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INCREASING KNOWLEDGE ON CURRENT GLOBAL ENGLISH THEORIES AND CULTURAL DIFFERENCES–– A PROFESSIONAL DEVELOPMENT WORKSHOP FOR ASSISTANT LANGUAGE TEACHERS IN JAPAN

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INCREASING KNOWLEDGE ON CURRENT GLOBAL ENGLISH THEORIES

AND CULTURAL DIFFERENCES— A PROFESSIONAL DEVELOPMENT

WORKSHOP FOR ASSISTANT LANGUAGE TEACHERS IN JAPAN

by

Megan Lambrecht

A capstone project submitted in partial fulfillment of the requirements for the degree

of Master of Arts in Teaching English to Speakers of Other Languages.

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DEDICATION

ブラックライブズマター

しゅうしかてい　　　　　　ちょくせつ　　かんせつてき　しえん
修士過程について、直接または間接的に支援して下さった日本とアメリカの
友人、家族、そして同僚に感謝します。
大東中、棗中、福井県ありがとうございます。
福井のALTsありがとう。紗良ありがとう。峻里ありがとう。

Black Lives Matter

Thank you to my friends, family and colleagues both here in Japan and in the States who knowingly or unknowingly supported me through this process. Thank you Fukui ALTs, Daito Junior High School, Natsume Junior High School and Fukui Prefecture.

EPIGRAPH

"Native people have found a way to construct and perform their ethnic identity though a 'foreign' language, English. Among diverse tribes and across vast distances in North America, Native people are using English in a resilient and distinctive way, countering the assimilationist efforts of the past, and creatively building their own modern Native American future."

- Kalina Newmark, Nacole Walker, & James Stanford:
'The rez accent knows no borders':
Native American ethinc identity expressed through English prosody.

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CHAPTER ONE

Introduction

English is expanding and becoming more prevalent around the world with each day, as the current number of speakers who speak English as a second language outnumber native English speakers (Galloway, 2013). In response to the more widespread visibility of English globally, countries such as Japan provide English as a foreign language classes to students (Galloway, 2013). In turn this has created a job market for native speakers (NS) of English to move to countries like Japan to teach students English. Oftentimes, the only requirement for these jobs is to be a native English speaker and to hold a bachelor's degree in any field. These are the requirements for most English teachers in Japan, where I am currently teaching English in a junior high school.

In this context, I work with English NS teachers from around the world and when discussing differences in varieties of English or the way cultural beliefs impact learning specifically in Japan, I have noticed that some of the opinions they hold often differ from my own. This finding has led me to an interest in understanding potential reasons for this difference in opinion, and has prompted me to ask the following research question for my capstone project: *What form of professional development on global English theories and Japanese cultural views on learning is most suitable for English L1 teachers in Japan?* My goal is to present information to fellow educators residing in Japan in such a way that they are open to exploring new perspectives regarding English.

Personal Significance and Rationale for the Project

In November 2019, I had the privilege of presenting to colleagues about the theory of English as an International Language (EIL). The core belief of EIL is that as long as a speaker of English can make themself understood by the person they are wanting to communicate with, the forms of English a speaker uses does not have much relevance to the interaction (Oshima, 2015). In my presentation, I also discussed the idea of World Englishes, which is an idea established by Kachru (as cited in Jenkins, 2014), that divides English speakers into three categories: those who are native speakers — inner-circle speakers; those who learn it as a second language — outer-circle speakers, as in India or Malaysia; and those who learn it as a foreign language — expanding-circle speakers, like in Japan or Mexico.

I wanted to provide information on these new concepts I had recently learned in one of my classes, and wanted to hear what others in a similar position to me thought about the topics. I found learning about EIL and World Englishes to be very impactful and made me start to think of English in a very different way, so I wanted to see if the same would happen with my colleagues. We all work in a rural area of Japan teaching English to junior high and high school students, so I assumed that we would think relatively similarly in regards to these theories.

After explaining what I had learned about both EIL and World Englishes, I was quite surprised by the response many offered. In my presentation, I provided information from various authors, such as Matsuda (2003) who explained that the ability to communicate is what should be most important in global settings. I also mentioned how there are many varieties of English seen around the world, and that English takes different forms in each place it is used in, depending on what the need

for English is (Hino, 2012). Although some varieties of English may look different to what we are used to as native speakers, as long as meaning can be shared in communication, the differences do not need to be viewed as poor or incorrect forms of the language. In fact, a variety in English forms should be welcomed, and made space for, since they can provide a space to display the unique cultural identity of each speaker (Hino, 2012).

After my presentation, a few of my colleagues who speak British English responded by saying how happy they were I made this presentation, as they often see British English is not often represented in Japan. At present, American English is the dominant variety of English taught and used in Japan. Of course I can not say for certain how they felt in the moment, but the way I perceived what they said was that British English should continue to exist as the dominant "correct" variety of English taught throughout the world, and by not acknowledging this variation of English is doing more harm than good. They continued to say that they often have to show their students that the way they spell certain words, or certain things they say differ from what is taught in our classrooms. It seemed as though they misunderstood what I meant when I said we should welcome all varieties of English. While I thought I was being clear in saying that nonnative varieties of English should be welcomed in global settings and can be used to empower our students, it seemed as though my words were interpreted as a means to further discuss the possible erasure of British English.

Throughout the Japanese school system, English L1, or first language, speakers are hired to assist with English language classes from elementary school to high school (Council of Local Authorities for International Relations [CLAIR], 2020). These teachers, known as Assistant Language Teachers (ALTs) can be found in

nearly every school in Japan. The majority of ALTs are recent college graduates, and often are looking for an adventure abroad before they dive into their career. While most ALTs are well-intentioned and want the best for their students, we receive little training and only one handbook on how culture may impact teaching styles, and no information on current global English theories (CLAIR, 2020).

This capstone project seeks to provide ALTs in Japan with information about recent theories regarding global English, as well as provide context to various cultural differences that may be encountered in Japan by the means of a professional development presentation. The aim of this presentation is to not only equip ALTs with useful knowledge relevant to their job, but to also allow them a space to think a bit more deeply into how they may hold unconscious, or conscious, beliefs about English being a L1 speaker, a person who speaks English as their first language. The remaining sections of this chapter will discuss further what led me to this topic, and explain why a presentation of this nature will leave a positive impact for my colleagues who attend, as well as for the students they teach.

Potential Professional Impact

Upon reflecting on my presentation, I began to think that there is a possibility native speakers hold deeply ingrained biases about English. If these biases exist, they may not be helpful when trying to promote the potential appeal of learning English to students or international communication. If the way I have viewed global English education has changed drastically due to the education I have received, I can imagine it would do the same for others. I do not think learning about these concepts should be limited to someone in a graduate program. I believe anyone working in global English

education settings as native speakers should have a responsibility to understand why, how, and in what ways English is used internationally.

These thoughts led me to the idea that I would like to create a professional development program geared specifically towards native speaking English teachers in Japan. It is my aim to help these educators understand, or at least have some awareness of, concepts such as global Englishes, Linguistic Imperialism and others. I want to provide information that hopefully can encourage these educators to think more critically about what they may unknowingly believe about English. In doing so, it is my aim that international English can be seen in a more flexible light by native speakers.

Living abroad, especially in a place where it can be hard to always find your native language, can be difficult in a multitude of ways. Especially in Japan, I often find that due to strong cultural differences and language barriers, native English-speaking expats in Japan often interact with one another, potentially to a higher degree than interactions with Japanese people, although we live in Japan. While this can create a close-knit community, I find that since a majority of us come from inner-circle English-speaking countries around the world, we are mainly connected through our native language, English. This creates a space where we often discuss English: how it is taught in Japan, how it is used in Japan, differences we see with one another, and so on. I notice that these conversations around how Japanese speakers of English use English, or teach it, frequently turn into a discussion of why their version of English is incorrect, and how ours is inherently correct. I don't think the members of my community intend to be hurtful with their comments; however, I

think these conversations are often based on a lack of understanding around the unique ways English may operate in global settings.

I don't think I will be able to stop all of the comments that are made by those around me, but I would like to know that at least there is an option for this community to gain some degree of awareness of the conscious or unconscious beliefs we as native speakers may hold regarding English through my presentation. I also think that since a majority of ALTs return to their home countries after a couple years of teaching English in Japan to enter their desired job field, now would be a wonderful time to gain a more holistic view of English and learn something new. This topic is one that many ALTs may never have the opportunity to encounter again, one that has the potential to shift the way these ALTs think about language throughout their time in Japan, and perhaps throughout the rest of their lives as well.

