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Author(s)	Hosseini Nasab, Zahra Seyedeh
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# 博 士 論 文

批判的教育学（クリティカル・ペダゴジー）  
アプローチからみた国際的な言語としての日本に  
おける英語教育の位置づけを探る：  
教員の声から

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人間科学専攻未来共生学講座  
共生教育論分野

HOSSEINI NASAB SEYEDEH ZAHRA

**Exploring the Status of Teaching English as an  
International Language as a Critical Pedagogical  
Approach in Japan: Voices from Teachers**

Seyedeh Zahra Hosseini Nasab

Department of Critical Studies in Coexistence, Symbiosis, and Conviviality  
Graduate School of Human Sciences  
Osaka University

Supervisors:  
Prof. Beverley Yamamoto  
Prof. Christian Etzrodt  
Prof. Toru Kikkawa

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## **Abstract**

The widespread use of English in international encounters and by nonnative speakers of the language has redefined its boundaries. Nowadays, nonnative speakers of English outnumber its native speakers, and this has had consequences for how the language is taught. While not a long time ago it was taken for granted that native speaker norms and standards of language use should be the object of learning for nonnative learners of the language, this idea has come under criticism in recent years. Inspired by propositions of Critical Pedagogy, a relatively new line of research referred to as Critical Language Pedagogy has been in the forefront challenging normative assumptions as such in language education. If English has become a lingua franca and is used as a tool for intercultural and international communications, why does it have to reflect Anglo-American values, worldviews, and lifestyles, thus marginalizing anything that deviates from those standards. Teaching English as an International Language (EIL) can therefore be regarded as a critical pedagogical approach as it is an approach that strives to give voice to nonnative speakers of English and prepare them for real-world authentic interactions with other speakers of the language. EIL seeks to empower the local varieties of English developed in the Expanding Circle countries where English is not the first language and is not used widely outside educational settings and redefine their role in the English language teaching profession. Such local varieties of English are carriers of cultural values and identities of their speakers and their absence in English language education is questionable. The present research takes this theoretical perspective to explore the status of EIL as a critical pedagogical approach among teachers of English in the context of Japanese higher education. The study was conducted with a mixed-methods design. It was carried out in two main phases with the collection of quantitative and qualitative data with three data collection instruments. In an initial quantitative phase, attitudes of 75 teachers of English working at universities in the Kansai Region of Japan towards the tenets and principles of EIL was explored. Following the quantitative phase, semi-structured interviews were conducted with 15 participants with the aim of delving deeper into their views and perspectives about EIL. In another part of the qualitative phase, classroom teaching sessions of six of the participants were also observed to understand the relationship between the participants' beliefs and their classroom teaching practice. The descriptive analysis of the data collected via the questionnaire indicated that on average the participants held negative attitudes towards the tenets of EIL. The thematic analysis of the interview data added new dimensions to

the findings of the quantitative phase by identifying a continuum across which the participants' attitudes and beliefs regarding EIL could be positioned. In other words, instead of viewing their attitudes as negative or positive, the findings indicated that the participants took four different positions with regards to EIL depending on their underlying beliefs and assumptions including, resistance, hesitancy, tolerance, and admiration. Along the same vein, the participant teachers were found to be identifying themselves and their roles as teachers in five different ways as far as providing their students with linguistic input model was concerned. These five identity descriptors included authority, emulator of authority, global citizen, agent of change, and conformist. An analysis of the data collected through observation also revealed that the way the participants provide their students with linguistic input is dependent on the textbook they use in their classes. In fact, while some of the textbooks used by the participants featured native speaker varieties of English exclusively, others strived to expose language learners to nonnative varieties of English as well. A third group of textbooks were also found to be pretending to be tolerant of diversity while promoting native speaker norms. The findings of the study had threefold implications for research on language teaching/learning, language learners, and language teachers, which are discussed in the final chapter of the study along with several suggestions offered for further research on the topic.

To Sajjad, Raika♥, and  
*“Woman, Life, Freedom”*

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# **Chapter One: Introduction and Background**

## **1.1. Chapter Preview**

This introductory chapter provides a general overview of the topic of this dissertation, introduces the research problem and the research questions addressed in it. It also discusses the theoretical framework of the study. After that, the chapter provides definitions for a number of key terminologies used throughout the dissertation. Finally, it describes the structure of the dissertation.

## **1. 2. General overview**

The ideals of teaching English as a foreign language have undergone many changes in recent decades. For instance, not a long time ago, there was a strong consensus in the literature that the purpose of English language teaching (ELT) has to be enabling learners to speak and use English like native English speakers (NESs) do for the “obvious” reason that this gave the learners the ability to communicate with NESs with ease (McKay, 2002). The inherent flaw in this argument, however, was the assumption that all learners of English as a foreign language are meant to communicate with NESs. Furthermore, this view has resulted in the almost exclusive incorporation of Anglo-American cultural values and norms in teaching the English language, thus marginalizing the cultural values of non-native English speakers (NNESs). These points have raised criticism against traditional approaches to ELT. Alternative approaches to ELT,

including Teaching English as an International Language (TEIL), have been intent on bridging this gap by promoting cultural diversity and embracing non-native varieties of English and accepting them as equally valid. They are in fact critical approaches to teaching English that strive to give voice to not only the speakers of non-native varieties of English, but also to the teachers who teach English but do not have the privilege of being a NES.

Moreover, with the pluralization of the English language and therefore a shift in ownership of English away from its Anglophone origins, a monolingual English-speaking model is no longer seen as the only appropriate model for all English learners (Hu & Jiang, 2011). For those users of English in multilingual contexts, learning English is not to replace their first language, but to expand their linguistic repertoire for specific communicative purposes. They do not need to emulate native-speaker norms and cultural values. On the contrary, they may only target at becoming competent users while preserving their own cultural and linguistic identities (Canagarajah, 2007). In fact, previous English as lingua franca research has revealed that multilingual users of English do not always defer to native speaker norms when communicating with one another. Yet they manage to interact successfully by drawing on their multilingual repertoire and shared “non-nativeness” to negotiate linguistic and cultural variations and accommodate their interlocutors (Jenkins, Cogo, & Dewey, 2011). Hence, to prepare learners to use English in global contexts, there is a need for ELT pedagogy to move away from monolingual and monocultural norms to encourage learners to learn to embrace diversity as well as their unique identities as multilingual users of the language (McKay, 2018).

### **1. 3. The research problem**

Currently, there is no data-driven record of whether critical approaches such as EIL are used in Japanese universities for teaching English or whether there is awareness among teachers in Japan

towards the tenets of these approaches. Teachers are at the forefront of instigating change in educational settings. It is in this regard that exploring their attitudes and awareness can be significant and relevant. However, it is important to bear in mind that teachers are also influenced by a web of sociocultural factors, and this entails the need to explore how such factors influence their beliefs and practice. The present study is designed to address this issue.

Adopting a modified theoretical framework of Freire's critical pedagogy and social critical theory, this study bases its argument on making a link between EIL as a critical approach to language teaching and principles of critical pedagogy. What is meant by a "modified" theoretical framework is that this study disregards the concept of class transformation which is in fact among the basic tenets of Freire's critical pedagogy as it is beyond the scope and objectives of this research. Rather, the study strives to shift the focus more on consciousness raising and awakening aspect of the theory. Critical pedagogy highly emphasizes developing critical awareness in teachers/students which ultimately leads to individual emancipation from webs of oppression and provides them with the necessary skill and abilities to question and challenge domination of certain beliefs and norms. Therefore, the teachers' roles in the frontlines of pedagogy become very much highlighted in this regard. Also, it should be noted that here critical pedagogy works hand in hand with social identity theory to give a more rigorous examination of contributing factors to teachers' social and professional identity formation as far as providing students with linguistic input models is concerned. The application of critical pedagogy beyond the concept of class transformation is not an innovation in this study, however. A line of research referred to as critical language pedagogy has been devoted to incorporating the tenets of critical pedagogy into language education with the aim of empowering the stakeholders of language educations (learners, teachers, etc.) against the ideological sources of oppression in the profession. Its aim,

therefore, is not emancipation from class oppression, and instead it strives to empower marginalized groups of stakeholders who have been subject to discrimination for a long time (Crookes, 2012; 2020; 2021).

This study, accordingly, seeks to understand whether English teachers at universities are aware of the changing roles of English in the world and the need to expose their learners to different varieties of English used in international communications, and if they are aware of this issue, whether they are ready to implement it in their classes. As professional agents of change in the classroom, teachers play roles beyond simply transmitting knowledge to their students. Their teaching beliefs and philosophy influence the way they approach the task of teaching, which will in turn have direct and indirect influences on their students. Teaching, in this regard, is a political act. Furthermore, teachers' beliefs and attitudes are not shaped in the vacuum of their minds. They are rather shaped and solidified in the many very relations that they have with the professional and social contexts in which they grow, live, learn, and teach. This means that in order to understand their views (in this case about the diversity in varieties of English in the world and the significance of being culturally inclusive), which may ultimately influence their classroom practice, it is necessary to explore an array of personal, social, and professional factors that construct them. As a result, one of the objectives of this study will be to understand how teachers' personal and professional identities and other background variables affect their positioning towards the varieties of English and the cultural values they promote while teaching English.

#### **1. 4. Study objectives**

In response to the problems described above, and in line with the questions addressed in this study, this research has the following objectives:

1. Exploring the status of EIL among language teaching practitioners in Japanese higher education.
2. Understanding the attitudes of language teachers towards the so-called standard and non-standard varieties of English.
  - 2.1. Understanding how the teachers' attitudes towards varieties of English are shaped.
  - 2.2. Understanding the relationship between the teachers' attitudes and their classroom practice.
3. Understanding the teachers' attitudes regarding the appropriate variety of English to be used as a model for teaching it.
4. Exploring how teachers construct their professional identity with reference to the variety of English they speak.

### **1. 5. The research questions**

In order to achieve its objectives, the present study strives to address the following questions:

1. To what extent are English teachers in Japan aware of the varieties of English around the world?
2. What are the attitudes of English teachers in Japan towards varieties of English and the incorporation of EIL principles in language teaching?
  - 2.1. What factors influence their attitudes?
  - 2.2. Are those attitudes reflected in their classroom practice?
3. What variety of English do English teachers in Japan use as the model for Teaching English?
4. How do teachers construct their professional identity with reference to the variety of English they speak and use as teaching model in their classes?

### **1. 6. Theoretical Framework**

Central to the idea of critical pedagogy (Freire, 1972) is transforming the conception of knowledge as apolitical and neutral in education. It aims at empowering the students by teaching

them how to challenge and defy domination and dominating discourses of power in society. From a linguistic point of view, EIL shares this concern as well. It strives to give voices to speakers of non-native varieties of English. Its point of departure is the conception that all varieties of English are equally valid and English should be taught without an undue reference to how NESs use it. Also, it emphasizes the fact that not all people who wish to learn English have the intention to learn and adopt the Anglo-American culture, lifestyle and worldview. They may well have instrumental motivation to learn the language as a tool for communication with other speakers of the language around the world. Pennycook (2017) thus argues that “[n]either the version of language produced by the discourse of EIL, nor the discourse of EIL itself can be accepted as neutral, for both language and discourse always imply a politics” (p. 301). The politics EIL stands against is that of superiority and dominance of certain varieties of English and their speakers (including the teachers who speak them and teach them) over the others. Broadly defined, critical pedagogy is a desire for bringing about social change through education, and so is the case with EIL. Schools, and the language classroom by extension, therefore cannot be regarded as a space for transmitting a neutral body of knowledge to the students or language learners. Akin to critical pedagogy that takes schools as areas for constant social, political and cultural struggle, EIL rejects the traditional approaches of language teaching that deal with the language learning process merely as a psycholinguistic one isolated from its social and cultural context.

Reviewing the principles of critical pedagogy, Giroux (1998) argues that we need to oppose the notion of curriculum knowledge as sacred and impeccable and explore the many reasons why certain types of culture and knowledge are given precedence in educational settings. From an EIL perspective, for instance, the question would be why certain accents of English

from particular varieties, values and cultures associated with them, and their sociolinguistic norms are considered “standard” while others are not. In such an environment, teachers need to be what he calls “transformative intellectuals.” A similar statement is made by EIL proponents (Renandya, 2012; McKay, 2012) who argue that teachers in this changing sociolinguistic landscape of English need to promote multiculturalism in the language classroom and decentralize the native-speaker norms governing language use. That is what makes an exploration of the teachers’ perceptions and classroom practice relevant and significant.

This study therefore seeks to adopt this theoretical framework to understand English language teachers’ attitudes towards the critical tenets of EIL and throw light at the social and cultural factors related to their professional identity that influence their attitudes towards this issue. As a part of this research concerns teacher identity and focuses on the construction and development of teachers’ professional identity, teachers’ perceptions of their professional roles, and the relationships between teachers’ perceptions of their roles and their self-image, it is necessary to explore how social identity as an overarching theoretical foundation for this research is defined.

Research into the concept of identity has taken various paths. Originally, identity was seen as an individual and innate sense of self by different scholars (Mead, 1967). However, later on, the conceptualization of identity was redefined to include the beliefs, attitudes and values that build and frame up who and what we are based on Bourdieu’s (1991) concept of habitus. It is in the habitus, the context in which we live, and through our interactions with others in the form of playing different roles and by positioning ourselves and others through speech and action that social identity emerges. Moreover, Tajfel (1978) also argued that membership in groups where common goals and values are shared gives power to the formation of identity and helps us



understand who and what we are in the society. Tajfel and Turner (1986), investigated people's self-perception as members of social groups and explored how they see others depending on whether they are identified as ingroup members or not. Their study revealed that in identifying belonging to different social groups, bias and favoritism exist regardless of the fact that the so-called ingroups are shaped either based on larger social categories such as nationality, gender, and culture, or on simply random arbitrary categorizations (Gray & Morton, 2018). In the same vein, Wenger (1998) applied the notion of identity to the study of various groups people feel they belong to. His work is referred to as communities of practice which deal with the way individuals identify themselves and negotiate their identity as members of a particular community. Therefore, for people to identify as a member in a community it is important to "contribute to, take responsibility for and shape the meanings that matter within a social configuration" (Wenger, 1998, p. 197).

The three categories of English language teachers in Japan including Japanese teachers, native-speaker teachers and those teachers who are neither Japanese nor native-speaker, may identify themselves with different communities of practice with shared values and beliefs. Differences in their values and perceptions may in turn influence their attitudes and performance regarding using different varieties of English as language model. The results of this study can therefore inform the ongoing research on language teacher identity, particularly in the context of tertiary education in Japan. The results may also have implications for teacher development programs as well as language policy making and materials development.

## **1. 7. Definition of key terms**

A number of key terminologies that will appear recurrently in this dissertation will be defined in this section (based on Phan, 2016).

*English as a foreign language (EFL):*

Denotes the use of English in context in which it has no official status and therefore is not widely used in the local community. In other words, EFL use is limited to special contexts like the language classroom.

*English as an international language (EIL):*

This refers the use of English by people of different nations and different cultures in order to communicate with one another.

*English as a second language (ESL):*

This denotes the use of English in a context where it is an official language spoken alongside other languages that are referred to first languages (L1).

*Englishes:*

This term is used in the literature to emphasize the plurality of English and its varieties.

*Expanding Circle countries:*

This term was coined by Kachru (1985) and denotes the countries where English is widely studied but has no official role such as, Japan, Italy, and Brazil.

*Inner Circle countries:*

Another term coined by Kachru (1985) that refers to countries that are English speaking such as Australia, Britain and the U.S.A.

*L1:*

Denotes first language or mother tongue.

*L2:*

Refers to second or foreign language.

*Native speaker:*

This term is used to describe a speaker's use of their L1.

*Non-native speaker:*

This term is used to describe a speaker who does not speak English as the L1.

*Outer Circle countries:*

Another term coined by Kachru (1985) denoting the countries where English has a long history and serves a number of functions in education, government, literature and popular culture such as India, the Philippines and Singapore.

*Standard:*

The term refers to a set of norms that are thought to be consistent and widely accepted as “correct.”

*World Englishes:*

This term refers to the varieties of English spoken in Inner Circle countries, Outer Circle countries as well as Expanding Circle countries, where widespread use of English has led to the development of particular standards of use.

## **1. 8. Structure of the dissertation**

This dissertation is structured in eight chapters. After this introductory chapter, the literature on EIL as a critical approach and its tenets and principles are reviewed in two separate chapters. Following those two chapters, Chapter Four is devoted to describing the methodological aspects of the research reported in this dissertation. Chapters Five and Six will present the findings of the study. Chapter Five reports on the quantitative phase of the study and presents findings about the attitudes of the research participants about EIL and its applications in language teaching. Chapter Six presents the qualitative findings of the research based on the data collected via interviews and observations on the participants’ underlying beliefs, identity construction, and classroom practice. The next chapter discusses the findings in both quantitative and qualitative of the study comparing them with what is already known from the literature as well as providing interpretations for them. Finally, Chapter Eight provides a synthesis of the whole study and discusses implications of its findings. It also describes the shortcomings of the study in the form of limitations and delimitations and suggests a number of areas for further research on the topic.

## Chapter Two: EIL and Critical Pedagogy

**\*Note:** Parts of this chapter (2.2, 2.3, 2.3.1, 2.3.2, 2.3.3, 2.3.4, 2.3.5, 2.3.6, 2.5, 2.7., and 2.8) have been previously published by the researcher in an article:

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### 2. 1. Chapter Preview

This chapter presents the first of the two literature review chapters in this dissertation. It is devoted to reviewing the existing literature on different varieties of English, and therefore it extensively illustrates how an EIL approach differs from other approaches to language education. It also establishes a link between EIL and critical pedagogy. Finally, it covers the literature on attitudes towards EIL and provides some information on the context of Japan.

### 2. 2. Introduction

There is little doubt about the fact that English has become the most commonly spoken language in international communications around the globe. This trend has been the most evident in the past two decades and there are various historical and political reasons. The spread of English around the world has taken place in a number of phases and in all these phases it was caused by political reasons such as the colonial power of the British Empire and the US-led globalization that took momentum after the Second World War (Galloway & Rose, 2015). These political reasons are important enough to be duly discussed, but no matter what they were and how they facilitated the spread of English, the obvious and observable result is that currently “people from diverse linguistic, cultural and national backgrounds interact and communicate with each other” (Matsuda, 2012, p. 2) in English for different purposes and in various contexts.

One important issue to keep in mind, however, is that as English has reached diverse areas around the world and continues to do so, it has not remained intact. Widdowson (2003), for instance, argues that rather than being imported to different areas as a product, English has been subject to constant structural and pragmatic transformations along the way. As non-native English speakers (NNESs) have adopted it for various reasons, they have changed it, at times significantly, to make it more suitable for local use. The result of such transformations has been the emergence of new varieties of the language, which deviate from the so-called “standard” language spoken by native English speakers (NESs). However, it would be too simplistic to assume that the development of new varieties has taken place simply by making alternations in accent and borrowing words. In fact, Sharifian (2014) argues that the development of new varieties of English has been mainly motivated by the need of communities of speakers to express their own cultural conceptualizations in a language that can be understood by many others.

These newly emerging varieties of English have attracted much scholarly attention in the past few decades, and this has, in turn, led to the development of new terminologies to refer to them. Examples include English as a Lingua Franca (EFL) (Jenkins, 2000), English as a world language (Nunan, 2003), World Englishes (WE) (Kachru, 1986; Kirkpatrick, 2007) and English as an International Language (EIL) (Smith, 1976). These concepts do not necessarily overlap completely, but they do share theoretical underpinnings and have hence influenced the way English is taught and learned presently.

Not a long time ago it was an unquestionable fact that the purpose of English language teaching (ELT) had to be enabling learners to speak and use English like NESs for the “obvious” reason that this gave the learners the ability to communicate with NESs with ease (McKay,

2002). ELT, thus, traditionally kept introducing American and British varieties of English as the “standard” varieties which have to be learned by those hoping to learn English and communicate in it. The inherent flaw in this argument, however, was the assumption that all individuals who learn English as a foreign or a second language are doing so in order to communicate with NESs. In other words, what this viewpoint missed was that in a world that is constantly becoming globalized, the vast majority of such learners may need to speak English to communicate with other NNEs rather than NESs (Kirkpatrick, 2006). This very issue, along with findings of recent studies regarding the changing status of the English language has raised a lot of criticism of the traditional approaches to ELT (Matsuda, 2006; McKay, 2012; Marlina, 2014).

Moreover, and besides the abovementioned practical concerns, traditional ELT approaches have also raised ideological and political concerns. As learners are constantly exposed to certain varieties of English (mainly American and British), they end up believing in the supremacy of those varieties over the others (Kirkpatrick, 2006). Along the same lines, there are scholars who believe that the traditional approaches to ELT have promulgated a form of linguistic imperialism (Phillipson, 2009) through which western powers have maintained their colonial positions even in the present time. The recognition of new varieties of English as equally valid has been a reaction to traditional ELT in this regard. As Saraceni (2015, p. 187) concludes such recognition has created the belief among language teaching scholars that

Learning English need not [...] be seen as a strenuous journey whose ultimate destination is the achievement of ‘native-like’ status or a linguistic ‘visa’ into a special ‘inner circle’. Learning English means, above all, making it easier to take part, actively and critically, in the practices and discourses that (re-)present, (re-)construct and (re-)shape the global and local worlds we live in.

If the goal of learning English is no longer the achievement of native-like status, then what is it? Proponents of EIL argue that as in a global world there is a much higher possibility for NNEs to communicate with other NNEs in English, language teaching has to embrace the diversity of the Englishes used in the four corners of the globe with an emphasis on equipping language learners with the skills to negotiate for meaning with other speakers of English who come from different linguistic and cultural backgrounds. EIL pedagogy thus cries for providing students with more exposure to the diversity of the Englishes spoken around the world (Rose & Montakantiwong, 2018). It underlines the value of multilingualism vying for a fresh outlook that embraces mutual intelligibility as the ultimate goal in communication instead of native-like competence as defined by so-called native-speaker norms (McKay, 2012). The emphasis of EIL on accepting different varieties of English and considering them as equally valid leads to giving voice to speakers of those varieties which were once considered as deviating from and inferior to native-speaker norms. It is hence a critical pedagogical approach to teaching and learning the English language (Pennycook, 2017). It strives to give voice to not only the speakers of such varieties of English, but also to those who teach English but do not have the privilege of being a NES.

EIL has already come a long way in this regard and its theoretical underpinnings have been consolidated in numerous research works and publications. However, little seems to have been done regarding its practical aspects, particularly with reference to how teachers and practitioners perceive its principles and implement them in their classrooms. There have been recent calls for research to be conducted on this particular aspect addressing the divide between EIL theory and practice (Young & Walsh, 2010; Matsuda, 2017; Rose & Montakantiwong, 2018). EIL research in Japan has also been more concerned with documenting the theoretical

suitability of the approach for language pedagogy (Hino, 2018) and thus has generally ignored what various groups of practitioners say, think, or believe regarding the varieties of English. The present research seeks to contribute to the ongoing research in this area by addressing this particular gap in the context of Japan.

### **2.3. Background to EIL**

As discussed earlier, the development of new frameworks for analyzing how English is used around the world has led to the introduction of new terminology in the field of applied linguistics including ELF, WE, and EIL. Although different from each other in some important ways, these new frameworks have unanimously questioned the taken-for-granted superiority of the so-called standard varieties of English such as the Received Pronunciation or General American English, and this is why Kubota (2012) refers to these new frameworks as anti-normative paradigms. The fact that these frameworks are anti-normative means that they have decentralized English by attributing equal weight and validity to all varieties of English spoken worldwide. Nevertheless, the way the many new terminologies referring to these frameworks have been used has often caused some confusion. Therefore, it is very important to distinguish them from each other and refer to them consistently.

Sharifian (2009) conceptualizes EIL as a paradigm for thinking as well as research and practice in language teaching. Such a paradigm can serve as an analytical tool for educators and researchers to critically revisit the way they conceptualize English and the way they teach English, particularly with reference to the way its use has expanded globally in recent years (Marlina, 2013). EIL is therefore primarily concerned with the way English is used in international settings and by speakers coming from diverse linguistic and cultural backgrounds. One important issue to bear in mind here is that EIL is not a single variety of English. It is rather



a framework or perspective that considers English “with its pluralized forms [...] a language of international and therefore intercultural communication” (Sharifian, 2009, p. 2). It also underlines the importance of linguistic negotiation for achieving mutual intelligibility by speakers of English who bring with themselves many different varieties of the language into the interaction. EIL acknowledges the many diverse ways English is used and as a result has a lot of common grounds with Kachru’s (1988) concept of WE and its contention that WE is the most relevant way to teach and learn English today (Matsuda, 2009).

The idea of WE was first introduced by Kachru, who, along with L. Smith in 1982 started promoting this concept in their research. According to their viewpoint, the English-speaking world can be classified into the three concentric circles of Inner, Outer, and Expanding (Kachru, 2009). This model of English spread has been effective in the historical development of the field. Based on this model, the Inner Circle represents the traditional bases of English or the countries often referred to as native speakers of English. Next comes the Outer Circle, which includes countries where English is not the native language but is important for historical reasons and plays a part in the nation's institutions, either as an official language or otherwise. Finally, the Expanding Circle includes those countries where English plays no historical or governmental role, but where it is widely used as a foreign language or *lingua franca*.

Central to the idea of WE is an argument in favor of an equal treatment and validation of the English spoken in Outer and Expanding circle countries. In other words, it argues for “the importance of inclusivity and pluricentricity in approaches to the linguistics of English worldwide” (Bolton, 2005, p. 204). As mentioned earlier, the English spoken in Outer circle countries has achieved a degree of validity through its use in colonized countries over an extended period of time. However, the degree it is acknowledged as valid is not comparable to

the English spoken in Inner circle countries. In the Expanding circle, it is even worse. One criticism leveled against WE, however, is that it puts too much emphasis on the way English is spoken in Inner, Outer and Expanding circle countries and ignores the varieties of English spoken in one country (Saraceni, 2009). After all, not all people living in one single country use English in the same way, and there are regional varieties of that may sound very different from each other as well. WE, therefore, tends to validate varieties of English spoken in various countries and yet at the same time marginalizes “many eccentric, hybrid forms of local Englishes [such as those spoken by younger generations for instance] as unsystematic” (Canagarajah, 1999, p. 180). That is exactly what distinguishes WE from EIL, as EIL embraces all varieties of English that are used (or may be used) in international settings as valid and appropriate, including all varieties spoken either by NESs or NNEs.

The fact that EIL recognizes all varieties of English spoken by NESs and NNEs as legitimate also means that it shares some of the concerns of ELF. Research on ELF primarily deals with the way English is spoken in countries where NESs have not been historically present (Jenkins, 2007; Kirkpatrick, 2012). In this regard, ELF is also different from EIL because it analyzes the use of English in the total absence of NESs, while EIL does not make such a distinction. In fact, although it is also a shared belief in EIL that the great majority of conversations in English are among NNEs, it does not draw a red line around NESs while studying how English is spoken. Contrary to EIL, ELF seems to have a tendency to overlook the use of English in international communications where being a native-speaker or otherwise cannot be an inclusion criterion. Now that different terminologies used to refer to new conceptualizations of English have been discussed, let us focus more on the paradigm of EIL; what it really is and what it takes to teach and learn English within this paradigm.

The emergence and development of the paradigm of EIL is considered as a response to the fundamental changes within English language teaching and learning. Many scholars and researchers in the field, hence, tried to define EIL. First, Smith (1976), a pioneer of EIL, defines it as a function of English. By this definition, EIL is therefore a function that enables people from different nationalities and cultures to communicate with each other. Drawing upon Smith's definition of EIL, other researchers also have explored and defined the term more extensively worldwide. Mahboob (2014), for instance, believes that EIL emphasizes the international functions and diverse use of English in different settings by speakers from different linguistic and cultural backgrounds for the sake of cross-cultural communication. Matsuda (2018) also points out the functionality and diverse use of English as a means of international communication referring to it as "a function that English performs as a lingua franca that connects English users from various linguistic and cultural backgrounds, both L1 and other users of English" (2018, p. 25). Moreover, she indicates that teaching English as an International Language (TEIL) is an emerging paradigm in ELT and needs to be exclusively attended in language teaching approaches. Therefore, she highlights the importance of EIL as "[it] acknowledges the linguistic, functional, and cultural diversity associated with the English language today and assumes that this diverse and complicated reality of the language needs to be reflected in ELT" (ibid). However, Holliday (2009) takes EIL as an equivalent for English for speakers of other languages (ESOL), while according to Seidlhofer (2011) EIL is more than teaching the language of English to learners. It is rather comprised of localized and globalized characteristics of World Englishes and nation-based varieties as well as international communication varieties.

EIL in the context of this study is considered as a paradigm which according to Sharifian (2009) works best for rethinking, revisiting, and reconsidering the ways English is taught and

practiced in educational settings. The main objectives of EIL as a paradigm, then, could be best summarized based on what Marlina (2014) holds as revisiting the conceptualization of English language by researchers and educators, as well as reassessing their approaches in the sociolinguistics of English teaching disciplines and also analyzing their pedagogical strategies for English language education in keeping with massive changes English has faced due to the immense demands of globalization.

EIL's main goal aims at developing the linguistic and intercultural communicative skills of learners to enable them to communicate with speakers from various cultural backgrounds (Sharifian, 2014). To reach this goal, several teaching models that incorporate different varieties of English into ELT classrooms are suggested. Matsuda and Fredrich (2011), for example, offer an international variety of English, as well as the speakers' own variety of English, be inserted in the classroom practice, or the lingua franca model or the nativized model as Kirkpatrick (2006, 2014) suggests is to be taken into account to create a multilingual model for intercultural communication.

### 2.3.1. How English is Taught in EIL

Recognition of the fact that English is used in international settings now in a way that features important differences with the way it is used as the first language of certain nations has also had implications for how it should be taught. Increased interest in the EIL framework, for instance, has led to the development of EIL-based programs and curricula for language teaching, which often stand opposite to conventional ELT programs in several ways. The logic behind this opposition is that "the teaching and learning of an international language must be based on an entirely different set of assumptions than the teaching and learning of any other second or

foreign language” (McKay, 2002, p. 1). McKay and several other scholars have underlined the importance of keeping EIL education separate from second or foreign language education, as they contend that while in EIL the ultimate goal is preparing learners for interaction in a global context, in foreign and second language teaching the goal is to enable learners to use English the way NESs do. An interest in teaching EIL was therefore an implicit critique of the relevance of the mono-model approach (Kachru, 1992) and the native speaker model (Kirkpatrick, 2006) of ELT. What followed this critique was a wave of research in different aspect of teaching EIL such as teaching methodology (Brown, 2006), curriculum and materials design (Brown, 2012) and language testing.

### 2.3.2. EIL Curriculum, Syllabus and Materials

There have been extensive studies that discuss what should be included in the EIL curriculum and syllabus design. These studies provide teachers and educators with the idea of how to implement the EIL paradigm into classrooms. Primarily, these studies recommend that EIL syllabus materials should prepare students for living in the globalized world of today. This preparation however, may not be undertaken without providing students with knowledge, awareness, appropriate attitude, and skills to use English in international and intercultural communicative contexts. EIL scholars, hence, have proposed several principles and introduced an EIL “framework,” as Matsuda (2012) puts it, so that language educators and researchers may gain inspiration and determination through that framework in the course of designing, selecting, and developing their syllabus materials. Accordingly, some basic and main principles, as Marlina (2013) states, have been introduced along with the EIL framework. The most important amongst them can be mentioned as first; the students should have the opportunity to get exposed to varieties of English. Next, the syllabus materials should have a depiction and representation of a

variety of multilingual speakers as well as their interactions from world Englishes. Then, images and acknowledgment of different cultural values must be added. And thereafter, the syllabus materials should contribute to teaching students specific skills to communicate across different multicultural settings.

### 2.3.3. Exposure to Different Varieties

In providing students with exposure to varieties of English, it is stated in the literature of EIL studies that students' awareness and their meta-knowledge of English should be raised so that they may understand that the variety of English they speak, know, learn and use is one of many Englishes and not the only one. Moreover, EIL syllabus material should inform students that any variety of English spoken by their future bilingual and/or multilingual interlocutors from non-native English-speaking countries is to be considered as legitimate exactly in the same way as the English spoken by the people in other native-English speaking countries. Designing and selecting teaching materials according to what Kubota and Austin (2007) argue, reflects the discourse of what is desired to be learned or what is worthy to be regarded as correct information and knowledge to be learned. Therefore, the syllabus design and teaching materials that promote a mono-model approach assuming that there is only one variety of English may fail to prepare students to live as global citizens in the society of today given the sociolinguistic landscape of English spread and use. Matsuda (2002) says such syllabus materials will leave students with a sensation of confusion and shock at the time they encounter different varieties of English and tend to consider them deficient rather than different.

To avoid such reactions, it is believed that interventions on the side of the teachers are needed to direct learners' behavior (Seargeant, 2012). That is to say, the teachers are to select materials that include multiple varieties of English from world Englishes so that these chosen

materials may dismiss the long-held belief of ethnocentrism and native-speakerism, which view NESs as the correct source of knowledge of English and therefore a perfect model for effective teaching, learning, and communication (Holliday, 2005).

