yuki	<i>etto jibunteki niwa sono nihonde eigo wo tsukautte iunowa nanka shoujiki hanasu kikai ga anmari naikara jugyoutoka atowa nanka sono kaigai no hito to /chat/ surutoka sonogurai shika nainokana to omou kara sono bunshou toka yondari kaitari surukoto wa kekkou tokui nandesukedo yappari hanasu kikai ga naikara sono kikitottari toka hanashitari surutteiuono wa chotto renshuu suruno niwa nanka kibishii kankyou nanokana ttewa omoimasu. doudesuka?</i> Well, as far as I'm concerned, we don't really get lots of opportunities to speak English in Japan, so most of us only learn/use English in our class or when we chat with foreign friends. I am pretty good at reading and writing, though, since we don't get to speak/hear English so often, I think we are in a difficult environment to improve those skills. What do you think?
S	<i>doudesuka?</i> What do you think?
All	((laugh))
S	<i>fudan.</i> Usually. <i>donokurai eigo ni fureru kikai ga aruka toka?</i> How often do you use English in your daily lives?

Kiyoko	<p><i>yakugakubu wa mou ninen de eigo no sono kyoyou tteiuuka shirukude yarunoga owarunodema sannen ni natte nikagetsu gurai tatsun desukedo zenzen shabera nakunatte tamani koushite Gareth toka to shaberu toki ni zenzen eigo ga detekonakunatte . aa tsukatte naindana tte saikin yoku jikkan shitemasu . hai, ijou desu. ((laugh))</i></p> <p>In pharmacology department, the English education ends in the second grade, so well, it's been about two months since I became a third grader and I haven't gotten any opportunity to use English since then. So, like when I get to talk to foreigners like Gareth, I have difficulty speaking English and it reminds me that I'm not using English at all lately. Yes, that's all.</p>
Masahiro	<p><i>ano yappari fudan kara eigo wa maa hanasu aite ga inai desu kara tsukaenai desushi maa itoteki ni anoo doushitemo jibun hon ga sukinande eigo no hon yomitakute hon no benkyou ha shite maa ji wa sukoshizutsu yomeru youni natte kiterun desukedo yappa kotobani naruto kantan na eigo demo kikitorenakute mou nanbyou ka goto ni aa yatto aaa to omottatokiniwa mou owatterutteiu no ga aru yoku arimasunde eetto maa /radio/ demo kiite eigo no jugyou mo kiite nareteiku ka mou saruku no sensei chotto yappari ato (inhale) yappari shaberenainde (inhale) hazukashikute (Laugh) nakanaka hazukashi kute shaberenai desune ippo wo fumidasenaitte kanji desu.</i></p> <p>Actually, just as we know, we don't have so many people we can speak English with. I myself am a bookworm, so I've been trying reading English books and thanks to that, I am getting better and better at reading but still, when it comes to a conversation, I can't even catch simple English and when I finally start to understand what they are saying, it's usually too late. Well, so other than that, we can either listen to radio or talk with teachers from Saruku but then, I can't help but feel embarrassed and awkward when speaking English. It's always tough to take a bold step forward.</p>
Kaori	<p><i>nanka fudan wa TOEIC toka no benkyou ha surukeredo sono eigo wo tsukautte iunoga machi de watashi Osaka shushin nandesu kedo Osaka toka aruiteitara yoku gaikokujin ni hanashi kakeraretari ato sono /America/ no shiriai toka to /chat/ surutoki tokawa eigo nandesukedo sono gaikokujin ni hanashikakerarete de bunshou ha atamade dekitemo suguni kotobani denaitte iunoga arimasu.</i></p> <p>Usually, I study for things such as TOEIC but when I speak English, well, I am from Osaka and I speak English when I get spoken to by foreigners there and like when I chat with my American friends online, however, even though I can build sentence in my head, it's always hard for me to speak it out instantly.</p>
S	<p><i>eigo wo tsukau to shitara douiu sono tsukai kata ga ichiban ooi desuka?</i></p> <p>When you use English, how do you usually use it?</p>
Kaori	<p><i>eigo wo tsukau?</i></p> <p>Use English?</p>
S	<p><i>hanasu kiku miru kaku dattara . nichijou seikatsu de.</i></p> <p>Like speaking, listening, looking, writing, which one do you most frequently use in your daily life?</p>
Kaori	<p><i>/chat/ /chat/ de sono /America/ no hito toka</i></p> <p>Chat, through online chat, I talk to my American friends.</p>