Summary

In this chapter, my reasoning and motivation for creating a professional development presentation on global English theories and cultural differences for English L1 teachers in Japan was provided. I discussed gaps I noticed in native speaking English teachers' knowledge or understanding of global English education. I also explained that ALTs are typically recent college graduates who may only be teachers for a short period of time and may be completely new to education. It is my aim to hopefully provide some insights into key global English educational theories found in this field to my colleagues who are teaching English in Japan.

Since these likely temporary teachers will eventually return to their home countries, it is a great opportunity for them to learn about something that will not only impact their students, but their lives in Japan as well. It also has the potential to

change their viewpoints on English long after they return home. Opening up this sort of dialogue may allow a space for conversation about beliefs we as native speakers hold in regard to English and how other, nonnative speakers, use the language. This presentation may allow these ideas to reach a larger and quite diverse group of people who would normally not come in contact with this type of information.

In the upcoming chapters of this project, I will first begin by reviewing literature, along with the theories I briefly mentioned throughout Chapter One in greater depth to build awareness and knowledge around popular current standpoints in this field. World Englishes, English as an International Language, English as a Lingua Franca, and English Language Imperialism will be discussed in the following chapter, as well as key cultural differences between Japanese and American schools. In Chapter Three a detailed description of my presentation will be presented, explaining specific goals for the presentation as well as processes that will be used in it. Lastly, Chapter Four will provide a conclusion of my project discussing further implications, limitations, and future recommendations for this topic and project overall.

CHAPTER TWO

Literature Review

Introduction

The aim of this Capstone is to understand how native speakers may perceive outer- and expanding-circle English speakers, particularly in a Japanese context. This perception can be based on how non-native speakers use English, how they sound, even how they learn the language; cultural differences as well can influence perceptions about non-native speakers. By finding ways to best discuss these potential biases with international English teachers, the international community can become more aware of how English can be used for multiple purposes, and does not have to strictly follow inner-circle speaker values. Therefore, the question this project seeks to answer is: *What form of professional development on global English theories and Japanese cultural views on learning is most suitable for English L1 teachers in Japan?*

This chapter will provide background on various theories related to how English functions in a globalized world. More and more people are speaking and learning English today than ever before (Jenkins, 2014, p. 2). Due to this international expansion of the language, there are opportunities for native speakers to teach English abroad. Oftentimes these native speakers are hired because they are native speakers, not because they are trained or have experience teaching English previously. One country that employs native speakers to help assist with English education is Japan. This chapter will also provide information on how English education operates in Japan, and how culturally different Japanese and American schools are from one another.

Chapter Overview

There are three main sections of this chapter. The first will analyze various theories related to how English can or should be perceived in international contexts. These theories include World Englishes, English as a Lingua Franca, and English as an International Language. This section will also discuss linguistic imperialism and how it impacts both native and non-native speakers of English. Critiques of each theory will also be presented to provide readers with a fuller understanding of the variety of beliefs that exist about this topic. The second section is about Japanese English education. A brief history about English in Japanese schools will be discussed, which can help begin to explain general attitudes towards English. This section will also explain how and why Japan hires foreign, native speaking teachers to work in their schools. The second half of the section will show how there could be areas for improving and globalizing English education in Japan. The final section will break down cultural differences that exist in Japanese and American school systems. Japanese culture is influenced by Confucianism, which will be outlined in this section, as well as behavioral differences between Japanese and American students (Thanh & Gillies, 2010, p. 12).

Language Theories and Beliefs

To understand what beliefs native speakers may hold about English, it is important to first understand recent theories about the globalization of English. This section will first talk about World Englishes, then move into theories that have been built on top of this monumental theory, English as a Lingua Franca, English as an International Language. Lastly linguistic imperialism and the term *linguicism* will be investigated. While all of these perspectives have their pros and cons, they all can be

seen as a way to understand the current state of how English interacts throughout the world (Barrantes-Montero, 2018, p. 7; Kubota, 2012, pp. 57-63).

  World Englishes. To begin, a popular way to understand how English speakers have been classified as English has become a globalized language is important to know. While a few theories exist explaining how English became as globalized as it is, one in particular seems to be the most prominent (Jenkins, 2014, pp. 13-15). World Englishes, is a theory originating from Kachru (as cited in Jenkins, 2014) that explains how all types of English can be divided into one of three concentric circles, depending on where and how English came to operate in the country (p. 14).

  Oshima (2015) breaks down these concentric circles, explaining that the first circle is known as the inner-circle, consisting of English speakers from countries that are generally perceived to have English as their official, native language, such as the United States or Ireland. Second, the outer-circle, is made of English speakers who may be from countries which use English in an institutionalized way, or as a second language, like Singapore or India. Lastly, the expanding-circle is made of English speakers who learn English as a foreign language, such as Japan or Korea (p. 66). This approach of viewing English as a global commodity means that English can be found anywhere, and that it is used differently in each place it exists. The language is not owned by one specific group, because it is too globalized, vast, and diverse to belong to only one group (Hino, 2012, pp. 29-31). English can and should be used by each speaker as a tool to help share and present their unique cultural identity, ideas, and necessary information to other speakers (Hino, 2012, p. 31).

Jenkins (2014) notes that this theory not only classifies speakers of English based on where they are from, it also helps to explain the general time or way in which English arrived to each specific country. As English originated from England, it first moved to inner-circle countries, where those who colonized these countries adapted English to suit their needs, eventually creating distinct dialects. English was then transferred to outer-circle countries such as in Asia or Africa due to British or American imperialism. Lastly, due to the influence of English in most parts of the world, many expanding-circle countries eventually implemented tools and processes to also learn the language (pp. 6-9). One consequence of this is that inner-circle speakers are considered "norm-producers," outer-circle speakers are considered "norm-developing," and expanding-circle speakers are considered "norm dependent." This leads to "attitudes, power, and economics [being] allowed to dictate English language policy" (Jenkins, 2014, p. 15).

Although this theory is perhaps the most popular in discussions of how English spread and came to be as globalized as it is now, there are a few critiques regarding its contents (Jenkins, 2014, pp. 15-17). It has been noted that it is problematic to seperate speakers based on geographical or historical reasons, because actual usage and proficiency levels of the Englishes existing within a specific area may diverge significantly from what history or geography presents, making things not as cut and dried as World Englishes paints these circles to be (Jenkins, 2014, pp. 15-16). Further, while it may have been an oversight by Kachru (as cited in Jenkins, 2014), placing native speakers in the center of this idea implies a certain level of power given to these speakers, though ultimately the power and influence held by these speakers is dwindling as speakers from other areas continue to grow and

outnumber native speakers of English (p. 16). By centralizing native speakers, it may give the impression that non-native English speakers are marginalized, which seems to contradict the intent of the theory that ideally wants to promote the legitimacy of all varieties of English seen throughout the world (Kubota, 2012, pp. 59-60).

English as a Lingua Franca. English as a Lingua Franca (ELF) is the next theory that will be discussed. Built from the established foundation set forth from World Englishes, a core element in ELF is understanding that since there are many different global situations in which English can be used, it is quite possible that two users of English may have to speak English out of necessity, and both be non-native speakers (Seidlhofer, as cited in Fang & Ren, 2018, p. 348). Further, English L2 speakers, those who learn English as a second language, may have to work together to form mutual meaning and understanding (Kubota, 2012, p. 57). Another area of focus in ELF theories analyze how native speakers interact in situations with non-native speakers; the theory argues that the native speaker should not be seen as the authority for English in the situation, rather the partners should work together to create shared meaning (Jenkins, 2014, pp. 44-45). The idea of ELF also pushes to challenge the narrative that native speakers own the language and advocates for speakers to use English in the way they need to to make themselves understood (Fang & Ren, 2018, p. 386). A criticism of ELF is that it seems to assume that non-native speakers will never need to interact with native speakers, which keeps them still in the outside group of English speakers (Kubota, 2012, p. 60).

