

# World Englishes and English as a Lingua Franca Application in the English Classroom in Japan.<sup>†</sup>

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The study of World Englishes (WE) and English as a Lingua Franca (ELF) stem from the same source. That is the spread of English around the world, which has resulted in a situation where people from diverse cultural backgrounds use English in different ways. While there has been a great deal written of a theoretical nature on the concepts of WE and ELF, less work has been done on how to implement them in language learning environments that have, up until now followed the native speaker model. This paper attempts to outline ways in which these ideas can be utilized in general English classes in Japan, in seven different, but interrelated areas: listening, pronunciation, pragmatics, culture, teaching methodology, explicit instruction on WE and ELF and other class content considerations.

*Keywords:* World Englishes, English as a lingua franca, ownership of English

## 1. Introduction

The history of the spread of English is a long and complicated one, but the end result is that it has now become an international language par excellence (McKay, 2002, Held et al 1999) due to its “special role that is recognized in every country” (Crystal, 2003: 3). While this is sometimes triumphantly pronounced by native speakers of the language, the fact is that English is now an international language, and native speakers<sup>1</sup> can no longer claim sole ownership of it. It appears however, that in many English learning environments in Japan, the study of English is still learnt through a native speaker model, with the General American (GA) or British Received Pronunciation (RP) standards being the (arguably unrealistic) end goal for learners. That is, the ultimate goal presented to them is to speak in the same way as an American or British speaker. This goal is so high that the vast majority of learners will never reach anywhere near it, which disadvantages that majority (Honma and Takashita 1998, cited in Kirkpatrick 2007), and may result in loss of confidence and motivation, or learners may just give up. With English as a compulsory subject in Japanese junior

and senior high schools and for most first year university students, spending so much time (seven years) chasing what for most will be an impossible dream is arguably a waste of time, money, and resources.

The native speaker model affects teachers as well as students. Rajagopalan blames it for creating “an extremely enervating inferiority complex among many a non-native speaker learner/teacher” and for helping to “spawn unfair and discriminatory hiring practices” (2004: 114). This is certainly the case where even universities have begun to take a cue from private language schools and promote courses based on the foreignness of teaching staff (Seargeant, 2009).

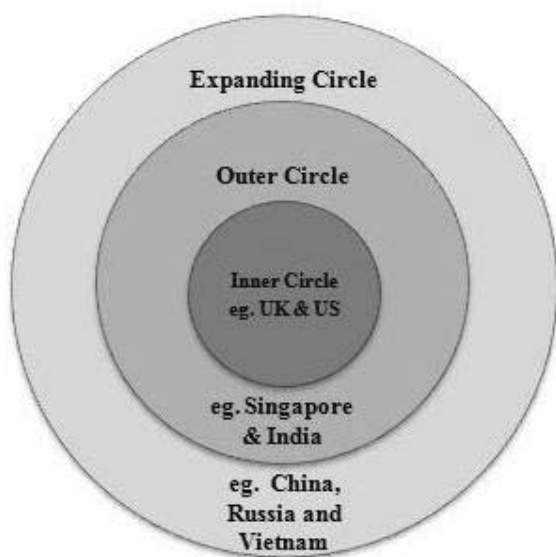
In direct opposition to the native speaker model, the theories of World Englishes (WE) and English as a lingua franca (ELF) may provide a framework through which to re-evaluate the teaching of English in Japan. This framework challenges teachers and learners used to the native speaker model to critically reflect and rethink old approaches engrained in language education in Japan.

This article provides a review of the WE and ELF literature, a rationale for the introduction of a WE and ELF

informed approach to language teaching in Japan and then outlines seven areas in which this paradigm shift could take place - listening, pronunciation, pragmatics, culture, teaching methodology, explicit instruction of WE and ELF, and other class content considerations.

