

Title	エッセイ : 英語との出会い : 英語教育でどう専門的能力が磨かれたのか
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Citation	未来共生学. 2019, 6, p. 104-120
Version Type	VoR
URL	https://doi.org/10.18910/72117
rights	
Note	

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エッセイ

英語との出会い

英語教育でどう専門的能力が磨かれたのか

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要約

多言語リテラシーは、未来共生プログラムの履修生が将来グローバルリーダーとして活躍できるよう設けられた六つの多文化コンピテンシーの一つである。履修生は必修科目として多言語演習の授業を受講し、インドネシア語、ベトナム語、トルコ語、フィリピン語を学んだ。しかしながら、植民地支配の結果として、英語が世界共通語となり、本プログラムにおいても、他の諸言語よりも優遇されねばならなかった。履修生は、英語を話す環境に置かれる海外インターンシップに照準を置いて、ある程度の能力水準に達することを期待された。

本エッセイは、未来共生プログラムの英語教育を振り返るとともに、世界共通語としての英語が持つ言語的覇権に対する批判に配慮しつつ¹、英語が履修生にどのような好影響を与えてきたかを前向きに評価する。英語教育によって、カナダの多文化主義政策への批判についての研修をトロント大学で受けることができた。そこでは、多様性と不平等、移民と包摂、貧困と都市化が主題となっている。インドネシア・ジョグジャカルタのガジャマダ大学における災害管理と人道的行為に関する研修も受けられた。将来の災害での深刻な被害を抑える救援事業を学生が行うための訓練をプロジェクト・サイクル・マネジメントで学んだ。この研修では、グローバル・イングリッシュ・コースも開かれ、共生の概念をインドネシアの大学生とともに学んだ。未来共生の履修生とガジャマダ大学の学生の共有体験においては、履修生が身につけたコミュニケーションスキルも示された。また、海外から招へいされた教員による専門的な書き方、さらに、自信をもって

力強くコミュニケーションできる技術を磨き上げる研修も受けた。こうした研修の効果は、トロント大学での夏季研修の最後に行われる英語での素晴らしい発表に表れた。発表は、トロント大学の教員や院生から惜しみない称賛を浴びた。

未来共生プログラムの履修生は英語と出会うことで、将来、グローバルリーダーになるための手立てや、国際的な状況において、自信をもってコミュニケーションできる自信を得た。また、克服されるべき障害はまだ多いが、履修生たちは、多様な集団が共存可能であるという確信を得ただろう。イノベーションを志向するリーディングプログラムの中でも、未来共生プログラムは社会変革を志向し続けた。濃密な研修によって、履修生たちは、来る歳月に、社会を活性化し、豊かにする変化の先頭に立てる力を得たといえるだろう。

注

- 1 Robert Phillipson: *Linguistic Imperialism*: 1992; Alistair Pennycook: *The Cultural Politics of English as an International Language*: 1994を参照。

(翻訳 中川佳保)

*本稿は、次頁から掲載される原文英語原稿である。要約のみ日本語に翻訳した。

essay

Encounters with English: an overview of the Academic English Skills component of the RESPECT program

Stephen Muller (Specially Appointed Program Associate Professor)

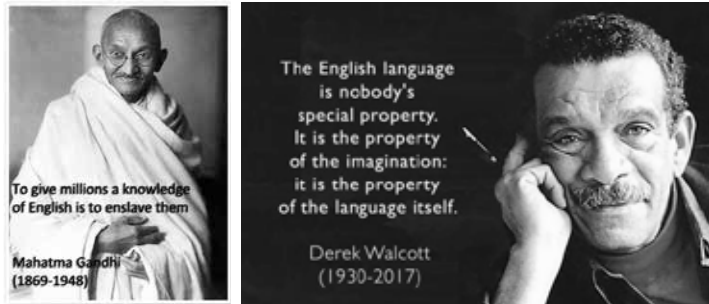


Fig. 1: Famous Quotations on the English Language

In his book *The Future of English? A guide to forecasting the popularity of the English language in the 21st century*, the British linguist David Graddol writes:

“Britain’s colonial expansion established the pre-conditions for the global use of English, taking the language from its island birthplace to settlements around the world. The English language has grown up in contact with many others, making it a hybrid language which can rapidly evolve to meet new and communicative needs.”