English as an International Language. Using the information just presented about ELF, this section will discuss English as an International Language (EIL), which also builds on the base of knowledge presented in World Englishes (Jenkins,

2014). Taking the concept of three distinct circles of English speakers, EIL diverges

from World Englishes in the way it views speakers in outer- and expanding-circles

(Hino, 2012, pp. 29-30). While World English theories do not seem to place much

emphasis on the potential power and impact of English varieties coming from the

outer- and expanding-circles, EIL researchers find great importance in doing so

(Smith, as cited in Oshima, 2015, p. 66). Further, EIL theorists believe that it would

be quite difficult to create a universally agreed upon standard of English, so rather

than placing emphasis on the form of an English speaker, EIL places emphasis on the

functionality of one's English (Hino, as cited in Oshima, 2015, p. 66). EIL values

seek to empower outer- and expanding-circle speakers so that they may also actively

contribute to how English behaves globally through embracing their own unique way

of using the language (Matsuda, 2003 pp. 720-721). In international contexts

especially, it is likely that speakers may frequently encounter other speakers from

outer- and expanding- circle countries, perhaps even more frequently than inner-circle

or native speakers of English (Matsuda, 2003, p. 721). Therefore, proponents of EIL

believe it is crucial to provide education on these vast varieties of English which exist

throughout the world in order for speakers to have a very thorough understanding of

the language (Matsuda, 2003, p. 721). EIL ideas push for speakers to embrace their

unique, culturally influenced, variety of English as well as understanding the value in

other, potentially quite different, varieties of English (Hino, 2012, pp. 30-31).

Similar to World Englishes, EIL has a few critiques, some of which can be

seen in the work presented by Kubota (2012, pp. 62-63). Kubota (2012) argues that

there is an ignored aspect of socioeconomic factors when discussing EIL. In many

expanding-circle contexts, those who have opportunities to travel and study English

are in general wealthier and thus have more access to be able to study and learn the language (p. 62). In addition, while the number of nonnative speakers is continuing to grow and outnumber native speakers, EIL does not seem to account for the fact that only one fourth of the world speaks English (p. 62). While it can be valuable as an international means of communication in some situations, in others English ability may not be helpful (pp. 62-63). Kubota (2012) also argues that EIL places a large emphasis on strictly English communication, when a more realistic multilingual approach should be used. If the expectation in EIL is for speakers to create mutual understandings together, a more practical and pragmatic way to do that, would be by taking a more multilingual or multicultural approach to the theory (pp. 62-63).

Lastly, Yoo (2013) argues that while traditionally, inner-circle speakers have held ownership of English, that has begun to change (pp. 82-83). Now, outer-circle members, for example in India, also hold ownership and influence regarding their own variety of English, just as native speakers hold the same for their variety (p. 84). However, as speakers in the expanding-circle generally do not use English on a daily basis, there are no separated, well known, varieties of English existing in these countries; thus, expanding-circle speakers do not hold any ownership of English (p. 84). While they can have a high level of English ability and can hold other useful tools native speakers may not have when using English, they do not hold influence or ownership of any variety of English since they generally model their English after a variety seen in inner- or outer-circles (p. 84).

Linguistic imperialism. The fourth and final theory that will be discussed is linguistic imperialism which was popularized by Phillipson (1992) (as cited by Barrantes-Montero, 2018, p. 3-4). While the previous two theories report on how

English has spread internationally to make way for new variations of the language, this theory is interested in the historical and social consequences of that international movement (Barrantes-Montero, 2018, p. 5; Kubota, 2012, p. 57). As mentioned previously, English was first spread globally through American and British imperialism and influence (Jenkins, 2014). Linguistic imperialism questions if the spread of English has continued the legacy of imperialism through centering English structures and culture as dominant, while at the same time pushing other languages and cultures to the margins (Barrantes-Montero, 2018, p. 5).

Although the period of traditional imperialism has ended, there are lasting effects still seen today because of it (Barrantes-Montero, 2018, p. 4). These effects impact not only those in places that were colonized, but also those who came from colonizing areas (Barrantes-Montero, 2018, p. 4-5). Some examples of these effects are seen either explicitly or implicitly through means such as academic standards or belief systems held by members of any given society (Barrantes-Montero, 2018, p. 4-5). When analyzing the lasting effects of imperialism on a native English speaker, the term *linguicism* comes up (Barrantes-Montero, 2018, p. 6). The definition of linguicism is "ideologies, structures and practices which are used to legitimate, effectuate and reproduce unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language" (Phillipson, 1992, as cited in Barrantes-Montero, 2018, p. 6).

One way linguicism can be seen materially is through the way English is taught globally (Barrantes-Montero, 2018, p. 6). Typically, the variety of English that is taught in international English classrooms is modeled or distributed from inner-circle countries (Matsuda, 2003, p. 720). Furthermore, native speakers are often

placed in these classrooms to show students models of how a native speaker sounds

when speaking English (Matsuda, 2003, p. 720). When learners are strictly taught

varieties and values from inner-circle speakers, learners' important cultural beliefs

may be removed or lost (Modiano, 2001, p. 343). For example, in Japanese sibling

birth order is always mentioned in relation to the speaker when talking about family.

English does not have this same feature, so removing detail to only say "my brother"

or "my sister" may feel strange to Japanese speakers of English (Hino, 2012, p. 39).

By asking learners to conform to a specific type of cultural-based English, it can lead

them to remove similar cultural elements they identify with, making English seem as

though it is not as multifaceted as it actually is (Hino, 2012, pp. 30-31; Modiano,

2001, p. 344).

An example of how linguicism can appear immaterial is through the ways

native speakers, and occasionally non-native speakers, view other non-native

speakers, and the beliefs which are held about English as a whole (Kachru, 1976, p.

222). Some of these beliefs, labeled as fallacies by Kachru (1976), include

ethnocentrism about English: thinking it should be centered around inner-circle

cultures; believing that there is a cut and dried split of English varieties: those related

to British English and those related to American English; believing that non-native

speakers are inherently less intelligible than native speakers; and not recognizing that

English is a tool which can be used to culturally identify where a speaker is from or

how that speaker identifies themself (pp. 224-228).

In English language learning-specific fields, there are other beliefs held by

native speakers or non-native speakers, which allow linguicism to continue to thrive

(Barrantes-Montero, 2018, pp. 6-7). These beliefs, also labeled as fallacies, include

the belief that it is ideal to be taught English through English, that native speakers are

the ideal teachers, that the earlier one starts learning English the better off they will

be, that the more English one learns the greater the reward and that the usage of other

languages may impact the growth of English (Makerere Report, as cited in

Barrantes-Montero, 2018, p. 7). All of these beliefs further the gap between native

speakers and learners (Phillipson, 2016, p. 86).

As with the other three theories, Kubota (2012) also discusses criticisms

regarding linguistic imperialism (pp. 60-61). One of these critiques explains how the

theory may overestimate the degree to which English was enforced on the rest of the

world. It appears some countries or regions may have decided to use English as a way

to create their own way of communication or to diverge from the standard language in

their area (p. 60). Another critique argues that linguistic imperialism ignores how race

and other social factors of an English speaker may impact how their English is

perceived. Additionally, social factors such as race, gender, or class, may have an

even greater impact on how a non-native speaker is perceived for their English ability

or skill (pp. 60-61).

All of the theories presented in this section have had a great amount of impact

within the field of international English teaching. All three hold great value, and

create an environment to think about English in a way that may be different from the

traditional view seen in second language classrooms in the United States. While they

all have their own critiques, critiques are a way to allow us to think more thoroughly

about a subject. It appears there is no one way to talk about English in an international

context; however, that is what helps this field continue to grow. There is more than

one way to view language as it is an ever changing thing, and learning about theories

that have already been created is one way to continue growing in knowledge and developing the field further. In the following section, English education in Japan will be discussed.

Japanese School Systems

Japanese schools are quite different from American schools in various ways. One important difference is that in Japan students are required to learn a English as a foreign language, beginning in elementary school. Accompanying learning this foreign language, schools in Japan employ a native English speaking teacher to assist with English classes and to help with internationalization throughout the school and neighborhood in which they live. This section of the literature review will not only explain in further depth about English education in Japan, but will also elaborate on what classes with this native teacher look like, and what students and teachers in the schools think of these teachers and English in general. Information about students' overall perception of English class will also be discussed.

English classes. In recent years, Japan has begun to push for a larger presence on the world stage, fueled in part by exposure from the 2020 Olympics (Nemoto, 2018, p. 33). To achieve this greater presence, a variety of means have been implemented by the Japanese government (Nemoto, 2018, p. 33). One method in particular strongly encourages greater development of English in schools, in order to provide young citizens the ability to participate more easily in the global sector through English (Nemoto, 2018, pp. 33-34). Although there is an overall goal for this push of English education, there are unfortunately unclear expectations of what exactly this education would ideally achieve regarding proficiency (Oshima, 2015, p. 65). To encourage both use of English in schools and general internationalization,

native English speakers from various countries, known as Assistant Language Teachers (ALTs), work in schools throughout Japan (Oshima, 2015, p. 64).