## 2. World Englishes

The concept of WE is generally understood through Kachru's (1985) concentric circle model of Inner Circle, Outer Circle and Expanding Circle Englishes (see figure 1). These circles basically represent native speakers, ESL speakers and EFL speakers respectively. As the Inner Circle population remains somewhat static, the population of other speakers of English grows. Therefore, the number of non-native speakers of English now outnumbers native speakers by an ever-growing amount so that for example, the number of English learners in China alone may outnumber the entire Inner Circle population (Yang, 2006).



**Figure 1. Kachru's concentric circle model of World Englishes**

Kachru's model has more recently been challenged. One reason for this is that in his model, the "native speaker" varieties are placed in the center and this suggests that these languages are the central focus and therefore appear to carry more prestige. To counter this perceived bias, more egalitarian models have been proposed such as

Yano's three dimensional models (2001, 2009) which describe ultimate proficiency as being a speaker of EIL, a pluricentric and accommodating language which even native speakers may not become proficient in.

For the purposes of lucidity and simplicity however, Kachru's three basic categories will be used to describe English speakers in this paper.

## 3. English as a lingua franca.

Some theorists differentiate between English as a Lingua Franca (ELF) and English as an International Language (EIL), (Maley, 2010). J. D. Brown (2011), for example, considers ELF to be a successful approach for Europe, but refers to similar English usage in an EFL environment such as Japan as *localized EIL*. Others use the terms interchangeably (Kirkpatrick, 2007). Jenkins (2007) explains that the term ELF traditionally described only interactions between non-native speakers (NNS) while the term EIL was used when a native speaker was involved. However the distinction might be becoming less frequent and marked recently, and the two terms could be considered to be different names for the same phenomenon, with EIL an older, now outdated term for what has become ELF (J. Jenkins, personal communication, Oct 29, 2011). While there does appear to be some continuing conflict between the two camps, for the purpose of this paper, I do not differentiate between the two, but use the term ELF to describe an English language transaction of an international nature, occurring between two people, either non-native speakers only, or including a native speaker.

The view of some writers is that WE and ELF are odds with each other. WE is seen as diverse, with different Englishes serving to create group identity and affiliation. ELF is the opposite, a common language which speakers from diverse language and cultural backgrounds come together and use and, so the argument goes, is a relatively culture free version of English.<sup>2</sup> Others have argued that while WE and ELF necessarily serve different functions (local vs. global), they are in fact aspects of the same phenomenon (Saraceni, 2008). WE emerged from a long history of colonization, both geographical and corporate, which enabled English to become the lingua franca it is today. Arguably, both concepts have potential for use in

English teaching in Japan.

#### 4. Rationale

As explained above, there has been a great deal written of a theoretical nature on the topic of WE and ELF. WE literature often focuses on descriptions of varieties, historical and social causes, issues of ownership, attitudes and identity, potential issues of language attrition and linguistic hegemony. The ELF literature shares some of these focuses, particularly attitudes and identity, but in addition there has been a lot of work done on the establishment of a pronunciation standard, the lingua franca core (Jenkins, 2000) and a non-native speaker corpus, (VOICE, 2011).

Universities, private language schools, teachers and students often refer to the “international” aspect of English, and yet in the next sentence refer to one of the two standards (RP or GA). The Ministry of Education, Culture, Sports, Science and Technology (MEXT) states that “for children living in the 21<sup>st</sup> century, it is essential for them to acquire communication abilities in English as a common international language” (Ministry of Education, Culture, Sports, Science and Technology, 2003). While MEXT doesn’t prescribe any particular model, there is an implicit support of a standard when MEXT-approved textbooks provide only one (usually native speaking) model. For example, the *Eigo Note 1* and *Eigo Note 2* (Ministry of Education, Culture, Sports & Technology, 1999a/1999b) textbooks created for elementary schools are accompanied with audio of GA-speakers. These speakers provide voices even for those characters in the book from countries other than America. There are many occasions where American speakers provide the voices for characters from Japan, Australia, Russia, China, Brazil and more. There are a few exceptions where “foreign” characters appear with non-GA accents, although these are clearly faked.