#### 2.3.4. Inclusion of Different Multilingual Speakers in Materials

As mentioned above, another concern for EIL syllabus materials is that they should include various multilingual speakers and the interaction among them. The dramatic change in the demographics of the English users as a result of the immense global expansion of the language calls for a thorough revision of the teaching materials regarding the portrayal of the characters who are frequently shown as the users of the language. Studies have revealed that despite the attempts to be more inclusive, there are still many English language teaching materials that mainly use characters from Britain or America and display the interaction between the so-called native and non-native speakers. EIL scholars, then, consider the fact that most of today's communicative exchanges take place between NNEs and suggest EIL syllabus materials should include representation of English users from all Kachru's Inner, Outer and Expanding circles and examples of more interactions between these speakers and in their own potential varieties of English (McKay, 2012). Such representations provide a more realistic picture of the complexities of language use today and also give the learner a broader view of the category of English users other than those from Britain, America, or other NESs.

#### 2.3.5. Appreciation for Different Cultural Values

Concerning another feature of the EIL syllabus, that is exposure to different cultural values, there is a wide range of EIL literature that agrees language and culture are interrelated (Kachru & Smith, 2008; Marlina, 2013; Sharifian, 2011). The way people use language appropriately is in fact mirroring the immediate culture to which they belong and is shaped by

the cultural values and beliefs they socialize with. EIL education specialists, therefore, believe that culture has a genuine and rightful stance in language teaching as well as the material we teach with and that the study of culture should be incorporated as an essential component of English language curriculum (Harumi, 2002; Matsuda; 2012b; Tanaka, 2006). However, there is an ongoing debate about the definition of culture and how multiculturalism is being promoted due to the global expansion of English and the frequency of contact between people due to increased human mobility across the globe. EIL teaching materials, as a result, are to put emphasis on the importance of multiculturalism and broaden in learners the awareness and appreciation of diverse intercultural and sociocultural norms and values of speakers of English from different parts of the world in any communicative settings in which English is the medium of communication. Therefore, EIL syllabus materials need to focus on cultural information on “source culture and international target culture” (Cortazzi & Jin, 1999).

Students should firstly be equipped with skills and opportunities in using English and talking about their own community and culture with people from outside their locality, and also should be taught how to present cultural values, norms, beliefs, and practices that constitute their local culture. In addition to learning how to express their own cultural norms and values, the students should also have the opportunities to be exposed to cultures of their future interlocutors. Today’s social communicative contexts are replete with diverse and often unknown interlocutors with variations in cultural behaviors (Canagarajah, 2006). So the materials should provide learners with a great variety of cultures from both native and non-native English speaking countries (Marlina, 2013). However, it may seem almost impossible for teaching materials to include every single country and culture in the syllabus. And in response to this dispute, Matsuda



(2012b) proposes that teachers need to “strategically diversify the content to include countries and regions from various parts of the world in the teaching materials” (p.177).

### 2.3.6. Skills and Strategies for Communication in Multilingual Contexts

Besides these three principles discussed in the literature on EIL syllabus materials and curriculum development, there is another principle, which, according to many researchers of the field, is the most crucial one — how EIL syllabus materials can provide students with skills to communicate across and despite differences. Marlina (2013) argues that although it is important to raise students’ awareness toward different varieties of English and cultural values and beliefs of English users from the diverse lingua-franca background, it is not enough if the students do not know or learn how to employ specific strategies to communicate across these diversifications. Knowledge and awareness of linguistic and cultural diversity are necessary but not sufficient to deal with the potential obstacles in different communicative settings. The students, hence, according to what Brown (2012) puts, must be given some opportunities to develop know-how of what to do when facing differences. In other words, the EIL syllabus materials should equip students with the ability to negotiate for meaning and intelligibility. Higgins (2003) and Canagarajah (2006) both suggest that students must be provided with opportunities that allow them to build up some strategies and attributes such as interpersonal strategies and attitudinal resources so that they may respond to differences more effectively. This principle of EIL implores the educators to enable their students’ meta-cultural competence by teaching them to understand that differences are normal and necessary and should be taken as a natural component of any international and intercultural communications (Sharifian, 2011, 2013). Attributes and abilities such as conceptual variation awareness, conceptual explication

strategy, and conceptual negotiation strategy are the strategies proposed by Sharifian (2011) which he introduces as the affective ones in building up meta-cultural competence.

### 2.3.7. Criticism against EIL

Although EIL has been lauded for its potential in recent years, it has not been free from criticism. In the earlier days of the inception of the idea of EIL, some scholars believed that the concept was ambiguous as it was difficult to define what would be regarded as a valid EIL variety. On a similar note, some scholars contended that accepting all varieties as equally valid would cause an intelligibility issue (Nelson, 1992). As a rebuttal to this criticism, Hino (2019) among other scholars believe that in EIL, very similar to the real world, the responsibility of making a communication intelligible is on the shoulders of all parties involved in it. That is, no single variety is by default the most intelligible one. It is rather through negotiations for meaning that varieties become intelligible to the speakers in a given interaction.

As far teaching EIL is concerned, there has also been similar concerns regarding what constructs a valid variety that is worth being taught to English language learners. Here, there have been issues of assessment as well. Standardized English language assessment materials and international high-stake tests have been used for so long and introducing new varieties to them will not be free from challenges. Assessment, by definition, is a normative process and without standards that clearly distinguish right from wrong and correct from incorrect use of English assessing learner performance would seem impossible. Imagine, opponents of EIL would argue, that test takers speaking a wide range of varieties are sitting in a room to take a proficiency test. How can one single test be valid and fair to all of them? How can the results be used to compare the performance of these test takers? While all these concerns are legitimate, the literature

features numerous attempts to address them (See Hu, 2012, for instance on addressing assessment concerns).

Approaches and scholars trying to promote linguistic equity have also been critical of EIL. The argument here is that EIL promotes the dominance of the English language, although it questions the dominance of some of the varieties of English over others. Phillipson (1992), for instance, argues that for this reason EIL is in fact in the service of linguistic imperialism depicting the position of English in international communications indispensable. In other words, EIL fails to attract attention to other languages in the world and therefore promote equity. Hino (2019) acknowledges this point of view; however, he argues that attracting attention to other languages and questioning the dominance of certain varieties of English do not need to be mutually exclusive. These issues will be discussed later in the discussion chapter of this dissertation too.

## **2.4. Attitudes of Teachers towards Varieties of English and EIL**

Although EIL research has been prolific in the past two decades in identifying its principles and situating it as a critical approach to language teaching, there seems to be little attention to the way teachers who are at the forefronts of making change in the classroom perceive varieties of English and EIL. In the particular case of Japan, where this study is conducted, I have not found any empirical investigation of the teachers' attitudes and their practice with respect to EIL. I will therefore review here in brief what the scarce literature offers about the attitudes of teachers in other contexts. Overall, there seems to be a consensus in such studies about the fact that across various English teaching contexts, teachers seem to have a preference for the so-called standard American and British English, denouncing other varieties of English as not good enough, not appropriate, or even wrong (Tajjedin, Atai, & Pashmforoosh,

2019). Particularly, it has been found that NNES teachers of English tend to be norm-bound and trying to follow native-like standards (Sifakis & Sougari, 2010) and make every attempt to sound like a NES (Groom, 2012). This seems to be consistent with the findings of a few other studies investigating the public attitude towards varieties of English and their expectations from English language teachers. Such studies have found that NNES teachers of English are expected to sound native-like and to be able to provide a native model for the learners (Nguyen, 2017). Similarly, in the Iranian context Rezaei, Khosravizadeh, and Mottaghi (2019) found that while Persian-speaking learners of English ranked American and British varieties of English (mostly the accent associated with these varieties) highly prestigious and attractive, they denounced the English spoken with a Persian accent as less attractive and associated it with a lower social status. In Korea, Ahn (2014, 2015) found that while some Korean teachers of English viewed the English spoken in Korea as an incorrect variety of English, those who had the experience of living and teaching in other non-native countries regarded Korean English as legitimate. Exploring the attitudes of teachers in the Chinese higher education context, Wang (2015) also found that the participants had a low recognition of the English spoken in China particularly in terms of its pronunciation, vocabulary and grammar. A similar finding was reported in Turkey by Coskun (2011) who explored the attitudes of pre-service teachers. The participants in this study perceived native varieties of English as the idealized model to be used in the classroom and a yardstick for measuring teaching success.

Sifakis and Sougari (2010) argue that the reason behind such attitudes is the way teachers were educated in a norm-bound ELT paradigm. Also they argue that altering the way teachers are trained in pre-service and in-service programs may change their views towards the varieties of English. Support for this position can be found in a study conducted by Bozoglan and Gok (2017)

in the Turkish context. Their findings indicated that dialect awareness training in pre-service training boosts the teachers' awareness of the varieties of English. In their study, as a result of dialect awareness training their participants came to the recognition that English spoken with Russian, Turkish, or Arabic accents are equally acceptable. What these results imply is that at least part of the problem lies in the absence of the teachers' awareness towards varieties of English. Obviously, when there is no awareness, teachers will be unprepared to incorporate varieties of English in their language teaching practice (Sadeghpour & Sharifian, 2017). In the absence of awareness and readiness, it is much easier for inequality in the English language teaching profession to spread further. NNES teachers will continue to be evaluated based on the (inferior) variety of the English they speak, which in turn makes it difficult for them to compete with their NES peers who have the privilege of speaking their own "mother tongue." Moreover, as reviewed previously, an absence of awareness towards EIL principles will have adverse effects for the learners too. The learners who have been solely exposed to the native varieties of English and the cultural norms and values associated with them in the classes and their textbooks, will still be unable to communicate with other NNESs coming from different linguistic and cultural backgrounds. Smith (1983, p. v), one of the pioneering figures in EIL, said that

in today's world, non-native speakers use English quite frequently with other non-native speakers and they need specific training for that [...]. Native English speakers should study English as an International Language if they plan to interact in English with non-native or with other native speakers who use a different national variety.

Smith reminds us that in the absence of training and preparedness for interaction in international contexts, even being a NES does not guarantee success to anyone. What is the solution now? Matsuda (2017) posits that the solution is including diverse varieties of English with their social

and cultural values in education programs. We are living in the era of internationalization of English and this entails a shift of focus from traditional ELT approaches to EIL that has the potential to a form of critical pedagogy realizing inclusion and equality in the language teaching industry. Despite this, it seems that a “staunchly native speaker ideology” is still prevalent in language teaching contexts much of which is solidified by the beliefs of teachers who provide native learning models to their learners (Jenkins, 2009, p. 203). A point of departure for making any changes, then, would be to see where the teachers, particularly those in the Expanding circle like Japan, stand in terms of their awareness and attitudes towards the varieties of English.

## **2.5. EIL and Critical Pedagogy**

Central to the idea of critical pedagogy (Freire, 1999) is transforming the conception of knowledge as apolitical and neutral in education. It aims at empowering the students by teaching them how to challenge and defy domination and dominating discourses of power in society. From a linguistic point of view, EIL shares this concern as well. It strives to give voices to speakers of non-native varieties of English. Its point of departure is the conception that all varieties of English are equally valid and English should be taught without an undue reference to how NESs use it. Also, it emphasizes the fact that not all people who wish to learn English have the intention to learn and adopt the Anglo-American culture, lifestyle and worldview. They may well have instrumental motivation to learn the language as a tool for communication with other speakers of the language around the world. Pennycook (2017) thus argues that “[n]either the version of language produced by the discourse of EIL, nor the discourse of EIL itself can be accepted as neutral, for both language and discourse always imply a politics” (p. 301). The politics EIL stands against is that of superiority and dominance of certain varieties of English and their speakers (including the teachers who speak them and teach them) over the others.

Broadly defined, critical pedagogy is a desire for bringing about social change through education, and so is the case with EIL. Schools, and the language classroom by extension, therefore cannot be regarded as a space for transmitting a neutral body of knowledge to the students or language learners. Akin to critical pedagogy that takes schools as areas for constant social, political and cultural struggle, EIL rejects the traditional approaches of language teaching that deal with the language learning process merely as a psycholinguistic one isolated from its social and cultural context.

Counting out the principles of critical pedagogy, Giroux (1998) argues that we need to oppose the notion of curriculum knowledge as sacred and impeccable and explore the many reasons why certain types of culture and knowledge are given precedence in educational settings. From an EIL perspective, for instance, the question would be why certain accents of English from particular varieties, values and cultures associated with them, and their sociolinguistic norms are considered “standard” while others are not. In such an environment, teachers need to be what he calls “transformative intellectuals.” A similar statement is made by EIL proponents (Renandya, 2012; McKay, 2012) who argue that teachers in this changing sociolinguistic landscape of English need to promote multiculturalism in the language classroom and decentralize the native-speaker norms governing language use. That is what makes an exploration of the teachers’ perceptions and classroom practice relevant and significant.

## **2.6. Teacher Identity Research and EIL**

Developments in research on teacher identity in the past decades have depicted it as fluid, dynamic, multi-dimensional and contingent on context (Barkhuizen, 2017). This new conceptualization of identity has been in line with more general research on identity which posits that identity cannot be regarded as innate and genetically determined, and that it is rather socially

constructed. The context in which we live, work and interact with other people allows us to display and perform certain aspects of our identity. Similarly, it may impose other identities on us. One type of identity which has attracted attention in the field of education, particularly with reference to teachers, is professional identity. Beijaard, Meijer, and Verloop (2004) found that research on professional identity of teachers has taken three main directions. The first group include those studies which have dealt with the process of identity formation and how it involves dynamic movements between personal and professional identities, often leading to changes in teachers' self-perception. The second group includes those studies that have focused on the factors that influence teachers' professional identity, while the third category covers studies using teacher narratives to uncover the nature of their professional identity.

Research on language teachers' professional identity also seems to have taken a path similar to the one in general education. It is now generally accepted that teaching a language takes much more than using a methodology to teach different components of a language. It is rather much more complicated and what teachers believe, think and know (both about themselves and their profession) influences the way they teach in the classroom. But the question is, how are these beliefs and thoughts formed and how is their knowledge about themselves and their job accumulated. Asking this question is crucial in understanding the practice of teachers since as was mentioned before teachers' professional identities are a product of the context they live and work as well as many other context-related variables. As the context for my proposed research is Japan, I will elaborate on what we already know from the research on the identity of English language teachers working at universities in this country.

Throughout the past years, the Japanese government has introduced a number of reforms to increase the quality of language education in Japan mainly for the reasons that were discussed



earlier. One such reform was the development of a new Action Plan in 2003, which for some reason has merely focused on secondary education leaving out language education at universities. This is also reflected in the high number of research conducted on the identity of language teachers in secondary education. In tertiary education, by contrast, much less seems to have been done. In one of the attempts to study professional identity of teachers at universities in Japan, Stewart (2005) found that both factors related to the wider social context of Japan and those related to the individual universities were influential in the formation of professional identity in her participants. The social, institutional and student expectations seemed to define their roles as professionals for them and determine the way they approached the task of teaching. Apart from these, other factors including their education background and their nationality also seemed to play important roles in the formation of their identity. As far as this latter point, that is nationality, is concerned, a number of other studies have also focused on the process of identity formation among Japanese teachers of English and those teachers that speak English as their first language (native-speakers).

Simon-Maeda (2004), for instance, found that despite the generally held idea that native-speaker teachers are better teachers than the local teachers, in Japan native-speaker teachers are considered temporary and replaceable. The reason for this is the idea that any native-speaker person can be a teacher of English, and as a result, native-speaker teachers are not regarded as professionals. Such ideas have also been reported to have caused non-equal hiring practices that offer short-term and non-renewable contracts to non-Japanese teachers of English (McVeigh, 2002). All of these have had consequences for the way these teachers perceive their roles in their profession. Nagatomo (2012), for instance argues that Japanese teachers position themselves as experts in certain academic fields related to language such as semantics, phonetics, translation,

etc., but do not regard native-speaker teachers of English as experts in such fields. That is why some native-speaker teachers try to distance themselves from only teaching English by seeking higher academic degrees such as PhDs, so that they are regarded as professionals in a particular academic field of study. In other words, attaining an advanced degree can be a pathway for being accepted as professionals in their institutions and by their Japanese colleagues. An advanced degree might mean a new professional identity to them. While these studies have duly concentrated on the different process of identity formation among Japanese and native-speaker teachers, they seem to have left behind those teachers of English in Japan that are neither Japanese nor native-speakers.

## **2.7. Relevance of Social and Professional Identity to EIL Research**

Understanding the construction and development of teachers' professional identity, teachers' perceptions of their professional roles, and the relationships between teachers' perceptions of their roles and their self-image, requires an exploration of how social identity as an overarching theoretical foundation for my research is defined. Research into the concept of identity has taken various paths. Originally, identity was seen as an individual and innate sense of self by different scholars (Mead, 1967). However, later on, the conceptualization of identity was redefined to include the beliefs, attitudes and values that build and frame up who and what we are based on Bourdieu's (1991) concept of habitus. It is in the habitus, the context in which we live, and through our interactions with others in the form of playing different roles and by positioning ourselves and others through speech and action that social identity emerges (Davies & Harre, 1999). Moreover, Tajfel (1978) also argues that membership in groups where common goals and values are shared gives power to the formation of identity and helps us understand who and what we are in the society. Tajfel and Turner (1986), investigated people's self-perception as

members of social groups and explored how they see others depending on whether they are identified as ingroup members or not. Their study revealed that in identifying belonging to different social groups, bias and favoritism exist regardless of the fact that the so-called ingroups are shaped either based on larger social categories such as nationality, gender, and culture, or on simply random arbitrary categorizations (Gray & Morton, 2018). In the same vein, Wenger (1998) applied the notion of identity to the study of various groups to which people feel they belong. His work is referred to as communities of practice which deal with the way individuals identify themselves and negotiate their identity as members of a particular community. Therefore, for people to identify as a member in a community it is important to “contribute to, take responsibility for and shape the meanings that matter within a social configuration” (Wenger, 1998, p. 197).

The language classroom is a social context with its own sociopolitical underpinnings, and the language teacher in the classroom cannot be neutral. Varghese et al. (2005, p. 22) argue that understanding teachers is a prerequisite to understanding language teaching. Therefore, understanding “the professional, cultural, political, and individual identities which [language teachers] claim or which are assigned to them” is the very first step in studying the language classroom. Language teacher identities are discursively constructed by the self as well as the discourses in the society and through the teachers’ interactions with their students, pedagogy, curriculum and assessment (Glodjo, 2017).

Duff and Uchida (1997) studied language teacher identity in tertiary education in Japan and found that although their participants considered teachers of the English language and not the culture, they were actually teaching culture in line with their sociocultural identification. The study found that “language teachers are very much involved in the transmission of culture, and

each selection of videos, newspaper clippings, seating plans, activities, and so on has social, cultural, and educational significance” (p. 476). What is more, as teaching the elements of culture is embedded in the teaching of the subject matter in the classroom, it positions students in a particular way either intentionally or unintentionally. The very fact that teachers’ intentional or unintentional pedagogic choices and preferences can influence student positioning and possibly identity formations opens up the issue of privilege in the language classroom.

A number of scholars (Block, 2014; Peckham, 2010; Vandrick, 2014) have addressed the issue of identity and the privilege resulting with reference to Bourdieu’s notion of social reproduction, which results from “the cultural and symbolic capital in a particular field and *habitus*” (Glodjo, 2017). I will discuss Bourdieu’s (1986) notion of social reproduction applies to the study of educational settings in general and then link it to the topic in my own research by analogy.

The dominant group that possess the social and cultural capital define normality in the habitus. That is to say, the values, beliefs, and lifestyle of the dominant group becomes the normal in a habitus, and this normality is reproduced constantly by the dominant group. As it is reproduced constantly, it becomes legitimate to the extent that it can no longer be easily discarded or even criticized. Now, let us look at the social context of a classroom. The social reproduction of the values of the dominant group creates a “hidden curriculum” which shows “the tacit ways in which knowledge and behavior get constructed, outside the usual course materials and formally scheduled lessons” (McLaren, 2009, p. 75). As a result, those outside the dominant group are considered as *other* and are silenced to the extent that are expected to follow the standards of the dominant group. In other words, individuals outside the dominant group are conditioned to be subordinate to those who possess the social and cultural capital. They are

conditioned to “behave in certain ways, make certain interpretations about their place in society and the way the world functions, and adjust their expectations of their future opportunities accordingly” (Sanders & Mahalingam, 2012, p. 114). Now let us consider how this may work with the topic of my research which is the attitudes of language teachers towards raising awareness to and incorporating different varieties of English in teaching it in higher education.

As reviewed before, the role of English is constantly changing in today’s globalized world. While not a long time ago it was considered as an unquestionable fact that learners of English have to imitate and emulate NESs in order to learn the language, recent critical approaches to language education including EIL have shown that native-like proficiency is neither a requirement nor a desired attribute for individuals who seek to communicate in English internationally. The number of NNEs who need to interact with other NNEs is currently increasing and this entails raising awareness to the English spoken by NNEs rather than narrowly focusing on how NESs use the language and see the world. This, however, is not consistent with the realities of the language classroom. Evidence for this claim can be found in the textbooks and audiovisual language learning materials published by well-known publishers as well as international tests of English such as TOEFL and IELTS. Although improvements have been made in the recent years, published language learning materials still primarily manifest the culture and lifestyle of a dominant group in Anglophone countries. Text and audiovisual supplements used in these materials almost exclusively uphold American, British and Australian varieties of English as valid, normal and standard that have to be followed by English learners. The same is true about international tests of English. It is rare, if not impossible, for such tests to include Indian, Malaysian, South African or even Arabic varieties of English. Such varieties of English seem to have been totally neglected and left behind. However,

in the real world a Japanese learner of English may need to interact with speakers of English from all these countries (and more) and hence has to be prepared for using and understanding English in such contexts. Why is this the case then?

For various historical reasons, the countries in which English is spoken as the first language hold economic, political, military and even cultural dominance in many parts of the world. This has led to a state in which they are looked up to by many nations as having high levels of social and cultural capital. As they are wealthy nations, they have been controlling media as well, and this has led to the reproduction of the status associated with them. This may explain why, despite the fact that English is an international language in the world now, it may be taken for granted that it is the native speaking countries that have the ownership of English. In a classroom, where the teacher believes that the only valid variety of the English is the one(s) spoken by its native speakers, other varieties of English are considered as deviant and degenerate. This teacher can be him/herself a native speaker or otherwise. That is to say, it is the attitude that matters rather than the nationality of the teacher. In such a classroom, learners are constantly exposed to native speaker standards of not only the language use, but also world view and lifestyle among others. They will be corrected if the English they speak does not correspond with the way language is spoken by the native speakers. What is also important to note is that although this correction may look like an innocent pedagogic practice, it cannot be politically neutral. Through such corrections “The teachers are correcting social class behavior manifested through language codes. Behind this masking lies the clear message that the social groups speaking through these ‘incorrect’ language codes are incorrect social groups” (Peckham, 2010, p. 28). One may argue that not all teachers may have such intentions when they correct their students’ use of English, but that is not the question. The teachers may not even be aware of what

they are doing and how they are doing it, as they are already blinded to their own privilege by the normality attributed to the variety of English they speak or imitate. Through corrections, teachers introduce and uphold a *standard* that automatically marginalizes and silences everyone that does not live up to it. This discourse obviously operates in favor of a system that seeks to create outsiders (speakers of non-native varieties of English) that are subordinate to particular ingroups (NESs). But what is the solution? How can the language classroom be liberated from such biased classifications? One way to address this issue is to resort to the tenets of critical pedagogy.

Giroux (2009), who is believed to be the founding father of critical pedagogy alongside Freire, argues that a prerequisite to such a liberation is the presence of teachers who can critically reflect on their positionality, identity and privilege. He calls such a teacher a “transformative intellectual [...] who exercises forms of intellectual and pedagogical practice [...] arguing that schooling represents both a struggle for meaning and a struggle over power relations” (p. 439). This has clear implications for teacher education research showing the need for training teachers who can critically reflect on the way their identity is constructed, and value differences between their students and themselves as resources rather than deficit (Glodjo, 2017).

## **2.8. The Context of Japan**

Ever since English was accepted as the most frequently used language for international communications, it has become a symbol for globalization around the world. The consequences of this for the education systems has been clear, in the sense that they are expected to enable students to speak in English as this will benefit not only the students but also their nations in the long run. In other words, the rationale for the current emphasis on the development of English language skills is that English is the language of science and technology and those who do not speak it will fail to be competitive in the global job market. That is why teaching English as a

foreign language (TEFL) has attracted a lot of attention in the education systems of countries in which English is not spoken as the first language. Japan is not an exception in this regard. Similar to many other countries, in Japan also English is considered essential for participation in global economy (Crystal, 2003). However, there seems to be a mismatch between what is expected and what has actually happened in Japan, as the criticism is often heard that Japanese university graduates do not have the English proficiency to meet the needs of the business sector (Aspinall, 2006).

The dissatisfaction with the English proficiency of Japanese youth triggered a change in the course of studies by the Japan Ministry of Education, Sport, Science and Technology (MEXT) in 2003. The last revisions in 2003, also known as the Action Plan, puts an emphasis on the development of spoken communication skills in students through increasing secondary school teachers' communicative and pedagogic skills as well as boosting students' motivation and offering alternative methods of assessment for the English component in university entrance examinations (MEXT, 2003, in Nagatomo, 2012). The extent to which such new concerns of MEXT have been successfully translated to the reality of language teaching in Japan is a legitimate question, however, another question to ask is why the Action Plan has remained indifferent to how English is taught at universities in Japan. Nagatomo (2012) argues that except demanding a change in university entrance exams and an increase in the number of university classes to be taught in English, the Action Plan does not address English education at universities. It makes no mention of the need to increase university teachers' communication and pedagogic skills and nor does it mention the preferred methodology and desired outcome of English education at universities. The failure to instigate reform in English education in the tertiary level may partly explain the current dissatisfaction with the proficiency level of the



Japanese graduates. The failure becomes even more imminent after the introduction of the concept of “global jinzai” into the discourse of human resource development in tertiary education. The proposed definition for global jinzai introduces a range of competencies expected to be developed in graduates, one of the components of which is the development of foreign language (usually English) communication skills. According to the objectives stated for this particular component, students are expected to become proficient in English communication while still being able to appreciate the Japanese culture and its values. The burden of realizing these objectives is at least in part on the shoulders of English teachers in universities, and yet the above-mentioned Action Plan makes no mention of them. There seems to be a discrepancy between what is expected from these teachers and what is available to them. The case becomes even more complicated when considering the fact that teaching a foreign language leaves institutions and teachers with a number of very important ideological and pedagogical decisions to make.

## **2.9. Chapter Summary**

This chapter was devoted to a discussion of two key concepts in this dissertation, namely EIL and critical pedagogy. In this review chapter, previous scholarly literature on the concept of EIL was discussed and its relationship with critical pedagogy was established. Also, the literature on attitudes towards native and nonnative varieties of English was reviewed and their application in the context of Japan was discussed. In the next chapter, the literature on principles of tenets of EIL will be reviewed.

## **Chapter Three: EIL Principles and Tenets**

### **3.1. Chapter Preview**

As the second review chapter in this dissertation, this chapter deals more specifically with the concept of EIL, and in particular in the context of Japan. After reviewing the literature on the principles of EIL, the chapter deals with the idea of Japanese English as a potential variety in the Expanding Circle. It also reviews the literature on attitudes towards Japanese English. The chapter concludes with a discussion of native-speakerism and language teaching in the EIL approach.

### **3.2. English as an International Language in Japan**

As discussed in detail in the previous chapter, Japan is generally considered to belong to the Expanding Circle in World Englishes (WE) studies. Belonging to this circle means that the use of English in Japan is limited in domestic encounters, and it is only in international encounters that the Japanese use the medium of English language in their communications. This features a stark contrast with countries belonging to the Outer Circle, in which English is used both for domestic and international purposes. This proposition also means that it is generally assumed that countries like Japan do not have endonormativity as far as the use of English is concerned. They instead follow the standards of native speaker countries also known as the Inner Circle countries. What this entails is that Japanese users of English will be regarded not as owners of the language, but as users who have borrowed the native variations of English. Such a

view has multiple implications for how the language is taught in Japan as discussed in the previous chapter. The focus of the present chapter, however, will be different as it will provide a review on how at different points in recent decades, scholars have argued in favor of the endonormativity of the English used in Japan with reference to tenets of the EIL approach, despite the fact that a prerequisite for the achievement of endonormativity similar to the one present in countries in the Outer Circle, is intra-national use of English (Schell, 2009).

### **3.3. EIL in Japan: A Historical Account**

Hino (2008) argues that EIL in Japan has a relatively long history that can be divided into a number of periods. He provides historical evidence starting from the end of the Edo period and then coming closer to the present era to illustrate how, contrary to the popular ideas, the application of EIL in Japan (and probably elsewhere) is by no means a recent phenomenon. Towards the end of the Edo period, Nakahama Manjirō (also known as John Manjirō), whose fishing boat was wrecked, was rescued by an American whaling ship boarded by crews hailing from not only America, but also Europe and Africa. This is significant as it lends support to the argument that Nakahama was exposed to an EIL variety of English rather than “the American” one (Kawasumi, 2003). Nakahama, who later became known as one of the pioneering speakers of English in Japan, played a significant role in the modernization of Japan. Some thirty years after this incident, the first formal proposal for using a “Japanized English” was made by Hidezaburo Saito, who argued that the English used in Japan should reflect the way the Japanese perceive the world as well as their cultural values. Although at the time Saito made that proposal the teaching of English in Japan was not a primary concern, the underlying tenets of his proposal were later reiterated by EIL scholars in favor of teaching English with locally appropriate methodologies (McKay, 2003; Matsuda, 2012). It was due to this very argument that in the years

preceding the Second World War some of the renowned foreign linguists who were teaching English in Japan scrapped their Anglo-American teaching methods and adopted those that were more locally acceptable. Such an approach found a political dimension during World War II as Japan was fighting the US. English textbooks published in Japan had to strictly follow the standards dictated to them by the military that included the need for the promotion of patriotism avoiding any reference to the superiority (cultural or otherwise) of Britain and America over Japan (Hino, 2018). However, as can be expected, things started to change drastically after the end of the war and the occupation of Japan by the Allied forces.

The years following the occupation of Japan witnessed the introduction of the Audio-Lingual method into the language teaching scene in Japan. This method, also known as the Oral Approach, valued habit formation and the role of repetition in the acquisition of English as a second language. However, the content of the materials used in this approach back in the 1960s revolved around American cultural values, assumptions and lifestyle. Needless to say, this stood opposite to how English was taught prior to and during the war when any representation of Anglo-American values in the English textbooks in Japan was strictly restricted. Later in the same decade however, a revision of the Course of Study was already underway by the Ministry of Education which demanded the inclusion of topics related to countries other than those that use English as their first language in teaching materials (Erikawa, 2008). Hino (2018) argues that this cultural diversification in English textbooks was also concurrent with changes in the sociological landscapes in Japan as the country was hosting a number of major international events including the Olympics in Tokyo and the Expo in Osaka. This diversification brought about the inclusion of topics not only from countries outside the Inner Circle, but also from

within Japan. Several instances of textbooks using the medium of English to discuss Japanese cultural values and norms can be found during this time.

Independent from what was happening in Japan, the world also witnessed paradigmatic changes regarding the views towards the nature of the English language as the British linguists Halliday, McIntosh, and Stevens (1964) as well as Kachru (1965) in India channeled attention to how English was being used outside the Inner Circle nations. These pioneering figures were in fact laying the theoretical building blocks of WE. The same was true of EIL as well. It was Smith (1976) who raised awareness to the emerging status of English as an international language with his/her argument in favor of the ownership of English for everyone who uses the language and not only its native speakers. Smith's works inspired Japanese linguists who became enthusiastic about the idea of teaching English with an EIL approach, and this interest is still present to date (Otsubo, 2017). An EIL approach to teaching English in Japan has gained popularity in the country during the past several decades and it is practiced in various parts of Japan either thanks to the efforts of individual experts or institutionalized processes (Hino, 2018). In order to play a more important role in mainstream language teaching in Japan, it depends on a number of factors, however.

One obvious prerequisite to further acceptance of EIL in Japan is the fact that Japanese English has to be widely accepted as a legitimate variety of the language spoken in an Expanding Circle country. According to Schneider's (2003) Dynamic Model, any variety of a language should go through a number of phases to become accepted. These phases include foundation, exonormative stabilization, nativization, endonormative stabilization, and finally differentiation. Although Schneider's original intention by developing this model was not to describe the process by which Expanding Circle varieties of English become legitimate, some scholars (Ike, 2014)

believe that with the exception of the last phase, all other phases are applicable to Expanding Circle Englishes. Hino (2018) takes a more critical approach towards the application of the Dynamic Model to Expanding Circle Englishes, pointing to one important difference between what has happened in postcolonial contexts in the Outer Circle nations and what has happened in the Expanding Circle nations. According to Hino, while the development of new varieties of English in Outer Circle nations has been inevitable and congruent with the ecology of language use, in the Expanding Circle this could only take place with conscious endeavors of the stakeholders of language use. In an earlier publication, in fact, Hino (2012) had counted out seven phases for this to take place:

1. advocacy of EIL philosophy;
2. efforts to put EIL philosophy into practice;
3. design of partial models of original English;
4. design of relatively detailed models of original English;
5. incorporation of the models of original English into the national curriculum;
6. birth of users of original English;
7. and continuous development of the models of original English.