Sullivan and Schats (2009) note that Japan has consistently maintained a complicated relationship with English learning. Although there has been a push for increased amounts of English education through various methods, English proficiency in Japan has typically been ranked as some of the lowest English ability in Asia (p. 487). In the early 1900s, Japan had a closed off and negative stance towards English and foreign culture in general, which aligns with the strong amount of nationalism held by the country up until the end of WWII (p. 487-488). After the war in 1945, Japan was reconstructed by the United States which led to English being made a mandatory subject starting in junior high school (p. 488).

Later in the 1980s, a new type of nationalism began to emerge that encouraged Japanese people to take pride in being Japanese and relinquish the shame caused by the loss of war (Sullivan & Schats, 2009, p. 488). This helped promote the mindset that if Japanese people can learn English, Japanese culture and values can gain a stronger presence or influence internationally (Sullivan & Schats, 2009, p. 488). Now, English is viewed as something that is quite trendy, and can be seen on advertisements, information guides, and anywhere imaginable (Sutherland, 2012, p. 177). Although English has become something that looks hip and trendy, it seems to be quite superficial, and says very little about attitudes towards actually learning English (Sutherland, 2012, p. 177).

Sullivan and Schats (2009) researched how university students perceived English, and how issues concerning nationalism, internationalism and patriotism impacted those perceptions. They found that students who had higher levels of

pro-internationalism and pro-American attitudes held a more positive attitude towards

learning English. Similarly, students who had higher levels of pro-nationalism also

had in general, positive attitudes towards English, likely due to the fact that English

can help promote Japan. Students who were more pro-patriotism were less likely to

hold positive attitudes towards English, which seems to be a continuation of the

complex relationship Japanese historically have had with English (p. 493-494).

Since the start of the postwar period, Japan has put greater emphasis on

internationalization linking English to global opportunity for not only students but

Japan as a country (Matsuda, 2003, p. 720; Sullivan & Schats, 2009, p. 488-489). One

way Japan has tried to encourage internationalizing is by creating the Japan Exchange

and Teaching (JET) Program (Sullivan & Schats, 2009, p. 488). Native English

speaking people are hired to help students become more used to communicating in

English and gain a more global view of the world (Sullivan & Schats, 2009, p. 488).

ALTs both participate in school life as well as team teach alongside a Japanese

Teacher of English (JTE).

Johannes (2012) states that while the practice of team teaching with ALTs is

beneficial in theory, there can occasionally be challenges that make team teaching in a

JTE/ALT combination particularly difficult (p. 166). For many ALTs, this is a

temporary job. They are typically not trained teaching professionals, and many come

directly after finishing university in their home countries. They are hired more or less

because they are native speakers, thus ALTs frequently have difficulties explaining

grammar or have a limited knowledge about the grammar they have been raised using

(p. 166). On the other hand, JTEs are under immense pressure to complete the

curriculum in time (p. 166). Japanese schools are very test driven, which often

prompts JTEs to want to focus on grammar rather than communicative lessons with the ALT (p. 166). When local teachers put effort into team teaching with an ALT, it can be difficult to know how to best utilize them. It has not been common practice in Japan for English teachers to be trained on how to team teach with an ALT, although it is an inevitable part of their job (p. 166). Due to these factors, many ALTs feel as though a majority of their time in school is dedicated to deskwarming or being a tape recorder for students to listen to and repeat after (p. 166).

Although it can be difficult to know how to team-teach, some JTEs are quite skilled at including an ALT in their lessons. When ALTs and JTEs team teach together, students often view the two teachers as having very distinct roles. Johannes (2012) found that high school students perceived their ALT as the one who provides pronunciation practice and cultural insight while the JTE provides instruction on grammar and test preparation (pp. 171-172). When ALTs and JTEs were asked about roles for team teaching, both were quite open to sharing these roles. Cultural knowledge taught in class is something that can be shared either from the point of the JTE explaining Japanese culture to the ALT or vice versa, and ALTs often provide assistance when preparing for speaking tests or other forms of testing (p. 173). In Johannes' (2012) study, JTEs and ALTs both agreed that they wished grammar and pronunciation could be something that either teacher could do, but even if they could share the roles, it would be ideal to do so with the support of their team teaching partner (p. 177). Johannes (2012) also found in this study that students generally preferred team teaching classes to JTE only classes, which shows that there are clear benefits to team taught lessons (p. 177).

A similar study by Walkinshaw and Oanh (2014) looked more closely into the way students perceive the roles of an ALT or a JTE. Students seem to believe that having an ALT as a model for native pronunciation is a huge advantage; however, a separate study by Chiba, Matsuura, and Yamamoto (as cited in Walkinshaw & Oanh, 2014) found that in general, Japanese students were unable to identify differences in accents between native and non-native English speakers, including the ability to identify other Japanese English speakers (p. 6). While this evidence exists, the belief is still held that native speakers are the best for pronunciation practice (p. 3). It was also found that while students appreciated the opportunity to learn about their ALT's culture, the ALT often seemed unfamiliar with cultural aspects that were important to the students which could result in miscommunication (p. 6). Students also noted again that they preferred a non-native teacher to teach them grammar, as native teachers are typically less able to explain the grammar as it is quite natural to them (p. 6). Non-native teachers on the other hand, have learned the material and know how to present it to students, while also maintaining the ability to communicate answers to questions in their native language, which students find to be extremely beneficial (p. 3). While students may hold beliefs about the roles of their teachers, a majority agree that the best way to learn a language is by having both teachers available to help them (p. 7).

Although there are clear benefits to having both a native and non-native teacher in a classroom, Sutherland (2012) writes, "the default assumption for the implementation of team teaching was that JTEs' English is deficient in some ways and that native speaker support from AETs was a necessity" (p. 179). While both students and non-native teachers understand that English is a mode for international

communication, they also tend to maintain the belief that English still belongs to native speakers (Matsuda, 2003, p. 722). This may come from the fact that the English learning materials are based in American English, and American English is often framed to students as the example they should be aiming to model their English after (Matsuda, 2003, p. 721).

Sutherland (2012), examined JTEs' views of working with ALTs. JTEs seemed to like having a native teacher in the classroom to show students what 'real English' sounds like or looks like in conversation. Even if the JTE had significant English ability and experience, they would often label the ALTs English, again, as 'real,' not considering their English to be close to the same level (p. 182). Matsuda (2003) explains that inner-circle English varieties are relied on for a range of things in Japanese classrooms, from the accents favored in materials, to what makes a sentence 'correct', and so on (p. 720). Even if teachers and students see English as an international language which is spoken around the world in diverse varieties, relying heavily on an inner-circle style continues the idea that English is owned and controlled exclusively by native speakers (p. 723). Thus, learners frequently feel the style of English they come to speak is not a valid form of the language (Matsuda, 2003).

If JTEs frequently have the feeling that their English is less than real, students who have even less experience with the language may feel that their English is even less real or valid, as students have not yet acquired the command of the language as opposed to JTEs (Sutherland, 2012, p. 187). The fact is that JTEs' English is valid, and a correct form of English despite it not being their native language. (p. 187) Eventually, Sutherland (2012) hypothesized that this idea of 'real English' may come

from social factors of which ALTs contribute within the classroom. As ALTs are at school to speak English, English is then given a very visible presence to students and a place to always be alive within the school . JTEs may teach students about English and be able to use it themselves, but students seeing the language as an actual living thing, makes it have more value to them. It can be easy to avoid listening to or speaking English in Japan, so the presence of English at schools gives the language a more physical form, and less of an abstract thing that exists throughout the world. Nonetheless, the belief that native speakers hold the majority of authority regarding English is pervasive, especially in Japan (p. 188).