Within the realm of business too, the needs for English use are changing. For example, in 1980 the share of exports from Japan to China and East Asia were 3.9% and 25.7% respectively, but were up to 13.1% and 46.9% by 2004, while the share of exports to the US declined slightly in the same period, (JETRO, 2005). As Asian economies grow, any reversal of this trend appears unlikely. Despite this, business English classes in Japan and English classes

in many university business departments continue to follow the native speaker model.

While this theoretical body continues to grow, work on practical implementation is wanting. Hence, the remainder of this article will attempt to provide teachers and researchers with an outline of ways to apply WE/ELF theories in seven domains; listening, pronunciation, pragmatics, culture, teaching methodology, explicit instruction of WE/ELF and other class content considerations. Although these categories have been defined for the purposes of providing a structure for this paper, they are by no means mutually exclusive.

#### 5. Listening

The teaching of listening in Japan, as with other aspects of the language, has tended to use American and to a lesser extent, British models as a base. Within a WE/ELF framework, this should change drastically. Popular ELT textbooks used in Japan often have accompanying audio components and the norm for these is usually the native speaker model. The listening and pronunciation sections of many of these textbooks focus on listening for linking and elision that occur in quickly spoken native English, however in an international setting this should not be so important. ELF communicative situations require speakers to avoid elision (Jenkins 2000) even when a native speaker is involved. The ideal would be for “native” speakers to also learn about ELF and strategies for international communication, but for now this remains just an ideal, and therefore, a receptive understanding of these aspects is probably useful to a certain extent, but shouldn’t be the only model taught.

A recent trend in textbooks is to include a variety of speakers but these are often still from *within* the Inner Circle. A few titles do feature non-native speakers such as *J-Talk* (Lee, Yoshida and Ziolkow, 2000), and *Identity* (Shaules, Tsujioka and Iida, 2004), the *On the Move* (Gershon, Mares & Walker, 2003) and *On the Go* travel English textbooks (Gershon, Mares & Walker, 2004), *Nice talking with you* (Kenny & Woo, 2011) and the *Top Notch* series (Saslow & Ascher, 2006). Using such textbooks allows students to hear a range of accents, to become accustomed to them and may provide more reachable pronunciation targets.

While textbook publishers are slowly coming to realize the importance of a variety of speakers from all contexts and to implement this in practice, there are ways teachers can augment this by providing homemade audio for listening exercises. An excellent tool for this purpose is the digital IC recorder. Available as a stand-alone device or now usually included as a standard application on many common devices such as the *iPhone* or other mobile phones, an audio recorder provides a teacher with a pocket-sized recording studio. By recording various other teachers or speakers of English from different countries in a non-scripted or semi-scripted way, teachers can introduce students not only to various accents, but also language as it occurs semi-naturally. Also, the topics of the conversations can be determined by the teacher, so there is a flexibility that doesn't occur with a textbook. *Youtube* also provides a valuable resource with videos featuring Outer Circle and Expanding Circle English varieties.

There are also many textbooks aimed at describing World Englishes which also come with audio. With the aid of transcripts that often accompany the recordings, these can be adapted for use in the classroom. Kirkpatrick's (2007) *World Englishes* has 60 extracts of speakers ranging from Australian and General American English speakers to Hong Kong and Cambodian English speakers.

Finally, the VOICE (2011) corpus contains audio samples and transcripts of conversations between mostly non-native speakers (the creators set a limit of a maximum of 10% native speaker content). Many of the conversations are long, complex and would be quite challenging for all but the highest-level language learners. However, with some adapting and editing, this could be a useful resource for providing students with examples of NNS interactions.

## 6. Pronunciation

The teaching of pronunciation has generally adhered to a model spoken by native speakers, most commonly General American (GA) or British Received Pronunciation (RP). As with the other aspects of language education addressed in this paper, the teaching of pronunciation becomes somewhat complicated by the fact that there are now a number of different and fully accepted "native" models of English pronunciation and there are a growing number of other pronunciation models from Outer Circle

and even Expanding Circle countries.