Following on from such critics as Robert Phillipson in his book *Linguistic Imperialism* (1992) and Alistair Pennycook in *The Cultural Politics of English as an International Language* (1994), he goes on to question whether the emergence of Global English represents a form of neo-imperialism, serving the economic and cultural interests of English-speaking countries, particularly the United States of America. Certainly, the U.S. has long been paranoid about the influence of other languages, particularly Spanish, with the State of California even going so far as to ban bilingual education between 1998 and 2016. In Britain, during the EU referendum, much of the Brexit debate centered around the influx of immigrants with particular criticism levelled at those who were unable to speak English. The British themselves have long had the reputation for being intolerant when travelling overseas of shop assistants, bank clerks and ordinary citizens on the street from whom they may request directions, who are unable to answer their queries in English. Many times when travelling overseas I heard frustrated British (and American) tourists exclaim with bitter indignation, “I can’t believe they don’t speak English!”

With that in mind and in light of the criticisms leveled against the linguistic hegemony of English as a global language, I am reticent to heap praise on the English component of the RESPECT program that forms part of the multilingual literacy requirement within the six multicultural competencies that have been designed to enable the students to function as future global leaders. I will, however, as the self-proclaimed English language enforcement officer, bear witness to the inordinate effort each student has made in the acquisition of academic English skills, whatever their level, and their commitment to learning other languages within the mandatory multilingual class which included Indonesian, Vietnamese, Turkish and Filipino. But, as a consequence of its colonial heritage, it is an inescapable fact that English has become the global lingua franca and as such has had to take preference above these other languages in the program with the students expected to gain

a reasonable level of competency culminating in an overseas internship within a mostly English speaking environment. That being said, we have had some students work in Peru (Spanish), Haiti (French) and Tanzania (Swahili) but they were an exception to the rule.

The biggest challenge in regards to the students' encounter with English has been the annual **Summer School in Multiculturalism in Canada, a Critical Engagement with Diversity and Inequality** held in the Asian Institute of the Munk School of Global Affairs at the University of Toronto (UofT), during which the students were involved in investigating the policy of multiculturalism in Canada under the guidance of three prominent professors at UofT. **Professor Bonnie McElhinny** (principal of New College, UofT) enabled the students to get to grips with the history and debates surrounding the policy of multiculturalism in Canada focusing on the role played by settler colonialism and the mistreatment of the indigenous native Canadians whose children were subjected to cruel abuse in “Residential Schools” which operated a system of cultural genocide in order “to kill the Indian in the child” by robbing them of their language and heritage and forcing them to assimilate into a white, English or French speaking culture.

Recently, through such organizations as “Indigenous Corporate Training Inc.” (ICT), efforts are being made to revitalize native Canadian indigenous languages. According to their web-site (<https://www.ictinc.ca>), “Studies and research have proven that learning and having the ability to speak an indigenous language improves self-esteem, lowers suicide rates, promotes academic success and strengthens the connection between Indigenous people and

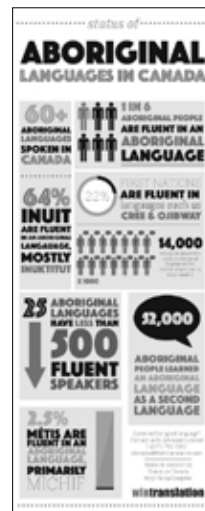


Fig. 2: Status of Aboriginal Languages in Canada

their culture”. However, data from the most recent Canadian Census (<https://www12.statcan.gc.ca/census-recensement/2016/rt-td/lang-eng.cfm>) shows that English remains the dominant language spoken throughout Canada with French actually on the decline as a mother tongue and as a language spoken at home. The power of English as a tool in settler colonialism would seem to remain as an ever present threat to the undiluted preservation of cultures within a multicultural context providing evidence, as critics like Sunera Thobani have claimed, that “Multiculturalism as a specific policy and a socio-political racial ideology has thus come to attest to the enduring superiority of whiteness.” (Exalted Subjects: Studies in the Making of Race and Nation in Canada, p.155). If Thobani’s biting criticism of the policy of multiculturalism in Canada is correct, then it could also serve as an indictment of the RESPECT program’s concentration on English, over and above other languages, rendering us guilty of being unwittingly complicit in the maintenance of English as a global language that is actually posing a threat to equality within diversity.

Contrary to the positive depiction of Canada as a mosaic rather than a melting pot, **Professor Girish Daswani** (associate professor of anthropology, UofT) further investigated the criticism that the policy of multiculturalism in Canada serves to dilute cultures, forcing migrants to compromise aspects of their cultures as they are assimilated into a distinctly Canadian identity which has its basis in a white European sensibility. He argued that dominant “white” multiculturalism in Canada works to keep other multicultural realities out of public discourse.