This bias towards native speakers can be found in beliefs of university students as well (Galloway, 2013, p. 800). Galloway (2013) found that a majority of students want to sound like a native speaker, and many believed English from non-native speakers was more likely to be incorrect and difficult to understand; however, students often couldn't explain the reasons why they believed these things to be true. In this study students also noted the downside to strictly studying American English; when encountered with a speaker from the United Kingdom or other parts of the world, they have greater trouble understanding their accent since they have become accustomed to American accents (pp. 800-801). Another focus of Galloway's (2013) research was to see if these beliefs could be challenged in students. After one semester of working with students to educate them further on what global English looks like, students' general perceptions of who has ownership of English, non-native speakers' accents, and overall stereotypes were significantly changed (pp. 800-810). Seeing the impact that education had on these students, the following section will

expand on the idea of altering the way English education is perceived in Japan to suit more of a global variety with less strict focus on native varieties.

Ways to improve English education. While there are both positives and negatives seen in the current English education system in Japan, there appears to be room to grow towards employing more globalized English theories when educating students. To begin, Matsuda (2015) argues that students, and also JTEs and ALTs, should be provided education about what globalized English looks like. Exposing students to other outer-circle and expanding-circle varieties of English is one way to promote this education (pp. 25-26). By showing, explaining, and understanding global Englishes, the persistent veil of linguistic imperialism that exists when inner-circle varieties are looked at to be the only model for English speaking is challenged (pp. 26-27). Showing students that there is a diverse range of Englishes seen in the world can help empower them to feel like they can also be global English speakers and give them more autonomy over their experience in learning English. By placing global English education in classes, students can begin to challenge the beliefs they were essentially socialized into and view English in more of a multifaceted way (Fang & Ren, 2018, p. 389). In doing this, students may gain more confidence over the way they speak or the forms their English takes as well, which is an idea that will be explored in the next paragraph (Fang & Ren, 2018, p. 389).

Allowing space that encourages or is tolerant to divergence from inner-circle speaking norms is a way to encourage students to feel as though their English is an acceptable and legitimate form of the language (Matsuda, 2015, p. 29). Hino (2012) wrote about the Model of Japanese English (MJE). MJE is essentially a way for Japanese speakers of English to be able to present themselves culturally as Japanese

while speaking comprehensible English. MJE is a way to empower Japanese people to take the English language and adapt it to who they are and what they represent (p. 33-34). English as a language is not indicative of one single culture, and doesn't have to follow specific social rules or expectations. Therefore, English can and should be used in a way to represent whoever is speaking and the ways in which they were socialized (p. 29). Hino (2012) explains how Japanese people can adopt and make English their own. The use of additional backchanneling or specific words to characterize people based on age are two examples which are culturally important in Japanese conversations. By encouraging MJE, a new variety of English is also encouraged (p. 41).

Oshima (2015) continues with this idea and lays out another plan for how Japanese English can begin to be formed and used:

> What should be done in English education for Japanese learners is: 1) understand that there are a number of Englishes to identify for the speakers, 2) acquire the ability to apply a model English so that speakers might express Japanese values, and 3) understand that it requires more than words and sentences to translate Japanese into English. (pp. 71-72)

To explain this idea further, I will present an example that occurred in a conversation between myself and a close Japanese friend. He was explaining how a colleague told him he often needs to take a step back, breathe, focus on the current moment and not worry about the future. His colleague told him in Japanese he needed to "look at his foot." Without the explanation he carefully provided to me in English, I would not have understood the Japanese idiom whatsoever. However, since he could find ways to share the meaning with me through English, this new kind of Japanese English was

presented. In conversations thereafter, "look at your foot," became a newly created, legitimate form of English communication (S. Kurokawa, personal communication, January 7, 2020). This is just one example that can come from the method Oshima (2015) has presented. While explaining cultural concepts in English can be difficult for learners, the ability to communicate a cultural meaning allows for a diverse and new variation of English to be born (Oshima, 2015, p. 74).

Cultural Differences

The previous section discussed how English education exists in Japanese schools, and how foreign language education is viewed quite differently in comparison to places such as the United States. This section will continue to expand on those cultural differences that are seen in Japanese schools and culture. Understanding what sort of differences exist culturally between Japan and the United States will begin to show how it may be easy for ALTs to easily misunderstand various cultural aspects they might interact with on a daily basis. It is important to note that the cultural differences discussed below are meant to be looked at in a broad sense. This description does not aim to encourage overgeneralizations of either culture and it is important to note that more context is usually needed to fully understand many areas of any culture. This section will only discuss a few, well researched, possibilities into cultural differences that may appear in these classrooms; however, it must be noted that while differences are being highlighted currently, there are areas that these two cultures may operate quite similarly or have shared values in other areas. This is a very large topic, and this section will only begin to scratch the surface of the deep conversation that could be held on this topic.

Confucianism. Confucious was a Chinese philosopher whose values and practices have held great individual, social, and political influence throughout Asia. Thanh and Gillies (2010) point out that in many Asian cultures, like Japan, Confucian values have had a particularly large influence regarding education. The philosophy places a huge emphasis on the role of teachers and believes that teachers are a primary element in successful learning. While American teachers may **"**encourage students to open up their own ideas and develop creativeness, Asian... culture does not encourage students to focus on questioning, evaluating and generating knowledge" (Thanh & Gillies, 2010, p. 12). In general, teachers are seen as very important figures because of this underlying Confucius belief (Bear et al., 2016, p. 43).

This belief system also impacts how students interact with their peers in small group activities (Thanh & Gillies, 2010, p. 13). Thanh and Gillies (2010) note that personal relationships greatly influence the way students interact with one another and typically have a larger impact than ability would (p. 13). Often in classrooms in Japan, students will make small groups with the students who they sit around, who in general are their friends, or choose groups with their friends. It is different from in the United States where oftentimes students 'count off' to have random groups assigned. This commitment to others and overall drive to maintain a good atmosphere and relationships with one another tend to be the important values, rather than western ideals of independence, equality and dominance. Another aspect of Confucianism that can be seen in Japanese culture is self-discipline which places importance on managing aggressive behavior to maintain social harmony (Bear et al., 2016, p. 43).

Takanashi (2004) points out that Japanese people often aim to save face in order to maintain this social harmony, so it can be difficult for them to say their true

thoughts, a feature that often is important when using English, especially in a global

setting. In Japan there are two faces, a public face and a private face. In places such as

business, first meetings, and school or learning classrooms, it is typical to only

display the public face (pp. 6-7). Perhaps what someone says is not what they are

truly feeling, but they say what they have to say in order to maintain social harmony

and a positive group atmosphere. Further, Japanese place huge importance on

formality and following a strict order of how to do things. This order can be seen in

English class, where students are typically required to memorize pre-determined

sentences instead of creating their own in order to ensure that the language is being

learned in the most correct way possible (p. 9).

  Culturally Influenced Behavior. The values discussed in the previous

section can be influential for other aspects of school, relationships, and in public as

well. The aim of this section is to discuss some of the ways behaviors can vary

between Japanese and American people. To begin, Bear et al. (2016) wrote on how

behavior management methods in schools are quite different between the two

countries. In the United States, it is fairly common to remove a student from a class or

school if they act inappropriately (p. 42). However, in Japan the removal of students

for misbehaving is rare. If a teacher in Japan were to remove a student from class, it

would reflect poorly on the teacher and would imply the teacher ultimately did

something wrong, not the student. There is a general belief in Japan that students and

teachers should have a strong bond, and removing a student from class would put

strain on that relationship, which in turn, would impact the social environment of a

class (p. 42). When comparing the amount of praise given to junior high school

students in the United States and Japan, Bear et al. (2016) found that Japanese

teachers seem to give more praise to students than their American counterparts (p. 42). This could perhaps be to encourage a trusting relationship or because there are fewer behavioral problems in general leaving more room for praise.

Additionally, an element of behavior which differs between Japanese and American societies is the impact of guilt and shame (Bear, Uribe-Zarain, Manning, & Shiomi, 2009). The use of guilt and shame as tools to encourage appropriate behavior are both very present in Japanese schools, homes and society at large (Bear et al., 2009, p. 230). This is not to say that guilt and shame are hidden in other countries; guilt and shame exist strongly in most places. However, the ways in which Japanese society specifically interacts with guilt and shame will now be highlighted. In general, when Japanese people are unable to meet expectations held by others, strong feelings of social ineptitude or shame emerge. The want to avoid these negative feelings therefore motivate Japanese people to behave in socially agreed upon ways (Bear et al., 2009, p. 230). Bear et al. (2009) also adds that when shame is used effectively, it can help motivate people to develop new skills that are valued by society, or help maintain the highly-desired social harmony, which has been discussed previously. This allows for Japanese people to harbor a greater sense of responsibility for their actions and behaviors. In other words, "whereas lessons learned from experiencing guilt motivate individuals to change their behavior, lessons learned from experiencing shame motivate them to reflect upon (and possibly change) their overall self" (Bear et al., 2009, p. 234). As for Americans, specifically American children, blame is more likely to be directed at, or placed upon others. By deflecting blame, Americans are able to protect their overall sense of self from these feelings of guilt and shame.