One possible and very practical approach to the teaching of pronunciation in Japan is to adopt Jenkins' (2000) *Lingua Franca Core (LFC)* as a starting point. Through careful empirical research into misunderstandings during spoken interactions, Jenkins developed the LFC, which while maintaining the most vital aspects of English phonology, informs about those areas that are less important for international intelligibility than is presently taught to students in native-model teaching situations. While there is not room here to include a complete guide to the LFC, some of the main points are:

- Most consonants in English are quite important, however there are some that are not so. For example, with regard to the sounds /θ/ , and /ð/ , substitutes such as /s/ and /z/ , which are common with Japanese speakers will cause few problems of intelligibility.
- The dark /ɹ/ can be replaced with a /r/ regardless of word position so /mɪɹdɹ/ can become /mɪrdɹ/.
- For vowels, quantity (as long as it is produced consistently) is probably more important than quality.
- The one exception for vowels is the ɜ: sound, as in *bird* which does cause intelligibility issues.<sup>3</sup>
- No elision of the intervocalic /nt/ (as in *winter*)
- Addition of vowels between consonants in consonant clusters cause few intelligibility issues, (such as the tendency in Japanese English to add a vowel sound in between the /s/ and /t/ and between the /t/ and /r/ of *stretch*).
- The consonant /t/ sound remains in words such as *butter*.
- Stressed timing and pitch movement matter little in the LFC, but nuclear stress is very important.

The LFC provides teachers (and more importantly) students with a knowledge of which areas might cause problems and which do not, rather than blindly following a particular pronunciation model. There is of course an identity issue at play here, and it may be that students resist a non-native model, but with a better understanding of the way English has spread and the realities of English today, this should become less of an issue. In the words of one of

my students, a fourth year English major:

I think I have a Japanese accent. All the time it's really a Japanese accent. I think it's okay – everyone has an accent. As long as people understand me, I don't care.

### 7. Pragmatics

The teaching of pragmatics has traditionally been associated with how English is used in Western countries, and in the case of Japan, how it is used in North America.

The study of pragmatics in English becomes more complicated when the number of cultures in which English is spoken is taken into account as well as the diversity which this entails. Even between Western, native English speaking countries there is great variety. A student taught to say “thank you” in response to a compliment, may find that this isn't always the best way to provide a response in New Zealand, where a more modest, “No, I'm only just starting” or “Oh, yeah I try to get by”, might be more appropriate. If pragmatic aspects of language change this much just within the Inner Circle countries, then we can expect even more variety when other Outer Circle and Expanding Circle Englishes are included.

Iwai and Rinnert (2002) investigated the difference in communicating requests and apologies between Inner Circle (US), Outer Circle (Singapore) and Expanding Circle (Japan and Hong Kong) speakers of English. They found differences among these speakers in both areas, and suggest a *polymodel* approach is required to equip students for a world of different pragmatic expectations.

For the classroom teacher, this suggests that the most important part of teaching pragmatics is helping to bring about in students an understanding of this reality and to avoid any simplistic dichotomous approaches to the teaching of communicative competence, which can occur under the native-speaker model. Teaching students “When someone says this, you should say that” will not be sufficient in the language classroom for the purposes of understanding communication conventions around the world. Teachers should be helping students to realize and respect differences in pragmatic expectations, and one way to do this would be to facilitate class discussions on students' own pragmatic expectations and then to compare

and contrast with those of the teacher's and if possible, those of other teachers or people from different cultural backgrounds. Rather than a fixed set of pragmatic rules, which are diametrically opposed to those of the L1 culture, rules for EFL transactions are more likely to be created as the interaction unfolds. Therefore, students need preparation and practice for such situations. Firth explains that interlocutors in ELF transactions “develop competencies that entail monitoring each other's language proficiency to determine the appropriate...pragmatic conventions” (2009: 162). One way to give students the opportunity to develop these skills would be to give them online text or video chat opportunities with students in other countries. The resulting texts or audio could then be utilized by learners to analyze areas of communication breakdown, not only related to language, but also cultural and pragmatic norms and expectations.