Appendix 15: Transcript sample from pair interview

G=Gareth

G so consider an intercultural experience you had in Japanese or English describe your feelings during the experience

Minami er . I thought my English is bad (laugh)

G why did you think it was bad

Minami Taiwanese English is not not so good but er they they try to speak er practise more . er . but . I I'm careful for grammar and pronunciation so . I couldn't speak little bit

G I understand how about you Kiyoko

Kiyoko I think er before Taiwan I think foreign people is communication er foreign people's communication is good first time but Taiwanese people is a little shy like Japanese . I could speak er

Minami er

Kiyoko on the own

G okay good so did you did you make friends

Minami yes

Kiyoko yes

G like Facebook friends

Kiyoko yes Line

G okay and what language did you speak in when you message

Kiyoko er message is Japanese and English

G Japanese and English nice friends

Kiyoko yes I will go to Aso tomorrow with Taiwanese

G oh from

Kiyoko yes

G oh like return you went to Taiwan and now Taiwan

Minami no study abroad in [name] university

Kiyoko this April from April

G oh your friends nice

Kiyoko yes

G ... so you said in Taiwan you were impressed you thought maybe some Taiwan people have good Japanese good English what about you now because you are pharmacy third-year students English has finished well there is the SALC you're welcome to come do you have a plan

Minami er

G your immediate plans regarding English language learning

Minami er many students study English for TOEIC or TOEFL er . but TOEIC and TOEFL score is useful to have have a job but I want I just want to speak so . more I come here (laugh) to see you

Kiyoko (laugh)

G well I'm happy you come . you said TOIEC is kind of important in Japan but you don't for you TOEIC is not so

Minami er if I have time to study for TOEIC I want to have a test er but in my mind speaking is more important for me

G ... how about you do you have any plan

Kiyoko er I am pharmacy student so I need to study medical English

G right

Kiyoko so /nandelo/ . I want to practise more speaking English and I want to level up my medical English too

G good well what about this question thinking about study abroad no excuse me yes actually what impact do you think study abroad that can be Taiwan or London has had on your attitude to English language learning

Minami motivate motivate me .

Kiyoko before I like English so I I speak English but after I want to I want to speak English more fluently so . /majimei/

G is that like serious

Kiyoko yeah more serious to study English

G and number twenty five how do you think that studying abroad can help you achieve your future goals

Kiyoko I can know my English skill

G okay

Kiyoko and er . connect my English to studying English motivation er . (laugh)

Minami er . I want to be a pharmacist who who speaks and explain medicine in English for patients so for example in the hospital I see foreign patients er I talk about their countries er and different culture and values er . after studying abroad I want to go to many many countries (laugh) I like I like I like living Japan better (laugh)

Appendix 16: Documents accessed

[English language centre] Annual Report 2015-6 English
[English language centre] Course Outline
[English language centre] Course Syllabus 2016
[English language centre] Grading guidelines 2016
[English language centre] Report of London trip 2016
[English language centre] SALC Handbook 2016
[univ] Culture Month Report
[univ] Research Proposals
[univ] Research Report – 2015
[univ] Study Abroad Group Interim Report 1
[univ] Study Abroad Report
[univ] Study Abroad Support Program 2016-17
[univ] Study Abroad Survey Results
[univ] Test Development Project Interim Report 2016
CEFR-J Levels
Curriculum Orientation 2016
Developing an Entrance and Exit Test for the [univ] 2016-17
Evaluating [univ] students June 2013
JASSO. (2014-2015). Plan Outline
MEXT Policy Document: Foreign Language Activities
MEXT Education Policy: Globalisation and linguistic competencies
MEXT Education Policy: Lower secondary education in Japan
MEXT Education Policy: Section 8 Foreign Languages
MEXT Education Policy: Section 9 Foreign Languages
MEXT: Five proposals for international communication
MEXT: Plan for implementing high school university articulation reforms
MEXT: Revisions of the Courses of Study
Overview CEFR scales
Oxford Placement Test: What does it measure?
The [English language centre] Handbook 2016