It is also worth mentioning that what Hino calls Japanese English is not how the language is currently used by the Japanese people. It is rather a variety of English that can express Japanese values while at the same time being internationally communicative. Based on the phases he suggests, the first step to achieve this is to promulgate English as a global language that is not owned only by a number of native speaker nations. In the second phase, it will be the responsibility of teachers and researchers of English in Japan to explore what kind of English is more likely to enable them to express their thoughts. As a result of the exploration in phase two,

practitioners and researchers will be able to come up with tentative models of language use in the next phase, which will be further developed into more comprehensive models in phase four. Such models are then to be included in national language teaching curricula so that a next generation of students studying English acquire it and use it to express their indigenous values. Finally, through continuous use, alternations will be made in the newly born variety of English. A number of scholars believe that Japanese English is currently in the third phase (Hino, 2012; Suenobu, 2010; Tachibana, 2012), as there are teachers and researchers in the country that are developing small-scale models for this variety.

### **3.4. Views Towards Japanese English**

As reviewed in the previous section, one important step for a variety of English to become widely accepted as a legitimate one is for the language users, teachers, and teacher trainers to develop a positive attitude towards it and promulgate its use. Hino (2021) argues that there are currently three strands as far as attitudes towards Japanese English as an EIL variety is concerned, namely negative, reserved, and positive. In what follows, backgrounds to these three strands will be reviewed.

Those holding a negative attitude towards Japanese English as an EIL variety, argue in favor of using and teaching the so-called standard varieties of English (American and British mainly) and regard any other variety originating from the Outer or the Expanding Circles as deviant and inferior to the native varieties. They advocate expunging any Japanese trace from the teaching materials used to teach the language in the country. Hino (2021, p. 4) illustrates how “titles of some of the popular books for Japanese learners of English, such as *Saraba Nihonjin-eigo* [Good-bye, Japanese English], *Nihonjin-eigo kara nukedaseru hon* [A book for getting out of Japanese English], and *Machigaidarake no Nihon-eigo* [Japanese English full of errors]”

symbolically indicate such antagonistic views towards Japanese English. Needless to say, proponents of this view take issue not only with the idea of calling Japanese English an EIL variety, but also with EIL in general. Their primary assumption is that English belongs to a limited number of native countries and all users of English as a second or a foreign language need to strictly follow the way it is used by the natives who literally own the language. Using the language in a way that is not consistent with any aspect of the way it is used by natives is considered an error and must be avoided by all means.

The second strand of attitudes towards Japanese English as an EIL variety belongs to those who are less antagonistic towards the concept, and yet are skeptical about it. There are a number of reasons behind such reserved attitudes towards Japanese English as an EIL variety, one of which is the fact that some scholars believe Expanding Circle varieties of English have important limitations. The central idea here is that since such varieties are only used intra-nationally and on comparatively a smaller scale rather than internationally, they cannot achieve endonormativity.

The second reason behind this attitude may be related to the way a number of scholars in recent years have opted for the term “variation” rather than “variety” (Jenkins, 2015; Widdowson, 2015). As opposed to variety, variation can be interpreted as more contextual, situational or interactional. Variety, on the other hand, represents a more solidified way of using a language which is less dependent on context and situation. This recent tendency to refer to varieties of English as variations means that standardization is still preferred common practice. The emphasis on the presence of standard language may have led in recent years to less attention being paid to emerging EIL varieties including Japanese.



Another reason may have originated from the idea of teaching a “neutral English” to all those who wish to use it for international purposes, rather than familiarizing them with all of the present and emerging varieties of English. The origin of this idea dates back to 1930s, but it has been revived in the past decades as well. Yano (2001), for instance, has argued in favor of using and teaching a simple version of the English language with a limited list of vocabulary and basic structures so as to make it accessible to everyone.

Yet another reason behind the reserved views towards Japanese English as an EIL variety is the criticism heaped against using nation-state categories for making sense of linguistic and cultural differences. Kubota (1999; 2012) has been critical of such categorizations as they hand in an essentialist understanding of culture. Labeling linguistic varieties with their sensitivity to cultural aspects of language use poses the danger of falling into stereotypes (Rivers, 2018), which will ultimately form another barrier for intercultural interactions rather than facilitating them. This concern is indeed a legitimate one as labeling and stereotyping cultures are in no way in line with what the EIL approach intends to achieve. However, it is also important to note that such labels are already present in the field of language teaching as a great deal of materials are produced and sold with labels such as American, British or Australian English. In other words, such categorizations, although harmful in certain ways, are not peculiar to EIL varieties in the Expanding Circle.

Parallel with these two strands of attitudes towards Japanese English as an EIL variety, there are also those who hold positive attitudes towards it. Hino (2021) argues that proponents of this view can be further divided to those who hold passive, reactive, and proactive stances. Those with a passive positive stance argue that although Japanese English is not an ideal variety, it is harmless. Ogawa (1981), for instance, believed that Japanese English should not be an object

of language education, but it is acceptable for the Japanese to have Japanese flair in their use of English. Such a stance towards Japanese English as an EIL variety is indeed appreciable, yet it is not as constructive as it should be because it does not instigate any change in the status quo of how English is used and taught in Japan.

A more progressive stance is taken by those scholars that envisage Japanese English as a target for Japanese language learners, but yet are dubious about it as an appropriate model of language teaching and learning (Honna, 2008). Such an approach at its best can be described as a reactive one. Proponents of this view oppose the idea of taking active measures to construct a new variety called Japanese English and teach it to language learners in Japan. Instead, they take a “wait-and-see” approach while also refraining from criticizing those users of English in Japan that do not strictly follow the so-called standard varieties of the language.

Finally, the third group of scholars who hold a positive view towards Japanese as an EIL variety also take a proactive approach, arguing that Japanese English should be not only a target for language education, but also a model. The model they propose, at least at a theoretical level, is capable of promoting international and intercultural communication while also enabling its users to express Japanese cultural values with ease. One of the proponents of this view is Suenobu (2010), who argues that an appropriate variety called Japanese English is already present and used in Japan and only requires documentation. This is not in line with Hino (2019, 2021) who stipulates that the current variety spoken in Japan is nothing “more than a failed Anglo-American English” (p. 8) and that a variety as such needs to be created and organized. This is evident in his attempt to delineate different aspects of such a model in a book published recently (Hino, 2019).

In order to develop such a model, a number of approaches can be taken. First, it can be argued that through consistent use the English in Japan will ultimately form a distinctive model of language use. This, however, means that there will be no guarantee that this self-emerging variety will be internationally intelligible or even capable of presenting Japanese cultural values. The second approach requires Japanese users of English to follow an Outer Circle model used in a neighboring country that is already established but can be altered in certain ways to make it fit for the expression of Japanese cultural values. Kirkpatrick (2007) brings an example from Indonesian English as an Expanding Circle variety that was created following the already established English used in the Outer Circle country Malaysia. In this case, the sociocultural proximity between Indonesia and Malaysia made it possible for the English used in the latter to be a model for the former. In the case of Japan, this does not seem to be an option as there seems to be no Outer Circle variety in its neighboring countries that is close enough to Japanese culture to represent its values.

An alternative to following Outer Circle varieties can be using corpus linguistics to document the use of English in Japan. In this approach large amounts of data will be collected from Japanese speakers of English as a foreign language and using specialized computer software patterns of language use will be extracted from the data. One caveat is that unintended errors and mistakes, if repeated frequently, will become part of the variety that is being described and documented. This highlights the need for a closer collaboration between language users, teachers and researchers, in order to avoid listing idiosyncratic differences in language use as features of the emerging variety.

A number of scholars in the field argue in favor of letting the speakers of Expanding Circle varieties exercise innovation in their use of the language rather than being restricted to the

so-called American and British varieties of English. One example is the promotion of minimalizing linking and elision in pronunciation which is often found in native speaker conversations (Jenkins, 2000; Suenobu, 2010). Such elisions have been found to be often absent in the conversations of Japanese speakers of English. Another example is the inclusion of *older* or *younger* words while talking about one's siblings, which is not characteristic of how native speakers of English talk about their siblings and is yet often used by Japanese speakers of English (Hino, 2009). Also, Hino (2012) refers to how the discourse of argumentation among Japanese speakers of English is different from English native speakers: in "a conventional Japanese-style argumentative construction of 'Introduction–Development–Turn–Conclusion,' where the 'turn' allows the writer to consider the other side of the issue, is effective for representing the Japanese belief in harmony" (p. 10). The same applies to the use of Japanese expressions translated into English often with slight modifications. In non-EIL approaches, such expressions are often considered as errors that have to be avoided. In EIL, by contrast, their use over time contributes to the formation of a model of language use for the emerging variety.

The use of native-speaker norms is also a common practice in academic English. Mauranen (2012) argues that this is not acceptable due to the fact that experts and academicians from around the globe use English to disseminate their research findings among their colleagues, and hence all of them should be able to follow their own standards. Asano (2017), for instance, have found that Japanese authors of academic papers often make use of hedging (may, might, etc.) to report their findings. American authors, on the other hand, are more decisive. Continued use of hedging by Japanese authors will lead to the formation of a unique aspect of the Japanese academic English in the long run.

Considering the approaches reviewed above, it seems that any possible emerging variety in the Expanding Circle needs to rely on the compilation of language use from its speakers and a corpus study to identify the recurrent patterns of use. The analysis of the data set can reveal what instances of creative language use can be included in the proposed model as well. However, such creative language use instances need to satisfy a number of criteria, including being internationally comprehensible and intelligible (Nelson, 2011), being capable of expressing Japanese cultural values and social norms, and above all, being internationally respected as an emergent and valid variety in the Expanding Circle (Hino, 2021). For this last criterion, in particular, it is important to raise awareness in language users, teachers and researchers in Japan and beyond that towards the basic values and tenets of EIL. This will indeed be a prerequisite to stages that will follow.

### **3.5. Attitudes Towards Varieties of English in Japan**

As mentioned earlier, an important first step for validating Japanese English as a legitimate EIL variety is raising awareness among its speakers. Currently very little is known about the attitudes of different stakeholders of language teaching and learning in Japan regarding the varieties of English. What we already know from the literature is that for a considerable number of Japanese learners of English the goal is to acquire a native-like or a near-native proficiency, and that many believe that norms of language use must be copied from native speakers of English and strictly followed (Yano, 2020). This is incompatible with realities of the global world we are currently living in. Japanese speakers of English are highly likely to use the language to interact with other non-native speakers of English for a diverse range of purposes. In such a context the urge for acquiring a native-like fluency is untenable. Despite this, Kobayashi (2018) argues that there is a tendency among Japanese learners of English to acquire Western

English as they believe it is authentic, rather than Asian or Southeast Asian Englishes that are bad Englishes. Such a view in learners has its counterpart among teachers of English in Japan as well. D'Angelo (2008, p. 71) voices concerns regarding this issue referring to a tendency among monolingual native speaker teachers in Japan for “purging *wasei eigo* from Japanese learners’ essays” (Japanese English or Japanese-born English words) This implies an underlying assumption among such teachers that the way the native speakers of a language use it is the standard way to use the language and all other ways are deviant and have to be avoided. By so doing, these teachers also waste the opportunity for language learners in Japan to exercise lexical creativity, which is deemed necessary by Hino (2021) for Japanese English to evolve as a model for language use. D'Angelo (2008) also argues that sociolinguistic realities of language use naturally create a situation in which “syntactic, lexical, phonological, and phatic/discourse features will be incorporated into the speech and writing of any Japanese English bilingual, and this is what gives a Japanese ‘taste’ to their English, and what preserves their Japanese identity” (p. 71). Ooi (2018) also wonders if the use of Japanese-born English words in textbooks published or used in Japan can become an acceptable norm. However, whether or not this can happen depends in part on how much awareness exists among users, teachers and researchers of the English language in Japan.

### **3.6. EIL, Native Speakerism, and Language Teaching**

A discussion of attitudes towards varieties of English does not stop there, and instead opens up other critical topics including that of privilege for native speaker teachers compared to those who speak English as a foreign or a second language. It even goes deeper since such a dichotomy consolidates a hierarchy that “It is a hierarchy that seeps into matters of political economy, class, gender and race. It is a hierarchy that perpetuates a binary approach to identities,

privilege and marginalization” (Martinez, 2021). Debate around this issue is neither quite new nor peculiar to Japan. Yazan and Rudolph (2018) summarize the scholarly discourse around this topic by dividing the literature into two categories. Studies in the first category tend to juxtapose native and non-native English teachers comparing their qualities and characteristics (Sung, 2014; Uzum, 2018). The result of such comparisons often is that non-native teachers have professional qualifications that makes them as capable as their native-speaker peers. In the second category, there are those studies that take an advocacy approach drawing on social constructivist, postcolonial, and poststructuralist theories (Mahboob, 2010; Bayyurt, 2018).

The primary goal of such studies is challenging native speaker privilege in language teaching, also referred to as native speakerism (Holliday, 2018). This categorization is helpful in many ways for understanding the status quo of research on non-native language teachers. However, Martinez (2021) takes a critical stance towards it arguing that putting all non-native teachers in one group and drawing generalized conclusions about their status creates this impression that non-native speakers are often the local teachers. In Japan, as a case in point, this categorization addresses the professional lives of Japanese teachers of English versus native speaker teachers of English in Japan, leaving out those teachers that are neither native speaker nor Japanese. That is why Rudolph, Selvi, and Yazan (2019) warn against the binary approach to studying privilege in language teaching and call for more inclusive approach to investigating teacher identity.

Following this suggestion, Martinez (2021) in a study investigating the status of teachers in private language schools in Japan (*Eikaiwa*) has found that these teachers are marketed in three ways including 1. native teachers (speaking English as their mother tongue), 2. half-native teachers (non-Japanese teachers who do not speak English as their mother tongue), and 3. non-

native teachers (Japanese teachers who do not speak English as their mother tongue). What is more, in this study it was found that while native teachers are recommended to learners with a better command of English, half-native teachers are suggested those with an intermediate proficiency, and non-native teachers to those learners whose proficiency does not exceed elementary.

From what is already known there is little awareness towards EIL approaches to language learning and teaching in Japan, particularly among teachers of English who may well be at the forefront of bringing about changes. However, teachers from diverse backgrounds are currently working in Japan and depending on many variables related to them, their views toward this issue can be different. This is in part what the present research is seeking an answer for. What this implies, according to the author, is that teachers have become neoliberal commodities as neoliberalism and language practices have never been independent from each other (Block, 2018). In the context of Martinez's (2021) study, the fact that the new category of half-native teachers was marketed as "cheaper" alternatives to their native speaking peers provides evidence for this observation.

The tendency to value native speaker teachers over their non-native speaker colleagues stands opposite to what scholarly research on the topic suggests. As discussed in more detail in the previous chapter, a constantly globalized world such as the one we are currently living in means that learners of English as a foreign language are more likely to use the language to communicate with fellow non-native speakers of the language as their number by far outnumbers that of the people who speak the language as their mother tongue. This has been one of the founding principles of EIL and World Englishes. However, there is even more to this argument. Not only adhering to native speaker standards and norms of language use poses pragmatic issues



in that learning a particular variety means that second language learners will not be able to communicate effectively with those who do not speak that variety (Rose & Galloway, 2019), but also it is very difficult, if possible at all, to determine what standard language use is. Admitting that not all aspects of a standard variety of a language is dismissible a priori, Isaacs and Rose (2021) argue that defining such a variety as readily understandable construct is not free from difficulties. They bring examples from two varieties widely accepted as standards ones, namely General American and Received Pronunciation, which against what is often expected, are neither static nor uniform.

As far as General American is concerned, it is not known whether the standard variety is best presented by how people speak it in American West or the Midwest. Also, it is not clear whether the English spoken in Canada can be regarded as related to this variety. Things are not much better with Received Pronunciation in Britain, which is also known as the Queen's English. Surprisingly, research has found that even Queen Elizabeth II herself was speaking the language in 1950s the way she did more recently (Harrington, Palethorpe, and Watson, 2000). Against this backdrop, adhering strictly to the norms of a particular variety (standard or otherwise) means disregarding other varieties which are even sometimes used by more speakers. Interestingly (in an ironic way) this is what has been happening in language testing materials, however (Harding & McNamara, 2018). In recent years, advocacy approaches in the EIL paradigm have called for pronunciation standards beyond those of native speakers' to be included in the assessment criteria of high-stake tests (Chan, 2016; Sung, 2016b). Globalization of teaching materials and abolishing native speaker norms of pronunciation from tests (Tsang, 2019) have been central arguments in EIL research. Nevertheless, the realities of the language classrooms around the globe seems to offer a different picture. Although there have been a

number of attempts to bridge this gap, the majority of listening exercises in language teaching materials produced by major publishers still feature native speaker varieties (Sung, 2016a). The fact that such a wide gap between theory and practice still exists today in and out of Japan is surprising, given the fact that language teaching is now an established academic field of inquiry for more than half a century if not longer. Is there awareness among teachers in Japan towards such issues and the tenets of the EIL paradigm? How do the teachers' lived and professional experiences lead to the construction of their beliefs about this topic? These are the questions the present research will address in the coming chapters of this dissertation.

### **3.7. Chapter Summary**

In this chapter, different aspects of EIL were reviewed with an emphasis on how it is received in Japan. Japanese English as a potential Expanding Circle variety was introduced and attitudes towards it were reviewed. The chapter also covered issues regarding native-speakerism and language education in an EIL approach and introduced a few key questions that are addressed in this dissertation. The next chapter provides information on the methodological nature of the study.

## **Chapter Four: Methodological Considerations**

### **4. 1. Chapter preview**

As the title of this chapter indicates, it exclusively deals with the methodological approach employed in this study and the rationale for using it. It therefore provides a detailed description of the research design and the methods used for data collection. Then, the rationale and advantages of employing such methods are clarified. In addition, research instruments, recruitment of the participants, procedures of data collection, approaches used for data analysis as well as ethical considerations regarding the present study are explained thoroughly in this chapter.

### **4. 2. Research design**

This research was conducted with a mixed-method design as the questions posed for this study entailed both quantitative and qualitative phases. In line with the gap identified in the literature and in order to answer the research questions duly, this research made use of a mixed-method research design with a quantitative-qualitative order, which is described in what follows.

In order to answer the questions regarding the awareness and attitudes of English language teachers in Japan about EIL (see Chapter One), a quantitative exploratory design has been used. This was a less explored area and few (if any) studies have shed light on what teachers' attitudes towards EIL and the varieties of English were in Japan. It was also unknown what variables influenced the teachers' attitudes and awareness towards such topics. An initial

quantitative phase made it clear both what the teachers' perceptions were and what factors (nationality, age, education, etc.) influence the participants' positive or negative attitudes towards EIL. After the quantitative phase, the second qualitative and explanatory phase began. The following section discusses the explanatory mixed-method research design and provide a rationale for opting for such a design as the most suitable one for this study.

#### 4. 2.1. Rationale for employing a mixed-method design

Mixed methods research is an approach incorporating the collection, analysis and combining of quantitative and qualitative data in a single study (Dovona-Ope, 2008). Creswell and Plano Clark (2017) identified four designs for mixed-method research, namely triangulation, embedded, explanatory, and exploratory. Generally, there are two groups of authorities on the subject who hold different viewpoints about the mixed-method research design. One group (including Mertens, 2005; Tashakkorri & Teddlie, 1998) views mixed-method research as a philosophical framework that influences the entire research process. The other group, (including Creswell, 2005) considers it as a technique for data collection and data analysis. In a more recent study, however, Creswell and Plano Clark (2017) have come up with a middle ground which defines mixed methods research as a research design with a philosophical framework that guides the process of data collection and analysis. They define mixed methods research as “a design with philosophical assumptions as well as methods of inquiry” (p.5). Mixed-method, in this sense, functions both as a methodology which deals more with the overall philosophical assumptions underlying the direction of the data collection and analysis, and as a research design which is concerned with collecting, analyzing, and mixing both quantitative and qualitative data in a single study. In either case, “its main premise is that the using a combination of quantitative

and qualitative approaches provides a better understanding of research problems than either approach alone” (p.5). Accordingly, mixed-method research has the capacity to engage in complex educational and social contexts when addressing an educational or social problem.

As mentioned above, Creswell and Clark (2017) identified the four most common mixed methods designs as triangulation, embedded explanatory and exploratory designs. Each of them focuses on the collection, analysis and interpretation of separate but complementary sets of quantitative and qualitative data. The explanatory mixed-method design, which is adopted in this research, starts with a quantitative phase the results of which will help develop and inform the subsequent qualitative phase. The premise here is that as some variables are yet unidentified or less explored, an initial quantitative phase is required to collect data from a larger sample. The subsequent qualitative phase then explains in more depth what was found in the first phase. This design is also used when the researcher intends to form new groups of participants based on the results of the quantitative phase and follow-up with them in the qualitative phase, or to use the results of the quantitative phase to guide the purposeful sampling for the next phase (Tashakkori & Teddlie, 1998; Creswell, 2003) Accordingly, the quantitative questionnaire used in the initial phase of this study was meant to collect data from a larger sample in the population and also guide the selection of participants in the qualitative round of the study. In other words, the questionnaire collected data regarding the awareness and attitudes of teachers towards varieties of English and EIL, and hence its results contributed to identify three groups of teachers working in Japan, namely the native speakers of English, Japanese teachers, and those who were neither native speakers nor Japanese. For the qualitative phase, participants were selected from each of these three cohorts. The qualitative phase which comprised collection of data through interviews

and observations also shed light on factors influencing the teachers' attitudes as well as the reflection of those attitudes in their classroom practice.

### **4. 3. Data sources**

In a mixed-method research design, different data sources are utilized in each phase of the study. As far as the initial quantitative phase is concerned, this study made use of a Likert scale questionnaire. The items on the questionnaire collected information about the participants' attitudes and awareness towards EIL and varieties of English. There were five answer options in front of each statement including strongly agree, agree, no opinion, disagree, and strongly disagree. Moreover, the questionnaire also included a section aimed at collecting demographic and background data from the participants including their nationality, age, gender, experience in language teaching, academic degree, residence status and length of residence in Japan, teaching experience in other countries, etc. The demographic information was gathered to investigate whether there was a relationship between any aspect of the participants' background information and their attitudes and awareness towards EIL. The questionnaire was administered via an online platform to reach out to as many participants as possible through snowball sampling to achieve a higher response rate. The questionnaire (see appendix A) was adopted from a previous study on teachers' perceptions of EIL principles (Tajeddin, Alemi, & Pashmforoosh, 2018) where its validity and reliability were confirmed. The demographic section was added by the researcher, and hence another round of validity check was conducted with a small subset of potential participants.

In the qualitative phase, semi-structured interviews were conducted with those participants that were selected based on the results of the first quantitative phase. In the interviews, a set of question aiming at understanding the reasons behind the participants' stated

attitudes were asked but also the participants were given the opportunity to elaborate on their responses as much as possible (see appendix B). The interview questions were in line with the main theme in EIL research which was the appreciation of the needs for students to be prepared to use English in multilingual and international settings. The interview questions were only a point of departure for a discussion so that the participants were more encouraged to express their views and/or concerns about EIL and EIL pedagogy. The interviews were transcribed with the help of Microsoft Office built-in transcription software for analysis. What followed this stage was the observation of the teachers' classroom practice. During the observation, and having received the necessary permissions, the participants' classroom teaching sessions were attended by the researcher who took field notes on the variety of English used by the teachers and in the textbooks they used to provide linguistic input to their students.

#### **4.4. Data collection process and instruments**

The data collection phase of this study comprised two main stages, namely the preparatory stage and the actual data collection stage each of which will be explained in detail in the following sections.

##### **4.4.1. The Preparatory Stage**

This stage covered anything that needed to be done prior to the actual collection of the data. As explained earlier, this research adopted a questionnaire used in a previous publication, and its validity and reliability were confirmed in that study. However, since some modifications were made in the demographic information of the questionnaire, its use required piloting through which the validity of the added items as well as the whole questionnaire could be evaluated. The piloting stage was also done with the aim of detecting inconsistencies and issues in the items before the actual data collection phase began. The same holds true for the interview questions

which were developed by the researcher based on the objectives of the study and the research questions. After piloting the questionnaire and the interview questions, an ethical approval needed to be acquired in the preparatory stage as well.

#### 4. 4. 2. The piloting stage

A digital version of the questionnaire was created with Google Forms first. The online questionnaire was then sent to 10 of the researcher's close contacts in Japan teaching English at university level. They were asked not only to respond to the questionnaire items, but also to give the researcher feedback on any aspect of the survey they had received. This took about two weeks and while all the 10 participants responded to the survey, only 6 of them returned to the researcher with feedback. The feedback addressed the wording of the questionnaire items, inconsistencies in some of the background information items, and the conceptual content of some of the items. The items in question were revised according to the feedback, which contributed to the validity of the questionnaire.

After the questionnaire was piloted, three of the participants who had given the researcher feedback on the questionnaire were invited to take part in the piloting of the interview too. Virtual interviews (on Zoom) were conducted, and the participants were asked to first respond to the interview questions and then discuss with the researcher if they found any of the questions unclear or confusing. The three participants kindly gave feedback on how the researcher conducted the interview as well as on some of the interview questions that they found ambiguous and difficult to understand. As a result, a few of the interview questions were altered, merged, or removed.



#### 4. 4. 3. Ethics Approval

After the piloting stage, and with the preliminary approval of the research supervisor, the researcher prepared the documents needed for applying for ethics approval at the graduate school of human sciences, Osaka University. The documents included checklists and a detailed research plan written with a focus on ethical aspects of doing the research. Included in the application were consent forms (see appendix C) as well as samples of data collection instruments. The researcher was asked to revise the submission two times before she could receive the final approval and an ethics approval code for the research (Registration number: OUKS2042). The whole process took about a month.

### **4. 5. The Data Collection Stage**

In line with the research questions and my research design, the collection of data for this study was done in three stages. Three different data collection instruments (survey, interview, and observation) were used and each of them required a separate data collection period.

#### 4. 5. 1. The survey

For feasibility concerns, the researcher delimited the scope of the research to the Kansai Region targeting English language teachers at university level in this area for the questionnaire. Therefore, after embedding the consent form and background information to the research in the online survey form, the researcher reached out to people in her network who had connections with local JALT (Japan Association for Language Teaching) chapters in Osaka, Kyoto, Nara, and Kobe. The questionnaire was accessible from February 2021, and the researcher started to receive responses a few days after she opened the survey. At this point, the response rate was closely monitored, and as it was not as high as expected, the researcher decided to try other ways to achieve a higher turn-out rate. The researcher asked some of her English teaching friends to pass

the survey link on to the colleagues in their institution or post the link to it on their social networking accounts (Facebook, etc.). Fortunately, this improved the response rate to some extent. The researcher was originally planning to close the questionnaire after 2-3 months, but she did not have more than 45 responses by the end of April 2021. After consulting with the research supervisor, it was decided to leave the questionnaire open for longer so that more responses could be obtained. Reminders were sent to the researcher's contacts at local JALT chapters, and two of them were kind enough to post the link to the survey on local JALT websites. Finally, a total of 75 responses were obtained by the end of June 2021.

#### 4. 5. 2. The Interview and observation

The results of the survey guided the selection of participants for the qualitative phase of the study. As the varieties of English participants speak and use in their classroom teaching is an important concept in the Kachruvian concentric circles model (see Chapter Two), participants were selected from all of the three circles as well as from Japan, given that the study was conducted in Japan and its major objective was to understand the status of EIL as a critical approach to language pedagogy in this country.

As a result, 15 participants were recruited for the qualitative phase of the study, from the three categories of native speakers of English from the inner circle countries, non-native speakers of English from Expanding circles, and Japanese speakers of English as a foreign language. All interviews were done over Zoom and recorded with the consent of the participants. Due to personal or institutional limitations, not all participants were willing to take part in the observation stage of the study. As a result, the observation was limited to classes taught by two of the participants in each of the three cohorts explained above. The rest of the participants provided

information regarding the textbooks or other materials they use for teaching English in their classes, which was also used as supplementary materials in the analysis of the data in this phase.

#### 4. 6. The participants

A total of 75 participants took part in the quantitative phase of the study, 15 of whom also became informants in the qualitative phase. The following table provides a brief overview of the participants with reference to the data collection instruments in each phase of the study.

*Table 4.1.*

Participants in each stage of the study

Phase	Instrument	Total	Inner and Outer Circles	Expanding Circle: minus Japan	Expanding Circle: Japan
Quantitative	Questionnaire	75	55	7	10
Qualitative	Interview	15	5	5	5
	Observation	6	2	2	2

As Table 4.1. shows, a total of 75 participants responded to the online questionnaire on the quantitative phase of the study. The initial plan was to divide the participants with reference to the three Kachruvian circles discussed before, but since very few participants were from the Outer Circle, and also given the significance of exploring the ideas of Japanese participants, I ended up creating the three categories that can be seen in this table, namely, Inner and Outer Circle, Expanding Circle minus Japan, and Expanding Circle: Japan. 55 of the respondents to the questionnaire were from countries or territories that are referred to as the Inner or Outer Circles. Seven of them were from the Expanding Circle countries, and the remaining ten were from Japan. Participants in the qualitative phase were evenly distributed in these three categories with five in each for the interviews and two for the observations.

## **4.7. Data analysis**

As the questionnaire used in the first phase of the study collects information about the attitudes and perceptions of participants as well as their demographic information, first, descriptive statistics was used to tabulate the data and explore the participants' attitudes towards the tenets of EIL. The software used in this stage was Statistical Package for Social Sciences (SPSS).

As far as the interview data is concerned, first all interviews were transcribed, and manually analyzed thematically. The researcher followed the steps to do a thematic content analysis of the data namely by first reading and re-reading the transcriptions to get familiar with the data, coding the whole data set, searching for themes with broader patterns of meaning, and then defining and naming themes to answer the research questions. The classroom observation data was also analyzed thematically, but the data was coded with reference to the language model used by the teacher, the activities given to the students, as well as the tasks, materials, and texts used by the teacher.

## **4.8. Chapter Summary**

This chapter primarily was dedicated to situating the present research within the paradigm of mixed-method research design. In line with the nature of this study and the questions posed, a mixed-method design was adopted. Data collected via the different instruments of questionnaire, interview, and observation has been used to provide a three-step analysis starting with description going through to thematic analysis and ending in interpretations of the findings. This chapter aimed at providing a description of the methodological approaches employed in this research, and the two following chapters present its findings.

# Chapter Five: Quantitative Findings

## 5. 1. Chapter preview

This chapter is devoted to the descriptive analysis of the quantitative data collected in this research. The chapter begins with a description of some of the demographic features of the participants in the first phase of the study and continues to explore their responses to the questionnaire implemented to understand the participants’ aptitudes and awareness of EIL. Then, the participants’ responses to each of the Likert-scale items in the questionnaire will be analyzed separately. It should be noted, however, that the quantitative phase of this study reported in this chapter is limited in its scope as it was only a preliminary phase for the qualitative phase in the next chapters. Readers interested in an in-depth discussion of the attitudes of the participants towards EIL principles are strongly recommended to read Chapter 6 instead.

## 5. 2. Demographic features of the participants

In this section, various demographic features of the participants in the quantitative phase of the study are provided. It is worth mentioning that in the original questionnaire there were other background questions too that are not reviewed here for the sake of space.

Table 5.1.  
*Participants’ gender*

	N	%
Female	33	44.0%
Male	42	56.0%

As the figures in Table 5.1 indicate, more than half of the participants (56%) identified their gender as female, while the other participants identified themselves as male. It is important to note that, this question was an open one on the questionnaire and instead of selecting an option from among a list provided to them, the participants were asked to fill in a blank with a word or phrase that best represented their gender. They could alternatively skip this question altogether.

Table 5.2.  
*Participants' age*

	N	%
31 years old to 35 years old	12	16.0%
36 years old to 40 years old	13	17.3%
41 years old to 45 years old	24	32.0%
46 years old to 50 years old	11	14.7%
51 years old to 55 years old	8	10.7%
56 years old to 60 years old	6	8.0%
61 years old to 65 years old	1	1.3%

As Table indicates, 65.3% of the participants aged 45 years old or younger, while others aged between 46 and 65 years old. 24 out of the 75 respondents to the questionnaire aged between 41 to 45 years old. The youngest participants' age was between 31 and 35, and the oldest participant aged between 61 to 65 years old. It should also be noted that the table does not provide information for age groups that none of the participants selected, for instance below 31 or more than 65 years of age.

Table 5.3.  
*Participants' field of study*

	N	%
Majors related to language teaching and/or learning	52	69.3%
Non language related majors	23	30.7%

More than two thirds of the participants had degrees in majors related to language teaching and/or learning. These 52 participants held undergraduate or graduate academic degrees in

majors such as Applied Linguistics, Teaching English to Speakers of Other Languages (TESOL), Foreign Language Pedagogy, etc. The rest of the participants, on the other hand, had degrees in fields not directly relevant to teaching and/or learning languages. Examples for this latter category included Political Science, Media Studies, Economics, etc.