Another, related approach is one which accepts the diversity of English language speakers, and promotes *comity*, communicating in a way that shows courtesy and consideration. In fact, Aston (1993) suggests that by not having native competence, non-native speakers may be better able to establish *comity* in international communicative situations. As more understanding bilingual speakers with an awareness of cultural differences and the multi-faceted nature of the English language, these speakers may actually have more successful conversations than those monolingual native speakers which the native model takes as the end-goal of language study. One way to practically implement this in the classroom is to utilize conversation transcripts from successful NNS-NNS interactions and have students look at and discuss the ways in which the interlocutors were able to communicate effectively.

### 8. Culture

The traditional approach to teaching culture in language studies is to focus on the culture of the country from where the language comes. This may be a valid assumption in cases where there is only one country that primarily uses the language, but in the case of English this is problematic for quite obvious reasons: English no longer belongs to one, or even a few countries. As English is now the official language of 50 countries, (“List of countries where English



is an official language”, 2011), the question of which culture to teach becomes complicated.

While slowly adapting to the realities of the use of the English language and associated cultures, textbook writers and publishers still tend toward Inner Circle norms when presenting culture in the classroom. Prodromou argues that this one-dimensional and mostly anglo-centric approach to culture in textbooks, which he calls “vacuous, empty of life...a cardboard cutout” (1988: 76) is a de-motivating force for students in relation to learning about culture. A multi-cultural approach for materials would go some way to alleviating this problem. If textbooks are fixed, students could explore and discuss stereotypes, even their own, as they appear in textbooks. Students could critically look at this by comparing how Japanese cultures and people are represented in textbooks compared to the reality that they know.

A multi-cultural approach to teaching the cultures of English would see students to using English to explore the different cultures of the people who use it. In other words, a focus on the diversity of English speakers and the different cultures over which it lies itself. This would avoid the traditional dichotomous nature of culture instruction in Japan, whereby a focus on difference between the West (often manifested as the US) and Japan can “serve to create and perpetuate, rather than reflect cultural difference” (Kubota, 1999: 16).

One way to do this in the classroom would be to focus on both differences and similarities. First, by looking at cultural differences of countries that use English, and how these speakers use English differently. Second, by finding some instances of English-speaking/using cultures that share characteristics with Japan. For example, the use of chopsticks in Korea/China, taking ones shoes off in the house in Norway, or a cultural tendency to place value on modesty in Australia. This approach would serve the purpose of celebrating diversity and understanding difference but at the same time avoid perpetuation of the “notion of uniqueness” (Befu, 2001) and potential insularity or even xenophobia that could result from this. One further benefit is that it equips students to deal with people from diverse and complex cultural backgrounds. Teachers could also highlight generational differences in language, helping students to learn that culture differences

are not solely based on geography.

Another possible framework introduced by Harumi (2002) suggests a reinvention of the traditional approach to teaching big C and small c culture, by teaching culture in three ways: Culture around language – focusing on customs of the various peoples using English in the world in diverse ways; Culture through language – learning about global cultures, while using English to do so; And finally, culture in language – the embedded belief systems of English speakers within the language. As well as looking at Inner Circle varieties there should be room here for analysis of at least Outer Circle varieties as well and the way Outer Circle speakers have adapted the language for their own purposes and to reflect their cultures..

### 9. Teaching Methodology

The spread of the English language, especially in recent times, has been parallel with the spread of methodologies of Western origin. Canagarajah critically examines this and denies that methods are value free. In fact, according to him, they are “ideological in embodying partisan assumptions about social relations and cultural values” (2000: 104).