Appendix 17: Documentary coding

Challenging 'inward-looking' perspectives	1
Course of study illustrations	5
Educational policy towards universities	1
Language policy and intercultural development	2
Study abroad in education policy	5
The centre's assessment approach	2
The centre's curriculum focus on communication	4
The centre's curriculum focus on independence	2
The centre's handling of culture learning	5
The centre's study abroad initiatives	5
The centre's teacher recruitment policy	3
The impact of CEFR	7
The popularity of TOEIC	1

Appendix 18: Research consent form

CONSENT FORM 同意書

Study title: Study abroad and Intercultural Awareness

研究名: 海外留学と異文化意識

Researcher name/研究者名: Gareth Humphreys **Staff/Student number 職員/学籍番号:** 26452154

ERGO reference number: 15484

Please initial the boxes if you agree with the statements:

以下の文書に関して理解した項目の口にご自分のイニシャルを記入して下さい。

I have read and understood the information sheet (7th October 2015/ Version 0.2) and have had the opportunity to ask questions about the study.

説明文書（2015年10月7日/ Version 0.2）を読み、理解しました。またこの研究に関する質問をする機会がありました。

I agree to take part in this research project and agree for my data to be used for the purpose of this study.

私はこの研究に参加すること、そして私のデータを研究に使用されることに同意します。

I consent to the audio recording of interviews.

私は、面談の音声録画について同意します。

I understand my participation is voluntary and I may withdraw at any time without any penalty.

私の参加は自主的なものであり、いつでも辞退が可能であることを理解しています。

Data Protection

データ保護

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. All audio files will be deleted after the research is complete.

研究参加中に収集された私のデータはパスワードで保護されたコンピュータに保管され、研究目的にのみ使用されることを了承します。個人情報を含む全てのファイルは匿名です。音声ファイルは研究終了後、全て消去されます。

Name of participant (print name).....

参加者氏名

Signature of participant.....

参加者署名

Date.....

日付

Appendix 19: Participant information sheet

PARTICIPANT INFORMATION SHEET 参加者用説明文書

Study Title: Study abroad and intercultural awareness

研究名: 海外留学と異文化意識

Researcher/ 研究者: Gareth Humphreys

Ethics Review number/倫理審査番号: 15484

What is the research about? この研究について

I am a researcher with the University of Southampton, UK. This is for a PhD qualification.

私は英国のサウサンプトン大学で研究をしています。これは博士号取得の為の研究です。

Why have I been chosen? あなたが選出された理由は?

You are planning to go on study abroad programme in 2016. I want to learn about your independent study and study abroad experiences.

あなたは 2016 年度に海外留学を予定中です。私はあなたの自主学習と海外留学経験について教えて頂きたいと思っています。

What will happen to me if I take part? どのように参加するのか

There will be 1 discussion with other study abroad students in the [English language centre]. There will be 3 interviews with Gareth in. The interviews will be recorded but only Gareth will listen to them.

[English language centre] において、他の海外留学生達と 1 度の談話会、そして Gareth (講師) と 3 回の面談に参加して頂きます。面談は記録されますが、Gareth (講師) のみが利用します。

Are there any benefits in my taking part? 参加することへの利点は?

You can practise English communication. You can talk about your study abroad experiences. This could help other students to learn from your experiences. A ¥1000 Kinokuniya book voucher will be provided after each interview.

皆さんの海外留学経験を英会話で共有し、そこから多くを学ぶことができます。また、毎回の面談後に 1000 円分の図書券が提供されます。

Will my participation be confidential? 参加は部外秘にされますか?

Yes. In compliance with the Data Protection Act (U.K) and University of Southampton policy.

はい。英国のデータ保護法とサウサンプトン大学の規定に順守しています。

What happens if I change my mind? 参加意思が変わった場合は?

You can withdraw at any time without any penalty.

問題ありません。いつでも辞退することはできます。

Where can I get more information? もっと詳しく知りたい場合は?

You can speak to Gareth Humphreys in the [English language centre] or by email.

[English language centre] Gareth に質問するか、尋ねてください。

A contact at the University of Southampton is Professor Chris Janaway (+44(0)23 80593424, c.janaway@soton.ac.uk), Chair of the Faculty Ethics Committee.

What happens if I have questions? 質問がある場合は?

If you have any questions or issues, you should speak to Gareth or Kayoko (*email address deleted*).

質問や問題がある場合は、Gareth (講師) まや宝来華代子 (講師) に直接またはメールで尋ねてください。