Table 5.4.  
*Participants' highest degree obtained*

	N	%
MA	43	57.3%
PhD	32	42.7%

All participants in this phase of the study at least possessed a master's degree. In fact, while 57.3% of them held a master's degree, 32% of them had completed a PhD program too. None of the participants selected the BA option for their highest degree obtained, and this is why Table 5.4 does not include any information for this answer option on the questionnaire.

Table 5.5.  
*Participants' professional language teaching certificates*

	N	%
No	41	54.7%
Yes	34	45.3%

The participants were also asked whether or not they had a professional language teaching certificate. Such certificates that include the TESOL, CELTA, DELTA, etc. Certificates are either issued by universities or certified professional development institutions and are given to applicants who successfully complete a language teacher training program. As Table 3.5. indicates, less than half of the participants (45.3%) said that they possessed a certificate as such.

Table 5.6.  
*Kachruvian Circles the participants belonged to*

	N	%
Inner	53	70.7%
Outer	2	2.7%
Expanding	17	22.7%
Prefer not to say	3	4.0%

One of the questions in the questionnaire asked the participants about their nationality. As shall be seen in the next chapter, this turned out to be an important piece of background information as the selection of the participants for the qualitative phase was guided by their responses to this question. It was particularly important as nationality would at least theoretically speaking indicate the participants first language and in terms of the Kachruvian Circles discussed in the review of the literature, determine the Circle to which they belonged. Kachru (1986) defines three Circles to distinguish features of the English language spoken in various parts of the world. In his model, the countries in which English is spoken as the first language are placed in the Inner Circle, while the countries in which English is not the first language but is used and maintained as an important language for historical reasons comprise the Outer Circle. The rest of the countries of the world also fit in the Expanding Circle. In the questionnaire, participants were asked about their nationality, but the data was then converted from nationality to Circles in order to ensure the anonymity of the participants. As Table 4.6 indicates, the majority (70.7%) of the participants spoke English as their first language and were therefore from countries that are known as the Inner Circle. Two of the participants were from the Outer Circle, and 17 of them belonged to the Expanding Circle. There were also three participants who preferred not to answer the question on nationality. Since the study was conducted in Japan, and as I was interested in comparing the attitudes of Japanese and non-Japanese participants towards EIL, I further divided the Expanding Circle category into 1. Expanding minus Japan and 2. Expanding: Japan, and instead combined Inner and Outer Circles as there were only two participants from the latter group. This categorization is important in the analysis of the qualitative data in the next chapter, and also in the cross-tabulation of data in Tables 5.11 and onwards in this chapter.



Therefore, it is important to note that 10 out of the 17 participants were Japanese and the rest were from other Expanding Circle countries.

Table 5.7.  
*Participants' contract titles*

	N	%
Assistant professor/Specially appointed assistant professor	18	24.0%
Associate professor/Specially appointed associate professor	21	28.0%
Full professor	10	13.3%
Lecturer	15	20.0%
Part-time	11	14.7%

Table 5.7 summarizes the participants' contract titles. As the table indicates the category with the most participants (21) was associate professor or specially appointed associate professor. Next was the assistant professor or specially appointed assistant professor with 18 participants. 15 of the participants were full professors and 10 of them were lecturers. The 11 remaining participants also were in part-time teaching roles.

Table 5.8.  
*Participants' contract type (length)*

	N	%
Tenured	25	33.3%
Limited term	39	52.0%
Part-time	11	14.7%

Table 5.8 compares the participants' contract type or the length of their contract. As the table shows, more than half of the participants (52%) were in limited-term contracts with their employers. In Japanese higher education, teaching staff with limited-term contracts often have titles that are prefaced with "specially appointed" such as specially appointed assistant or associate professors. Such contracts may be renewable up to a certain period of time (for

instance, five years) and are then terminated. 11 of the participants were in part-time contracts meaning that they needed a contract renewal for the courses they were in charge of every academic year. Finally, 25 of the participants (33.3%) were in tenured or permanent positions until they retired.

Table 5.9.

*Participants' university types*

	N	%
National	8	10.7%
Public	6	8.0%
Private	61	81.3%

Table 5.9 shows the distribution of the participants across three types of universities in Japan, namely national, public, and private ones. As the data show, the great majority (81.3%) of participants worked for private universities. The rest of the participants were either working for national universities (10.7%) or public ones (8%).

### **5. 3. Attitudes and awareness towards EIL tenets**

Having reviewed some of the demographic information of the participants, it is now time to look more closely at their responses to the questions on EIL principles in the questionnaire. This part of the questionnaire comprised 13 questions that concerned different aspects of EIL, awareness towards such principles and the norms to be followed in international encounters where English is used as the lingua franca.

This section of the questionnaire comprised five-point Likert scale items providing the respondents with five choices to select from: Strongly Disagree (1), Disagree (2), Neither Disagree or Agree (3), Agree (4), and Strongly Agree (5). Descriptive statistical analysis was used to calculate the mean score for each of the items. In a five-point Likert scale the range for the mean score of each answer option can be calculated by adding 0.8 to each of the scale scores.

In other words, when interpreting the mean scores, figures ranging from 1 to 1.80 would imply strong disagreement, 1.81 to 2.60 would show disagreements, 2.61 to 3.40 would indicate neither disagreement or agreement, 3.41 to 4.20 would imply agreement, and finally 4.21 to 5 would show strong agreement. For the sake of ease of interpretation and comparison, all items are arranged in a way that mean scores closer to 1 would show opposition to and a lack of awareness towards EIL, while scores approaching 5 would indicate support for and an awareness of EIL principles. However, this was not true for items number 5, 9, and 11 as they were negatively worded, and therefore the responses for these three items were reverse coded to avoid confusion meaning that even in these three items mean scores closer to 1 or 5 have the same meaning as the rest of the items as explained above.

Table 5.10 summarizes the percentage of responses to each of the five answer options for the 13 items in this part of the questionnaire as well as the mean score and standard deviation for each item.

Table 5.10.  
*Participants' attitudes towards different aspects of EIL*

<b>Questions</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>Mean</b>	<b>Std. dev.</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>		
1. English belongs not only to native English-speaking countries but also to other countries which use English for communication.	17.3	1.3	4.0	73.3	4.0	3.45	1.189
2. English is now a common language for communication among non-native speakers of English.	21.3	1.3	5.3	69.3	2.7	3.31	1.262
3. As a result of the international use of English, non-native speakers of English do not need to observe all native speaker language norms (i.e. rules of grammar, vocabulary, and pronunciation, etc.).	36.0	13.3	22.7	25.3	2.7	2.45	1.287
4. All non-native varieties of English (e.g. Indian English and Singaporean English) have their own legitimacy and acceptability.	32.0	4.0	4.0	58.7	1.3	2.93	1.408

5. In non-English speaking countries (e.g. Japan), non-native speakers should acquire the language norms of native speakers of English.	20.0	29.3	29.3	5.3	16.0	2.68	1.307
6. In using English between two non-native speakers, the common language norms for international communication rather than native speaker language norms should be used.	34.7	8.0	33.3	22.7	1.3	2.48	1.223
7. In using English between native and non-native speakers, the common language norms for international communication rather than native speaker language norms should be used.	28.0	5.3	49.3	16.0	1.3	2.57	1.105
8. English as an international language should include the language norms of native speakers of English as well as other non-native varieties of English.	46.7	4.0	16.0	32.0	1.3	2.37	1.383
9. It is the right of native speakers to decide on English language norms for international communication.	2.7	29.3	28.0	1.3	38.7	3.44	1.338
10. Both native and non-native speakers of English have the right to decide on English language norms for international communication.	46.7	1.3	22.7	28.0	1.3	2.36	1.352
11. English spoken by native speakers should be the dominant international English variety.	10.7	21.3	37.3	2.7	28.0	3.16	1.336
12. In communication between speakers of native and non-native varieties of English (e.g. between speakers of Standard British English and Indian English), both of them should modify their own language norms to establish mutual understanding.	57.3	2.7	12.0	26.7	1.3	2.12	1.375
13. In using English, what is important is mutual understanding rather than native-like accuracy	16.0	1.3	14.7	66.7	1.3	3.36	1.123

As the mean scores for the 13 items in Table 5.10 show, while the participants held a positive attitude towards two of the principles of EIL (items 1 and 9) demonstrating an awareness about them, they held either neutral or negative attitudes towards the rest of the items. Items 2, 4, 5, 11, and 13 were those towards which the participants held a neutral (neither disagree or agree) attitude, and for the rest of the items the mean score was in the disagree range of the scale. Let us now take a closer look at the items and the principles of EIL they represented.

The first item was about the ownership of English as an international tool of communication. With a mean score of 3.45, item 1 seemed to be agreeable to the participants on average meaning that they believed that the English language belongs to both its native and non-native speakers. Item 2 concerned the widespread use of English as a lingua franca among non-native speakers of the language, and with a mean score of 3.31, the scale implies that on average the participants held an ambivalent stance with regards to it. Item 3 was about whether or not non-native speakers of English are obliged to follow native-speaker norms in their use of the language. The item scored 2.45 on average meaning that the idea was not accepted by the participants. In other words, the score indicates that non-native speakers of English need to abide by the language use norms dictated by the native speakers of English. The fourth item asked the participants about the legitimacy of non-native varieties of English, and with a mean score of 2.93 it was found that the participants would neither agree nor disagree with this scale. That is to say, on average, the participants could not decide whether non-native varieties of English such as Indian English are legitimate ones, which is at odds with the tenets of EIL. Item 5 was reverse coded as its direction (along with items 9 and 11) was different from the rest of the items. The items asked whether in non-native countries speakers need to acquire the standards of native speakers of English. Contrary to most of the other items, disagreement with this item would indicate a positive attitude towards EIL, and that is why the item was reverse coded. However, here the score is 2.68 meaning that the participants neither agreed nor disagreed that in non-native speaking countries, users of English do need to acquire native speaker standards. Item 6 asked the participants whether they thought two non-native speakers of English need to follow native speaker norms in their communications, and a mean score of 2.48 indicated that the participants disagreed with the statement in the items stipulating that native speaker norms must

be followed in this circumstance as well. When it comes to interactions between native and non-native speakers of English, the participants held a similar opinion as well, and this is shown by the mean score of item 7 (2.57) where the participants disagreed with the statement that in such contexts international communication norms should be prioritized over native speaker norms. Item 8 asked participants whether in the use of English as an international language both native and nonnative norms of language use should be included, and the mean score of 2.37 demonstrates the respondents' disagreement with the statement. Item 9 (reverse coded) asked whether it is the right of native speakers to decide on English language norms for international communication. As the item is reverse coded, the mean score (3.44) is in fact indicative of agreement with EIL principles, meaning that the participants did not think native speakers have the right to decide on the norms for nonnative speakers. However, the participants' response to item 10 (mean score=2.36) indicates that they also disagree that both native and nonnative speakers have the right to decide on the norms. Item 11 asked whether the English spoken by native speakers should be the dominant variety, but the mean score of 3.16 (reverse coded) means that the participants would neither agree nor disagree with that. Item 12 was about the achievement of mutual understanding in interactions between native and nonnative speakers of English, and a mean score of 2.12 means that the respondents disagreed with the idea that both native and nonnative speakers should modify their language use norms in such contexts. Finally, item 13 referred to one of the most important principles of EIL which maintains that mutual understanding should be prioritized over native like accuracy. A mean score of 3.36 would indicate that the participants would neither agree nor disagree with this principle either.

All in all, this descriptive analysis shows that on average, there is little awareness towards most of the principles of EIL among the participants as they disagreed with the underlying tenets

most of the items referred to. For the reasons discussed in Chapter 4, it is not possible to analyze the correlation between the participants' responses to the 13 items described above and their demographic features through inferential statistics. However, considering the importance of the Kachruvian Circles they belonged to (see Table 5.6) in what follows, descriptive cross tabulations of the Circles variable with the participants' responses to each of the 13 items will be provided.

Table 5.11.  
*Crosstabulation of circles and responses to item 1*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	8 (14.5%)	1 (1.8%)	2 (3.6%)	41 (74.5%)	3 (5.4%)
	Expanding minus Japan	1 (14.2%)	0	1 (14.2%)	5 (71.4%)	0
	Expanding: Japan	4 (40%)	0	0	6 (60%)	0
	Prefer not to say	0	0	0	3 (100%)	0
Total		13 (17.3%)	1 (1.3%)	3 (4%)	55 (73.3%)	3 (4%)

It is already known from the mean score for the first item (see Table 5.10) that the participants agreed with the statement in this item on average. The distribution of responses across the three cohorts of participants in Table 5.11 confirms that this agreement has been almost the same in all of them. 74.5% of the participants from the Inner and Outer Circles agreed with this item, which is close to the 71.4% of participants from the Expanding Circle minus Japan cohort. The majority of the Japanese participants (60%) also agreed with this statement. The only noticeable difference between the three cohorts is in the percentage of participants who strongly disagreed with the statement. In fact, the percentage of Japanese participants who strongly disagreed with this item was much higher than the two other cohorts.

Table 5.12.  
*Crosstabulation of Circles and responses to item 2*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	9 (16.3%)	1 (1.8%)	2 (3.6%)	41 (74.5%)	2 (3.6%)
	Expanding minus Japan	1 (14.2%)	0	0	6 (85.7%)	0
	Expanding: Japan	6 (60%)	0	2 (20%)	2 (20%)	0
	Prefer not to say	0	0	0	3 (100%)	0
Total		16 (21.3%)	1 (1.3%)	4 (5.3%)	52 (69.3%)	2 (2.6%)

The mean score for item 2 meant that on average the participants neither agreed nor disagreed with the statement. A closer look at the distribution of responses across the three cohorts of participants based on the circles they belonged to reveals more interesting details, however. While most of the participants belonging to the Inner and Outer Circles (74.5%) as well as the Expanding Circle minus Japan groups (85.7%) agreed that English is now a common language for communication among non-native speakers of English, only 20% of the participants expressed their agreement with the item. In fact, as many as 60% of them disagreed with the statement, which presents a sharp contrast with the figures in the total row of the table. In other words, there seemed to be a difference between how the Japanese participants viewed the role of English as a common language of communication and how their non-Japanese colleagues did so.

Table 5.13.  
*Crosstabulation of Circles and responses to item 3*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	17 (30.9%)	6 (10.9%)	14 (25.4%)	16 (29%)	2 (3.6%)
	Expanding minus Japan	5 (71.4%)	2 (28.5%)	0	0	0
	Expanding: Japan	3 (30%)	2 (20%)	3 (30%)	2 (20%)	0
	Prefer not to say	2 (66.6%)	0	0	1 (33.3%)	0
Total		27 (36%)	10 (13.3%)	17 (22.6%)	19 (25.3%)	2 (2.6%)



According to Table 5.10, the mean score for item 3 was 2.45 implying that the participants expressed their disagreement with the statement on average. More than 40% of the participants from the Inner and Outer Circles group expressed their strong disagreement or disagreement, which is comparable to the 50% strong disagreement or disagreement among the Japanese participants. Participants from the Expanding Circle minus Japan group, however, unanimously either strongly disagreed or disagreed with the statement that non-native speakers of English do not need to observe native speaker language norms. In other words, none of the participants in this group selected the three other options, which is different from the percentages in total.

Table 5.14.  
*Crosstabulation of Circles and responses to item 4*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	17 (30.9%)	1 (1.8%)	0	36 (65.4%)	1 (1.8%)
	Expanding minus Japan	3 (42.8%)	2 (28.5%)	1 (14.2%)	1 (14.2%)	0
	Expanding: Japan	3 (30%)	0	2 (20%)	5 (50%)	0
	Prefer not to say	1 (33.3%)	0	0	2 (66.6%)	0
Total		24 (32%)	3 (4%)	3 (4%)	44 (58.6%)	1 (1.3%)

A mean score of 2.93 for item 4 means that on average the participants neither agreed or disagreed with the item. However, when it comes to comparing the three cohorts of participants, it can be seen that more participants from the Inner and Outer Circles as well as the Expanding: Japan Circle were in agreement with the statement. As Table 5.14 indicates more than 67% of the participants in the former group and 50% of them in the latter one either agreed or strongly agreed with the statement. Things were different in the Expanding Circle minus Japan group, where only 14.2% of the participants agreed with it. In fact, more than 71% of the participants either strongly disagreed or disagreed with item 4.

Table 5.15.

*Crosstabulation of Circles and responses to item 5*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	11 (20%)	18 (32.7%)	16 (29%)	4 (7.2%)	6 (10.9%)
	Expanding minus Japan	3 (42.8%)	3 (42.8%)	0	0	1 (14.2%)
	Expanding: Japan	1 (10%)	0	5 (50%)	0	4 (40%)
	Prefer not to say	0	1 (33.3%)	1 (33.3%)	0	1 (33.3%)
Total		15 (20%)	22 (29.3%)	22 (29.3%)	4 (5.3%)	12 (16%)

For item 5, the mean score was 2.68 meaning that on average the participants neither agreed nor disagreed with the statement. As can be seen in the responses of the participants in Inner and Outer Circles group and the Expanding Circle minus Japan group where 52.7% and 85.6% of the respondents either disagreed or strongly disagreed with the statement respectively. The Japanese participants, however, either held neutral views (50%) or strongly agreed (40%) with the statement which posited that non-native speakers should acquire native speaker norms of language use in non-native speaking countries.

Table 5.16.

*Crosstabulation of Circles and responses to item 6*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	20 (36.3%)	6 (10.9%)	15 (27.2%)	13 (23.6%)	1 (1.8%)
	Expanding minus Japan	4 (57.1%)	0	2 (28.5%)	1 (14.2%)	0
	Expanding: Japan	1 (10%)	0	7 (70%)	2 (20%)	0
	Prefer not to say	1 (33.3%)	0	1 (33.3%)	1 (33.3%)	0
Total		26 (34.6%)	6 (8%)	25 (33.3%)	17 (22.6%)	1 (1.3%)

The mean score for this item was 2.48, which indicates that the participants disagreed with the idea that international norms of language use should be prioritized over native speaker norms.

More than 47% of the participants in the Inner and Outer Circles group either strongly disagreed or disagreed with this statement, which is similar to the mean score. In the Expanding Circle minus Japan group also more than 57% of the participants disagreed with the idea. The majority of Japanese participants (70%), however, held a neutral position neither expressing agreement nor disagreement with the statement.

Table 5.17.  
*Crosstabulation of Circles and responses to item 7*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	15 (27.2%)	4 (7.2%)	26 (47.2%)	9 (16.3%)	1 (1.8%)
	Expanding minus Japan	3 (42.8%)	0	3 (42.8%)	1 (14.2%)	0
	Expanding: Japan	0	0	8 (80%)	2 (20%)	0
	Prefer not to say	3 (100%)	0	0	0	0
Total		21 (28%)	4 (5.3%)	37 (49.3%)	12 (16%)	1 (1.3%)

As seen previously (Table 5.10), the mean score for item 7 was 2.57, which was within the disagreement range on the Likert scale. The item posited that in using English between native and non-native speakers, the common language norms for international communication rather than native speaker language norms should be used, with which the participants disagreed on average. As Table 5.17 shows, however, a neutral position was taken by most of the participants in the Inner and Outer Circles and the Japanese groups. In the Expanding Circle minus Japan group, an equal proportion of participants expressed strong disagreement and neither agreement nor disagreement with this item. When it comes to agreement, however, fewer participants selected either agree or strongly agree across the three groups.

Table 5.18.

*Crosstabulation of Circles and responses to item 8*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	28 (50.9%)	0	8 (14.5%)	18 (37.2%)	1 (1.8%)
	Expanding minus Japan	2 (28.5%)	2 (28.5%)	1 (14.2%)	2 (28.5%)	0
	Expanding: Japan	4 (40%)	0	2 (20%)	4 (40%)	0
	Prefer not to say	1 (33.3%)	1 (33.3%)	1 (33.3%)	0	0
Total		35 (46.6%)	3 (4%)	12 (16%)	24 (32%)	1 (1.3%)

For item 8, the mean score was 2.37, meaning that on average the participants disagreed with the proposition of this item too, which maintained that the use of English as an international language needs to include both native speaker and non-native speaker norms. The distribution of responses by the participants in Inner and Outer Circles group reflects the observed mean score as more than half of them strongly disagreed with the statement. It is also true for the participants in Expanding Circle minus Japan group as more than 50% of them either strongly disagreed or disagreed with the item. For the Japanese participants, however, responses were more evenly distributed between strong disagreement and agreement (40% each).

Table 5.19.

*Crosstabulation of Circles and responses to item 9*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	2 (3.6%)	14 (25.4%)	17 (30.9%)	1 (1.8%)	21 (38.1%)
	Expanding minus Japan	0	4 (57.1%)	1 (14.2%)	0	2 (28.5%)
	Expanding: Japan	0	3 (30%)	3 (30%)	0	4 (40%)
	Prefer not to say	0	1 (33.3%)	0	0	2 (66.6%)
Total		2 (2.6%)	22 (29.3%)	21 (28%)	1 (1.3%)	29 (38.6%)

Item 9 was one of the three items that contained statements with a reverse direction and hence had to be reverse coded. In other words, a mean score that indicated agreement with the item

would in fact imply disagreement with EIL and vice versa. This was the case with this item, where a mean score of 3.44 was achieved signaling agreement with the statement, which had to be interpreted as disagreement with EIL principles. The item posited that it is the right of native speakers to decide on English language norms for international communication, which is at odds with the tenets of EIL that defy native-speakerism. While in both Inner and Outer Circles group and in the Japanese group more than 40% of participants agreed or strongly agreed with the proposition, in the Expanding Circle minus Japan group more than 57% of the participants disagreed with it. Therefore, in this item, participants from this group seemed to have a very different attitude towards the right of the native speakers for deciding the norms of language use.

Table 5.20.

*Crosstabulation of Circles and responses to item 10*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	24 (43.6%)	1 (1.8%)	12 (21.8%)	17 (30.9%)	1 (1.8%)
	Expanding minus Japan	4 (57.1%)	0	2 (28.5%)	1 (14.2%)	0
	Expanding: Japan	5 (50%)	0	3 (30%)	2 (20%)	0
	Prefer not to say	2 (66.6%)	0	0	1 (33.3%)	0
Total		35 (46.6%)	1 (1.3%)	17 (22.6%)	21 (28%)	1 (1.3%)

A mean score of 2.36 for item means that on average the participants disagreed with its proposition. The item maintained that both native and non-native speakers of English have the right to decide norms for international communication, which was not accepted by the participants. More than 45% of the participants in the Inner and Outer Circles group strongly disagreed or disagreed with this item, and more than half of the participants in the two other groups also expresses their strong disagreement with it. That said, about 32% of the participants

in the first group agreed or strongly agreed with this item, which was higher than the other two groups.

Table 5.21.

*Crosstabulation of Circles and responses to item 11*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	4 (7.2%)	9 (16.3%)	24 (43.6%)	2 (3.6%)	16 (29%)
	Expanding minus Japan	2 (28.5%)	4 (57.1%)	0	0	1 (14.2%)
	Expanding: Japan	2 (20%)	3 (30%)	4 (40%)	0	1 (10%)
	Prefer not to say	0	0	0	0	3 (100%)
Total		8 (10.6%)	16 (21.3%)	28 (37.3%)	2 (2.6%)	21 (28%)

A mean score of 3.16 means that the participants' responses to this item was neutral on average.

The item was about the dominance of native speaker varieties of English which was neither agreed nor disagreed upon by the participants overall. However, the only group in which the participants agreed or strongly agreed with this item (more than 30%) was the Inner and Outer Circles group. It is worth mentioning again that item 11 was reverse coded and agreement with it indicated disagreement with EIL principles and vice versa. Furthermore, only one of the participants in each of the other two groups strongly agreed with this item.

Table 5.22.

*Crosstabulation of Circles and responses to item 12*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	30 (54.5%)	1 (1.8%)	7 (12.7%)	16 (29%)	1 (1.8%)
	Expanding minus Japan	6 (85.7%)	0	0	1 (14.2%)	0
	Expanding: Japan	5 (50%)	1 (10%)	2 (20%)	2 (20%)	0
	Prefer not to say	2 (66.6%)	0	0	1 (33.3%)	0
Total		43 (57.3%)	2 (2.6%)	9 (12%)	20 (26.6%)	1 (1.3%)

The mean score for item 12 was 2.12 meaning that the participants disagreed with the item which posited that both native speaker and nonnative speakers should modify their language use to achieve mutual understanding in international encounters. The responses given by the participants in all of the three groups also more or less conforms to the observed mean score as in all of them at least more than half of the participants either disagreed or strongly disagreed with the statement.

Table 5.23.  
*Crosstabulation of Circles and responses to item 13*

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Circles	Inner and Outer	10 (18.1%)	0	4 (7.2%)	40 (72.7%)	1 (1.8%)
	Expanding minus Japan	2 (28.5%)	1 (14.2%)	1 (14.2%)	3 (42.8%)	0
	Expanding: Japan	0	0	6 (60%)	4 (40%)	0
	Prefer not to say	0	0	0	3 (100%)	0
Total		12 (16%)	1 (1.3%)	11 (14.6%)	50 (66.6%)	1 (1.3%)

The mean score for this item was 3.36, which indicated the participants neutral position towards the proposition made in it. The item maintained that achieving mutual understanding is more important than native like accuracy in using English in international communications. However, it is important to note that 74% of the participants in the first group, and about 40% of them in the two other groups agreed with the item. In fact, the mean score of 3.36 is on the borderline of agreement and neutrality as scores above 3.40 would indicate agreement.

## 5. 4. Chapter Summary

Chapter Five presented a quantitative analysis of the participants' responses to the items on the questionnaire used in this study. The questionnaire sought to explore the participants attitudes towards the principles of EIL in Japan. The results indicated that in most of the 13 items on the

questionnaire, the participants held a negative attitude towards EIL. However, in some items they expressed agreement with EIL principles and in others they took a neutral stance. It was also found that the participants categorized as belonging to the three groups of Inner Circle, Expanding Circle minus Japan, and Expanding Circle: Japan did not hold similar attitudes towards all tenets of EIL, although the statistical significance of such differences could not be understood due to the limited number of participants responding to the questionnaire. Chapter Six will throw more light on the findings presented in this chapter with a more in-depth exploration of the roots and origins of the participants views.



## **Chapter Six: Qualitative Findings**

### **6.1. Chapter Preview**

This chapter is based on the qualitative data collected via interviews and observations. It starts with a granular description of each of the 15 participants' responses to the interview questions and then presents a thematic analysis of them with the aim of understanding their underlying beliefs and assumptions regarding EIL and their role as teachers in the classroom. It then presents findings based on classroom practice observation data to triangulate the interview data in this chapter and the survey data in the previous one.

### **6.2. The Interviews**

In this section a descriptive account of the 15 participants' responses to the interview questions will be provided. Parallel with the quantitative analysis in Chapter 5, the participants in the interview section of the study are divided in three groups, namely the Inner Circle, the Expanding Circle minus Japan, and the Expanding Circle: Japan. A thematic analysis of the interview will be provided in the subsequent section. Table 6.1 introduces the 15 participants in this phase of the study and provides some of their key demographic features.

Table 6.1.

*Participants in the interviews and their demographic information*

Participant	Circle	Type of University	Field of Study	Contract title	Professional teaching certificate	Degree
David	Inner	Private	Language related	Part-time	No	MA
Josh	Inner	Private	Language related	Assistant Professor	Yes	MA
Sophy	Inner	Private	Language related	Lecturer	Yes	PhD
Liam	Inner	Private	Language related	Associate Professor	No	PhD
Victoria	Inner	Private	Language related	Associate Professor	No	MA
Camila	Expanding minus Japan	Private	Language related	Assistant Professor	Yes	PhD
Aisha	Expanding minus Japan	Private	Language related	Part-time	Yes	MA
Nika	Expanding minus Japan	Private	Language related	Part-time	Yes	MA
Diego	Expanding minus Japan	Private	Language related	Lecturer	Yes	PhD
Latif	Expanding minus Japan	Private	Language related	Assistant Professor	Yes	PhD
Ayumi	Expanding: Japan	Private	Language related	Full Professor	No	PhD
Koji	Expanding: Japan	Private	Language related	Part-time	No	MA
Hikaru	Expanding: Japan	Private	Language related	Lecturer	No	MA
Honomi	Expanding: Japan	Private	Language related	Lecturer	No	MA
Rikuto	Expanding: Japan	Private	Language related	Assistant Professor	No	MA

## 6.2.1. The Inner Circle

Five participants from the Inner Circle countries participated in the interviews whose responses will be described along with data excerpts here.

## 6.2.1.1. David

David is a native speaker of English who is also fluent in Japanese. At the time of data collection, David was in his fifties. He graduated from a university in his home country in a field that was related to language learning and had taught English in a number of places before he moved to Japan about twenty years ago. Since then, he has been teaching part-time in several universities, but the greatest load of his teaching has been in a private university in the Kansai region.

To David, standard varieties of English are those that are spoken most frequently in the world and those that are featured in media more than others:

*What's used on the major television news, networks, seems to be a good or, you know, with the most audience seems to make sense to be the the the dominant the dominant dialect, I guess.*

David also believed that the variety of English he spoke was one of the standard ones as it was more widely used:

*I don't know if it's most standard, but it's globally more used, maybe more more widely used I suppose.*

He says the variety of English he exposes his students to is the variety he speaks, and that is not only because it is widely used in media, but also because it is part of him as a native-speaker teacher of English:

*I am trying to get them [the students] to be a little more comfortable with [my native variety of] English, which is so common in movies and television and I think globally pretty easy to understand, right? I mean just because this is who I am It's that's why I teach who I am, right? [...] So, if I were Australian [...] teaching students that were coming to Australia, I would try to help them, you know, be able to understand others in Australia I suppose. [...] yeah I mean I guess I'm it's partly what I'm comfortable and also what I think will serve them [my students] well.*

David's opinion regarding the standard varieties of English seems to be guided by the way he defines a standard variety. As the above excerpt indicates, he believes a standard variety is the

one that is widely used and is intelligible. However, he also believes that his own identity as a native speaker of English also plays a role in how he speaks during teaching.

In another section of the interview, he stated that in some of his roles he is allowed to select the textbooks for the courses he teaches and that he selects textbooks that feature the variety of English he speaks. However, he also mentions that this decision is affected by the level of his students as he believes only students with higher proficiency levels can be exposed to non-standard varieties of English:

*They can't understand my English which I think is fairly plain so if they could, then we might [use other varieties of English] oh, let's try listening to some Indian accents and Australian accents, but most of my students aren't aren't to that level yet they're not yet comfortable with my own English dialect so there's enough space for them to grow. [...] until somebody is at a certain level that that's just a bit too confusing, I would think.*

David's reasons for not using non-standard varieties of English are also driven by his beliefs regarding what is worth learning and what is not:

*[Learning the variety I speak] hopefully they'll be able to function in more places [...], you know, so trying to give people the biggest bang for their buck, as we say. You know, give them something that'll be widely more more widely understood and more widely useful.*

Although David does not expose his students to varieties of English other than the one he speaks, he believes that letting students hear how non-native speakers of English speak the language can be useful in a specific way. Elaborating on the reasons why he sometimes uses Japanese in his classes while teaching English, David says that by doing so he wants to show his students that for using a foreign language they don't need to be perfect. By the same token, David believes his students might benefit from listening to non-native varieties of English as doing so they will understand that imperfection does not impede communication:

*I don't speak Japanese perfectly, but I can use, I can make use of it. [...] I want them [my students] to pick it, learn from me that it's ok to be imperfect with their second language, right? And likewise, if they can listen to people from different countries speaking English, they're like, oh wow, if they can do it and communication happens, so can I. So yes, definitely it's good [exposing student to non-native varieties].*

In another part of the interview also David posits that although he has constraints (of time, for instance), he should try and expose his students to non-standard varieties of English as it is the “icing on the cake.” In other words, David does not see introducing learners to other varieties of English as an indispensable part of language teaching, but rather frames it as an extra addition that may have some benefits:

*You know, they could study or, you know, maybe I should add more of those kind of things in, but, you know, my teaching context, I see them once a week, yeah I guess I should try to do more of that [using other varieties of English] but a lot of [it], I mean, that's kind of like icing on the cake, right?*

As far as Japanese English as a variety of Expanding Circle English is concerned, although David believes such a variety may exist, he regards it as erroneous and replete with mistakes:

*Well, like I think there are there's at least one book, probably more, on typical mistakes of Japanese English, where they'll drop the articles for example or or uhm, mistakes on count or non-count? Or or like there there are preferred phrases that may be like closely direct, you know, direct translations of common Japanese things that that aren't so commonly used in by the native speakers. So yeah, those kinds of things, I guess.*

#### 6.2.1.2. Josh

Josh is a native speaker of English from an Inner Circle country who holds a master's degree from a university back in his home country in a language-related field of study. Josh has been living in Japan for more than 10 years and prior to moving to Japan had taught English in another Asian country too. He is fluent in Japanese and at the time of data collection was an assistant

professor with a limited-terms contract at a private teaching focused university. He is in his forties and lives with his family in Japan.