J. D. Brown (2011) outlined his personal experience in traveling to China in the 1970’s as a teacher at which time he and other teachers implemented a communicative language teaching (CLT) approach regardless of whether this was accepted or even wanted by local students. In the same way, it seems that recent discussion of traditional the grammar translation method in Japan, among non-Japanese teachers at least, is generally negative. It may be better for teachers to worry less about particular methods and to consider a *post-method* (Kumaravadivelu, 1994), or mixed-method approach, employing strategies suitable for the particular context in which they work.

### 10. Explicit instruction in WE/ELF

There are a growing number of courses on the subject of WE at tertiary level and in the case of the Chukyo University department of World Englishes, entire departments. The establishment of classes studying WE should be a relatively straightforward one, and may have potential to impact upon students in a way that allows them to reevaluate their beliefs about English.

I. Brown (2009) used the textbook *Identity* (Shaules et al 2004) which features speakers of English from a number of different cultures and, in addition to typical classroom activities such as group discussions, had students create a research question related to one of the cultures presented in the book and to carry out a research project on it. Through pre- and post-course questionnaires, Brown discovered that after the course, students' attitudes to various accents of English had positively changed and they were more accepting of the idea of speaking English with a Japanese accent.

There are a growing number of resources for teaching about World Englishes in the classroom. Kirkpatrick's (2007) *World Englishes* includes a CD with spoken English by a range of speakers from around the world and is accompanied by transcripts.

Also, the speech accent archive (Weinberger, 2011) is another comprehensive collection of speakers from around the world, (and divided into geographical areas *within* countries) reading out a sentence. As all speakers are saying the same sentence, this resource would not be useful for creating listening activities, but the extracts provide an excellent opportunity for students to compare and contrast or for teachers undertaking research projects on student attitudes to accent.

Finally, the idea of the WE concept itself can provide a good discussion topic, even if just for one class. A full lesson plan for a class on WE can be found at [www.breakingnewsenglish.com/0412/10.futureOfEnglish.html](http://www.breakingnewsenglish.com/0412/10.futureOfEnglish.html).

### 11. Other class content

The topic of textbooks was touched upon above, but probably the most important aspect of textbook selection when attempting to implement a WE/ELF perspective in classes is variety. The textbooks mentioned previously all contain a variety of English speakers and most importantly, from all of Kachru's three strands.

Teachers can also make use of each other, by making materials based on Englishes from their own countries and sharing with each other. While the present situation in Japan means that there are few English teachers from Outer Circle and Expanding Circle countries (with the exception of native Japanese teachers), this is slowly

changing and access to these teachers is thus becoming easier. Even native speakers' impromptu recordings can be useful, as most will probably contain mistakes and self-corrections and show learners that even native speakers don't speak without mistakes.

Likewise, successful Japanese language learners can provide a great resource in the classroom if invited to speak to students or participate in a class. Japanese learners need role models that speak a type of English that is attainable for them. As discussed above, the native speaker model presently fails to give them this.

Another area for consideration (or more aptly, reconsideration) is that of L1 use. The CLT approach, as mentioned above, has managed to take an unquestioned hold in Japan and with it the idea of L1 use in the classroom has for many teachers, been banished to the annals of grammar-translation history. MEXT for example recently mandated that all high school teachers, Japanese or otherwise, should teach primarily in English, (Stewart, 2009).

However, it can be argued that L1 use serves a number of important uses in the classroom. The first is most obvious, for low-level learners, L1 use is necessary for negotiation of meaning. With the exception of very young learners<sup>4</sup>, use of only the L1 in a classroom, especially in a non-immersion environment will prove very difficult. The L1 also performs a social role, creating solidarity and projecting speaker identity (Jenkins, 2009). Also, the belief that the L1 should be eliminated completely seems to come more from emotion or feeling, rather than any empirical studies. Cook states that there are no "principled reasons for avoiding the L1 in the classroom", (Cook, 2001, cited in Kirkpatrick, 2007). The ideal for many contexts is most probably a balance between the two; L2 use, supported by the L1 where necessary, rather than a rigid "L2 only" policy.