As part of his course, entitled “Transnationalism, Migration and Religion: Home –making amongst the Diaspora” the students visited a Ghanaian Pentecostal Church, “The Pentecost International Worship center” located in the Jane-Finch area of North York, mostly populated by low income immigrant families. They were there to observe members of a diaspora in Canada, migrants from Ghana, in order to understand

the role played by transnationalism within multiculturalism and the importance of identifying the significance of “home”. The church has two venues: an upstairs and downstairs space in a warehouse type structure on an industrial estate. Downstairs, services are conducted in “Twi”, a dialect of Akan, one of the main Ghanaian languages (there are more than 250 languages and dialects spoken in Ghana with English as the country’s official language) and the atmosphere throughout replicates what the congregation would experience back in Ghana. Upstairs, however, the services have been modified to relate more to a younger generation who have mostly been raised in Canada. The worship is conducted entirely in English, though being a Pentecostal Church some members do lapse into the so-called “Speaking in Tongues” (glossolalia), a form of spiritual global language observable in “charismatic” churches across the denominations and characterized by a chanting that some would describe as gibberish and others claim are ancient languages used to offer praise to God. Two of our RESPECT students who belong to Pentecostal churches in Japan have experience of glossolalia but for the other students it was rather baffling and they certainly had no intention of adding it to the multilingual literacy requirement of the multicultural competencies. They did, however, join in other aspects of the worship which included gospel singing, dancing in the aisles and a bible study.

The readings, in English, for Professor Daswani’s class had proven



Fig. 3: Pentecost International Worship Centre, North York, Toronto

difficult, even for the students with an advanced level of English. However, Professor Daswani’s relaxed style, gentle humor and patient explanations allowed the students to unravel the complicated jargon, including such contentious concepts as “Methodological Nationalism”, to be able to engage fully in the class and contribute effectively to classroom discussions.



Fig. 4: Kensington Market

Their confidence in English was also bolstered by their ethnographic study, under the guidance of **Professor Joshua Barker** (dean of the School of Graduate Studies and vice-provost of graduate research and education at UofT) of one of Toronto’s most celebrated sites of multiculturalism, Kensington Market. While the exercise was initially one of only observation of particular areas of the market and the changes that the students could notice throughout the day, they often found themselves engaging in

conversations with people from diverse backgrounds such as Iraq, China, Korea and the Caribbean. Each person they spoke with related different experiences of their inclusion within Canadian society and while they often acknowledged there were still problems with what they could discern as an ostensibly white privileged society, most were positive about the attempts Canada was making to implement its multicultural policy and it was interesting for the students to compare, even in the limited amount of time available to them, their experiences in the field with the comparatively negative critiques of multiculturalism in Canada that they were being exposed to in the classroom and in the readings.

At the end of each Summer School the students gave presentations in a joint workshop with graduate students from the University of Toronto

based on their writing using visual aids such as Power Point. Sanjay's incisive style coupled with his wealth of teaching experience meant that all the students in his class could complete the course with a thorough understanding of the demands of academic writing and be equipped with the means to rise to the challenges of publication.



Fig. 7: David Berman Howarth

David Berman Howarth taught the course “Communicating with Confidence and Impact”. He has an MA in Mathematics and Economics from the University of Cambridge and a post graduate diploma in acting from the Academy of Live and Recorded Arts (ALRA), one of the top Drama

Schools in London. He is the Director of Learning and Development at the business training company “REACT” a London based consultancy company that brings a dramatic approach to business training by using drama techniques to help people and businesses become successful through creative learning experiences. David has overall responsibility for designing the courses utilizing role-play and forum theatre to train participants in honing presentation skills, managing conflict, building personal presence and communicating with confidence and impact. With all this experience behind him David was successfully able to enable even those of our students with a very elementary understanding of English to overcome their lack of confidence in themselves and learn to communicate powerfully and with impact.

The students discovered that in relation to learning the skills of communicating with impact, the actual level of English skill is not as important as the physical use of body language, eye contact, posture and voice projection. According to Albert Mehrabian, Professor Emeritus of Psychology, UCLA, who has published on the importance of verbal and non-verbal communication, what creates impact is *Body Language*,

what we see (55%), *Vocal Tone*, what we hear (38%) and *Content*, the words we use (7%). Mehrabian is not suggesting that the content of our presentations has no value, what David pointed out was that without strong body language and confident vocal tone, the content we are delivering to our audience will not have as strong an impact. He therefore trained them in how to use their voices effectively and how to use eye contact, body language and gestures as aids in communication. He advised them on effective interview techniques through role play and helped them to handle nervousness when engaged in public speaking. The proof of the effectiveness of this course could be seen when the students gave their presentations in Toronto eliciting the kind of praise heaped upon them by Professor McElhinny, as quoted above.