Josh believes that he speaks a standard variety of English, which is the variety spoken in his native country. However, he argues that the English he uses in his teaching career is different from his native English.

*Oh, in my normal life I speak [my native variety of English] and in when I'm in my work life, I would use what I would consider to be like international English, which is kind of really just a mishmash of English that I've come to use over years of teaching. [I am] teaching the second language students ESL students and have to adjust the the the vocabulary that I use, for example, I I don't, I'm not American, but [my] Japanese students all study American English and so just for the sake of my own, you know, I don't, I wouldn't say sanity, but just for the sake of ease of use, I would use words that Americans would use, such as it just came up today even in class was what we call a plug in a socket, but Americans, they call in an outlet.*

Josh believes that since his students are mostly learning American English, he had better switch from his native variety of the language to American English as it makes things easier for him and his students. Nevertheless, he seems to keep this distinction between personal life and work as in the former he does not want to use words that are not normally used in his native variety of English:

*It's just for work, so I'm like I don't really feel like I'm compromising anything in that way, but in my own personal life I'd rather use what I'm comfortable with. [I] don't want to have to use words I don't normally use.*

What the above two excerpts may indicate is that although to Josh his native variety is a standard variety, in international encounters it is American English that may facilitate communication. This is also true when it comes to using a standard variety of English in teaching the language. Josh says students in Japan are exposed to North American English varieties in secondary education and that is the only language they are familiar with:

*They [students] have a lot of trouble with, say Australian accents in New Zealand accents, but they'll be alright with with Canadian and American accents, so I guess it's just what they would have been familiar with when they were learning their English in junior high and high school and they were most mostly exposed to this standard American English in there [...] unless they go out of their way to study abroad in the UK or somewhere, I don't really think they get much exposure to the British English or any other English.*

Although Josh says that American English is mostly accepted as the standard one in teaching contexts and that he even switches to this variety when he is at work, he acknowledges that there are non-native varieties of the language around the world as well:

*I think they all have their own, their own charms, I mean, I like the way Japanese people speak English I like the way Korean people speak English the accent Chinese people speak with they have their own charms, I mean. French people, when they speak English, they have their own unique character and I think it's nice [...] the same as Germans. I mean, trying to pronounce like an American, I don't think it's necessary.*

In this part of the interview, Josh mentions several nationalities and says that the way English is spoken in those countries is charming to him. However, he does not specify whether or not he sees the way they speak in English as a variety of English or simply a deviation from the standard that is charming. What seems more evident is that Josh at least seems to have tolerance for how English is spoken around the globe. Nevertheless, he is not sure whether exposing English language learners to all of these ways of using English is necessary:

*I think it's [exposing learners to other varieties of English] a good idea. Necessary? I don't know. I wouldn't say it's too far, but I mean, it's it's certainly not a bad thing It's good thing for sure. Necessary I don't know, but definitely a good thing.*

Josh also mentions that he had used a textbook that featured speakers from different places in the world a long time ago, but mentions that he has not done so recently as the courses he is currently in charge of do not lend themselves well to using materials as such.

*[...] for writing courses there's not it's quite uh finding effective materials is hard enough without considering the elements of that [incorporating different varieties of English] I mean they're the core concepts of writing [are] more important, I think to get the students understand and I find it can be difficult to get them to understand what I want them to do for the writing. Well, I I don't need, I don't want to introduce extra challenges.*

Talking about Japanese English as an emerging Expanding Circle variety of English, Josh mentions that he is not critical of those learners of his who speak English in a Japanese way. However, his characterization of Japanese English makes it look like a deviation rather than a valid variety.

*Yeah, I don't think it's necessary to be critical of [Japanese English] I I try my best not to criticize and I tell them [students] in advance that I don't really care unless it's a testing environment that I don't really care as long as you know you're speaking English, I don't care if you're getting it wrong.*

As this excerpt indicates, Josh is tolerant of students speaking Japanese English but in a way equals it to wrong use of the language. Moreover, he seems to imply that in a testing environment, he expects his students to use correct English, which in this case, cannot be Japanese English.

#### 6.2.1.3. Sophy

Sophy was a native speaker of English and was in her thirties when the interview was conducted. She held PhD in a field not directly related to language teaching which she had obtained from a university in Japan. She had lived for about five years in Japan and at the time of the interview was employed by a private university for a tenured position which required her to teach English language skills courses as well as other content courses and courses designed for preparing students for studying abroad.

Sophy acknowledged that there are several varieties of English spoken in the world and actually named varieties of English from the Inner, the Outer, and the Expanding Circles. She



was hesitant to name English as a World Language as a variety of English, however, as she believed this would ascribe value and power to English, which she deemed was inappropriate:

*I'm really hesitant to say like English as a World Language [is a variety] because I feel that gives that adds a lot of power to English that I would almost rather it didn't have sometimes.*

She states that she speaks a variety of native English that is spoken in the area she comes from which is identifiable by others through the way she pronounces some vowels, but having lived in Japan for a while, she believes her English has been influenced by her Japanese.

*I do think that since coming to Japan I've kind of picked up a little bit of like, like maybe sometimes I mean I incorporate Japanese sometimes into the when I even when I'm speaking English or I kind of changed the vocabulary I use like I'm speaking English, but it's kind of a direct translation from Japanese, so it is a little different I think, yeah, but it's still dominantly like [the English spoken in where I come from].*

In another section of the interview Sophy acknowledges that using English varieties in some parts of the world may have identity creation goals:

*[...] I guess what I can say is that I really love the way that dialects or varieties like Singlish use use language for communicative and identity and purpose of identity creation, I think.*

It is for this reason that she believes as a teacher she needs to allow her students who may not speak a native variety of English to use the variety they affiliate themselves with in the language classroom:

*[...] this has never happened to me, but let's pretend that one of them, like, grew up in Singapore, so she uses Singlish in the classroom, like I would, like I think that was awesome and I would really want to encourage that again 'cause I think it's connected to identity as well.*

She holds a similar opinion about Japanese English, which she regards as a legitimate variety of English in which communication occurs contrary to those who would look at it as a deficiency model of English whose speakers are

*[...] struggling with the /l/ and /r/ pronunciation, the difference which is common in again like Canadian and American English or like /th/ focusing on pronunciation a lot. [They regard Japanese as] having often strong grammar in writing, but maybe not so much in speaking.*

Sophy regards non-native varieties of English as legitimate, and this is reflected in her choice of the materials for her English language skills classes. She says that she has used textbooks that feature non-native varieties of English, and this is beneficial to her students as they may study abroad in countries in which English is not a native language or with fellow international students who speak other varieties of English. Moreover, Sophy thinks this helps problematize the value often attached to being a native speaker:

*[...] and then there's the image of the native speaker and the value that's attached to the native speaker that I think is really problematic and really creates the kind of unequal hierarchy about whose English it is. So knowing that, like, there are different varieties and they're legitimate I think, yeah, it's very important.*

Not all coordinators and directors in the places she has worked for in Japan sympathize with Sophy's ideas about non-native varieties of English, however. When Sophy talked about how she thought they shouldn't put such a heavy weight on pronunciation in placement tests for assigning students to different classes, she mentioned how one of their coordinators expressed their disagreement with her:

*And so I remember that me and one other faculty member, when we were doing assessment, we were like, we don't want to put such a heavyweight on pronunciation and the coordinator was like, yeah, I understand, you know, there's kind of like the social justice perspective of that and like identity, but unfortunately we need to keep in mind that we're trying to come gain it's like the UK, the American, New Zealand, Canada, like these kind of Inner Circle varieties, that's what we are assessing them on.*

What this excerpt implies is that even when individual teachers believe in the benefits EIL or the like can offer to their students, the constraints imposed on them in the workplace may ultimately influence their classroom practice.

#### 6.2.1.4. Liam

Liam was a native speaker of English born and raised in one of the Inner Circle countries. He had lived in several regions within that country, however, and was familiar with dialects and accents used across his home country. He was in his 40s and at the time of the interview, held a tenured position at a private university in Japan. He had obtained his PhD degree back in his home country in a language related field and had lived and taught in Japan for more than 15 years.

Liam was familiar with several varieties of English used in Inner, Outer and Expanding Circle countries all around the world. He argued, however, that a lot of native speakers of English are less familiar with varieties of the language outside of the Inner Circle as they may not have been exposed to those varieties due to absence of moving or living outside the Inner Circle:

*[...] a lot of people as native speakers, you know, they just think of the Inner Circle, you've got like American English, British English, and Australian English. But it's quite interesting once you work your way out of the Inner Circle, then you look at other varieties, you know when you look at Singaporean English and Indian English.*

Liam rejected the idea held by some that language spoken by its native speakers is superior to other varieties of the language and was critical of how this often become the basis for value judgment. When asked what variety of English he would regard as more prestigious, his answer was:

*Well, it's [prestige] a loaded term, isn't it? You know when people put some, it's like native-speakerism, they they put a value on native speakers as if it's somehow better.*

*I don't really like that because it doesn't represent [...] it's not right because it just feels uncomfortable for me. I just feel like there's an inequality, isn't it? Just because somebody grew up in a particular context, it doesn't make them superior. But when in in the context of Japan, I think we have to be careful of that because a lot of people tend to think that way.*

Liam says that he does not have a preference for any of the known varieties of English, but similar to the above excerpt, he acknowledges that such a preference does exist in Japan, and that he believes American English is the widely favored variety with British English ranked second:

*I don't really have a preference because people are people, you know, language, their language and their dialect is just one small fact of who they are made up of as a human being, so I don't I don't really like to put a value on it, but in the context of Japan, I have noticed that American English tends to be favored. It's like the real English. I don't really know about Canadian, I would imagine [this] to lump it all together and then British English would be second.*

Liam also mentions that favoring American and British varieties of English has historical, political, and cultural roots. When it comes to American English, Liam says:

*I think it's something to do with the the victory of the Second World War, and puts a country [US] on a pedestal because up until that point, Japan believed that kami-sama was, you know, protecting them, and then when they lost, it was like unthinkable. So, whoever defeated them must be the superior. [...] There's almost something like an inferiority complex in the national psyche and therefore the Americans [are put] on pedestal.*

And as far as the status of British English in Japan is concerned, Liam believes it is because of false cultural stereotypes:

*[...] because of this whole image of the British gentleman and the source of cavalry behind it. They [the Japanese] have this real stereotype. They obviously haven't seen the working class [in Britain].*

Informed by his doctoral level studies and the awareness he has gained by living outside the Inner Circle, Liam says he is now consciously taking measures to help his students learn about non-native varieties of English as well:

*I deliberately chose a textbook that exposes them [students] to different varieties of English deliberately and [in] every lesson [there is] listening where it's a Japanese speaker of English interacting with a non-native.*

Liam finds doing so very important and helpful to his student for practical reasons:

*[...] to have exposure to different types of English in terms of pronunciation because when they go out into the real world, if they if you know for example, it's they're economics majors if they wanted to go into the, the, the fields of business, you know, I would imagine some of them are going to go on international business trips. They're not going to be communicating entirely with native speakers. [They are] going to be communicating with everybody under the sun.*

Liam, however, says that finding appropriate textbooks representing different varieties of English is not always easy, and that is why he can only use such textbooks for his lower-level classes and not the advanced ones.

When it comes to Japanese English, Liam seems to regard it as a legitimate variety, but gives only morphosyntactic examples of how English loan words are used in Japanese, which bears more resemblance with a deficiency model rather than a legitimate variety of a language. This becomes more evident when Liam later says that he *corrects* his students' Japanese English if they impede comprehensibility:

*I will correct them, yes, on their form, on the lexical item, the appropriateness of it, and their pronunciation, all of those levels, so I don't have any issue with that, because they it's all to do with comprehensibility.*

The assumption that using Japanese English per se may cause comprehensibility issues make the variety look like a deficiency model in need of correction on different levels. All varieties of a language may feature lexical, morphological, or pronunciation differences with each other, but not all of them are often corrected. Would a British English speaker be corrected for referring to a truck as lorry? The participant's answer is negative. However, when it comes to Japanese

English, corrections are commonplace, indicating that Japanese English is regarded as deficient and deviating from the standard.

#### 6.2.1.5. Victoria

Victoria was born and raised in an Inner Circle country and spoke English as her first language. She was in her 50s and having lived in Japan for more than 20 years, she spoke Japanese fluently now. She held a master's degree in a language-related field, which she had obtained from a university in her home country. She was teaching English at a private university and was also coordinating and supervising language courses there.

When asked about the varieties of English she knew, Victoria named several of them including the Standard American English, British Received Pronunciation, Jamaican English, Irish English, Australian English, New Zealand English, and also Japanese English. Victoria referred to aspects such as word choice, pronunciation, spelling, and intonations as distinctive features of different varieties of English. Not all of the varieties she knew of, however, were equally favorable to her, however:

*Oh, I feel guilty saying this, but some English sound cool and some varieties of English sound downright annoying and I hate myself for saying it. I I watch a YouTube video and the narrator has an Indian accent like like from India, not North America, that kind of is irritating and I feel ashamed to admit it.*

As much as she was irritated by Indian English, Victoria also had her favorite varieties:

*The cool varieties, yeah, I like some of the British accents and the Australian accents, and the Irish men who speak Irish English sound so hot.*

And for Japanese English, Victoria would say it is a legitimate variety, to which she holds a neutral opinion. Contrary to the varieties mentioned above, Victoria wouldn't describe Japanese English as either *cool* or *irritating*:

*Japanese English, how do I say? It's a legitimate variety of English, but I won't say it's one of my favorites, but I'm certainly accustomed to it and I'm not bothered by it. I'm used to their pronunciation, so I can understand what they mean.*

Although Victoria refers to Japanese English as a legitimate variety, her description of the variety would prove the opposite. Victoria describes Japanese English as a deficient one with deviations from standard varieties of the language. An example for this is *Wasei Eigo*, or expressions based on English words that do not exist in standard English or whose meanings are not the same as the words from which they were derived. Victoria does not approve of such differences although she acknowledges that not all of them *hamper communication*.

Talking about her students and the variety of English they learn or would like to learn, Victoria says that

*[...] maybe half of them don't know or don't care or don't even think that there's a difference in varieties.*

She believes the majority of her students think that they are more accustomed to American English in almost total unawareness of non-native varieties. She could even recall when one student complained about why they had to listen to “*these non-native accents on the CD?*”

Victoria would not approve of this student's opinion as she thought it is necessary for her students to learn how non-native speakers of English use the language:

*So the reality is that the people that they'll be speaking English with will also be non-native speakers. So you you feel that this there is this need and they should [be exposed to these varieties].*

Clearly, Victoria believes that being exposed to non-native varieties of English is beneficial for her students, but this belief does not seem to guide her classroom practice:

*[...] I have the chance [to expose my students to such varieties] I can make the chance anytime I want, but why don't I? I don't know.*

She then goes on to explain that part of the reason could be the textbooks she often uses, which primarily feature native varieties like American or at times British English. Regarding the selection of textbooks for her classes, Victoria believes there are unwritten rules that make her use the materials her predecessors would use and that she does not have complete freedom in selecting new ones:

*My predecessor's legacy is here, so I kind of have to use her textbooks, and even if I don't officially, but I feel that way. And maybe there's the, I think there's that expectation, whether it's there or not, I'm not sure.*

What makes the situation even more interesting is that Victoria is hesitant about adopting a different textbook despite being in charge of English education at her department.

*I'm in charge of English education, but I also feel that if I'm not using my predecessor's materials then eyebrows will be raised [...]*

It seems that a tacit hierarchy of power in decision making is at work in Victoria's department which does not allow her to freely select materials for her classes.

## 6.2.2. The Expanding Circle minus Japan

The five participants whose responses in the interview will be described here were from the Expanding Circle countries and spoke English as a foreign language.

### 6.2.2.1. Camila

Camila was born and raised in an Expanding Circle country and spoke English as a foreign language. She had earned a master's degree in a language related field back in her home country and had received a PhD in a similar field from a Japanese University. She had lived in Japan for less than 10 years and was fluent in Japanese too. She had experience teaching English back in her home country and in Japan both in private language schools and universities. Camila was in her 30s when the interview was conducted.



Camila featured an awareness of different varieties spoken in the four corners of the world and could name some from all of the three Kachruvian circles. She believed that the variety she spoke was closest to the standard English spoken in North America but would also say that had traces of her first language and was identifiable as a non-native variety by the native speakers of English. Camila also mentioned that although she preferred American and British varieties of English, she did not have an issue with other varieties as long as they are comprehensible to her. For instance, she stated that the English spoken in the southern states of the US or the one spoken in India were not easily comprehensible.

Talking about the context of Japan, Camila believed that there is a bias for American English in general, as at schools this is the only variety students are exposed to. She believed this would even impact the way employers hire teachers for language teaching jobs in Japan. Similar to the employers, she believed Japanese students also prefer to have teachers from Western countries, not just because of the variety of English they speak, but because they would assume Western teachers are experts of Western culture to which a lot of students are attracted:

*A lot of times they [students and employers] are more concerned about the cultural aspects, so [...] the way I see it here in Japan a lot of times because language is taught with the culture in most cases, so so they tend to prefer sometimes like having teachers from the Western world because they're familiar say with Christmas, with the Halloween or other cultural aspects of the Western world and they feel like maybe those teachers can bring more of those cultural aspects to their teaching.*

A preference for native speaking teachers was also evident in many job postings in Japan,

Camila argued:

*Many times [employing only native speakers] is openly mentioned in job postings, so like they they're looking for people who are familiar with or do research on like the culture of English-speaking countries. This this kind of wording I have seen a lot in job postings.*

Acknowledging the existence of varieties of English from the Expanding Circle countries, Camila refers to Japanese English as one of these varieties too. However, when she was describing the features of Japanese English, she seemed to be referring to it as a deficient and erroneous model rather than a legitimate one. Talking about the loanwords borrowed from English and used in Japanese and Japanese English, she said:

*Some of them are used in the same way they're used in English, but a lot of them are just Japanized English words Wasei Eigo if you've heard of, so those words when the Japanese want to speak English, they can't quite tell if those words are authentic [...] and they tend to use them incorrectly many times.*

Similarly, she seemed to describe Japanese speakers' Katakana like pronunciation as another problem of Japanese English:

*So the influence of katakana words, it's just huge and they can't a lot of times unless they're they get to very high levels of proficiency, they can't just get rid of that like system of thinking about sounds and phonetics [...] So katakana I think has greatly devastated the field of English language education in Japan.*

Although Camila did not seem to acknowledge Japanese English as a legitimate variety, she believed that getting exposed to non-native and specially East Asian varieties of English would be very beneficial to her Japanese students as they would probably be doing business with people from these areas in the future. However, as a teacher Camila believed it was not easy for her to expose her students to these varieties as textbooks wouldn't often feature them. Moreover, she said that she did not have a say in the selection of materials for her classes often as they are coordinated and mandated by a program director. Camila also mentioned that she was technically allowed to choose supplementary materials for her classes, but a very tight syllabus wouldn't allow her to do so:

*I could've used sometimes like supplementary materials if I wanted to. But like the the schedule was so tight that [...] it hardly allowed me to cover the textbook, let alone include other materials. But if I had the time and I had control over the choice*

*of materials, I think I would do.*

However, as mentioned above, the tight schedule did not seem to be the only constraint for Camila to use materials with non-native East Asian in her classes:

*The thing is, a lot of the publishers don't focus or haven't started focusing on these varieties of English, so I think it's it's like these should I say mafia of publishers are are just too like western English oriented that they don't see value or uhm I don't know money perhaps in creating these materials, yeah.*

#### 6.2.2.2. Aisha

Aisha was from an Expanding Circle country who spoke English fluently and was teaching English language courses as well as courses in an English-Medium Instruction program at a private university. She had earned her master's degree in a language related field from a Japanese university and had lived in Japan for about fifteen years. She could also speak Japanese fluently.

Aisha seemed to be familiar with several varieties of English and could name them from all of the three Circles. However, she was hesitant to call the variety of English spoken in her home country a legitimate and independent variety. Instead, she believed that the English spoken in that area is influenced by American and British varieties of English and people learn a mixture of the two as there is no distinction between them in instruction. Nevertheless, Aisha believed that the English she spoke was closest to American English due to exposure to it in her personal life as well as watching American movies and drama series. Aisha also mentioned that although her accent is close to American English, it is readily identifiable as a non-native variety by a native speaker of American English. Speaking of American English, Aisha said that there are variations within the US and that some of the accents and dialect in the US do not sound nice to her.

As a teacher in Japan Aisha said that she did not think her students could tell different varieties of English from each other. She even said that many of her students are not aware that differences as such exist.

*I think they most of them unless they're really into it, they're not even aware there are varieties there are varieties of English out there. So, I think they're just like their default is American English.*

Aisha says so as she believes her students are only exposed to American English in their studies prior to coming to university or during that. However, she emphasizes that as in the future her students will probably engage in business activities where they will communicate with fellow non-native speakers from ASEAN or other regions, it is necessary to expose them to the varieties of English spoken in these areas:

*So [it's] likely they're going to meet someone whose native language is not English, so the skill that they need to have [is] to be able to understand those variety instead of sticking with just one.*

Aisha stated that in her workplace she is not forced to select materials and this allows her to deliberately select those that feature varieties other than the so-called standard ones in the global north. Aisha's opinion about the importance of being able to understand non-native varieties of English was also rooted in her belief in the role of language in intercultural communications:

*It's going to also be more of intercultural communication competence. I always try to expose to them [students] [that] English is just going to be a tool for them to communicate.*

For the same reason, Aisha said she does not make her Japanese students speak up and be as expressive as Americans are as this may threaten their Japanese identity. Aisha saw language learning as a tool for achieving other goals and less as a goal in itself.

She was also critical of textbooks and international standardized English language proficiency tests (like the TOEFL or the IELTS) that feature and promote either American or British and fail to reflect the realities of language use in the world among non-native speakers:

*Lack of [...] non-natives already is featured in these tests, I think it's it's a problem because it's different from real life, it's not real life. It's not measuring true life skills.*

Although Aisha was a proponent of including non-native varieties in teaching English as a foreign language, she believed some varieties such as Japanese English do not actually exist. They are rather *made up* locally and are not recognized out of those places. That is why Aisha said she would often correct her Japanese students if they used expressions or pronounced words in a way that would impede communication for speakers of standard varieties of English.

#### 6.2.2.3. Nika

Nika was from one of the Expanding Circle nations and learned to spoke English as a foreign language in her home country as a child. She was in her 30s when the interview was conducted and had lived in Japan for about six years. She had earned a master's degree in a language-related field from a university in her country and after graduation had taught English both in private schools and at universities. After coming to Japan, she had also taught English in universities as a part-time instructor but was not very fluent in Japanese yet.

Nika said the variety of English she spoke was influenced by how people in their home country use English, including their choice of word, pronunciation, and sociolinguistic and cultural aspects of language use. However, she pointed out that before living in Japan, she believed she was speaking American English as she was always told by her teachers that they were teaching American English to the students. Living in Japan and hearing how her fellow

expats from English native speaking countries spoke, however, changed her belief regarding the variety she was speaking.

*Back in [my home country], I thought that I'm using a very, you know, polished and in some cases sophisticated, let's say high class, variety of English similar to American English [...] but when I came here [Japan] and I saw my Japanese colleagues and other nationalities specially native speaking ones I just came to this understanding that my English is very much a kind of just [her country's name] English, not American or British.*

In the excerpt above, Nika says she used to think her English was *polished, sophisticated and high class*, but after communicating with speakers of other varieties in Japan, she found out that it was *just* a variety specific to her own country. In what follows, she explains why as a learner she thought she was speaking American English:

*As a student, as a learner of English, when we were in our home country, we thought that we were learning some American English and [...] it was far away from British English. There are just these two varieties of English that were very bold there, British or American. And we thought that we are learning American and we are using American English, and I thought that later as a teacher I am also teaching American English to my students. But to be honest, yeah, it was nothing like American English nor British nor Canadian or Australian. It was just the kind of, you know, localized, maybe [variety] of English that I learned from my teachers and I passed it on to my students later on.*

Nika also believed that one of the reasons she thought her English was American was that she had only lived in her home country and had not been exposed to varieties other than the ones their textbooks would offer. However, living in Japan changed things for her:

*When I came to Japan, I understood that ok so people in Nigeria have their own English that is completely different from maybe that so-called standard English or people in Guinea or people in Philippines, yeah, they have their own, but [when I was a student] I thought there were only American and British, and I was speaking American.*

Nika is in fact implying that her lack of awareness towards the existent varieties of English made her think that there are only standard American and British accents and that learners had to choose one to emulate. In hindsight, however, she says the English she learned was the English her teachers would speak:

*I mean, it was just English that our teachers learn, maybe from their own teachers again in [my home country] or some of them had this chance to go abroad learning it somewhere else, you know [...] I don't think they were speaking English the way a native American person does.*

In Japan, also, Nika believes her students at university lack awareness towards varieties of English that are spoken around the world:

*To be honest, my students [...] they are not that much familiar with different varieties of English they don't even [...] usually Japanese students, I mean the youngsters or teenagers, they're not familiar that other than America or Australia or sometimes European countries, there are any other countries you know existing in the world.*

Despite this, Nika mentioned that although her students were mostly using Japanese English, some of them wanted to speak like “*American English speakers rather than other varieties of English.*” Moreover, Nika argued that this is influenced by the kind of English they are often exposed to through the textbooks they study and their teachers:

*[...] but it also depends very much on the textbook that their teacher is using, and the way that their teacher is using English himself, perhaps herself, and trying to render that English to the students.*

Nika was critical of this lack of awareness and exposure to different varieties of English in Japan and thought that considering that her students will be communicating mostly with fellow Asians in the future for business purposes, they need to understand and communicate in the varieties of English spoken in Asia by non-native speakers. It is for this reason that she selects the textbooks for her classes that feature speakers of non-native varieties. Nika is able to do so as in the

department she is teaching, course coordinators give teachers options for textbooks to choose from.

*One good thing about the the place that I work is that they give us options, I mean as the teachers to choose from you know, a wide range of English textbooks and there are textbooks that are specifically designed for this purpose [exposing students to different varieties].*

In the interview, Nika mentioned on several occasions that her students speak Japanese English.

When asked about the definition of Japanese English she said she was not sure if the English spoken in different parts of the world could be specified as varieties, but driven by the stereotypes she has about Japan, she can call the variety spoken in Japan Japanese English:

*When it comes to Japanese, I think everything can be possible to get the label of Japanese, Japanese way of thinking, speaking, way of dancing, getting married, way of dating maybe exist. I'm not sure why we have this kind of mentality, I have this kind of [mentality] maybe because of media, or maybe the way other nationalities introduce Japan as exotic, unique or something very lovable.*

She also refers to pronunciation, choice of words and cultural expressions as aspects of the Japanese variety of English.

#### 6.2.2.4. Diego

Diego spoke English as a foreign language as he was born and raised in an Expanding Circle country. He was in his 40s at the time of the interview and had lived in Japan for the past 10 years. He was fluent in English and rated his Japanese language proficiency as intermediate. He held PhD from a Japanese University in a language related field and had also received a TESOL certificate from a university in the US in an online training program. He was a lecturer at a private university in Japan.

Diego thought the English he spoke had a lot of influence from his native language, however, he believed since he had learned English from textbooks that primarily features



American English, his pronunciation resembled that of American English speakers more than any other variety. Although Diego said he did not think any variety is superior to others in the real world, he believed that it is generally assumed that standard varieties of American and British English are more practical for learners, giving them an edge in employment for instance:

*If you ask me I'd say all varieties are the same and it doesn't matter which you speak or it shouldn't [matter] in fact. That said, I know of so many people that still think oh if you speak like an American or British person does you have a higher chance of finding jobs in international corporations like than the one who speaks like Indians do.*

He then specifically refers to the context of Japan and how speaking certain varieties or being from certain countries could give candidates a better chance in securing themselves an academic position in English language teaching.

*Not sure which one it is, I mean the language you speak the variety or your nationality, and they are sort of related, aren't they? If you are from the US, or UK or Australia or Canada maybe you get that interview at least. But if you are like me from [name of a country] then you just don't even get there. They haven't even heard you speak, right? They have stereotypes of accents for each region, and I don't think they like all of them.*

Diego believes another reason the so-called native or standard varieties are popular in Japan has to do with that universities' marketing strategies:

*[...] like they [universities] want to sell you [teachers] as a master of the target culture to their students sometimes. They know students are much into culture and stuff and want you to represent say the American culture in the class for them [students]. A non-native teacher doesn't know about the culture as much as a native [teacher]. Or at least that's what they think.*

Diego acknowledges that the English spoken in various countries feature important differences at multiple levels, but is hesitant to call all of them varieties or valid varieties:

*I mean I am a teacher and not a linguist or expert in linguistics. I don't know where that line is between variety or not variety or valid or not valid. Like I said I hear*

*people talking about Japanese English, but why is it even a thing? Maybe it is maybe it is not, I don't know, but I dare to ask the question. Why?*

A valid variety or not, Diego sees significance in exposing students to the way people in different regions speak and communicate in English. From a statistical point of view, Diego says his students will probably communicate with fellow non-native speakers and hence have to learn about the way they use English.

*So, how many countries are native? I don't know but maybe five or ten? How many non-native [countries]? Many, right? [...] Like my students will probably work for Japanese companies that trade with China and Korea or Southeast Asia, and they are like they don't speak native American or British.*

Although Diego feels the need for his students to be exposed to non-native varieties of English, he says he does not have plenty of opportunities to do so in his classes:

*[...] I don't get to select the textbook, which is the main source of input for the students. I mean the textbook package the DVD or audio CD and everything and the actors who do them, yeah, everything is American English. [...] things are pretty much coordinated, and all teachers do as they're told, or I think they do. You get the syllabus before the semester starts and it has everything in it even how to take attendance or evaluate. I can't change much of it really and there's not enough time for anything extra.*

#### 6.2.2.5. Latif

Born and raised in an Expanding Circle country, Latif spoke English as a foreign language and was learning how to speak Japanese after coming to live in Japan. He was in his 30s and had lived in Japan for the past seven years. He obtained a PhD in a language related field from a national university in Japan and at the time of the interview was in a limited terms contract with a private university as an assistant professor.

Latif acknowledged that there are varieties of English spoken in different regions and countries, but also that within those regions there are further variations the language is spoken in terms of accents, dialects, or even across social classes and communities of people.

*Yeah, depending on where these varieties are spoken, there are regional differences, like the variety of English spoken in the US or the UK or Australia and the countries where English is a foreign country, but also within these areas like there are accents or differences in language use by people in different professions and stuff.*

Latif believed that the English he spoke was a mixture of the standard varieties he was exposed to as a learner and the local English spoken in his home country. However, since most of the textbooks he had studied were in American English, Latif thought that this was the variety that had influenced his language use the most.

*It's a mixture of American English, British English, but more American maybe since most textbooks were American, as well as my local way of using English in [name of the country]. Probably my first language, my cultural background influence the way I use the English [language] which is quite different from the way people in North America or other parts of the world speak the language.*

Latif also mentioned that as a learner, he was told by his teachers to stick to one variety of English and avoid mixing American with British English. However, it was difficult for him to do so as he was barely aware of the differences between the two except some of the salient differences in pronunciation or spelling. Nevertheless, he thought that American English always sounded more comprehensible to him not only because it was the variety mostly featured in textbooks, but also as he was exposed to it via media more than any other variety:

*It's not only the textbooks that we've been using or we've [used], you know, as a student, as a teacher, but also the media. I mean a lot of the things that we we learn happen outside the classroom, like movies that we watch, we listen to music, things like that, so again American English has a salient presence.*

Latif believed back in his home country more students wanted to learn American in English, but in Japan most students are not aware of such a distinction in varieties, except those who have lived or studied in a native speaking country.

*[...] I know that those students who have studied abroad like in in the UK, come back with sort of a British accent or what they think is a British accent, which is also distinguishable.*

Latif also mentioned that although he thinks his students may be more familiar with American English, when they speak they revert to a unique Japanese way of speaking English, which is sometimes incomprehensible to him.

*[...] In Japan I sort of don't understand that [what variety the Japanese students speak] because the English that a lot of my students speak is not comprehensible, so I always feel they are speaking the Japanese way.*

He kept referring to his students' English as "the Japanese way" as he was unsure whether he could call it a variety of its own. Despite his hesitance to call Japanese English an independent variety, Latif believed that exposing students to non-native varieties of English or the way English is used in non-native countries is helpful to his students. Latif believed that most of his students do not have any aspiration to work outside Japan and will therefore hardly ever need to communicate in English. However, he said even if his students end up working for an international company, they will be communicating with non-native speakers from Asia, and that is why getting used to how English is used in Asia becomes a necessity for them. According to Latif, however, it is not easy to expose students to the numerous existing varieties and accents due to practical considerations:

*[...] if my students can be familiar with the way English is spoken in all of those countries, why not? Yeah, I think it sounds like a good idea, but it brings up practicality and feasibility issues. How is it possible for my students to learn the 100 the way 100 plus countries in the world [...] speak English? Not sure if it is possible for the 15 session per semester that we are learning English in a classroom.*

Latif seemed to set a distinction between teaching different varieties and raising awareness towards different varieties, and while he thought the former is hardly feasible, he would argue that the latter is part of an EFL teacher's responsibility:

*As far as awareness is concerned, my answer is definitely yes. So, the awareness, this awareness is key, it's very important [...] we are living in a world which is Anglo-American centric in many ways, the field of language teaching and learning is particularly so. Partly our job as English teachers is to raise this awareness in our students that people in different parts of the world speak the English language in different ways.*

On top of raising awareness, Latif believed that there were other things that could be done to enable language learners to communicate in English in international contexts. Among the things that Latif thought could be done was highlighting the role of listeners in any interaction instead of blaming the speakers for their accent or variety of English. For instance, Latif thought EFL learners need to be trained in skills that enable them to negotiate for meaning when a misunderstanding arises.