Although the self is protected, there is a greater amount of anger then directed towards other people (p. 231).

Considering how guilt and shame play a significant role in Japanese society at large, it can further be seen as a tool for how children or students are disciplined (Bear, Manning, & Shiomi, 2006). Bear, Manning and Shiomi (2006) found that in general, Japanese mothers use more psychological-based discipline methods as a way to manage their children's behaviors. These methods tend to appeal to their children's emotions by persuading them to think about how others may view their behavior as inappropriate which then invokes feelings of guilt, shame, or empathy in the child. Through this tactic, mothers encourage their children to behave appropriately for the child's own benefit (p. 63). In American contexts however, physical punishments and rewards often are involved with child behavioral management (p. 64).

At school in Japan, teachers play a large role in educating students on socially agreed upon behavior through a required moral education course (Bear et al., 2006). Bear, Manning and Shiomi (2006) noted that in these courses Japanese values, ideas on what constitutes good behavior, responsibilities, family, friends and community are among some of the topics covered. The overall goal for Japanese teachers when managing behavior of students is to promote social and emotional development (p. 64). On the other hand, in American schools behavioral management typically is more focused on the consequences that misbehavior triggers. Rules and possible punishment from authority figures is what motivates American students to behave appropriately. While there is a degree of moral education in American schools, a big difference is that, again, in Japan it is a required course so there is much more time dedicated to the subject (Bear et al., 2006, pp. 64-65).

By understanding just a few behavioral and cultural differences that appear in American and Japanese schools, we can begin to see how there may be misunderstandings between ALTs and their students or teachers they work with. A possible way to overcome this barrier would be to educate ALTs about these differences before they begin working in their designated school, while at the same time noting that these generalizations may not always apply; however, providing education like that in the hectic few days between ALTs landing in Japan and beginning to work at school seems like an overwhelming task.While it is the ALT's job to share their culture with the school, it may help them adjust to the large cultural barrier if they have some awareness of differences that exist between the culture they are likely from and where they are now.

Conclusions

After reviewing relevant theories and research related to the topic of global English, it appears that there is a need to provide this information to those teaching English abroad who may not be formally trained teachers, leading to the research question: *what form of professional development on global English theories and Japanese cultural views on learning is most suitable for English L1 teachers in Japan?* Without being exposed to these ideas, potential inherent biases about English could hinder student confidence in their English abilities. Most of the previous research related to implementing global English strategies seem to be related directly to teaching methods, but there is a need for that information to be transferred from an academic setting to a practical setting.

There seems to be a gap in research when looking at how foreign teachers who are often involved in international English classrooms impact, help or hinder students'

growth in the language. By finding ways to educate these foreign teachers about concepts related to global English and educational cultural differences, this deficit possibility may be alleviated. Helping native English teachers become aware of the possible beliefs that they may hold through a professional development presentation, these teachers may be willing to take a closer look at how they view English. Challenging these possible beliefs may be a catalyst for change in how many English speakers, both native and non-native, view English.

Chapter Summary

This chapter discussed a variety of theories related to how English can function in a globalized world. It also provided insight to what international English education looks like in Japan, and what the future of that education could look like. Using native English speakers as teachers in classes is one way Japan and many other countries motivate students to use English and help them learn the language. As pointed out in this literature review, students as well see benefits for having a native speaker in class, and ever greater benefits when a native speaker works alongside a non-native speaking English teacher (Johannes, 2012, p. 177). However, many of these native speaking English teachers, like ALTs, are not trained as teachers and typically come from backgrounds vastly different from the Japanese society. Some cultural and behavioral differences seen between Americans and Japanese were discussed in this chapter as well, which underscored that cultural differences may influence how ALTs understand the classrooms they teach in. Knowing about these differences is important to have a more rounded knowledge of the context these teachers work in, as well as how these differences may bear weight on their overall beliefs towards English education. While there is a lot of research done about English

in Japan, there seems to be a missing link that provides education about global English or notable cultural differences to these native speaking teachers. From reviewing some of the literature on this topic, the following chapter, Chapter Three, will outline a way to answer the current research question by providing education to ALT teachers through means of a professional development presentation. Further information and details about this presentation and the contents of it will also be provided in the following chapter.

CHAPTER THREE

Project Description

Introduction

   Chapter Three will focus on the details of this project and the framework used for a professional development presentation that is impactful and geared towards working adults. The goal of this capstone project is to address the following research question: *what form of professional development on global English theories and Japanese cultural views on learning is most suitable for English L1 teachers in Japan?* The remaining parts of this chapter will provide a description of my project; the framework that project was guided by; information about the audience and setting of the project; how the presentation will be assessed; and an overall timeline for my project.

Project Description

   Based on the research summarized in Chapter Two, in particular studies by Jenkins (2014), Oshima (2015), Matsuda (2003), and Barrantes-Montero (2018), this project is a single session, 2 hour professional development presentation geared towards native English speaking teachers, known as Assistant Language Teachers (ALTs), in Japan. As there is no current program designated to provide ALTs with information about global English theories, or key cultural differences between Japan and native English-speaking countries, the aim of this project is to begin to provide this knowledge and open a space for dialogue around this topic. The main tools used to help present this presentation will include use of a Canva (Version 2.0; Canva Pty Ltd, 2020) presentation and an online audience polling system, Mentimeter (Mentimeter AB, 2020). When presented with an interactive, introspective

presentation, ALTs will have the chance to gain a deeper insight into not only English, but a bit about themselves, as well as the country they have moved to for employment as an English teacher. Ideally this presentation will be shared to all incoming ALTs, but initially, the project must start small before building up to a larger audience.

Framework

While the core content of this project is based on work by Jenkins (2014), Hino (2012) and Oshima (2015), the actual presentation aspects of this project are heavily influenced by Knowles (1992). Knowles (1992) believes that to create successful learning experiences for adults, it is important to involve them as active participants in what is being discussed. The ability to identify with a topic in their own lives allows for adult learners to assimilate to these newly acquired teachings more quickly (p. 11). Additionally, by including points of interaction throughout a presentation greater learning can occur. Knowles (1992) identifies three places where interaction can be increased in a presentation: through the materials used, through the audience members and presenter, and through the audience interacting with each other (p. 11). How these three perspectives are adopted into the current project is outlined below.

As just noted, Knowles (1992) points out that the materials used in a presentation can help support increasing the amount of interaction that occurs. To begin, having a single speaker with no other visuals can provide a baseline of interaction, but including some visual aid like a presentation, or including other people in the presentation can add to the amount of interaction a speaker can provide an audience (p. 11). This project uses a visual aid in the form of a Canva (Version 2.0;

Canva Pty Ltd, 2020) presentation as well as multiple interactive audience polls through the website Mentimeter (Mentimeter AB, 2020) to encourage additional forms of whole-group interaction.

There are also many ways an audience and a speaker can interact. While allowing audience members to ask questions is a pretty common way to increase interaction, there are additional ways to do this as well. Knowles (1992) suggests asking members of the audience to take on various roles, such as a member to provide reactions or a role to ask clarification questions about the content that is shared (pp. 11-12). This is an example of how to increase audience and speaker interaction while also giving audience members targeted things to pay attention to.

Audience and speaker interaction are increased in this project by first asking questions to the audience as an icebreaker activity, allowing both myself and the audience to gain insight about who is in the room. I will ask the members of the audience to raise their hand if a question applies to them, such as *Who here has a degree involving education?* or, *Does anyone here have a first language other than English?* (Knowles, 1992, p. 11). This allows the audience to not only get to know each other better, but to get to know the speaker a bit as well. This project also asks audience members to take on roles, like the ones discussed previously, for asking clarification questions, providing reactions to the material, and asking for ideas on how to implement what was discussed. This is done by splitting the room into three sections and asking each section to be responsible for one of the aforementioned roles (p. 11). After the conclusion of the presentation, this project allows time for questions and answers.