In order to counter the criticism that the English language is a tool of continued cultural imperialism engendering, as I quoted Gandhi (who has himself been controversially depicted as a racist for supporting racial segregation in South Africa), a form of enslavement, I began this essay with the words of the Nobel laureate Derek Walcott, a West Indian poet and playwright:

“The English Language is nobody’s special property. It is the property of the imagination: it is the property of the language itself.”

He put this view forward in an interview with the American poet Edward Hirsch in 1986 published in *Critical Perspectives on Derek Walcott* (edited by Robert D. Hamner, 1993) under the chapter heading “The Art of Poetry” in response to the question whether he saw himself in terms of the great tradition of poetry in the English language. He replied that he did not and that he was primarily, absolutely a Caribbean writer and that even though the Caribbean critic may say, “You are trying to be English,” and the English critic may say, “Welcome to the club”, for Walcott the English language is “nobody’s special property”

and it is not a matter of trying to be English: he is a Caribbean poet. He goes on to describe how every culture has its particular emphasis and that the Caribbean's poetry, talent and genius is in its music.

Despite its emergence from colonial expansion, Global English is “the property of the language itself” and it is continually adapting to meet the needs of diverse cultures who imbue it with their own distinctive characteristics. Japanese learners of English are often afraid of speaking because they feel embarrassed about making mistakes, of not adhering to the rules of standardized English. Yet, even in Britain, few native speakers now adhere to all the strict grammatical rules that had once seemed so important. Furthermore, the use of “received pronunciation” (RP) or “Queen’s English” is often regarded with contempt as being a relic of Britain’s colonial history and a symbol of imperious snobbery that harks back to the days when announcers on the BBC had to wear formal dinner jackets, even on the radio, actors from working class backgrounds were trained to speak with upper class accents in order to secure employment and people who spoke with regional dialects were regarded as inferior. English is now allowed to be much more flexible and its rich diversity is celebrated.

The emergence of Global English proves Walcott right, that the English language is nobody’s special property, even of the English themselves, and that it can be adapted for global communication by global citizens keen to find avenues of co-existence within which to exchange ideas and share cultures. Our RESPECT students gained first-hand experience of this when they went to Indonesia to study **Disaster Management and Humanitarian Action** under **Professor Stefano Tsukamoto**, who is of Brazilian-Japanese descent. He has extensive experience in crisis management, humanitarian aid, and disaster management as a practitioner as well as a lecturer and researcher. He was the leader of the Osaka University Satellite Project on Disaster Management and Humanitarian Action at Gadjah Mada University (UGM), Yogyakarta,

and has also worked for the Adventist Development and Relief Agency (ADRA), Japan and Habitat for Humanity, Japan.



Fig. 8: Project Cycle Management, Yogyakarta

All the classes were taught entirely in English and the students were joined by Indonesian students studying at UGM. Together with the Indonesian students they were also taught the methodology of Project Cycle Management (PCM) with the aim of training

the students to implement relief projects to guard against severe damage in future disasters.

In the afternoons, they took a **Global English Skills** training course which I designed focusing on the history, religions and political landscape of Indonesia, Japan, Korea and China through readings, videos, discussions and presentations. Each RESPECT student sat next to a UGM student to exchange ideas and share their culture and then in larger groups (of about 5-6 students) they discussed various issues that affect Indonesia, Japan, Korea and China such as corruption, the acceptance of minorities (particularly the LGBTQ community), terrorism and the treatment of women. In their final Global English presentations each student expressed how much they had been able to learn from their fellow students about their different cultures and the importance of global communication. Students with a lower level of English were encouraged by the support they had been given by their classmates and felt empowered by a new confidence that they had discovered strategies to communicate effectively in a global context. All bore witness to the concept of kyosei (共生) in action and the co-existence experienced by the RESPECT students and the UGM students flowered into close bonds of friendship that continue to this day.

The RESPECT students' encounters with English have given them the tools to be future global leaders, the confidence to communicate with impact in global situations and the assurance that co-existence between diverse groups is an attainable reality despite the huge obstacles that still need to be overcome. Of all the programs in the Institute for Academic Initiatives, the RESPECT program has been the most vital and with the intense training our students have received I have no doubt that they will be at the forefront of the changes that will revitalize and enrich society in the years to come.



Fig. 9: Multi-faith Prayer Vigil, Mel Lastman Square, Toronto April 29th, 2018

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