*People in India, people in Russia and Japan, they have their own specific way [of using English] and if you [the listener] are not able to understand them, it's your problem not their problem. You need to find ways like skills to negotiate with them your understanding, check and confirm your understanding.*

When asked about the textbooks he uses for teaching English, Latif mentioned that in most cases the syllabus is imposed on him by a coordinator and that includes the choice of materials.

However, he argued that even if he could select textbooks himself, it would not be always possible to go for materials that feature non-native varieties of English. A case in point is the test preparation courses he was teaching. Latif said in a TOEFL course for instance, it makes little sense to expose students to non-native varieties as the test is almost entirely in American English:

*[In a test preparation course] I am not really sure if allowing flexibility in terms of like exposure to different varieties of English or [...] can help them [students] no matter what awareness they gain. At the end of the day, they want that score and that's what matters for them, right? They are taking the class to get a higher score in the TOEFL test, they're not taking the class to gain awareness towards different varieties of English, so if I have a student-centered approach, then probably I have to go by what their needs and wants and wishes are in the class.*

### 6.2.3. The Expanding Circle: Japan

In this section the responses of the five Japanese participants to the interview questions will be described. All of these participants were born in Japan and learned to speak English in their home country first.

#### 6.2.3.1. Ayumi

Ayumi was Japanese and was in her 50s at the time of the interview. She was a full professor at a private university in Japan and had administrative roles related to course coordination and employment of teaching staff. She was fluent in Japanese and had earned her PhD in a language related field from a university in New Zealand. She also had the experience of teaching English and linguistics at a university in Singapore.

Having lived in New Zealand and Singapore as Inner and Outer Circle countries, Ayumi had first-hand experiences with several varieties of English. Apart from the varieties spoken in the two mentioned countries, she was familiar with several others spoken by colleagues or people she had met during living outside Japan. She would not hesitate to call the English spoken in the Inner and Outer Circles valid varieties of English although not all of them were equally comprehensible to her. Ayumi, however, acknowledged that not all people share her opinion towards the legitimacy of the Outer Circle varieties. To illustrate this, she talked about when her students were interviewing tourists in Singapore for a course project and had heard from an American tourist that the language spoken in Singapore was not even English. It was not only

ordinary people who would think so, however, as, according to Ayumi, even the government of Singapore took measures to ensure that the population could speak a standard variety of English, in this case British English, rather than the local one known as Singlish. Ayumi also mentioned that in a research project she had done in Singapore, she found that most of the population do not consider native speakers of English as they associate native speakership with issues other than speaking a language as the first language:

*For them [people in Singapore] native speakers is a maybe like, you know, Caucasian, sort of really the culturally sort of English [in an] English speaking country.*

Ayumi believes that some may consider native speakership as an attribute of a particular race but defies this attribution herself. She explains that to her language is a tool for communication that evolves over time as people make use of it and language policing and segregation such as the one done in Singapore can never be successful.

*[to] people languages serve as a tool of communication, so they [people] create new things, you can't control them, [can't] be programmed like robots.*

Ayumi rejects Singaporean governments' policies for promoting native like fluency at the cost of marginalizing the local variety, but admits that even in Japan people consider being a native speaker as a value.

*Normal [nonacademic, non-expert] Japanese people living in Japan, they might still feel that you know, they need to [...] yeah sound like a native speaker [it] is a kind of their goal. Quite often you know, like mothers when their child goes to English school and the English school teacher is an Australian or something, even they say they said that, oh doesn't my child learn accented English? [...] Even like Australian or New Zealand is so.*

Ayumi takes this argument even further saying that it is not only a matter of accent or the variety the teacher speaks. Rather, she believes, it has more to do the teacher's looks and the racial background attributed to it:

*Ten or twenty years ago I often heard that for example like language schools didn't hire even native speakers of English if they looked like Asian, because they didn't look like native speakers. [...] like European people like French or Italian or they might be accented, they might speak accented English, but like mothers [of learners] feel like it's OK.*

According to Ayumi, such a view had its roots in racial issues and was beyond just a matter of accent:

*Japanese people tend to see Caucasian people like a higher sort of more higher status, and looking down at Asian people from Asian countries particularly Southeast Asia.*

Ayumi also mentions that economic status of nations might have influenced this view too as in the past the Japanese would look down at China too, but they do not do that anymore as they see China as an economic rival of the same status now.

Ayumi does not think that Japanese English is a valid variety of English as she thinks that a variety needs to develop within a country, like the ones spoken in Indian or Singapore. She sees the English spoken in Japan the result of mixing Japanese culture with English language use and a lack of proficiency among many Japanese EFL speakers. Nevertheless, she acknowledges that her Japanese students speak Japanese in a way that sound and feels like Japanese. Ayumi says her students are not aware of the distinction between different varieties of English, but are often exposed to American English in their textbooks. Those students who study abroad, however, learn about such distinctions and come back to Japan with an open mind regarding different varieties and their own Japanese way of speaking English.

*I think once they [students] experience the study abroad or anything, they will find lot of accepted different students from all over the world, but much more fluent and*



*more articulate than them and then they might realize and they some some people might say that oh, your Japanese accent is cute or something like that. Then they might be realized that accent is not really important, rather much more connected with their own identity.*

Ayumi regarded speaking English with a local accent as not only a normal thing, but also something preferable. She also said that she uses YouTube videos in some of her classes made by non-native speakers of English to raise awareness towards this issue.

#### 6.2.3.2. Koji

Koji was born and raised in Japan. He was in his 30s and had received a master's degree in language related field from a university in the UK. Upon returning to Japan, he had started teaching part-time in a number of Japanese universities and was in a similar contract with a private university at the time of the interview. During his undergraduate studies at a Japanese private university, Koji had spent six months in Australia studying English.

Thanks to his studying abroad, Koji said he was familiar with many varieties of English, while also confessing that not all of them sounded *quite right* to his ears.

*You know I mean I heard people talking in so many accents like when I was in the UK. It is like very much a multilingual place in the big city but when I mean when they speak English it's all kind. But I should say some were not quite right. There was something off. Like I don't know if I should say but like Indian [English].*

About the variety of English he spoke, Koji said that prior to living in the UK he sounded more like other Japanese people when they speak English but having lived in the UK he had picked some British English accent. Koji thought this change was partly conscious as he felt by emulating the language he would hear he could integrate better in the target society:

*I sort of felt that my English was how can I say a bit odd there and thought it was cool to speak like others. At first it was sort of funny to copy the accent but I got used to it and felt more you know more confident in there to be part of them I mean.*

Koji said as an undergraduate student in Japan and before that at high school, he did not know there were several varieties of English and he would not care to know which one he was learning.

*You know it was English, like only English, not for here or for there just English. I was learning English and Chinese a bit. I did not think about the Chinese either like where like which Chinese where people speak this? English also.*

Talking about his students also Koji thought most of them are not curious or aware of differences in varieties. He thought his students think they are learning the English people speak in the US, and they even don't notice the difference between what they hear in the textbook's audio materials and his own *British-like* accent. Koji, however, would not blame his students for this lack of awareness as he thought this topic is hardly discussed in English language classes in Japan.

Koji said that the selection of materials is beyond his control as they are selected by the department and given to teachers *as transcripts*.

*Like I said I am I mean more comfortable with British accent and if if they told me to choose, I could go for a British publisher. But I can't now, so I just do this like other teachers, this American English textbooks with American topics mostly.*

Koji did not think native speaker teachers are necessarily better teachers than non-native teachers, but argued that if students wanted to learn a specific variety then teachers who spoke that variety as their first language would be in a better position to teach them.

*Yeah, if the student wants only American English for whatever reason, then American native speaker is you know more accurate, I think. It's their first language so, and like they know that culture more than me. Like I know Japanese culture better than a foreign yeah another country person usually.*

Nevertheless, Koji reiterated that he thought this scenario is not realistic as Japanese students do not often hope to learn a particular variety of English.

#### 6.2.3.3. Hikaru

Hikaru was Japanese and was in her 30s at the time of the interview. She spoke English fluently and held a master's degree in a language related field from a university in Canada. She studied and lived in Canada for more than ten years and before that had the experience of living in the US too. She was a lecturer at a private university at the time of the interview and taught English language courses to Japanese students. She also had the experience of teaching international students in Japan.

She was familiar with several native varieties of English including the ones spoken in countries where she had lived in. Hikaru would also acknowledge that within those varieties there were further regional variations. She believed her English was influenced by Canadian English for the most part as she had picked up the accent and the choice of word through living there. To be more specific, Hikaru thought she spoke what she called *X-English* signifying that its mixed nature from influenced received from the varieties she studied and was exposed to, to the influence of her first language and culture on her use of English. Yet, she believed none of these influences define her identity as far as language use is concerned. That is, she does not consider herself Japanese, Canadian, or American when she speaks English.

However, when it came to the English spoken in the Outer and Expanding Circles, Hikaru was hesitant to refer to them as *varieties* as the phrases Japanese English, Singapore English, etc. would have a negative connotation to her.

*I think I'm a little bit hesitant to use that word [Japanese English] 'cause that can be you could have like a negative connotation maybe [...] maybe this is just my perception, but like when somebody says Filipino [English] like Singlish it can have a negative image. Or like in Singapore as well some people identify English English and Singapore English as like Singlish and depending on the context they use like in the official context I like this is I heard I saw on YouTube I'm not I haven't lived*

*there and I felt that like you know the people in Singapore try to use more British or like British English for the formal context.*

In another instance Hikaru talks about her own research on the perception of Japanese EFL learners towards the variety spoken in the Philippines and recalls how many of the participants in that research expressed a negative attitude towards Filipino English ranking it lower than the native varieties of English. Hikaru believed a similar negative attitude is held towards the English spoken in Japan by the native speakers of English:

*From their standing point [native speakers'] I would assume that you know, what they're speaking is the standard form, and what's not considered as standard form might be considered as incorrect.*

Hikaru would not approve of this perspective, however, and in fact she argued that she was more comfortable when she talks to non-native speakers of English such as those from Asia as she shares more of background knowledge and culture with them.

As far as her students in Japan are concerned, Hikaru said they are familiar with a number of varieties as the faculty in their department come from different parts of the world, though mostly from native-speaking countries, and speak different accents. Yet, she also acknowledges that as they are required to take the IELTS exam, they try to familiarize themselves with British English more. Moreover, Hikaru mentioned that since students strive to learn a native variety of English, they desire and look up to their native speaking teachers. Despite this, Hikaru says that she thinks her students need to learn to communicate with fellow non-native speakers as this reflects the realities of language use in an international context better:

*When they [students] you know start working and if they want to work for international like you know work in an international environment when they use English it is with you know [...] not everybody is a native speaker, and actually I think most of them gonna be non-native English speakers.*

Hikaru said she would occasionally make an attempt to expose her students to non-native varieties of English, but in terms of preparing materials and textbooks she does not have a say in her department. A coordinator selects materials and teachers need to follow that and the syllabus that is given to them. Apart from that, Hikaru said that she was often too busy to look for extra materials featuring non-native varieties of English and therefore follows the materials she is given in most cases.

#### 6.2.3.4. Honomi

Honomi was Japanese and was in his 40s at the time of the interview. She had learned English first in Japan, but also had the experience of studying in the US and in the UK. She held a master's degree in a language related field and was teaching at a private university in Japan as a lecturer for English language and EMI courses.

Honomi acknowledged that there were different varieties of English but argued that the term variety can only refer to the standard and mostly native-speaker varieties of the language. Anything outside the Inner Circle would not count as a variety to her and she would regard the English spoken in areas such as India, the Philippines, and the like as differences in accent. According to Honomi varieties of a language make use of expressions that are not readily comprehensible for speakers of a different variety. To illustrate this point, she gives an example of how American and British varieties of English use different expressions:

*[...] UK has a different kind and then they use like particular expressions that it's very local, yeah, then if I use it to a friend who are from America, they wouldn't understand. They could guess but they couldn't understand straight away.*

As far as Indian English is concerned, however, Honomi believes it is an English with a British accent due to the colonial history of the country.

Having lived in England for five years, Honomi believes that her English has been influenced by not only the standard British English, but also with the local variety spoken in the city she was living in. This experience was quite different from the way she learned English back in Japan from textbooks that were mainly in American English. Honomi believed studying American English in Japan and picking up British English in England had enabled her to decide which variety to speak in different circumstances. Honomi would not call her English Japanese English as she thought such a thing could not exist. She believed the English spoken by Japanese people has a number of features such as syllabic pronunciation, use of loan words, and the use of culturally specific words and expressions in English, but she emphasized that such features are not enough to make it a variety. Despite this, she was not critical of Japanese speakers of English as she thought all accents should be respected and people should be encouraged to speak English with their local accent.

Honomi says her students often strive to learn American English due to the influence of mass media on them and exposure to this variety throughout studying English in secondary education:

*United States has big influence because of media and then like some TV shows and then they hear it so often and I think their high school textbooks are based on American English, so that means they try to pronounce English with that idea so I think they prefer American English.*

Despite her students' preference for learning or familiarity with American English, Honomi believes that native speakers of American English do not necessarily make the best teachers for them as they need to learn about other existing varieties and ways of speaking English. Honomi thinks it will not be an issue if her students intentionally decide to learn American or any other variety of English, but she argues that before doing that they need to become familiar with other varieties and learn the necessary skills to deal with communication difficulties that may arise

from not being familiar with some varieties. Honomi, therefore, says that she may select textbooks that feature non-native varieties for her classes. Yet, she emphasizes that her students still need to learn accurate English, and by accurate she is referring to standard varieties of English:

*But [...] knowing accurate English would increase their ability to communicate and then in that way we need to learn sometimes correct standard English.*

Honomi believes learning non-native varieties is helpful, but learning accurate standard English is necessary for her students too.

#### 6.2.3.5. Rikuto

Rikuto was a Japanese speaker of English as a foreign language. He was in his 40s and was in a limited-term contract with Japanese private university at the time of data collection. He had obtained his master's degree in a language related field from a university in a non-native speaking European country and had lived there after graduation for three more years. He described himself as a researcher who teaches English “*to make a living.*” Rikuto had traveled to native speaking countries but had not lived there for long.

Rikuto was aware of the existence of different varieties of English and could name quite a few of them. However, he would not consider all of them as appropriate objects for learning as to him a language teacher's responsibility is to provide his students with rich and correct input:

*I can imagine that it's [English] not the same everywhere and it has variations after locally local adjustment. The adjustment is not correct because there is one correct way. I am a teacher and I am I shouldn't give them [students] a wrong model [...] Some of them only have me for model so yeah my language shouldn't be wrong it should be rich input 'cause they may learn it what I say.*

Rikuto believed although his English had a “*Japanese flavor,*” he had studied American English and tried to speak like an American as much as he could.

*[...] maybe it sounds funny but the other day I said like a like a rice cake from the shelf you know mochi a rice cake, right? I'm sure it's not American it's the Japanese flavor of my English but it can't be helped really. When I can I avoid it [in order] to give correct American English but like this [example] I can't sometimes.*

Rikuto said that almost all of the materials used in the department where he teaches feature American English and this is good for him as compared to American English he knows less about other varieties. Rikuto does not get to select the textbooks that he wants to use in his class as everything is coordinated in the interest of consistency, but he says he does not need to do that as he has no issue with the American English the textbooks are based on.

Rikuto acknowledges that very few of his students may actually end up communicating with native speakers of English in the future, however, he thinks they need to learn standard English as spoken by its native speakers if they want to speak “*naturally*.”

*[...] Native speaker speaks naturally like I speak Japanese naturally, so, if you want to learn like Japanese I am a good model to learn not another person from another country.*

Rikuto rejects the idea of Japanese English arguing that what some may call Japanese English is in fact the learners' English or what he calls *interlanguage*:

*If people say Japanese English they maybe they are saying it's interlanguage, it's how English learners of Japan speak, it's mistakes and grammar sometimes are learners' mistake.*

Therefore, he says he does not hesitate to correct his students' Japanese English by giving them feedback and showing them how native speakers use the language.

### **6.3. Themes emerged from the interviews**

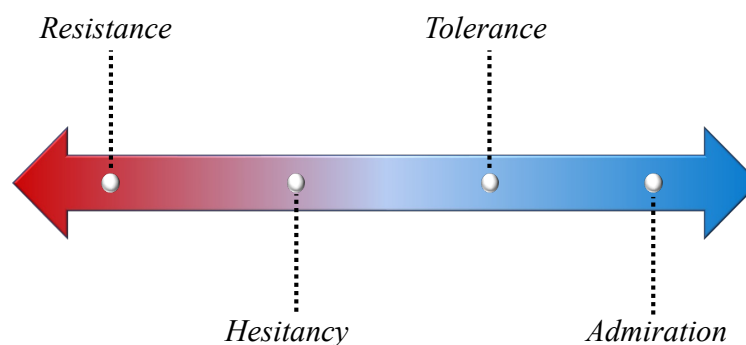
The descriptive analysis of the quantitative data in Chapter Five indicated that on average the participants in this study held a negative attitude towards the tenets of EIL on the majority of the items in the questionnaire. So far in this chapter, the views of the 15 participants in the



interviews have been described in depth to shed light on the reasons behind the negative attitude prevalent in the quantitative data. As the excerpts taken from the interviews have shown, not all participants held negative or positive attitudes towards the tenets of EIL to the same extents, however. Therefore, in what follows, first a spectrum will be introduced along which the participants could be placed with regards to their attitudes towards EIL, and then the results of the thematic analysis of the reasons behind their attitudes will be presented. A thematic analysis of how the participants constructed their teacher identities regarding the variety of English they speak or use in their classroom as linguistic model will be discussed afterwards.

### 6.3.1. Attitudes towards EIL

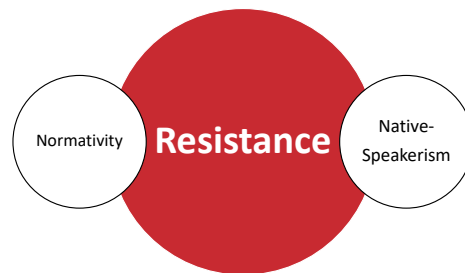
Based on a thematic analysis of the positions the participants took about the tenets of EIL and the varieties of English they used as language model in their classes and exposed their learners to, their standpoint could be interpreted as one of resistance, hesitancy, tolerance, and admiration. Figure 6.1. illustrate the four standpoints, where the left-hand side of the continuum indicates disagreement with EIL principles, and its right-hand side represents agreement.



*Figure 6.1. Attitudes towards EIL*

A closer look at each of the standpoints along the continuum depicted in Figure 6.1. throws light on the reasons behind such position-taking by the participants. Figures 6.2 to 6.5 illustrate the

four main themes identified that represent the participants' position and their corresponding codes.



*Figure 6.2.* Theme of resistance

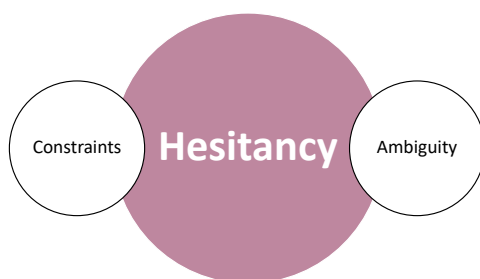
As shown in Figure 6.2., two codes were associated with the theme of resistance: normativity and native-speakerism. Participants who took a position of resistance would hardly regard EIL principles significant to teaching English as a foreign language. They did not see an obvious benefit in exposing students to varieties of English spoken in the world that are not generally considered as standard. Such a view was supported by two lines of reasoning. First, these participants believed in the *normativity* of language use, implying that what is considered standard needs to be followed as it is the only correct and acceptable way of using the language, and anything deviating from that is unacceptable. They regarded the standard form as the most comprehensible and intelligible by default, and therefore believed non-standard forms lack these qualities. The second line of reasoning regarded the *native speakers* of English as the only legitimate owners of the language who were not only perfect users of the language, but also the masters of the culture associated with it. As the perfect speakers of English and arbiters of culture of the English-speaking countries, the native speakers and the language they spoke was regarded as the best model of language use for exposure to language learners. It was even implied that being a native speaker takes more than speaking a language as one's mother tongue

or being born in a certain country. In fact, criteria such as appearance (skin and hair color) and race could also determine whether a person is a native speaker of a language.

An example for this theme can be found in the following interview excerpt with David:

*[Standard variety is] what's used on the major television news, networks, seems to be a good or, you know, with the most audience seems to make sense to be the the dominant the dominant dialect, I guess. [...] I am trying to get them [the students] to be a little more comfortable with [my native variety of] English, which is so common in movies and television and I think globally pretty easy to understand, right?*

Here, David asserts that his native variety of English is the dominant one and is widely used in media. He also mentions that he tries to make his students to become more comfortable with this “dominant” variety as it is “globally pretty easy to understand.” David’s standpoint in this excerpt is an example of the resistance theme which indicated the views of those participants who did not find obvious benefits in exposing their students to non-native varieties. It is worth mentioning, however, that this standpoint does not represent David’s views towards non-native varieties of English, and as can be seen later, he sometimes featured more tolerance towards them.



*Figure 6.3. Theme of hesitancy*

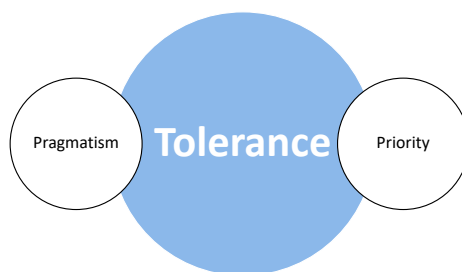
Figure 6.3 shows the theme of hesitancy in incorporating EIL principles in foreign language pedagogy and its corresponding themes. The two codes this theme is made of are constraints and ambiguity. Participants taking a position of hesitancy either did not have a clear understanding of

the definition and scope of non-native varieties of English or were under pressure from contextual constraint to exclusively expose their students to native varieties of English. As far as *ambiguity* is concerned, some participants argued that defining non-native speakers' English as a variety is problematic. They reserved the term variety for the English spoken by native speakers and referred to the rest as deficient and erroneous. They would not deny the existence of other ways of speaking English. However, they did not regard them as an appropriate object of learning because of the ambiguity in their definition. The second aspect of hesitancy was the *constraints* the participants felt in employing EIL. Examples for such constraints included the hierarchy of decision making for selecting textbooks and audiovisual materials, the need to prepare students for standardized testing (TOEFL, IELTS, etc.), pressure to cover an overloaded syllabus, lack of time for finding and using supplementary materials, and class size (number of students).

The following excerpt taken from Rikuto's interview is an example of how the theme of hesitancy was created:

*If people say Japanese English they maybe they are saying it's interlanguage, it's how English learners of Japan speak, it's mistakes and grammar sometimes are learners' mistake.*

While Rikuto does not refer to any obvious harms in exposing his students to non-native varieties of English, he states that he does not have a clear definition for such varieties.



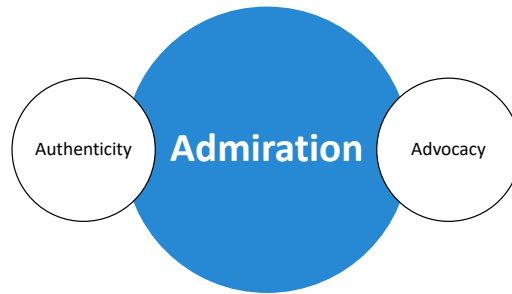
*Figure 6.4. Theme of tolerance*

Figure 6.4 includes the theme of tolerance and its two corresponding codes, namely pragmatism and priority. Participants taking a position of tolerance held more favorable attitudes towards the tenets of EIL and may or may not expose their students to varieties of English from outside the Inner Circle. They did not believe that exposure to such varieties were absolutely necessary for their students but would not mind using materials that featured such varieties either. They were not agnostic to the potential benefits EIL could offer English language learners but would hardly make conscious efforts to provide their students with the opportunity to be exposed to EIL varieties. This was firstly driven by *pragmatism*, which refers to the participants' beliefs regarding practicality. Some of the participants believed that textbooks and materials representing native varieties of English are more abundant and therefore exposing the students to such varieties is more practical. However, they argued that if they had a chance to use other varieties in their classes, they would do that. The second reason behind a standpoint of tolerance was *priority*. Some of the participants argued that they did not deny the benefit of exposing the students to non-native varieties of English but believed that this could be “*the icing on the cake*” and therefore not their first priority. What they believed their students needed to learn was the native speakers' English and after reaching a threshold in their proficiency they could be introduced to non-native ones.

The following excerpt, which is also taken from David's interview, illustrates how the theme of tolerance was constructed.

*They can't understand my English which I think is fairly plain so if they could, then we might [use other varieties of English] oh, let's try listening to some Indian accents and Australian accents, but most of my students aren't aren't to that level yet, they're not yet comfortable with my own English dialect so there's enough space for them to grow. [...] until somebody is at a certain level that that's just a bit too confusing, I would think.*

David says here that he is not resistant to the idea of exposing students to different varieties of English. However, he believes that his students need a higher level of proficiency to be able to comprehend those varieties. It is not his priority for now as a result.



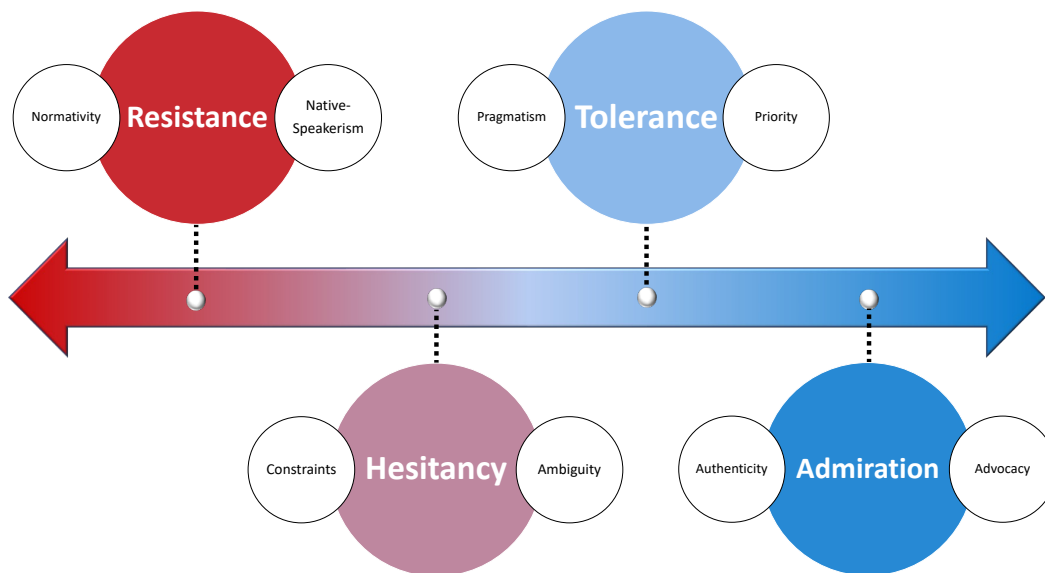
*Figure 6.5.* Theme of admiration

Figure 6.5 visualizes the admiration theme and its two corresponding codes, authenticity, and advocacy. Teachers positioning themselves on the admiration side of the continuum believed that the use of EIL and exposing students to non-native as well as native varieties of English should be an integral part of teaching English as a foreign language. They would back their position with two main lines of reasoning. First, they believed that EIL reflects the realities of language use outside the language classroom and hence is a more *authentic* approach. They argued that after learning English, their students were more likely to communicate with fellow non-native speakers of English or speakers of varieties that are often not represented in textbooks for business-related and other reasons. They regarded the tendency to promote Anglo-American varieties of English is problematic as it cannot prepare students for real-world authentic communications in English. These participants did not consider standard forms more intelligible and comprehensible by default, and rather believed that achieving comprehensibility is a bilateral effort made by all parties in an interaction regardless of the variety they speak or even their level of proficiency. Moreover, some participants were proponents of an EIL-informed approach as it could be emancipatory. They saw this as an expression of *advocacy* for marginalized stakeholders of language teaching. For instance, some argued that an exclusive emphasis on Anglo-American varieties has led to the marginalization of non-native teachers of English making it more difficult for them to land a job in the profession compared to their native speaking colleagues with comparable qualifications. Similarly, others believed that an emphasis on native varieties could interfere with how non-native speakers of English would construct their identities as second or foreign language speakers.

The following excerpt from the interview with Sophy illustrates how the theme of admiration for EIL principles worked:

*[...] and then there's the image of the native speaker and the value that's attached to the native speaker that I think is really problematic and really creates the kind of unequal hierarchy about whose English it is. So knowing that, like, there are different varieties and they're legitimate I think, yeah, it's very important. [...] [if one of my students] grew up in Singapore, so she uses Singlish in the classroom, like I would, like I think that was awesome and I would really want to encourage that again 'cause I think it's connected to identity as well.*

While criticizing the existing hierarchy regarding the ownership of English, Sophy remains supportive of students who do not speak a so-called native variety of English as she thinks it is related to how students form and maintain their identities.



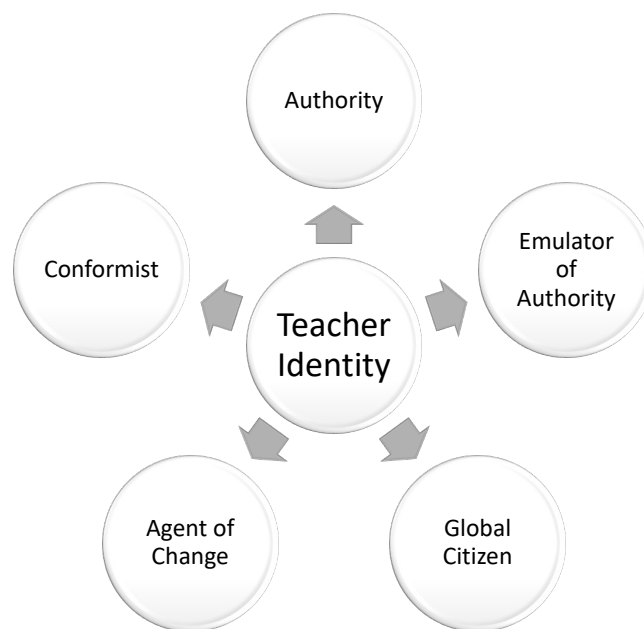
*Figure 6.6.* Visualization of the themes representing participants' attitudes and their corresponding codes

Figure 6.6 summarizes all four themes identified that represented the standpoints of the participants along a continuum of disagreeing and agreeing with EIL principles. As shown in the figure, while some of the participants resisted EIL principles supporting and promoting a standard approach in teaching English with reference to native speaker norms, others were less negative about what EIL has to offer but still would not use it as they found it either ambiguous or difficult

to implement due to the presence of various constraints. A third group of the participants were more sympathetic with EIL principles and said that they would try it if their pragmatic concerns were removed, and their other priorities were met. Finally, those who admired EIL believed its incorporation is necessity as it is more authentic and leads to advocacy for marginalized groups of people in their profession.

### 6.3.2. The participants identity formation

One of the research questions in this study concerned how the participants position themselves as language teachers and construct their professional identity with reference to the variety of English they speak and expose their students to. Table 6.7. illustrates the five ways the participants constructed their identity as teachers. However, caution needs to be taken when interpreting this data as the participants did not define themselves only with one of these identities necessarily. In other words, as the excerpts of their interviews in section 6.2 have shown, participants often defined themselves with more than one of these identity descriptors.



*Figure 6.7.* Identity descriptors for participants' definition of their roles regarding language use



As can be seen in Figure 6.7., a thematic analysis of the participants' responses to interview questions have revealed five major ways they defined themselves and their roles as teachers as far as providing students with language model is concerned.

#### 6.3.2.1. Teacher as authority

Some of the participants in the interviews indicated that they spoke a standard variety of English as they were born and raised in a native speaking country. These participants saw their role in the classroom as the primary provider of input for students. They often did not either feel the need for exposing students to varieties of English other than the one they spoke or found it of secondary importance. The materials they said they were using in the classroom also reflected this tendency to expose students to the so-called standard varieties of English. The teacher as authority identity descriptor puts the native-speaker teachers and their mastery over their first language and culture on pedestal.