Lastly, interactions between audience members can be included simply by incorporating specific times for audience members to talk about the material together (Knowles, 1992, p. 12). In this project, members of the audience are asked to form groups with people they are sitting by. With their group members, the audience will be asked to discuss their thoughts about the information presented (p. 12). They also are asked to predict future trends for this topic, which is another idea from Knowles (1992, p. 12). As stated previously, throughout various points of the presentation, audience members are asked to interact via Mentimeter, a tool that allows anyone with a smartphone to participate in a poll to understand and visually see how the audience is reacting to and thinking about the content.

An additional framework this project has been influenced by is on how reflection influences audiences, an idea which comes from work put forth by Darling-Hammond, Hyler, and Gardner (2017). Allowing an audience time to reflect and think about what has been learned or discussed has been found to create a deeper learning experience. Darling-Hammond et al. (2017, p. 14) suggest that the time to reflect encourages members of the audience to think about the content they encountered and can potentially help them to further investigate how it can impact their lives, which may aid in continuing the learning process started by the presentation (pp. 14-15). This project incorporates time for reflection at two points of the presentation, once at the halfway point and at the end of the presentation. Questions to encourage reflection are displayed for participants via the Canva (Version 2.0; Canva Pty Ltd, 2020) presentation, and to help make this reflection period more interactive, there is an open-ended Mentimeter (Mentimeter AB, 2020) question where once submitted, other members of the audience will be able to see

others' reflections. One question that is asked is, *Has anything discussed today challenged the way you think about English? What way has it challenged you?*

By finding ways to increase interaction in this presentation, a more meaningful experience may be given to audience members. Creating these interactions is one way to cultivate space for audience members to efficiently learn about the theories that are to be discussed in this presentation. Along with maximizing interaction, reflection is another aspect that is used in this professional development presentation. Allowing space for reflection may provide audience members with a chance to digest the material more deeply on their own.

Project Audience

The initial audience for this project consists of about 100 Assistant Language Teachers (ALTs) from Fukui prefecture. The ALTs who live in Fukui prefecture come from a variety of countries: the United States, the United Kingdom, the Netherlands, South Africa, Ireland, Canada, and others. Within Japan, Fukui is among one of the top prefectures in regards to students' English scores. Compared to other prefectures, Fukui has taken a more modern approach to English education: Japanese teachers of English are required to achieve certain English proficiency scores before becoming teachers; students begin taking compulsory English classes two years before the national curriculum requires students to begin; the number of ALTs based in Fukui is the highest student-to-ALT ratio in Japan, with a large majority of junior high schools in the prefecture having two ALTs report to the school daily, rather than the typical once a week visit by an ALT in many other prefectures; finally, English debate clubs in Fukui are among the top performing in the country, drawing in many students who want to participate in the prestigious activity.

ALTs in the prefecture are very aware that Fukui is known as a prefecture with a more modern approach to English, and therefore generally try to support their students in order to continue the legacy of success coming from the prefecture. However, as stated in Chapter One, many ALTs are not trained teachers, and this is potentially their first time being in an educator position. They do their best to their ability with the knowledge they have, but since Fukui ALTs have a larger reach to their students compared to a lot of other ALTs in Japan, it may benefit for them to have additional knowledge about global English theories. Further, if this project gains support from education officials of Fukui prefecture, there may be a higher possibility of it being presented to other ALTs across Japan.

Measure of Effectiveness

To assess the effectiveness of this project, ALTs who will attend the presentation are given a survey. This survey consists of a variety of questions pertaining to their opinions, beliefs, and perceptions about global English, the culture of Japanese education, and about their position as an ALT. This survey is given to ALTs at three different times. The first, a few weeks prior to the presentation, the second, immediately after the presentation, and lastly a few weeks after the presentation. A few of the questions may be altered depending on which survey they are responding to, but for the most part questions remain the same. Some questions that are asked include, *In your opinion, who decides what is "acceptable" English?* or *Who has more ownership of English, ALTs or JTEs?*

Having ALTs answer these surveys provides the presenter with information about how these ALTs as a group think about global English theories before, immediately after, and a couple weeks removed from the content of the presentation.

This can help provide a bit of insight into if the presentation was impactful, if ALTs were able to learn anything from it, and hopefully shed light on their overall opinions to see if anything changes from their original thoughts. This also provides an ongoing way to encourage deeper levels of audience interaction with this project.

Timeline

There are two opportunities for this presentation to be given in Fukui, during all-ALT conferences which occur twice a year. These conferences are used as a time to provide ALTs with information relevant to their positions as teachers in Japan as well as to provide support during this time of living abroad. The first is at the end of summer, the second is in early winter. Due to the new novel coronavirus pandemic which began in spring 2020, large in-person meetings have been put on hold; therefore, the timeline of this presentation has a large degree of uncertainty to it. Ideally the project will be presented at either the early winter conference in 2020. Traditionally, new ALTs arrive in Japan in early August, with the first conference occurring shortly after they arrive, near the end of August. As for the winter conference, new ALTs have become more settled into their new life in Japan and have a better idea of their role and position in the school. For this reason, the idea time to present would be at the winter conference. Again, there is a certain degree of uncertainty to this as it takes coordination with government officials in Fukui, as well as current public health concerns.

If the winter conference is indeed able to happen, the first step would be adjusting the visual parts of the materials (Canva presentation, Mentimeter questions) and the script for the presentation, ideally finalizing these items at least this two weeks prior to the conference. The alloted time for this presentation is currently

planned for two hours, including a 10 minute break. It will also be important to send the survey link to the ALT communication coordinator for them to distribute to the ALTs two weeks before the presentation and two weeks after as well.

After receiving feedback on the presentation in Fukui, the next stage of the presentation is to take it to other prefectures or other areas where this information may be welcomed. It is possible to apply for a chance to present in Tokyo or other parts of Japan to ALTs or people who may have interest in this topic. Based on what the reaction is from Fukui ALTs, this project will then be altered and edited and then ideally taken to other parts of the country to share these ideas with other ALTs across Japan.

Conclusion

Using the framework of Knowles (1992) and Darling-Hammond et al. (2017) this project has created a professional development presentation that is hopefully able to effectively provide information to ALTs about current global English theories and cultural information on Japanese education values. This presentation will occur in Fukui, Japan and incorporates a variety of active participation and reflection from the audience. The effectiveness of this project will be measured by surveys given to audience members. Using the feedback from the surveys, this project will be altered and hopefully presented to other parts of Japan as well. Again, the aim of this project is to find an appropriate way to provide professional development for ALTs in Japan regarding information on global English theories and Japanese cultural views on learning. Moving into the final chapter, Chapter Four will provide a reflection of this project and will discuss further limitations that arose, ideas for the future of this

project, implications of this project and important learning takeaways this Capstone

project has provided.

CHAPTER FOUR

Project Reflection

Introduction

The final chapter of this Capstone project will provide my reflections regarding what I have learned through this experience, and what my project means to this field. I will begin by discussing my major takeaways, followed by revisiting guiding aspects from the literature review. This will continue into discussion of the implications of this project, limitations, and ideas for what future projects may look like. Lastly, this chapter will discuss how the results of this Capstone may be communicated, how it is beneficial to this field and my final concluding thoughts.

The question which this capstone project has been guided by and has sought to answer is: *What form of professional development on global English theories and Japanese cultural views on learning is most suitable for English L1 teachers in Japan?*

Major Learnings

I came into this project after connecting with reading material from one of my previous courses in this program. For the class, we had to read about English as an International Language (EIL), a concept I had never encountered before. EIL, as suggested by Oshima (2015), is the idea that if a speaker of English is able to create and communicate with another speaker, the varieties, words, or way a speaker uses English, is not as important as the mutual communicative understanding that takes place. Further, I learned that English is an incredibly valuable tool which can be used in a variety of situations, for a variety of purposes, and to represent a variety of cultures. Learning about EIL made me realize some of the intricacies that come with

English being a globalized language. I found this concept of embracing a more global-oriented approach to English extremely important as I teach English in Japan. I thought that if I was unaware of concepts like EIL before my course, certainly other native speakers in Japan would be unaware as well. This led me to my project of wanting to create a professional development presentation for those in positions like myself, who teach English in Japan as a native speaker.

Throughout this Capstone process, I have learned quite a few things that have altered my way of thinking. Two of my major takeaways involve research while an additional has shifted the way I think in general and how I take in new information within this field. There are many other ideas and small things that have helped me to grow while writing this Capstone; however, these three stick out to me as the largest and most impactful areas of growth.