Another resource that can be used in the classroom, but which is often shunned in Japan, is that of loanwords, or *gairaigo*. Daulton (2011) explains how even though numerous empirical studies have pointed towards the effectiveness of using loanwords in the classroom, they are none-the-less disdained by many teachers (and subsequently students) and he terms this the *gairaigo bias*. He argues that although there are indeed some loanwords

that have taken on completely different meanings and pronunciations, these are in the minority and for the most part, loanwords are very useful, not the least because students already know them. With over half of the one thousand most common words in English a loanword in Japanese, these are a valuable resource and should not be overlooked.

Finally, the area of language testing may also need to be reviewed in an WE/ELF informed classroom. Matsuda (2003) calls for a focus on communicative ability or effectiveness rather than accuracy of grammar. Traditional tests of grammar have sometimes given away in recent years to nominally more communicative “international” tests, but these are still basically “an exercise in orthodox grammatical knowledge” (Seargeant, 2009: 52) and questionably “international” too, as speakers in these listening tests are usually only from Inner Circle countries. A new approach to testing is necessary that takes into account students’ communicative abilities.

## 12. Conclusion

In outlining various practical ways to implement WE/ELF ideas in the EFL classroom in Japan, it is hoped that teachers can start to impact positively on the attitudes of Japanese students towards *their* English. Morrow (2004) maintains that because of the presence of negative attitudes to any form of Japanese English, (for example from the media, parents, and even students themselves) any acceptance of a Japanese version of English will need to come “through action on the part of teachers, researchers and materials writers” (2004: 95). As teachers, implementing any of the above suggestions should go some way to improving students’ confidence, knowledge of the real world of English, and even perhaps, their motivation to learn the language, which will no longer be viewed as someone else’s, but their own. In the words of one student that I teach at Kyoto Sangyo University:

Culture owns English. Japanese has Japanese language. It’s related to accent. Indian culture has Indian accent English and India owns Indian English and it’s also English. American has American culture with American English and its

English is theirs. So *we* also have English...Culture owns.

## Notes

- 1) What constitutes a native speaker is a point for debate (Paik, 2003) and indeed whether the concept of native speaker even exists is questionable, (Davies, 1991, 1996).
- 2) Of course, with the exception of a handful of semantic primes common to all languages, (Wierzbicka, 2004), language is culture laden in the way it is created even at the syntactic level which does pose some problems for the ideal of a “culture-free” international language.
- 3) During an interview for a small qualitative study, a student once told me that the word *first*, which includes the /ɜ:/ sound, is hard to make “because of the /t/ sound”. He did not realize that the central issue was vowel quality and awareness of this may help students to work on areas that do have an importance. Likewise another student, worried about how to say *bath* and *bus*, and thought that the central problem was her inability to make a /θ/ sound rather than in this case, being a vowel issue.
- 4) By “very young learners” I refer to babies and toddlers. There is some belief that a full immersion in English is necessary for primary students. However, because in Japan these students tend to be taught only a few hours a week and usually have no previous exposure to the language, such an approach could arguable serve to increase anxiety and fear in learners and result in misunderstanding and confusion.

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### 和文抄録

World Englishes(WE=世界諸英語)と、English as a Lingua Franca (ELF=媒介言語としての英語)の研究の由来は、共通しており、英語の世界的な拡散である。それは、多様な文化的背景を持つ人々が異なる状況で英語を使用するという現状を作った。WE と ELF の概念に関する理論的研究は為されている一方、これまでネイティブスピーカーを基本としていた英語学習環境において、これらの概念をどのように取り入れて行くかに関する実践的研究は少ない。そこで本稿では、リスニング、発音、語用論、文化、教授法、WE と ELF の明示的指導、その他の教示内容への配慮、という七つの異なるが関連し合う分野に分け、これらの概念を日本の英語教育においてどのように活用できるかについて、概説する。

キーワード：世界諸英語、媒介言語としての英語、英語のオーナーシップ

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