An example for this identity descriptor can be found in Victoria's comments when she says she finds non-native varieties of English to be *irritating* and that she finds native varieties to be *cool*. Victoria also mentions that being a native speaker allows her to provide her students with the correct way of speaking English. That is why she never makes any attempt to use materials that feature non-native varieties:

*[...] I have the chance [to expose my students to such varieties] I can make the chance anytime I want, but why don't I? I don't know.*

#### 6.3.2.2. Teacher as emulator of authority

In contrast to the previous descriptor, teachers who defined their role as emulators of authority were not native speakers of English themselves but would make every attempt to speak and expose their students to one of the standard varieties they were familiar or most comfortable

with. These participants deemed exposing students to native varieties of English a necessity and selected textbooks or other materials that would feature those varieties. They often did not believe that they were speaking a particular variety of English, and instead resorted to their learning experiences (learning a native variety as a student or through living abroad) to emulate how native speakers use English. An example for this identity descriptor can be found in Aisha's ideas when she says she tries to be consistent and expose her students to American English when she speaks:

*My English is closest to American English [...] but a native speaker most likely can recognize it is not native in no time [...] I try to be consistent and talk that American English that I can to be a model of that variety for my my students.*

#### 6.3.2.3. Teacher as global citizen

The participants who identified themselves as global citizens held more liberal views towards the use of non-native varieties alongside native varieties in their classes. Regardless of being native or non-native speakers of English, these teachers saw value in exposing their students to how people in different parts of the world speak English. They considered it as part of their responsibility as teachers to prepare their students for encounters in the real world and outside the language classroom. They would often foreground the significance of being able to comprehend English spoken in non-native countries for business and other reasons. Rather than framing their role as a representative of a certain variety of English or the culture associated with it, these participants saw it incumbent upon themselves to provide their students with exposure to as many varieties and ways of speaking English as possible. An example for this identity descriptor can be found in a part of Hikaru's interview when she said:

*I speak like like X-English a little bit of everything I learned at school and in living abroad and seeing and talking to people and so on. It all affected how my English*

*has evolved and I don't think I mind that. It's how my students see like how English is spoken out in the world.*

#### 6.3.2.4. Teacher as agent of change

The participants who identified themselves as agents of change in their classrooms and in their profession often resorted to their theoretical knowledge, teaching philosophy, or lived experiences to raise their students' awareness of different varieties of English spoken in the world. They regarded the emphasis on standard varieties of English to be problematic because it would lead to the generation and widening of inequalities in the English language classroom. Teachers as agents of change considered it as part of their teaching responsibility to empower their students as non-native speakers of English as well as their non-native colleagues through highlighting the significance of regarding all varieties of English valid. Among the participants of this research, as a case in point, Liam, who was critical of the undue emphasis most textbooks put on native varieties, said that he wanted to make his students aware of how non-native speakers use English as they will most likely be communicating with fellow non-native speakers:

*I deliberately chose a textbook that exposes them [students] to different varieties of English deliberately and [in] every lesson [there is] listening where it's a Japanese speaker of English interacting with a non-native. [...]to have exposure to different types of English in terms of pronunciation because when they go out into the real world, if they if you know for example, it's they're economics majors if they wanted to go into the, the, the fields of business, you know, I would imagine some of them are going to go on international business trips. They're not going to be communicating entirely with native speakers. [They are] going to be communicating with everybody under the sun.*

#### 6.3.2.5. Teacher as conformist

Teachers who defined their roles as conformist believed that as they do not have full control over the selection of materials for their classes, the only choice they have is to abide by the syllabus imposed on them by people higher in the hierarchy of decision making. These

teachers perceived constraints and limitations on several levels and hence limited the scope of what they could do. They often worked in positions where they did not have a say in syllabus design and instead were assigned syllabi to follow meticulously. As well as seeing themselves as teachers, they would consider themselves as a member of the organization or institution they belonged to and therefore considered following their rules and meeting their expectations as important parts of their job. Here is an example for this identity descriptor from Hikaru's interview:

*You know what? I sometimes think I wish I could [expose my students to non-native varieties] but it's nothing I can choose like the syllabus is already made and the textbooks too [...] our coordinator selects them all.*

So far, the underlying reasons behind the attitudes of the teachers towards EIL principles and the way they would define and describe their professional identity regarding the linguistic model they provide their students with have been discussed. In what follows the findings obtained through the observation of the participants' classroom practice will be reported.

#### **6.4. Observation**

As discussed in Chapter Four, six participants agreed to allow the researcher to observe their classroom practice. In line with the objective of this study, the observations focused on the variety of English the students are exposed to by their teachers and through their use of materials. While the participants shared the information regarding the textbooks or other materials they used in the class with the teacher, the analysis is only done on the parts of the textbooks or audiovisual materials that were actually used in the observed sessions, and not the whole textbooks.

During the observations, the researcher took notes of the activities and tasks used by the teachers in the session, but the part of the textbook used during the session was also analyzed

thematically afterwards in terms of the variety of English they featured. As a result of the content analysis of the textbook activities and their corresponding audio or video materials, the materials were divided into three categories, namely the Inner Circle oriented, The Inner Circle oriented in disguise, and EIL oriented. Table 6.1. provides the distinctive features of these three categories along with information regarding the varieties they featured. An example for the textbooks in each of the three categories is also provided in the table.

Table 6.1  
*Features of textbooks used by participants*

Type	Variety	Example	Features
Inner Circle oriented	Native	Basic Skills for TOEFL iBT 1, Compass Publishing	<ul style="list-style-type: none"> <li>• Unit or text topics are from all over the world.</li> <li>• Audio materials feature standard American or British varieties.</li> <li>• Video materials feature standard American or British varieties.</li> <li>• Native speakers interact with fellow native speakers.</li> </ul>
Inner Circle oriented in Disguise	Native	Contemporary Topics: 21 <sup>st</sup> Century Skills for Academic Success 1, Pearson	<ul style="list-style-type: none"> <li>• Characters may have non-Anglo-American names.</li> <li>• Characters speak standard American or British varieties.</li> <li>• Speakers of native varieties interact with each other.</li> </ul>
EIL oriented	Native and Non-native	Global Activator: Your English, My English, World Englishes!, Kinseido	<ul style="list-style-type: none"> <li>• Characters have non-Anglo-American appearances and names.</li> <li>• Characters speak varieties that matches their name and appearance.</li> <li>• Speakers of native and non-native varieties interact with each other.</li> </ul>

As can be seen in Table 6.1, materials that are Inner Circle oriented, feature audio and video recorded by native speaking actors. These textbooks may or may not have topics related to other parts of the world, but the medium through which the content is delivered is a standard variety of English. Furthermore, native speakers of English communicate with fellow native speakers in a conspicuous absence of non-native varieties of English and their speakers. In one of the observed lessons, which was a TOEFL preparation course, the teacher made use of one of such textbooks. In a listening skill practice activity, a professor was giving a lecture on the Cold War between the USA and the Soviet Union. At some points during the lecture, the students' voice could also be heard. Both the professor and the students were speaking American English according to the participant whose class was observed.

In the second category, textbooks were quite similar to those in the first one, with one important difference. In the portion of these textbooks observed in practice, standard varieties of English (American or British) were exclusively featured, and native speaker actors recorded the audio and video materials. Native speakers were also interacting with fellow native speakers, akin to what was observed in the first category. However, the characters in the textbook sometimes had names that were not typical of Inner Circle countries. A case in point for this was seen in a lesson in one of the observed classes. The listening activity included an interview between a radio show host and a Japanese expert of contemporary arts called Michiko Fujii. In the interview, the host asks the expert several questions about Kazuo Shiraga's (a Japanese painter) style of art. According to the participant whose class was observed, however, both the host and the Japanese expert speak American English. This category is referred to as *Inner Circle oriented in disguise* as some of the activities in these textbooks featured Inner Circle varieties while using names and characters from other parts of the world.

In the third category, which is referred to as *EIL oriented* in the table above, things seem to be radically different. The textbook deliberately featured nonnative varieties of English in both texts and audio activities. Non-native speakers of English from Expanding Circle were interacting with individuals from the Inner and the Outer Circles. In the observed class and in a conversation practice activity two speakers were talking about a movie they were planning to see. The characters were from Japan (Shota) and India (Aditi) and spoke English with accents which, according to the participant whose class was observed, were representative of where they were coming. Students in this class were exposed to both an Expanding Circle and an Outer Circle variety of English but were able to listen to the same conversation in American English later in a subsequent activity as well. The lesson also included explicit instructions regarding the way English is spoken with different accents in various parts of the world.

A comparison of the different types of textbooks and materials in the observed classes indicates that selection of textbook can play an important role in exposing students to different varieties of English. As discussed by some of the participants in the interviews, however, textbook selection does not seem to be a luxury every teacher can enjoy.

## **6.5. Chapter Summary**

Chapter Six provided a detailed account of the participants' views on different aspects of EIL in the interviews. With a thematic analysis of the participants' responses, the chapter addressed all of the four research questions in this dissertation (see Chapter One). Although the first two research questions were partly answered in Chapter Five with reference to the quantitative findings of the study, the present chapter delved deeper into those findings with a qualitative approach and explored the beliefs that underlay the participants' responses to the quantitative survey. Data from observation also contributed to the triangulation of the findings

through unraveling how the participants provided linguistic model for their students in practice. In the following chapter, findings from Chapters Five and Six will be discussed and interpreted in more detail.



## **Chapter Seven: Discussion and Interpretation of the Findings**

### **7.1. Chapter Preview**

This chapter is devoted to the discussion and interpretation of the findings considering what is already known about the topic in the literature. It starts with a comparison of the findings regarding the attitudes of the participants towards EIL with those of the studies in the literature. Then, concepts of identity and native-speakerism will be used to interpret how the participants framed their role as language teachers within the context they were working. Finally, the relevance of critical pedagogy for understanding the findings of the study will be discussed with reference to propositions made by research within critical language pedagogy and critical language testing.

### **7.2. The Findings in Perspective**

Based on the quantitative and qualitative findings reported in the two previous chapters, it is already known that the participants in the research did not have a positive attitude towards most of the tenets of EIL on average. To the best of the researcher's knowledge, a similar study was not carried out in Japan previously and although a number of attempts have been made to explore Japanese language learners' attitudes towards EIL, literature is scarce when it comes to the attitudes of language teachers. However, comparing and contrasting the findings of this study with what the literature on language teaching in and outside Japan has to offer can be

illuminating in important ways. The following sections, therefore, provide such a comparison in an analytic and critical way to make sense of the findings already presented in a better way.

### 7.2.1. Attitudes towards EIL

Among other things, the present study provided a comparison of the attitudes of native speaking and nonnative speaking (from Japan and other Expanding Circle countries) teachers of English in Japanese higher education. While the analysis of the quantitative data suggested that on average all participants held negative attitudes towards EIL principles, the qualitative phase of the study uncovered more intricacies suggesting that teachers' views on EIL can be placed on a spectrum ranging from *resistance* to *hesitancy*, *tolerance*, and *admiration*. This is reminiscent of Hino's (2021) argument who categorizes attitudes towards EIL in Japan as negative, reserved, and positive. While Hino's categorization has a lot in common with what was found in this research, the four-point spectrum suggested here seems to better describe the underlying motifs and beliefs of the participants for the attitude they hold. Framing attitudes as either negative or positive is less informative and tends to ignore their roots. As an example, while describing one's attitude as negative does not indicate its underlying assumptions, the theme of *resistance* is loaded with meaning and reflects the values and perceptions of the participants that stand at odds with the values EIL strives to promote.

Speaking of the standpoint of resistance, the two codes that generated this theme were normativity and native-speakerism. The literature on EIL has had a special interest in exploring the concept of native-speakerism, and this will be duly reviewed in a subsequent section in this chapter. However, the idea was also addressed on several occasions by the participants in the interviews, which bears a resemblance to what Kobayashi (2018) had found. Kobayashi argued that there is this tendency among Japanese learners of English to acquire Western English as they

believe it is authentic, rather than Asian or Southeast Asian Englishes often referred to as “bad Englishes.” The participants in this study also confirmed Kobayashi’s argument as some of them believed their students are interested in learning American or British varieties of English. In a similar argument, Borlongan and Ishikawa (2021) state that the variety of English spoken in Japan has a very strong preference for American English from a variationist sociolinguistic standpoint, which can explain why Japanese students are more familiar with or interested in this variety. Not all participants in this study would agree with these propositions, however, as they believed for the average Japanese students such a distinction between native and non-native varieties is nonexistent due to their lack of awareness. While it is imaginable for students to lack awareness towards nonnative varieties of English, it is not so for teachers. All teachers, in the qualitative phase of the study at least, were aware of the existence of such varieties.

Nevertheless, there was no consensus among them regarding what counts as a legitimate variety and what does not. As a case in point, when it came to Japanese English as an Expanding Circle variety, opinions were dispersed. Those teachers who did not define Japanese English as a legitimate variety, argued that they would make attempts to correct their Japanese students’ use of Japanese English either in explicit or implicit ways. This is similar to D’Angelo’s (2008) findings showing that some monolingual native speaking teachers in Japan tend to purge the Japanese taste from their students’ English. Such an attempt to expunge the so-called *wasei eigo* indicates that some teachers believe in normativity in language use, which was one of the codes contributing to the resistance theme in this study as well.

D’Angelo also argues that the use of Japanese expressions by Japanese learners of English to express themselves in a culturally unique way is essential for their identity and is therefore a right that should not be taken away. The theme of admiration representing how

participants viewed EIL as an approach for promoting advocacy for non-native speakers of English (learners and teachers) also bears a resemblance to D'Angelo's argument. The idea that global encounters through English should be understood "as multilingual contact among English users beyond geographical boundaries with no preassigned communities, cultures, identities, or power relations" (Ishikawa, 2021, p. 15) has found more proponents among EIL scholars, which renders the concept of native English irrelevant. In other words, advocacy for non-native speakers of English has surfaced as resistance against natives-speakerism, which will be dealt with duly in a subsequent section in this chapter.

Considering the dearth of studies exploring attitudes towards EIL in Japan, it may be beneficial now to explore how EIL is perceived in other parts of the world. On a theoretical level, several attempts have been made to frame ownership of the English language as something that belongs to not only its native speakers but also to its non-native speakers (Crystal, 2003; Matsuda, 2003). Such an argument hinges on the idea that language has to be viewed as a tool for the expression of its speakers' identity and in this regard should be owned by them (Jenkins, 2007; Sung, 2014). The challenge such a view is faced with, however, is the issue of intelligibility. That is, if speakers of different varieties keep using them in international encounters to preserve their identity, then how are they to achieve intelligibility? Wang (2013), for instance, argues that speaking English in a local accent for retaining one's identity is only acceptable if it does not hinder intelligibility. Such a concern was also expressed by some of the participants in the present study, particularly those resisting EIL principles. These participants believed that native varieties of English need to be taken as norms as they are more intelligible than nonnative ones. This can be regarded as a reductionist approach to solving the intelligibility dilemma. In other words, instead of preparing learners and equipping them with the skills to

needed to negotiate meaning and understand different varieties of English, such a reductionist approach aims at reducing the number of valid varieties to those already recognized as standard and native ones at the cost of marginalizing millions of speakers who only have access to nonnative varieties and identify themselves with them. This presents a stark contrast with what an EIL approach offers, which is characterized by promoting diversity and inclusion (Matsuda & Friedrich, 2011; Murray, 2012). As previously discussed, this latter approach is attracting more attention in recent years.

Regardless of whether or not stakeholders of language pedagogy sympathize with the EIL approach, however, what happens in the language classroom can still be closer to a reductionist approach. Several studies have found that even those teachers who hold positive attitudes towards the principles of EIL, tend to follow a reductionist approach in practice by exclusively exposing their students to native varieties of English (Matsuda, 2009; Ren, Chen, & Lin, 2016; Tajeddin, Alemi, & Pashmforoosh, 2018). As an example, Tajeddin, Alemi, and Pashmforoosh (2020) found that the nonnative teachers participating in their study regarded language learning and language use as separate entities, meaning that while they thought only native varieties should be taught in the language classroom, they believed students should be encouraged to use nonnative varieties in the real world. This has also been witnessed in other studies where teachers were found to believe that nonnative varieties should not be the object of learning, and their use is only legitimate for communication in intercultural and international encounters (Ren et al., 2016).

Some of the participants in this study who were tolerant of EIL principles but unwilling (or unable) to incorporate them in their classroom teaching also held similar views. They did not disagree with EIL tenets on a theoretical level, but when it came to providing students with

language model, they opted for native varieties, at least as their top priority. One explanation for this is the way teachers may assign prestige or power to certain varieties and therefore encourage their students to acquire those varieties (Jenkins, 2005; Sifaki & Sougari, 2005). Although the issue of prestige was not brought up by the participants in this study, their portrayal of nonnative varieties as erroneous and incorrect could have been a reason why some of them preferred to expose their students to the *correct* and *standard* varieties of the language.

In a Southeast Asian context, Phan (2016) and Ton and Pham (2010) found that Vietnamese teachers of English have a strong preference for being norm-bound, meaning that they prefer to use native speaker models in their classroom despite not having a negative attitude towards other varieties. While emphasizing the importance of raising their learners' awareness of other varieties of English, they believed that learners across all proficiency levels are not ready to be introduced to such varieties. This latter concern was also verbalized by some of the participants in this study who believed that while introducing nonnative varieties to advanced level students may prove beneficial, doing so in lower-level courses does not benefit the students.

Among the reasons some of the participants in this research were hesitant to incorporate EIL principles in their classroom practice were the constraints that they felt, including limited access to nonnative varieties in the textbooks they used, or rather were given to use. This also corroborates the findings of previous research criticizing textbooks and other published materials for being narrowly norm-bound and promoting not only Anglo-American varieties but also lifestyle and cultural values. Shin, Eslami and Chen (2011), for instance, studied cultural content in seven series of textbooks produced by international publishers and found that Inner Circle cultural content remained dominant in the majority of them. For this reason, Galloway and

Rose's (2015) argue in favor of using textbooks that represent the realities of language use drawing attention to EIL and its principles. Equating the culture of Anglophone countries to the culture of English-speaking world has been subject to criticism in scholarly publications too (Baker, 2015). In the ASEAN region, for instance, Kirkpatrick (2011) argues that instead of representing Anglophone cultures, textbooks need to feature cultural content from the countries in the region considering the high possibility for English language learners in the region to communicate with individuals from other countries in that part of the world for business-related or other reasons.

Apart from the limited representation of nonnative varieties in published materials and textbooks, the participants in this study referred to other constraints for exposing students to varieties other than the native ones too. Among such constraints were syllabus overload, time limits and assessment requirements. This is similar to what was pointed out in Phan's (2016) study of Vietnamese teachers. Phan found that constraints such as teachers' limited capacity, the exam-oriented educational system, and time constraints, among other factors, discourage teachers from employing EIL principles in their classes.

The discrepancy between teachers' beliefs and classroom practice as depicted in the studies reviewed here and reiterated in the findings of the present research has been a topic of interest in a line of research in applied linguistics called teacher cognition research. To the best of the researcher's knowledge teacher cognition research has not yet explored the beliefs and practices of teachers regarding the variety of English they use as linguistic model in their classroom. However, it might be insightful to view the findings of this study in light of what teacher cognition research has had to offer. Teacher cognition refers to "the unobservable cognitive dimension of teaching – what teachers know, believe, and think" (Borg, 2003). Although a number of models

have been offered to study teacher cognition, the most systematic and comprehensive agenda for researching language teacher cognition comes from Borg (2006). Borg’s framework shows how language teacher cognition develops over time and how there are constant interactions among the cognition component, teachers’ learning, and their classroom practice. Figure 7.1 below shows Borg’s (2006, p. 283) schematic representation of teacher cognition and its interactive relationship with language teachers’ backgrounds including their schooling, professional development, classroom teaching and the context where they operate as a teacher.

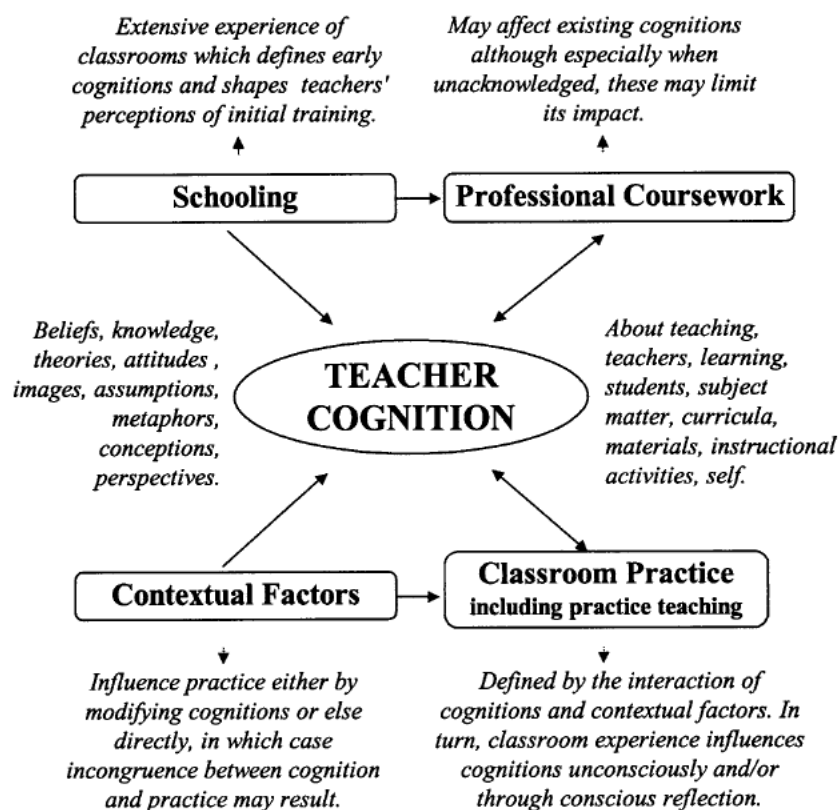


Figure 7.1. Borg’s teacher cognition model

The model signifies at least four major points. First, teachers’ learning experiences both at school and during their professional career directly influence their cognition. Through the influence they exert on teachers’ cognition they also affect teachers’ practice indirectly within the constraints of



the context where they are teaching. These personal learning experiences are likely to form educational preconceptions which may even be resistant to change over time.

The second important point is also borne of the first one in a sense that the interaction between contextual factors and teachers' learning experiences constructs their beliefs. In this model classroom practice, including what happens inside and around the classroom is understood as a part of the context. This implies how interwoven cognition and contextual factors are: cognition informs practice, and practice in turn, consciously or subconsciously, affects cognition. Borg argues that teacher cognitions and practices "are mutually informing, with contextual factors playing an important role in mediating the extent to which teachers are able to implement instruction congruent with their cognition" (p. 284).

The other interesting point about the model is that it encompasses teachers' decision making as an important pre-teaching, while-teaching and post-teaching element of teacher cognition besides the various psychological constructs such as beliefs, knowledge, theories, attitudes, images, assumptions, metaphors, conceptions and perspectives, etc. (Li, 2017). And finally, Borg's model distinguishes the different components of teacher cognition which comprise teaching/learning, teachers/learners, subject matter, the syllabus, materials in use, instructional practices as well as the teaching self, colleagues, assessment and the context of teaching.

Overall, the model seems to suggest the two concepts of teacher learning experiences and contextual factors as the most influential in shaping teacher cognition. Teacher cognition is said to be able to enhance teacher learning, and on the other hand, contextual constraints are believed to cause discrepancies between teachers' beliefs and practices. Borg (2006, p. 284) himself states that "although professional preparation does shape trainees' cognitions, programs which ignore

trainee teachers' prior beliefs may be less effective at influencing these." In the present study, all of the participants' taking part in the qualitative phase of the study either held master's or PhD degrees in a language-related field of study. Moreover, some of them held professional language teaching qualifications too, meaning that they had the theoretical knowledge for teaching English and as their responses showed, were familiar with the importance of exposing language learners to nonnative varieties. However, what seemed to inform and guide their classroom practice was not their theoretical or content knowledge. This is where language teacher cognition research can help interpret the findings. For some of the participants, prior learning experiences, that is their experiences as language learners, were influencing their classroom practice. In one particular case, one of the participants argued the way she teaches is influenced by the way she was taught as a language learner. Some other participants expressed their concerns about the constraints that they felt in their teaching including preparing students for tests, time constraints and overloaded syllabi. Teacher cognition research, as shown in Figure 7.1, assigns important roles to such perceived constraints arguing that they can intervene with teachers' beliefs regarding various aspects of teaching and ultimately cause discrepancies between their beliefs and classroom practice. Teachers' practice is also influenced by different interactions between the teachers and their colleagues, the syllabi, the subject matter, and the materials they use. These issues were also brought up by the participants of this research while describing the constraints they face in making their classroom practice congruent with their beliefs. One example for this is the way some participants perceived their position as low in the hierarchy of power when it came to making decisions regarding textbook selection and exposing students to the varieties featured in those textbooks.

The component of the teacher cognition model discussed here also contribute to the teachers' perception of themselves and their roles. The findings of the present research showed how the participants framed their perception of themselves and their roles as teachers with regards to the language model they expose their students to. Based on the thematic analysis of their identity descriptors they were found to frame themselves as authorities with full access to standard varieties of English, emulators of authority who strived to expose their students to standard varieties, global citizens aware of the need to embrace diversity in terms of language model, agents of change who would advocate for marginalized individuals, and conformists who saw their agency curbed and controlled by a myriad of constraints.

The way teachers frame their professional identity has been studied in the field of applied linguistics with three approaches (Beijaard et al., 2004): the process of identity formation, characteristics of teachers' identity, and exploring teacher identity through teacher narratives. Exploring identity entails understanding how individuals see their relationship with the world, how such a relationship is structured in time and space as each context is governed by a set of rules for relationships within which individuals define their identity (Norton, 2013). In other words, identity is in a constant interaction with the surrounding context, and people and power within that context. Therefore, an individual's experiences in the past and the present contribute to their perception and definition of themselves (Cho, Al-Samiri, & Gao, 2023).

Language teacher identity has been theorized and examined in the field of applied linguistics in several aspects. Although research on teacher identity has featured conceptual divergencies in research focus, there is consensus among scholars in a number of arguments about identity (Yazan & Lindhal, 2020). Some of these arguments that can be supported by the findings of the present research will be discussed here. One of the arguments is that teaching

practice is a continual identity work. The negotiation and enactment of identities take place as teachers make and execute instructional decisions and interact with their students and colleagues (Reeves, 2018). Moreover, teachers have been found to construct their professional identity as they seek membership in professional communities, which enables them to achieve legitimacy and recognition through participation in their practices (Yazan, 2017). This also shows how identity work is individually led and contextually mediated or constrained (Fan & de Jong, 2019). Teachers are situated within contexts with micro, meso, and macro levels, where they negotiate their perceptions of themselves and their roles as they try to address what is expected of them in terms of contextual demands reflecting the dominant social, historical, political, and economic discourses (Yazan & Lindhal, 2020). Furthermore, teachers are individuals with social identities that are hardly separable from their professional identity. Such social identities may include their perceptions of their own race, ethnicity, class, culture, and nationality, among other aspects. Finally, teachers' professional agency is oriented by their identity, meaning that they may or may not assert agency in their teaching practice depending on what kind of teacher they are (or rather they think they are) and would like to be (Haneda & Sherman, 2016).

These arguments regarding identity work and professional identity are congruent with how the participants in this research framed their roles with reference to their past learning and teaching experiences, the knowledge (theoretical, linguistic, cultural) they were in possession of, and the context in which they were teaching. The participants' definition of themselves as teachers were intertwined with what they were expected to do as teachers. For some of them, issues of race or nationality were prominent as they defined themselves as native or nonnative speakers of English. As far as selection of materials and providing students with language model was concerned, not all of the participants had similar perceptions of their agency. While some of

them framed their role as conformists who had little to no power in the hierarchy within which they were placed, others resisted such limitations and resorted to other aspects of their identity to define their roles as agents of change in the classroom. Overall, it can be said that similar to what the literature on teacher identity has offered, identity of the participants of this research was multilayered and mediated by context and personal experiences.

### 7.2.2. Native-speakerism

The qualitative findings of this study showed how the participants' resistance towards accepting and employing EIL tenets in their teaching was driven by issues related to native-speakerism and normativity. As these have been among the major topics brought up by several of the participants in this research and as the issue is directly relevant to how EIL is perceived and practiced, this section will provide a brief account of what native-speakerism is and how it affects the use and teaching of English in international contexts. The findings of the study will then be interpreted with the lens of research on native-speakerism.

Native-speakerism can be defined as an ideology that privileges institutions of the West in English language teaching thereby normalizing pedagogies, teachers and models of English associated with such institutions (Holliday, 2005). This ideology has come under criticism in recent years for perpetuating discrimination against teachers who do not meet the stereotypical criteria of being a native speaker and for promoting the so-called native and standard varieties and models of English language use (Lowe, 2022). Although it has been upheld as an objective criterion for language proficiency, native-speakerism has been found to be closely connected to nationality, race and even class (Javier, 2016).

Native-speakerism has its roots in an imperialistic approach to language teaching which prioritized interests of the West (Phillipson, 1992) thus marginalizing teachers and models of

English use that differed from Western standards. This has led to, among other issues, a bias in favor of native-speaker teachers in the language teaching profession (Kiczkowiak, 2020).

Manifestations of such a bias can be observed in the policies governing hiring language teachers or even assigning different roles and responsibilities to teachers based on whether or not they are native speakers (Kiczkowiak & Lowe, 2021). This has sometimes backfired too, however. For instance, Nagatomo (2016) found that native-speaker teachers are sometimes assigned to peripheral positions and lack job security in Japanese universities compared with their Japanese colleagues with comparable qualifications. In either case, what seems obvious is that native-speakerism has been likely to cause discrimination.

Apart from causing discrimination, native-speakerism has been the driving force behind the promotion of the so-called standard native varieties of English. The consequence of such a view on language teaching has been an almost exclusive representation of such varieties in textbooks published globally (Syrbe & Rose, 2018). Despite an increased awareness towards nonnative varieties of English and the significance of exposing language learners to such varieties to prepare them for real life international exposure, in Japan, too, textbooks primarily and narrowly feature standard varieties (Amundrud, 2021). Moreover, such textbooks are often designed with methodological approaches that are popular in Anglophone countries. An example for this is the overreliance on communicative language teaching, which is regarded as a Western model exported to other parts of the world without realizing that such an approach may not necessarily be appropriate in other contexts where learners have different educational experiences and preferences (Kumaravadivelu, 2006). Lowe (2022) argues that this has led to orientalist *othering* of students whose learning style and preferences deviate from the assumptions communicative language teaching draws on. Imposing such an approach on English

language classes in Japan without evaluating its appropriateness for Japanese students, for instance, has led to the overgeneralized portrayal of Japanese students as communicatively incompetent, conformist, and reluctant to take risks (Hollennback, 2021).

Several of the issues arising from native-speakerism were echoed in the comments made by the participants in this study. Although some of the participants had a tendency to rely on native-speakerism to explain their resistance towards the tenets of EIL, other participants referred to its destructive aspects. This was evident in the views of the participants who held an admiration standpoint to EIL on advocacy and authenticity grounds. Similar to what the literature on native-speakerism has offered, these participants believed that overreliance on native speaker varieties has marginalized nonnative teachers making it more difficult for them to secure themselves a job. They were also critical of how this situation has silenced some of the learners who are not allowed to express their identity through the local variety of English they are more comfortable with. Some of the participants also believed that not reflecting the realities of language use among nonnative speakers of English has rendered textbooks inauthentic.

Nagatomo's (2016) findings about how native-speakerism has backfired in Japan was also corroborated in the comments made by some of the participants in this study. Participants from the Inner Circle and the Expanding Circle minus Japan groups expressed their inability to select textbooks for their classes in some cases. In one particular case, one of the participants who was the director of English education at the department she was working for stated that, despite her role as a director, she is expected to follow the footsteps of her predecessors and avoid selecting different textbooks. This constraint was a recurrent one among other native speaking participants too, implying that the division of roles and responsibilities may well have been influenced by a latent discrimination against native speaking teachers. Nagatomo (2012)

also found that as language teaching is often regarded as a precarious job, native speaking English teachers seek PhD qualifications and frame their roles as researchers to avoid being looked down as replaceable or disposable workforce. This may be indicative of a hierarchy wherein important decisions are made by not the native-speaking teachers, but by their experienced Japanese colleagues. Needless to say, the situation for non-native non-Japanese teachers can be even graver as they do not have the privileges associated with being a native speaker or a Japanese teacher.

Considering the native speaker as the perfect user of a language feeds on a cognitivist understanding of language acquisition, one of whose proponents was Chomsky. To Chomsky, native speaker was a person who was exposed to input in young age (before what he calls the critical period) and therefore naturally acquired the language instead of consciously learning it. This view, which was later criticized by a social constructivist approach to language learning, maintains that the native speaker and only the native speaker is the perfect user of a language. This idealized portrait of native speakers is likely to privilege them in the language teaching profession. Some of the participants in this study believed in normativity in language used arguing that the native speaker language is the correct one that need to be emulated. These participants seemed to sympathize with the aforementioned cognitivist account of language acquisition.