During the research process, I was surprised to learn just how important the literature is throughout all aspects of academic papers. Before writing this paper, I assumed that the only literature that I would need to read would be regarding the themes my paper was about. Much later when I was doing additional research for Chapter Three did I realize that I needed to add more literature to my Capstone. While I had a base amount of research laid down from my literature review, I did not, at first, do the same for forming and configuring my professional development presentation. After reading some of the current literature written on professional development presentations, I learned that there are multiple things to consider when conducting an educational presentation for adults. A majority of these findings were discussed in Chapter Three instead of Chapter Two, and was used as framing for the

direction and flow of my presentation. I found this research to be helpful and crucial in forming an image of how, or what my presentation ended up looking like.

The second key takeaway from this process involved gaining a better understanding of how current information on global English theories are deep and quite interconnected. Before beginning this Capstone project, I had no idea that this was an entire field with many incredible educators, authors, and researchers dedicating much of their time to further explaining and providing incredible resources in this area. Even within my own literature review, I feel as though I merely scratched the surface of information, leaving out the thoughts and opinions of many additional influential voices in this field. By going through some of the current research, I learned so much more than I expected to in the beginning of this Capstone experience.

The final important takeaway that I gained from this experience is perhaps the most important for me. The knowledge I have begun to gain through this process has changed the way I look at English, in general, forever. I never expected to view language, especially my native language, as a tool for deep-rooted cultural expression that any speaker, native or non-native has access to. This knowledge has also provided me with a more critical thought process to global English education. I feel equipped to not only engage in dialogue regarding global English issues, but to also help others understand this rather academic rhetoric better, too.

Revisiting Literature Review

When looking at the literature that was discussed throughout Chapter Two, a couple things stand out as largely influential to this Capstone project. First and foremost, without reading work by Hino (2012), which discusses how English can be a cultural tool for everyone and that it must be treated as such, I would have never

come across further global English theories or found passion for studying this area. Hino was the first article I read related to this field, so it was a starting place for me and really guided me to other works. Without his words or his work, I absolutely would not be in the place I am today.

Another researcher that influenced and helped me find the language I was looking for within my Capstone was work by Barrantes-Montero (2018). The idea of *linguicism* was very important when trying to explain the attitudes I had interpreted coming from my colleagues when I talked to them about the idea of a more globalized approach to English education in our classrooms. As a reminder, *linguicism* is the idea that certain groups, in this case native English speakers, hoard power in terms of how English is seen or used by all speakers, native or non-native. Gaining an understanding of this concept allowed me to understand more broadly why my colleagues had chosen to voice the way they felt about English when we previously had engaged in conversation about global Englishes. As native speakers, we have been socialized to view English almost as something we own, and the concept of *linguicism* helped me to unpack this idea further.

Key terms I discussed in my literature review were global English, English as an International Language, English as a Lingua Franca and Linguistic Imperialism. While each was extremely important in their own way, work by Kubota (2012) was extremely beneficial to my discussion of each idea. Without this work, I would not have been able to as clearly discuss criticisms of each theory. Through understanding criticisms related to overarching concepts, readers are given a fuller view of present research. Even for myself, through understanding some of the critiques for each of the

aforementioned theories, I felt as though I could then understand more wholly by knowing both the pros and cons of each idea.

A final area of my literature review that really guided me during this process was the information presented by Thanh and Gillies (2010). Before coming across their work, I never placed much thought on how Confucianism presents itself culturally in Asia, and specifically, in Japanese classrooms. By gaining a better understanding of the cultural influence Confuscist philosophies has on many Asian cultures, I was able to think about how Confucianism may appear in Japanese educational spaces. Similar to what I said previously about Hino (2012), the same goes for Thanh and Gillies (2010). Without their work, I would not be in the place I am now. This was another article that radically helped me focus-in on what I wanted to discuss in my Capstone project. After learning about one cultural aspect, I became interested in learning about others and seeing how it can vary from what I grew up being familiar with. By gaining a fuller understanding of differences in culture, particularly cultural differences seen in education, important context to why things are the way they are is provided, which is something I think many in my position at one point or another, struggle with understanding.

Implications

The implications of my project relate heavily to the education native English speaking teachers are given in regards to global English theories. While I have to start small and only have the ability to impact my immediate circle, I hope to bring this presentation to other parts of Japan, and hopefully to the three day training program all new teachers go through once they arrive in the country. I really believe that everyone beginning their life as a new English teacher in Japan should be equipped

with knowledge about what it means to be an English teacher as a native speaker, in a global context. I hope my project has the ability to start the conversation around global English in a more casual, less academic way by bringing attention to it to others who are working in this field. Ideally, my project will start to open the eyes of more people to the idea of global English theories, and start to shift the general belief of what English "should" look or sound like, at least in teachers in Japan.

Limitations

Perhaps the largest limitation of this project is COVID-19. According to the World Health Organization (2020), "COVID-19 is the infectious disease caused by the most recently discovered coronavirus. This new virus and disease were unknown before the outbreak began in Wuhan, China, in December 2019. COVID-19 is now a pandemic affecting many countries globally" (para 2). This virus has significantly impacted the timeline I created for this project. I intended to present this in early winter of 2020; however, it appears as that will not be possible. If I am able to present it, it would most likely be a virtual presentation. While that is better than not presenting it at all, it will force me to alter the ideas I had originally for audience participation.

Since the audience will be unable to interact with one another easily, I have removed a majority of the audience participation aspects from my project as it currently stands. At this point, I still hope to give the presentation virtually, so it is ready to be presented completely virtually as of now. Another potential option would be pushing the presentation back a year, which would allow for greater audience interaction; however, it would result in pushing the rest of my ideal timeline back as

well. There are still a lot of unknowns, which sort of puts things at a standstill, creating a huge unforeseen limitation to my Capstone project.

Future Projects

I see my Capstone project as a starting place. There are so many directions that this professional development presentation could be taken in next. One simple way would be to adapt this project in ways that suit other countries which are teaching English using native English speaking teachers. While the focus of my presentation is centered around a Japanese context, there are many other areas where these ideas and information could be beneficial to anyone in this field.

Further, I think research could be done to gain concrete evidence of how Native English speakers view English before and after learning about these concepts. It would also be helpful to provide a handbook or ideas for practically implementing a more global-based approach to English education. While my project serves to educate and inform, there needs to be action in order for everyone to be able to fully support a globalized English community.

Communicating Results

I would like to communicate my results by using the reactions and experiences I gain from audience members to help me alter my presentation to become the best it can be. Again, I intend to share this presentation with multiple audiences, each one hopefully growing in number and influence. If I am able to take ideas away from my audience, just as they may do so from me, I believe that it will make my presentation more impactful for everyone. Through being able to share what former audience members thought or experienced with new audience members, I believe it will provide further insight to how others processed and worked through the material in

my presentation. Additionally, I will also share my findings to the Board of Education in Fukui, which is connected to not only all ALTs, students, and teachers in Fukui, but with other prefectures around Japan as well. Sharing with the Board of Education may be a way to get my foot in the door and could provide helpful momentum to sharing this project more widely.

Benefits to profession

I think that my Capstone project is a benefit to this profession because it will not only impact those who intend to work in this field long-term, but also those who only intend to work in English education short-term. My project works to answer my research question by showing the intricacies of English and what that means to us as native speakers, as teachers, and as global citizens. By providing more information around global English theories, the way English is generally viewed, particularly by native English speakers, may begin to change, at least in a context I have relative influence in, a Japanese context. Perhaps most importantly, this project has the ability to alter the way students are given information about English, and if they eventually feel empowered to use English in whatever way they need it for or to show who they are, the ultimate goal will have been reached.

Conclusion

By finishing this capstone process, I was able to find one possible way to answer my research question: *What form of professional development on global English theories and Japanese cultural views on learning is most suitable for English L1 teachers in Japan?* I learned so many valuable things throughout this process and now I feel equipped to engage in conversations I was unaware of prior to beginning this Capstone. I feel as though the information I gained helped me grow for the better

and provided me with a perspective that I can carry with me for the rest of time I spend working in this field.

Through providing a professional development presentation focused on global English theories to other native English speaking teachers in Japan, the beliefs we hold about English may begin to shift. By gaining an understanding about the vast ways in which people around the world may use or interact with English, we can begin to better understand our learners and more of what makes English so unique. This process taught me that English is a very special tool that often seems to be used as merely a hammer when in fact, it is an all-in-one hammer, saw, sander, and anything else one would need it to be. English, the incredible, ever-changing language made for everyone.

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