### **7.3. Relevance of Critical Pedagogy for interpreting the data**

Paulo Freire's (1973) critical pedagogy views education and educational institutions as potential sites for the perpetuation of structures of dominance and privilege (Kilderry, 2004). In this regard, Pennycook (1990) saw applications of critical pedagogy for education twofold. First, it approaches curricula with a problem that has been identified and then aims at enabling the



students to bring about change to address that problem. Knowledge is regarded as a social construct which is neither neutral nor objective and hence might serve the interests of a group of people. This issue runs through curricula and is exactly what needs to be addressed. Second, critical pedagogy strives to explore the relationship between knowledge, power, and culture. As a result, it seeks to uncover the production and maintenance of inequality inside the academic culture and allows students and teachers to resist inequalities as such (Giroux, 2005). Language and language teaching as sociocultural entities have been a focus of critical pedagogical research.

The majority of studies with a critical pedagogical lens concern the teaching of English as a Second Language (ESL). However, influential research works have also been focusing on contexts where English is taught as a Foreign Language (EFL), as a World Language or as an International Language. Incorporating a critical component into the English language classroom dates back to 1990s and the reinvention of the notion of culture in the foreign language classroom, which demanded the development of critical cultural awareness in language teaching (Gounari, 2020). To Kramsch (1993), for instance, critical foreign language pedagogy had to heighten awareness of the sociocultural context, students, schools, and classrooms and how language is well equipped for bringing about change. More importantly, Pennycook's (1994) development of a post-colonial and non-Eurocentric model for critical pedagogy for teaching EIL, provided a solid base for exploring the status of EIL from a critical point of view. To him, the global spread of English and its use in international encounters could not be understood without taking into account issues of colonial exploitation and the inequalities generated by globalization and neoliberal ideologies. Exploring such ideological forces, therefore, became a prerequisite to understanding the hegemony of English and issues of power in the language teaching profession. Identifying hegemonies of power and sources of oppression in the language

classroom and language teaching industry and liberating language learners and teachers (and other stakeholders) from them has been a recurrent theme in critical pedagogical studies of the language classroom. As Crookes (2012) argues, in a critical pedagogical approach to language teaching, “the elements of the language curriculum should relate to the issues of the students' life and the things in their life that are problematic, which they might be able to change and improve through the tool of literacy or an additional language, and the changed consciousness that would come from that” (p. 3).

### 7.3.1. Critical language pedagogy

Freire himself was a literacy instructor, and in his original inception of the idea of critical pedagogy language instruction played a pivotal role. However, as mentioned previously, applications of his ideas in second and foreign language teaching was something that was mainly done by his followers, and that is how the term *critical language pedagogy* came into existence. Besides EFL, critical language pedagogy has also been concerned with WE and EIL, and this is what makes it relevant for understanding and interpreting the findings of the present research. A very important question that needs to be addressed is how learners of English as a foreign or an international language benefit from a critical approach. Brenner (2012, p. 126), after reviewing several resources to address this question argues that “the model of critical pedagogy...is uniquely capable of assisting students to increase their capacity for understanding others...including Others’ suffering and/or their perceived lack of accountability for their problems, issues, or crises.” Brenner believes critical language pedagogy enables students to question being seen as *others* while reflecting on how knowledge, experience and power have bene conventionally framed within various sectors of society (Crookes, 2020).

In an attempt to bring together the propositions in the literature on critical language pedagogy, Crookes (2021, p. 248) provides the following list:

- (1) Critical language pedagogy should produce political subjects—that is, it should help students contribute to society through ‘different social, cultural and political ways’;
- (2) it must concern good and bad—critical pedagogy engages the ethical;
- (3) it needs to relate to ‘difference’ (class, race, gender, etc.);
- (4) its classrooms should be places where ‘knowledge can be challenged’;
- (5) it should create ‘alternative forms of culture and knowledge’;
- (6) it develops partial and ‘particular’ (i.e. local) forms of knowledge (and reason);
- (7) it must have ‘a vision of a better world for which it is worth struggling’;
- (8) its ‘teachers need to see themselves ... as “transformative intellectuals”’;
- (9) it values student voice and the role of student as active subject (quotes from Pennycook 1994: 298–9).

Reading the above propositions side by side the description of how an EIL approach envisions teaching English, teaching culture, using textbooks, framing the role of students etc. (refer to Chapter Two for a discussion of aspects of EIL), the potentials of EIL as a critical pedagogical approach becomes evident. Such potential, however, according to the findings of the present research, by and large either are wasted or have remained unutilized.

As the quantitative survey in this study showed, on average, the participants held a negative attitude towards the tenets of EIL and their application in language teaching. The qualitative phase of the study also showed that the participants differed from each other in terms of familiarity with and acceptance of EIL tenets. It comes as no surprise that in such a context English language teaching in Japan cannot improve the students’ abilities to contribute to the

society in social, cultural and political ways. Several of the participants in the interviews argued that their Japanese students lack awareness of nonnative varieties of English and only see the language as a means of exporting Anglophone linguistic and cultural values to other parts of the world. One participant even argues that her students hardly know about any other country except the US and some European countries, let alone acknowledging how they use and speak English. On multiple occasions, the participants also mentioned that although their students are more likely to use English in communications with fellow nonnative speakers of English, they are, if anything, interested in American English and want to learn this variety. They regarded American English (and British English) as the correct and standard one implying that anything that deviates from that is incorrect. Obviously, this leads to inability to challenge knowledge and see alternative ways of expressing cultural identity. Furthermore, regarding Japanese English (and other Outer and Expanding Circle varieties) as flawed impedes the development of partial and particular (local) (see point 6 in the above list by Crookes, 2020) forms of knowledge and marginalizes the students' knowledge of the world. In terms of teachers, also, with the exception of those who took an advocacy (admiration) standpoint and framed themselves as agents of change, other participants could not become "transformative intellectuals" if they did not adhere to EIL principles in their classroom.

As an integral part of any teaching, language assessment and testing were also discussed by the participants and moreover, tests were found to be constraints for some of the participants for incorporating critical components of EIL in their classroom practice. The following section explores the concept of critical language testing in the hope of interpreting the findings with this lens.

### 7.3.2. Critical language testing

Tests are used for various purposes in the language classroom. While they can be categorized in various ways, two of the major types of tests are summative and formative tests. Summative tests have the aim of evaluating the students' performance at the end of a program, but formative tests are given to students to identify their weaknesses and monitor their progress and can therefore inform and guide teaching. Experts in assessment strive to create more accurate tests that can capture the abilities of the students better. In critical language testing, the focus is different, however. The term critical language testing is used "to refer to the misuses and challenges about the misuse of language tests" (Shohamy, 2022, p. 1448). Therefore, rather than focusing on tests, critical language testing is concerned with the consequences and impacts of using language tests. This idea dates back to the introduction of the concept of *consequential validity* by Messick (1981) that entailed an exploration of social, ethical and value dimensions of tests. To Messick, consequential validity encapsulated "the outcomes and impacts of tests on learning and teaching, categorization, exclusion, labeling and shaming" (Shohamy, *ibid*). This is particularly true about high stake tests the results of which have consequences for individuals as well as society in general. Cases in point for these include the internationally administered language proficiency tests based on results of which citizenship, immigration, and university and school admission decisions are made. What makes the situation even more complicated is that such tests are often administered by powerful organizations and agencies making it impossible for test takers to resist or protest them.

Putting the critical language testing approach side by side the findings of this research can prove insightful. The participants of this study viewed tests such as the TOEFL or IELTS as hurdles for employing the EIL approach in language teaching. They believed that since such tests exclusively feature native speaker and standard varieties of English, exposing their students to

other varieties would not make much sense. What is happening here is that these tests have created a hegemony that also guides the publication of textbooks and other materials. For reasons similar to what was stated by the participants, textbook developers and publishers may also be unwilling to incorporate nonnative varieties in their publications. The impact of this upon the learners can be grave. As most of the participants attested, many learners of English need to be prepared for communications that do not involve native speakers. In the absence of native speakers, how can an almost exclusive exposure to native varieties in textbooks and tests be justified? What an EIL approach to testing as a form of critical testing could do, on the other hand, would be liberating for students by questioning and challenging an unnecessary emphasis on Anglo-American varieties of English.

#### **7.4. Chapter Summary**

This chapter compared the quantitative and qualitative findings of the study with those of the existing research in the literature. While the negative attitudes of the participants towards tenets of EIL were not atypical of the findings in previous studies, some of the reasons behind such negative attitudes were peculiar to the context of this study. This chapter also discussed how teachers frame their professional identity regarding providing their students with language model with reference to what is already known about the process of identity formation. As adherence to native norms was a recurrent theme in this study to explain the participants' attitudes and classroom practice, the theoretical grounds of this concept were also used to throw light on the findings of this research. This chapter also reviewed some of the important aspects of critical pedagogy and its influence on critical language teaching and testing and interpreted the findings in accordance with it. The final chapter of this dissertation will provide a synopsis of the

findings, while also pointing out their potential implications. It will also discuss possible future directions for advancing the current study.

## **Chapter Eight: Conclusion**

### **8.1. A Synopsis**

It is a fact widely acknowledged that the English language is one of the most frequently used languages in international and intercultural encounters. Once limited to specific countries where it was spoken as the first language, the English language now functions as a lingua franca for a large population who speak it as a second or a foreign language. Moreover, and not surprisingly, the nonnative speakers of English outnumber its native speakers and their location is much more widely spread around the globe. This has several consequences for teaching of English as a foreign or a second language. The terms, sometimes used interchangeably by mistake, refer to two different contexts in which the English language is learned or taught. Second language teaching takes place in countries where English is spoken as the first language. That is, English language learners in such a context have the opportunity to be exposed to the language outside the classroom. In foreign language education, by contrast, English is not widely used in the society and the language classroom is the only place where learners receive linguistic input. This dichotomy has come under criticism in recent decades as other categories such as ELF, WE, and EIL have been introduced (refer to Chapter Two for a review).

EIL and teaching English as an international language were key concepts in this study. In line with recent research, this study took a critical perspective to argue for an EIL-informed



approach to teaching English in today's globalized world, instead of an unjustified emphasis on teaching the so-called "standard" varieties of English. Some of the key arguments made by EIL scholars is that English is no longer owned by its native speakers. In fact, they question the legitimacy of the constructs of native speaker and nonnative speakers and criticize mainstream language teaching for disregarding how the language is spoken in most international and intercultural encounters. EIL in this regard can be considered as a critical pedagogical approach, or as discussed in Chapter Seven, as an approach for critical language pedagogy, that strives to empower the local varieties of English developed in the Expanding Circle countries (see Chapter Two) and redefine their role in the English language teaching profession. Such redefinition has consequences for several groups of stakeholders in English language teaching and learning.

Teaching English with an EIL-informed approach obviates the need for adhering to how native speakers of say American or British varieties of English use the language and see the world. If most of international encounters take place between nonnative speakers of English (not from the Inner Circle), why do learners need to learn native varieties of the language and constantly be exposed to the values and ideologies those varieties are associated with? Why should native speaker teachers be seen as the best ones in their profession simply because they supposedly have mastery over the language they speak as their mother tongue and the cultural content associated with it? An EIL-informed approach starts from these questions and seeks to promote nonnative varieties of English and the cultural values associated with them, which have been marginalized for a long time.

An EIL-informed approach, however, requires, more than anything else, teachers that appreciate its principles and tenets, see value in incorporating them in their classroom practice, and above all are able to do so. Teachers are at the forefront of pedagogic transformations, and

that is why the present research focused on them to explore their attitudes, beliefs, and classroom practice with reference to EIL principles. Considering the paucity of literature on this topic in Japan, this study strived to explore the status quo of teaching English in Japanese higher education institutes. This research was done with a mixed methods design which allowed the researcher to analyze both quantitative and qualitative data. Informed by the results of the first phase of the study, three groups of language teaching professionals were identified (namely, from the Inner Circle, from the Expanding Circle minus Japan, and from the Expanding Circle: Japan), whose perspectives were explored and compared in this research. In so doing, this study employed a critical pedagogical framework and analyzed data collected via a survey, interviews, and classroom observations. Each of these data collection tools were utilized to answer one or more of the research questions posed in this study. In the next section, the research questions of this study will be restated and answered based on its findings.

## **8.2. Restatement of the research questions**

This research had four main research questions one of which has two sub-questions. Here are the questions and the answers provided to them based on the findings.

1. To what extent are English teachers in Japan aware of the varieties of English around the world?

This question was answered based on the responses provided by the participants in the qualitative phase of the study and in the interviews in particular. All of the 15 participants taking part in the interviews from the three aforementioned groups appreciated the existence of different varieties of English and could all name varieties from the Inner Circle and the Outer Circle. Some would even argue that within the Inner Circle countries, often there are multiple varieties spoken in different geographical locations or by members of different social classes. When it came to the Expanding

Circle, however, responses were less unanimous. While some of the participants believed varieties such as Japanese English existed and was legitimate, most others argued that what is spoken in an Expanding Circle country is a deviation from the standards and is therefore deficient.

2. What are the attitudes of English teachers in Japan towards varieties of English and the incorporation of EIL principles in language teaching?

2.1. What factors influence their attitudes?

2.2. Are those attitudes reflected in their classroom practice?

As far as the second question is concerned, the answer was partly provided via the survey in the first phase of the study. As the descriptive analysis of the data showed, on average the participants held negative attitudes towards most of the items on the survey representing different aspects, principles, and assumptions of EIL. In a few cases, however, the participants held neutral or positive attitudes about EIL principles. This finding was triangulated by what was understood in the qualitative phase of the study. Based on the interviews, the participants were found to hold a spectrum of attitudes ranging from resistance to hesitancy, tolerance, and admiration towards EIL principles. In fact, the qualitative findings added more depth to what was known in the survey by unpacking their attitudes to reveal the beliefs and opinions that underlay them. Those who took a resistance position, believed in the superiority of native speakers of English and the significance of being norm-bound when talking about the varieties of English. Those in the participants with a hesitancy standpoint were concerned about the constraints they perceived limiting their potential decision to incorporate EIL principles, as well as the ambiguity they felt regarding the concept of EIL. The attitudes of the participants taking a tolerance position were also driven by their priority and pragmatism concerns. They said they would give EIL a place in their classroom practice as they found it practical, yet they would not prioritize it overexposing their students to native varieties

of English. Finally, those who took an admiration standpoint, believed that EIL not only is a more authentic reflection of the realities of English language use, but also provides a pathway for advocacy for marginalized individuals in the language teaching profession.

The second sub-question in this question was also addressed in the qualitative phase of the study, but this time via classroom observations. For the most part, the participants' classroom practice (the language used as linguistic model by the teachers and the materials they used) reflected their attitudes explored via the interviews. However, one of the prominent features of all of the observed classes was their reliance on textbooks and the audiovisual materials that came with them. In other words, whether or not the participants' classroom practice reflected their attitudes was in part a function of their textbook selection, or rather the textbooks they were made to use by their colleagues higher in the hierarchy of decision making.

### 3. What variety of English do English teachers in Japan use as the model for Teaching English?

This question was answered with reference to the data collected via classroom observations. As discussed previously, the observations indicated that teachers heavily rely on textbooks and audiovisual materials in their classroom practice. This may not come as a surprise considering that English language textbook publication has become a burgeoning (and lucrative) industry in recent decades. However, it was an important observation as it directed the researcher's attention to the varieties of English these textbooks feature and promote. An analysis of the textbooks (limited to the pages covered in the observed lessons) revealed that while some textbooks solely feature Inner Circle varieties, there are others that have an EIL orientation and give voice to less heard varieties of English and their speakers. There was yet another category of textbooks in this regard which

comprised textbooks that were seemingly more tolerant of nonnative varieties and their speakers, however, kept featuring the Inner Circle speakers exclusively.

4. How do teachers construct their professional identity with reference to the variety of English they speak and use as teaching model in their classes?

The fourth question of the study dealt with the issue of how the participants in the interviews defined themselves and their roles as teachers of English. Identity can be approached from a number of perspectives, but in this study the focus was on how the participants identified themselves with reference to the variety of English they spoke and exposed their students to. Therefore, as far as this aspect of their professional identity is concerned, the participants were found to identify their roles in five major ways. Those who identified themselves as native speakers saw themselves as authorities who can use the target language correctly and have mastery over the culture it is associated with. The second group would not see themselves as authority but considered the emulation of authority of paramount importance. Teachers who defined their role as global citizens, believed in the multiplicity of the varieties of English and considered it beneficial to their students to be exposed to these varieties. The next group shared the perspective of global citizens but went beyond it by describing themselves as agents of change who strive to promote the use of less known varieties for the sake of empowering marginalized individuals who spoke those varieties. Finally, there were those who considered their role to be complying with rules of the place in which they are working. The variety they used as linguistic model in their classes was mandated to them (through textbook selection or in more explicit terms) and they would not question or challenge that.

### **8.3. Implications of the findings**

The findings of the study as summarized above have threefold implications for language learning/teaching, language learners, and language teachers. An EIL-oriented approach to English language education would redefine the object of learning in the language classroom. From what has been found in the interviews and the observations, the object of learning does not seem to be English language skills that allow learners to handle real-world international communications. Students that are only exposed to a limited number of so-called standard varieties of English, cannot be expected to be able to communicate with people who do not speak those varieties. The real world, as opposed to the language classroom, is a place where native and nonnative speakers of English with a wide variety of accents and dialects interact with each other to achieve their goals. A redefinition of the object of learning would also reposition the English language as a medium of communication rather than a normative system that distinguishes valid from invalid speakers of the language. Furthermore, instead of considering the English language as content that need to be delivered to learners, it can be regarded as a set of skills acquiring which allows learners to communicate with people using any variety of the language. English language teaching, therefore, needs to give more room to what Reagan and Osborn (2021) call the excluded curriculum. Tenets and principles of EIL seem to be part of this currently excluded curriculum.

Second, the findings have implications for language learners. As some of the participants argued, their students either were unaware of the existence of varieties of English or did not care that such variations existed and instead wanted to learn American or British English. Either way, what this means is that these language learners do not have a clear understanding of what they need to be able to communicate efficiently outside the language classroom. This is important

considering what research on language learning needs analysis has had to offer. In a frequently cited publication in the field of needs analysis Hutchinson and Waters (1987) categorize target needs into three including necessities (the aspects of language students need to function effectively), lacks (the aspects students are yet to master) and wants (those aspects students want to learn). English language learners need to become aware of all of these three aspects when they set goals for their learning journey. They are not always aware of what they need to communicate, and an overemphasis on what they want to learn can lead to their frustration.

Finally, the findings have implications for teacher education research. What was found in this study was that on average the participant teachers did not have a positive attitude towards the tenets of EIL. This is important as most of the participants held academic degrees in language related fields. Whether or not teacher training programs actually prepare pre-service or in-service teachers for an EIL-oriented approach is a question that requires a separate investigation. However, what we already know is that even if such programs included modules on EIL, they do not seem to have been very effective. The findings also showed that a tendency to view English in normative ways has led to the prioritization of native speaking teachers and marginalization of nonnative ones. Recent scholarship on language teacher identity also indicates that such an emphasis on native-speakerism, which is rampant in the language teaching profession, can lead to the feeling of incompleteness for teachers, while an approach that accepts the diversity in world Englishes contributes to their confidence as a powerful speaker of the language (Kemaloglu-Er & Lowe, 2022). Similarly, Gerald (2022, p. 57) argues that the native-speaker (and more so white native-speaker) dominated language teaching profession is “antisocial” and has become an instrument for “societal pathologization” by categorizing those in the profession who do not fit in the norms as “linguistically deficient.” As teachers are at the forefront of

change in the classroom, one of the first steps to address these issues should be taken in language teacher training programs offering academic or professional credentials to language teachers.

#### **8.4. Delimitations and limitations of the study**

This study was delimited and limited in a number of ways. Delimitations of the study which were a result of the decisions made regarding the design of the study mainly included its scope. The study was conducted in the Kansai region in Japan, rather than across the country. This was led by feasibility issues, but ideally a survey of the attitudes of English teachers in Japan would not be limited to a particular area. Limitations of the study also primarily concern its sample size. While originally the researcher intended to collect a larger sample, the turn-over rate in the first phase of the study remained low even after the data collection period was extended. On a similar note, the study was limited as the statistical data could not be analyzed with inferential statistics due to insufficient sample size for the treatment of the data. Although the descriptive analysis could map out the attitudes of the participants, inferential statistics could be more analytical showing, for instance, potential significant correlations between background information variables and the attitudes of the participants. Furthermore, without inferential statistics, the findings are low in generalizability. Generalizability may not be a concern in qualitative research, but with inferential statistics, it could elevate our understanding and interpretation of the quantitative phase of the research.

Another related limitation in this study was the sampling procedure. The study utilized snowball sampling in which each participant could share the link to the online survey with other potential participants and the researcher did not have any control over who would fill out the questionnaire. Although this is common practice in sampling, it is not free from limitations. For instance, this led to an imbalance in the number of participants in the three categories of Inner



Circle, Expanding Circle minus Japan, and Expanding Circle: Japan. There were fewer Japanese participants in this study than expected, despite the fact that the study was conducted in Japan. This may well have been due to snowball sampling, or rather this could indicate the status quo of the teachers in Japan. The same holds true about the universities the participants were teaching at. Most of the participants in this study were teaching at private universities, which limits our understanding of how things could be different at other universities.

### **8.5. Suggestions for further research**

Further research could take measures to address the shortcomings of the study described above. A reiteration study collecting data from across Japan and with a systematic approach to data collection from different cohorts of teachers at different types of universities could enhance the findings and their interpretation presented in this research. Also, while the qualitative phase of this study strived to explore the underlying beliefs of the participants about EIL, it was unable to track how the participants' beliefs had shaped or transformed over time. Further research with a longitudinal ethnographic design may be able to document how pre-service and in-service teachers' attitudes and practice regarding EIL changes over time and what factors contribute to such transformations if any. Similarly, case studies with teachers from the Inner Circle, Japanese teachers, and teachers neither from the Inner Circle nor from Japan working in Japan can yield insightful comparisons of how attitudes towards EIL take shape and affect classroom practice.

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## Appendix A: The questionnaire and its information sheet

\*\*\*This survey is designed on an online platform (Google forms) and is available at:

<https://forms.gle/nMtv7aT2FYZwEte6A>

A paper version of the survey is attached here for the reference of the Ethical review committee.

### Survey for University English Teachers

Dear participant,

Thank you very much for considering participation in this survey. You have received this invitation because you are currently teaching English in a Japanese university in the Kansai region. If the university you teach at is located in the Kansai region (Osaka, Mie, Nara, Wakayama, Kyoto, Hyogo, and Shiga prefectures), I would appreciate your participation in this survey. By clicking on the link below, you will be directed to an information sheet about this survey.

<https://drive.google.com/Mle/d/1fNMc7F7Z0J9LEOCT5xtb7c4WIpy5G8L/view?usp=sharing>

After reading the information and deciding to take part in this survey, please proceed to the questions and enter your email in the designated space below.

#### **By entering your email and checking the box you will confirm that**

1. you have read and understood the information sheet provided in the link above and have had the opportunity to ask questions.
2. you understand that your participation is voluntary and that you are free to withdraw at any time without giving any reason.
3. you understand your responses will be anonymized in any publications made from the results of this survey.
4. and that you agree to take part in this phase of the research.

#### **I agree to the above:**

- Yes
- No

Email address: \_\_\_\_\_

#### **Part I: Demographic data**

##### 1. Age

- 25 years old or younger
- 26 years old to 30 years old
- 31 years old to 35 years old
- 36 years old to 40 years old
- 41 years old to 45 years old
- 46 years old to 50 years old
- 51 years old to 55 years old

- 56 years old to 60 years old
- 61 years old to 65 years old
- More than 65 years old

2. Gender

- Female
- Male
- Other
- Prefer not to answer

3. Nationality \_\_\_\_\_

4. Status of residence in Japan (please respond only if you are not Japanese)

- Student
- Professor
- Highly skilled professional
- Dependent
- Permanent resident
- Other

5. Years of living in Japan

- Less than 1 year
- 1-5 years
- 6-10 years
- 11-15 years
- More than 20 years

6. Highest degree obtained

- BA
- MA
- PhD
- Other

7. Field of study (in which you obtained your highest degree)

- Majors related to language teaching and/or learning
- Other

8. Years of English language teaching experience at the university level in Japan

- Less than 1 year
- 1-5 years
- 6-10 years
- 11-15 years
- More than 20 years

9. Years of English language teaching experience at the university level outside Japan

- No experience
- Less than 1 year
- 1-5 years
- 6-10 years
- 11-15 years
- More than 20 years

10. If you have experience teaching English at university level outside Japan, please specify the country/countries.

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11. Which of the followings best describes the university you are currently teaching English at? If you are teaching at multiple universities please choose the option with regard to the university at which you teach more classes.

- National university (国立大学)
- Other public university (県立大学・市立大学)
- Private university
- Other

12. Contract type in your current position.

- Part-time
- Lecturer
- Assistant professor/Specially appointed assistant professor
- Associate professor/Specially appointed associate professor
- Full professor

13. Do you have a professional English language teaching certificate (TESOL, CELTA, DELTA, etc.)?

- Yes
- No

14. If your answer to the previous question was "Yes", please specify what certificate (s) you have.

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## Part II. Awareness towards varieties of English

#	Items	1	2	3	4	5
1	English belongs not only to native English speaking countries but also to other countries which use English for communication.					
2	English is now a common language for communication among non-native speakers of English.					
3	As a result of the international use of English, non-native speakers of English do not need to observe all native speaker language norms (i.e. rules of grammar, vocabulary, and pronunciation).					
4	All non-native varieties of English (e.g. Indian English and Singaporean English) have their own legitimacy and acceptability.					
5	In non-English speaking countries (e.g. Japan), non-native speakers should acquire the language norms of native speakers of English.					
6	In using English between two non-native speakers, the common language norms for international communication rather than native speaker language norms should be used.					
7	In using English between native and non-native speakers, the common language norms for international communication rather than native speaker language norms should be used.					
8	English as an international language should include the language norms of native speakers of English as well as other non-native varieties of English.					
9	It is the right of native speakers to decide on English language norms for international communication.					
10	Both native and non-native speakers of English have the right to decide on English language norms for international communication.					
11	English spoken by native speakers should be the dominant international English variety.					
12	In communication between speakers of native and non-native varieties of English (e.g. between speakers of British English and Indian English), both of them should modify their own language norms to establish mutual understanding.					
13	In using English, what is important is mutual understanding rather than native-like accuracy					

1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, 5 = strongly agree.

Thank you so much for participating in this survey. The researcher also intends to hold follow-up interviews (online/face-to-face) on the same topic in the second phase of the study. If you are willing to participate, you will be asked to suggest a day and time for the interview that suits you the best. Would you possibly be available?

- Yes
- No

### Survey Information Sheet

## **Request for participation in a survey about the use of different varieties of English in teaching the language**

My name is Seyedeh Zahra (Khatereh) Hosseini nasab and I am a PhD student in the Graduate School of Human Sciences, Osaka University. The survey you are invited to respond to is a means for collecting data for my dissertation, which is about the attitudes of English teachers in Japanese universities regarding different varieties of English used in teaching the language.

### **Research Purpose and procedure:**

Participation in this phase of the study involves responding to an online survey. The survey which takes about 10 minutes to complete, aims to collect some background information about the participants as well as information regarding their attitudes towards varieties of English used in teaching the language.

### **Researcher Information:**

The researchers' contact information can be found at the end of this information sheet. Please feel free to contact her any time prior, during or after participation if you have any concerns or questions regarding the data.

### **Voluntary Nature of the Study:**

Your participation in this study is strictly voluntary. Your decision whether to participate will not affect your current or future relations with your school or the institution. If you initially decide to participate, you are still free to withdraw at any time later without affecting those relationships.

### **Risks and Benefits of Being in the Study:**

There are no risks associated with participating in this study and while there are no immediate personal benefits, I hope this research will raise awareness about issues involved in teaching English. In the event you experience stress or anxiety during your participation in the study you may terminate your participation at any time.

### **Confidentiality:**

The records of this study will be kept anonymous. In any report of this study that might be published, the researcher will not include any information that will make it possible to identify you. Research records will be kept on a password-encrypted external hard drive for 10 years, and only the researcher and her PhD supervisor will have access to the records.

### **Contact:**

Khatereh Hoseininasab

Graduate School of Human Sciences, Osaka University (Email provided)

Research Supervisor: (Name and email provided)

## Appendix B: Interview questions

### Semi-structured Interview Questions:

1. Do you think that there are different kinds of Englishes?
2. Can you name some of them please? And explain any varieties of English you know of?
3. Which one do you think you speak and why do you think so?
4. Amongst these, is there an English that you particularly like? (Why/why not?)
5. Can you rank these varieties from the 'best' to 'worst' according to your own criteria? Why did you rank them this way?
  
6. Which kinds of English do you think your students want to learn? Do you feel they have any preferences? (Any apparent ones?)
  - 6.1. Do you think that teachers who are native speakers of these varieties (in question 6) of English are in a better position to teach English? (Why/ why not?)
  - 6.2. How about the non-native speakers of English?
  
7. What kinds of English do you think your students are most likely to be familiar with and what kind of English do you think they learn?
  
8. Do you think there is need for your students to understand non-native varieties of English? (Why/why not)
  - 8.1. If yes, do you expose them to non-native varieties of English? How?
  - 8.2. Would you allow your students to use these non-native varieties of English in your classes? Why?
9. Who, or which nationalities, do you think your students will communicate in English with in the near future?
10. Do you think it is more beneficial for your students to learn or to be exposed to one kind of English (e.g. American English)? (Why/why not?)
  - 10.1. Is this kind of English used in the materials (textbooks, audio/video) you use in the classroom?
11. How are the language teaching materials selected in your department? Do you have a say in the selection of the teaching materials? What is the textbook selection process like?
  
12. Have you heard of Japanese English?
  - 12.1. If so, how would you describe Japanese English?
13. Are you required by your program director/department to use any particular variety of English in your classes?
14. Do you plan lessons yourself or do you follow an existing lesson plan prepared by your department?



15. How do you assess your students (formative/summative)?

15.1. Do you expect your students to use a particular kind of English in the assessment?

# Appendix C: Consent form

## Individual Interview Informed Consent Form

### Title of Study

Exploring the Status of Teaching English as an International Language in Japan as a Critical Pedagogical Approach to Teaching English in Higher Education: Voices from Teachers

### Introduction

You are invited to participate in the study described below. Please read this form carefully and ask any questions you may have before agreeing to participate in this study.

### Purpose of Study

My study seeks to understand the different approaches used by teachers in Japanese universities. It also aims to understand what factors related to language teaching approaches influence the way students learn and use the English language.

### Description of Individual Interview Procedure

Joining this research means participating in an interview led by Khatereh Hosseini nasab. I am a PhD Candidate at the Graduate School of Human Sciences at Osaka University. Interviews will last 60 - 90 minutes and will be held in English. During the interview, you will be asked questions about your opinions and attitudes towards the “standard” and “non-standard” varieties of English and the appropriate variety of English to be used as a model for teaching it. The interviews will be **audiotaped and transcribed**. In some cases, clarification questions via e-mail may follow the interview.

### Potential Risks and Benefits of Participation in Study

There are no overt risks to joining this study, though some participants may feel uncomfortable sharing their personal experiences and opinions with the researcher. You are always free to not answer any questions that make you uncomfortable.

### Confidentiality

This study is anonymous. Personal information such as your name, your workplace, city of residence or any other identifying details will all be given pseudonyms in the research. All published information from this study, such as in the doctoral thesis, conference presentations and/or journal articles will be kept strictly anonymous. The records of this study will be kept strictly confidential. Research records will be kept in a locked file, and all electronic information will be coded and secured using a password protected file with researcher and her supervisor's sole access to the audio data. The data will be solely used for educational purposes and will be permanently erased 10 years after the researcher's graduation.

### Right to Refuse or Withdraw

You are free to refuse to participate in this study or withdraw your participation at **any time**. This includes before, during, or after the interview. There will be absolutely no consequences to your withdrawal from the study, including your relationship with the researchers. You have the right not to answer interview

questions. Moreover, you have the right to request the researchers not to use some or any of your interview material.

**Right to Ask Questions or Report Concerns**

You have the right to ask questions about this research study and to have those questions answered by the researchers before, during or after the research. If you are interested, a summary of the key results and any publication made from them will be sent to you. If you have any further questions about the study, at any time feel free to contact Khatereh (Seyedeh Zahra) Hosseininasab or her supervisor, Prof. Beverley Yamamoto.

**Contact:**

Khatereh Hoseininasab  
Graduate School of Human Sciences, Osaka University  
Email provided

Prof. Beverley Yamamoto

Professor, Graduate School of Human Sciences, Osaka University  
Email provided

**Consent**

Your signature below indicates that you have agreed to volunteer as a research participant in an interview for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep, along with any other printed materials deemed necessary by the researchers.

**Please check the boxes**

I confirm that I have read and understand the information sheet dated:

1. for the above project and have had the opportunity to ask questions.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason.

3. I understand that my responses will be anonymised before analysis. I give permission to the researcher to have access to my anonymised responses.

4. I agree to take part in the above project.

Participant's name: \_\_\_\_\_ Date: \_\_\_\_\_

(Electronic) Signature: \_\_\_\_\_

Researcher's name and signature: \_\_\_\_\_